

The Driver Families

Their History, Emigration and Success in Ogden

by Julie Cannon Markham, great-great granddaughter

Heritage of William Driver & Charlotte Emblen Boulter

A royal residence for millennia, Thetford was the ancient capital of Queen Boudica, a Celtic leader who challenged the Roman occupation in 60 AD. She victoriously led her army against a nearby Roman settlement and then charged toward the new Roman city of Londinium. The Roman governor, realizing his troops could not withstand this tribal assault, left Londinium with his soldiers, leaving the city defenseless. Thousands were killed as Boudica regained control of Britain. The Romans later recovered their lost holdings and brought Christianity to the Celtic tribes. A missionary preached on a hill in Feltwell, near Thetford, and a pillar was erected in his honor.¹

In the fifth century, Germanic tribes known as the Anglo-Saxons decimated the Celts as the Roman Empire lost power.



Young King Edmund of East Anglia died a martyr at the hands of the Anglo-Saxons in 869. He is buried at the abbey in Bury St. Edmunds, the birthplace of William Driver.

Christian missionaries from Ireland, greatly influenced by St. Patrick, again took Christianity to East Anglia, one of seven Anglo-Saxon kingdoms. Faithful followers built a chapel around the Feltwell pillar. In 855, fourteen-year-old Edmund became the newly-crowned Anglo-Saxon leader of East Anglia, withdrawing into seclusion for a year so he could memorize Christian writings. In 869, the Viking army, known to all in East Anglia as the heathen enemy, advanced from Denmark in the east toward Edmund's royal residence in Thetford. Edmund was captured in battle as he led his armies against the Danes. Even under torture, Edmund did not surrender, nor did he deny his religion. He died a martyr and was buried at an abbey twenty miles away. The church canonized Edmund and the abbey became a pilgrim site. A town grew around the abbey, known then and now as Bury St. Edmunds.

In succeeding centuries, the Anglo-Saxons united all of England. Harold II, Earl of East Anglia, took the throne



In 60 A.D., the widowed Queen Boudica of ancient Thetford gathered Celtic tribes in East Anglia and decimated the invading and brutal Roman army, killing about 60,000 soldiers. Thetford became the ancestral home of William Driver.



William the Conqueror, a strong man who could shoot a bow at a full gallop, led a large invasion force to Hastings in 1066 where he claimed the British throne.



William Driver's family came from Feltwell, a town with an ancient heritage. Charlotte Boulter was born in Hastings, where in 1066 William the Conqueror overthrew Harold II, the last Anglo-Saxon king.

in 1066. His predecessor's cousin, William of Normandy, insisted the throne belonged to him. He gathered an army from the coasts across the English Channel and set sail. Harold II had moved north to fight off attacking Viking invaders but rushed south to Hastings when he learned William and his army had reached land. The battle of Hastings was won by the superior Norman archers, calvary and infantry and Harold II died from arrow wounds. William brought a continental European influence to the country and is known today as the last successful invader of England. His army advanced to Feltwell in Thetford Parish, destroying much of the Anglo-Saxon chapel, but building their own church around the original Roman pillar.

The next eight hundred years brought many changes. Two centuries after William the Conqueror arrived, barons of England met at the abbey in Bury St. Edmunds and forced King John to accept their petitions limiting royal power, leading to the Magna Carta. A third of the entire British population died from the Black Death in the following century. During the 15th century, the Feltwell chapel, named after St. Nicholas, a fourth century Greek bishop who gave secret gifts, was damaged by fire and rebuilt, although subsequent additions preserved the Roman pillar and a Norman archway.

Amidst the European Reformation in the 16th century initiated by Martin Luther, King Henry VIII instituted the Church of England and as a result the St. Nicholas Parishioners became Protestant. The last years of the reign of Queen Elizabeth in the early 17th century saw significant world expansion, including the founding of the colony of Virginia in America. Thousands of Puritans from the lands of East Anglia, motivated at least in part by the desire for religious freedom, left England for the New England colonies during the ensuing decades.

A century later, John Wesley, a young minister in the Church of England, set sail with his brother Charles for the British colony of Georgia to minister to the emigrants and teach the Native Americans. However, a fellow colonist desired his affections, even going so far as to sue him when he ended their engagement. Upon returning to England to escape her wrath, he heard a Moravian² preacher's discourse on Martin Luther's ninety-five theses. Wesley felt his "heart strangely warmed," and as a result, he changed the doctrine of his sermons, speaking more on scriptural holiness. Banned from speaking in local cathedrals, he began preaching in the open air, occasionally using his rector-father's gravestone as a pulpit. By 1739, John and Charles had organized Methodism and were persecuted by Church of England clergy. Ultimately, John met with great success, organizing congregations all over England during the next three decades.

In the 1770s, King George III fought desperately to keep the American colonies under his control. His son William served as a naval officer in New York City during the Revolution and was the target of an unsuccessful kidnaping attempt by George Washington. At Lord Cornwall's surrender in Yorktown in 1781, King George was humiliated and, after considering abdication, instead worked for a sustained peace with the American ambassador, John Adams.

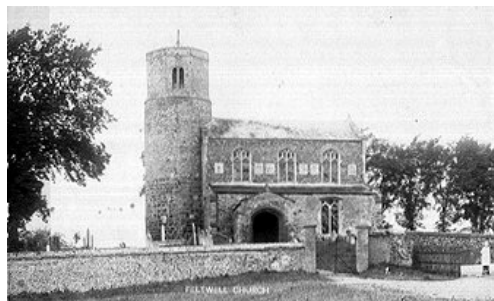
After the Revolutionary War, American congregations under the direction of the Church of England were banned from partaking of the sacrament, so John Wesley organized Methodist congregations in the United States. Charles preached in the Marylebone area of London, which was named after St. Mary and built on a stream, or bourne. He often taught while wearing a blue coat and broad hat while riding a white pony. Charles wrote many well-loved hymns, including "Jesus, Lover of my Soul," "Hark, the Herald Angels Sing," "Rejoice, The Lord is King" and "Christ the Lord Is Risen Today."

Samuel Boulter, grandfather to Charlotte Emblen Boulter, is born

In 1785, James and Anna Boulter christened their infant son Samuel in London's St. Marylebone chapel. Three years later, Charles Wesley was buried in the Marylebone graveyard. James and Anna were both deceased by 1830 when William IV began his reign after the death of his brother George IV. As king, William brought several reforms, among them abolishing slavery throughout the British empire, which by this time included Canada, Ireland, Scotland, India, Egypt, and colonies in Africa. The tiny island-nation of England controlled thirty percent of world trade.³

William Driver is born

During the winter of 1837, George Driver, a skilled carpenter, moved his nineteen year old bride Mary Killingworth twenty miles from their Feltwell home to Bury St. Edmunds so he could complete a building project.⁴ Their first child was born in the spring and named William, after their king. Within a few weeks the king had died, and eighteen-year-old Victoria began her reign.⁵ Later Victoria would associate herself with the ancient Queen Boudica as defender of the British nation.



St. Nicholas Chapel, which was built around an ancient Roman pillar, is where William Driver was christened in 1837.



Upon her uncle's death in 1837, the year William Driver was born, Victoria became the Queen of England.

That summer, George and Mary traveled twenty miles home to Feltwell where their son was christened in St. Nicholas Chapel, a short walking distance from the family home.⁶ They were greeted by kin and neighbors, including Mary's parents, several relatives of her mother's Russell family, and others who would later be connected to the Drivers through marriage. The Killingworth and Russell families had lived in Feltwell for many generations. Upon her father's

death the following year, Mary inherited considerable holdings even though her mother Elizabeth was still alive.⁷

While laws advocating religious tolerance had been enacted in 1812, only during King William's reign did this freedom become a reality. In July of 1837, ten days after the christening of little William Driver, Apostles Orson Hyde and Heber C. Kimball of the Church of Jesus Christ of Latter-day Saints, accompanied by Joseph Fielding and two other missionaries,⁸ arrived in Liverpool to preach the restored Gospel of Jesus Christ. George Driver was not particularly religious.⁹ William's mother Mary, however, had begun to follow Methodism.

During the next ten years seven more children were born to Mary and George in Feltwell, but three of these children, including their only daughter, died young. By this time George's business included architecture, and he was often engaged in building cathedrals and became a successful contractor.

William Joins the LDS Church

The following year, when only twelve years old, William learned of the Mormons through Richard Smith, a missionary whom he deeply respected. The missionaries had worked diligently for over a decade, and by this time the England mission was divided into a dozen conferences. The Norwich Conference covered most of East Anglia, still a known location in Britain. William faithfully attended all their meetings, and in 1851 fourteen-year-old William was baptized into the LDS Church by twenty-one-year-old Thomas J. Stayner. Elder Stayner had joined the Church the previous year with his family and was almost immediately called to serve as a missionary.¹⁰ William was soon ordained a deacon and was then ordained a priest, the youngest in the Norwich Conference.¹¹ On occasion he presided over local meetings. A fearless speaker, William often preached to large groups in Feltwell and the surrounding villages about the principles of the restored gospel. He was aware that his youth was a factor in his ability to draw people, but he was thoroughly converted.¹²

During this period, George Driver moved to London to accept a foreman position with a large building firm. He invested heavily in this project, mortgaging his wife's properties to back his endeavor. Six months after William's baptism, George died, leaving Mary in Feltwell with five sons to care for. Upon George's death, Mary lost almost everything.¹³ William and Robert¹⁴ were teenagers. Jesse and Charles were just a few years younger. John was only three years old.

In the summer of 1855, William's fourteen-year-old brother Jesse was baptized into the LDS Church by Charles Stayner, the brother of the missionary who baptized William.¹⁵ Sixteen-year-old Robert, twelve-year-old Charles and their youngest brother John never joined the LDS Church.

William and his brothers hired out to work on neighboring farms.¹⁶ An uncle had promised

William a carpentry apprenticeship so William stayed in the area to be in a position to accept this.¹⁷ A few years after his father's death, William realized the apprenticeship would not materialize, so he traveled ninety miles south to Battersea, a suburb of London, where he obtained employment at Price's Patent Candles, the largest manufacturer of candles in England.¹⁸ Being on the Thames, Battersea was a good location for industries. In addition to candles, palm oil from West Africa was imported for lamp oil. The company was founded in 1830 and still exists today, although it has moved to Liverpool. While in Battersea, William attended the Chelsea Branch of the LDS Church, about a mile across the Thames River from Battersea.



About 1855 William Driver left Feltwell for Battersea, where he worked for Price's Patent Candles, a manufacturing company which also dealt in pharmaceuticals. There he attended the Chelsea Branch. In 1858 he married Charlotte Boulter in the Holy Trinity Church in Brompton and afterward they settled in Islington. Charlotte's grandfather Samuel was born in Marylebone. Hyde Park, an early foothold for the LDS Church, is between Marylebone and Brompton. William was president of the Wandsworth Branch when they emigrated to the United States in 1866.

At this time London was the largest city in the world with a population of several million. Trains had become not just a means of transportation, but a way of uniting the enormous city with its suburbs.

In 1856, at the age of nineteen, William was ordained an Elder. Leaving his job, he was called to travel to the Kent Conference, which included Sussex County where William the Conqueror had arrived eight hundred years earlier. Elder Driver had his own battles to fight at this time. He was initially sent to the Arundel District, serving in Brighton on the coast, but within a month he was struck with cholera and suffered tremendous pain. At one point, his companions believed he had died, but after three weeks William was able to resume his missionary labors.

In January of 1857 he was sent to Brede Mills in the Hastings District. There he was called to be the district president and many on the Church records were shown to have been baptized by him.¹⁹ While in Hastings, he was attacked by evil spirits and on one occasion felt he was being choked to death. At this time, he was staying at the home of LDS member Henry Whatman, who administered to Elder Driver and rebuked the powers of darkness. Later in the summer, he endured another attack by evil spirits. He described this dark experience as one where it seemed he had been shocked with an electric current. His entire body turned red and he suffered violent

headaches. Not only was he healed after a few days, but a young son living in this home was healed from chronic sores after a Priesthood blessing, even though doctors had called his condition incurable.²⁰



In 1856 William was called to serve in the Kent Conference, which included both Kent and Sussex Counties. Initially he served in the Arundel District, but he was later sent to Brede Mills in the Hastings District where he served as district president. There, he met Charlotte Emblen Boulter who attended the branch with her mother Mary Ann and her grandparents, Samuel and Elizabeth Boulter.

William meets Charlotte Boulter

In the Brede Mills congregation was fifteen-year-old Charlotte Boulter, who had joined the Church that year. Charlotte's grandparents, Samuel and Elizabeth Boulter, were baptized into the LDS Church in 1848.²¹ Also, the wife of Charlotte's uncle Thomas, Mary Ann Boulter, had joined the Church with her daughter Eliza Ann.²²

Samuel likely settled along the coast after leaving the Marylebone area of London for the same reason William went to Battersea – better opportunities. In 1810 Samuel had married Elizabeth Ann Reeves.

Samuel and Elizabeth raised a large family in Dover, fifty miles east of Hastings along the coast of



A Norman castle at Dover Harbor stands behind a Roman lighthouse. St. Mary's chapel is on the left overlooking the straight. Charlotte Driver's father, Charles H. Boulter, was christened at St. Mary's in 1822. Painting circa 1830.

England, seventy-five miles southeast of London. Charles Humphreys, their third of ten children, was born in 1815.²³ Dover was an ancient town, less than thirty miles across the English Channel from France, and in a strategic location. The Romans built a stone fort in the first century to protect the busy harbor and its two lighthouses, one of which still stands. Four centuries later the Saxons built the Christian church of St. Mary the Virgin, which is still in use today, having been restored through the centuries. It was in this chapel, which overlooks the English Channel and stands next to an ancient Norman castle, that Charles Humphreys Boulter and his siblings were christened.

Samuel Boulter began work as a tanner but also worked as a shoemaker. By 1841 he and his sons were chimney sweeps.²⁴ With every household having a chimney, this was a common occupation. Although it was fraught with difficulties, children were often hired as apprentices and encouraged to climb up into the dark, sooty chimneys to clean them. It appears that Samuel apprenticed his sons and they continued in this occupation throughout their lives. Later in his life, Charles left the sweep business and sold goods and produce from a shop, but this was after his children were raised.²⁵ According to census records, Samuel and Elizabeth moved near Charles' family in Hastings about the time they joined the LDS Church.

As the Church grew in England, more branches were created, and Elizabeth and Samuel's names appear on several branch records, such as Brede, Brighton and Hastings, but it is possible that branch boundaries were what was changing, not the location of the Boulders, until they moved back to Dover. The names of the missionaries who baptized these family members were remembered and recorded by William. These men were all local British missionaries who had been called to serve in Great Britain after their own conversions, and who then all emigrated to Utah.²⁶

The financial standing of Charlotte's family was clearly different than William's. Certainly her family was poor. Her mother, Mary Ann, was illegitimate, born to Sarah Turk in 1820 in the small fishing village of Playden, a mile from the town of Rye and not far from Hastings. It is possible that Sarah was taken advantage of by a passing soldier.²⁷ Mary Ann used the surname Baker, and it is believed that this was the name of her father.²⁸ Today, nothing else is known of him. When Mary Ann was almost seven years old, her mother married Henry Jarrett, a sailor. Thomas and Sarah Turk, Sarah's parents, attended the wedding.²⁹ In 1830, Sarah Jarrett gave birth to her only son, Henry John, ten years younger than Mary Ann. Six years later, at the age of sixteen, Mary Ann married twenty-one-year-old Charles Humphreys Boulter, and his parents were witnesses at their wedding. By 1841 the couple was living in Hastings, where Mary Ann had given birth to three daughters, including Charlotte. The oldest daughter lived only six months.³⁰ Charles' thirteen-year-old brother Thomas lived with their family, apprenticed to him as a sweep.

By 1856, six more children had been born to Charles and Mary Ann Boulter. This was the year Elder William Driver arrived to preach in the Kent Conference.

William and Charlotte Marry

As William completed his first year of missionary service, his mother Mary died in Feltwell.³¹ His four younger brothers were now completely orphaned. Although their grandmother Driver lived nearby, William felt it necessary to leave the mission field and see to their welfare. Their grandmother took in the two youngest boys,³² and William returned to missionary work, serving in the London Conference.³³ William invited Charlotte to London, and in August of 1858, ten days after Charlotte turned sixteen, she and William were married in the Holy Trinity Church in Brompton, a London suburb. Five other couples were married at the same time – sharing the expenses of the elaborate ceremony.³⁴ When William's missionary service ended, the couple settled in Islington, about five miles across London from Brompton.



William and Charlotte Driver were married at the Anglican Holy Trinity Chapel in Brompton, a suburb of London. British law required that they be married in an Anglican Church if their own congregation did not have an authorized registrar.

In seeking a job to support his wife, William received recommendations from influential men in the city, likely associates of his father, and was nominated for an appointment to the customs house. However, he did not realize a gratuity was expected by the interviewing official, and he did not get the job.³⁵

Through help from Charlotte's uncle William Carter, a former chimney sweep who had become a minister, William received a job as a reporter and general utility man for the *London Messenger*, a publisher of religious tracts and news.³⁶ However, when it became known that William was a Mormon, he was let go. Charlotte and William returned to Brighton where their first child, a son they named George, was born in 1859.³⁷ There William worked as a painter and was called to serve as the president of the Brighton Branch.³⁸ Within two years William and Charlotte had returned to Battersea where William worked at Price Chemical Works, a pharmaceutical company associated with the candle company. William would later labor in this profession for most of his life. It appears his younger brother Jesse lived in London near him, or perhaps with him. He worked at a rifle factory.³⁹

In 1861 a daughter, Elizabeth Mary Ann, was born. Living only six months, this baby would be the first of eleven children William and Charlotte would lose.⁴⁰ Interestingly, that year Charlotte's mother gave birth to her last of twelve children.⁴¹ The next year Charlotte had a baby girl, Ellen Barbara, who was called Nellie. In December of 1863, Charlotte gave birth to their fourth child, a little boy named William Charles, named after William and his father-in-law.

William and Charlotte Prepare to Emigrate

For several years William served as the president of the Wandsworth Branch, a congregation centered two miles from Battersea where they lived. With many other members of the Church, William and Charlotte began their preparations to emigrate to Utah.⁴² At this time, Apostle George Q. Cannon was the British mission president, where he served in London until 1862. From Salt Lake City, President Brigham Young encouraged all converts to leave England, cross the Atlantic, and travel two thousand miles across the continental United States to Utah. Ultimately 65,000 British saints would emigrate to Utah.⁴³

Along with President Young's words for a push to emigrate to Zion in the Rocky Mountains, England in the mid-nineteenth century was fraught with difficult economic times. The potato famine in Ireland during the 1840s sent thousands of Irish immigrants to England where they displaced English workers. In the latter half of that century, over 100,000 emigrants of all creeds left England for the United States.⁴⁴ Help from the LDS Church in the form of chartered ships, with Church agents assisting along the way, made emigrating easier. The Perpetual Emigration Fund was a help to many, although the Drivers did not rely on this resource.

In 1864, Jesse left the rifle company and began working for a grocer. On occasion William worked with him.⁴⁵ In 1865 Jesse married Mary Hardy Prior, a new member of the LDS Church from London. She was the daughter of a baker, the youngest of three children. Her mother died shortly after she was born, and her father remarried and had seven more children.⁴⁶ After Jesse and Mary's marriage, they returned to Feltwell, where Jesse worked as a gardener for a wealthy estate owner. Brother George obtained work as a groom for an estate owner in Feltwell. William's brother John, now sixteen, moved to London and lived near him.⁴⁷ Most likely their grandmother had died by this time, and the boys were on their own.

In August of 1865, twenty-four-year old Charlotte had her fifth child, a daughter she named after her mother Mary Ann, but she added the middle name of Elizabeth, the name of her grandmother Boulter.



This gravy spoon, about 4 inches long, was brought from England.

In the spring of 1866, William and Charlotte packed dishes and precious belongings, along with clothing and items for their four children, in preparation to emigrate to the United States. In a journal William kept of his journey to America, he mentioned the help his younger brother John gave in getting his family to the dock. On the Fourth of May, William wrote that they were at home, "disposing of goods & preparing to start for the docks, great difficulty in clearing out."⁴⁸ Six-year-old George walked

alongside a wooden cart carrying the family's belongings, including a set of dishes, two salt cellars and some silverware.⁴⁹ Three-year-old Ellen and two-year-old Willie rode in the cart, pushed by eighteen-year-old Uncle John. Charlotte carried eight-month-old Mary Ann, who was nick-

named Polly. She wore a pink sweater and a little white bonnet trimmed with lace.⁵⁰ William wrote that the cart broke and threw the children “with great violence” to the ground. One luggage box was also damaged. However, they arrived at the dock about 8 o’clock, unaware that little William had suffered an injury to his spine. The family boarded the ship *Caroline* and waived good-bye to John on the dock. Possibly other family members were there, such as Charlotte’s parents and her Boulter grandparents.



These two salt cellars, 1.5 inches square, were carefully packed and brought 7,500 miles across the Atlantic Ocean and continental US in 1866.



This white bonnet, trimmed with lace, was worn by little Mary Ann Elizabeth Driver during her trip across the Atlantic and then North America.



Mary Ann Elizabeth Driver wore this sweater on her trip to America. Ida Mae Cannon Smith (Mary Ann’s granddaughter) told me that for many years this sweater was stored in a strong box with a pistol resting on top of it.

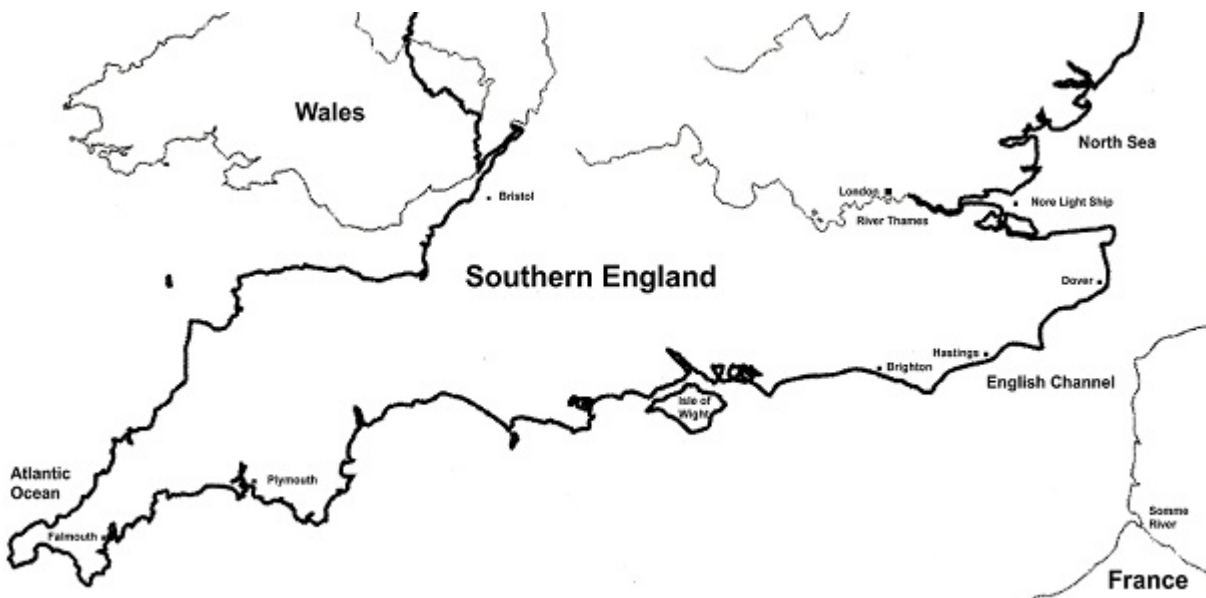
The *Caroline* had been in service for fifteen years and had made two previous trans-Atlantic voyages. Both of these latter trips had been between Bristol on the west coast and Quebec in North America, and this ship had carried between one and two hundred British emigrants and returning missionaries each time. The ship was relatively modern in its design, with more than eight feet between decks, allowing the passengers to stand while below. Captain Stephen Adey led the crew on this trip, which would carry almost four hundred LDS converts. Some were from Switzerland and Holland, many of whom had traveled by train to arrive at the London docks. This voyage had been carefully organized by Brigham Young, Jr, the new mission president who acted as the LDS Church agent supervising British emigration. Samuel H. Hill was appointed to be the leading elder.⁵¹

William’s Family Leaves England

A steam tug pulled the *Caroline* down the Thames to the English Channel on Sunday afternoon, May 5th, after being cleared by government officials. Just before 5 o’clock the ship safely passed the Nore lightship, a boat lit with fire. This small ship was moored over a large sand bar which

had in the past proved dangerous to deep, ocean-going vessels. That evening the saints were organized into seven wards by Elder Hill. Twenty-nine-year-old William was called to preside over the Third Ward. The leaders gave instructions to the converts designed to keep them safe and healthy during their six-week journey. Cleanliness was imperative, including scraping the gangways. Sleeping berths were to be kept well-aired, and all were to “demean ourselves so that nothing tending to immorality be made manifest, that God’s blessings might be with us on our journey across the ocean,” William wrote.

Upon reaching the English Channel, the ship struggled against a strong headwind and heavy fog. Little progress was made for six days. William wrote, “Our good ship lost her course and before the pilot discovered our position, we were within a few rods of [the] south side of Isle of Wight. We lost a yard and sail, several ropes snapped like thread. We tacked ship and anchored at the ‘Motherbank,’ a providential escape from shipwreck. My Willie very sick, my wife sick with



In May of 1866, William and Charlotte Driver and their young family boarded the ship *Caroline* at the London Docks. They sailed east past the Nore Light Ship, which marked a treacherous sand bar. Fog and wind kept them in the English Channel for six days, and they nearly ran aground near the Isle of Wight. Finally, they passed Falmouth and were on their way to America.

rheumatics, myself from a severe cold. Nearly all on board very sick, a boisterous week.” On Sunday the 13th, just one week into their long journey, they remained at anchor all day. It was at this point that William began to worry his son Willie might not survive the journey.

On Monday a slight breeze took them back into the channel with very calm waters. Charlotte was not feeling well, and Willie was deathly ill. The next day they passed Falmouth and sailed into the Atlantic. Willie began to recover, although Charlotte remained quite ill. The doctor on board moved Willie to the forecandle, the front of the ship, hoping the fresh air would bring a recovery.⁵²

On Wednesday a strong wind from the east blew the ship west into the Atlantic. Willie improved a little, but William suffered with a cold. In addition to attending to his wife and children, he helped the crew haul anchors from the deck in the hold of the ship for storage so they would not beat a hole in the side of hull as they swayed back and forth during the journey.⁵³

On Friday the weather calmed, but the waves rolled the ship from side to side. Little forward progress was made toward America. Willie became very restless, although Charlotte's health improved significantly. Ellen and George were enjoying the trip. Elder Hill offered Willie some port wine in an attempt to help him sleep better, but his restlessness kept both him and his father awake all night.

On Saturday a good breeze caught the ship and they sailed "along first class," but on Sunday Willie worsened with the weather, which had made the entire family and many other passengers "qualmish." Charlotte was too ill to nurse, so William let baby Mary Ann suck on a piece of cloth soaked with cold tea and sugar.⁵⁴ William was desperate to find food that Willie could tolerate. Other passengers were generous and shared biscuits from their personal supplies for him. William wrote to future passengers, "Those who come to sea should be very careful to bring with them as many comforts as possible, especially for the children such as arrowroot, soft biscuits, port wine, brandy, preserved milk, sherbet [fruit juice], & this from bitter experience."

On Sunday morning the rest of the family began to recover, but not Willie. William wrote, "Poor Willie very bad all day." That night he woke Charlotte up, thinking Willie was near death, but Willie kept breathing. The sea was rough and the ship was borne up and down on the waves. The next morning, Monday the 21st, the storm worsened. The ship rolled hard enough to throw William off a stool and break his water glass. Belongings were tossed into the gangways and tin dishes were thrown about, causing confusion and fear among the passengers. The burial at sea of another child the previous evening had depressed everyone.

That morning, in the midst of the storm, Willie died. William wrote, "Willie, my dearest child was very ill all night until 7.30 a. m. when he was released from his sufferings." William then offered this prayer as he wrote, "God bless his dear soul. How he suffered. . . Oh how I mourn this great affliction. O Lord help me by thy power to bear it as from thy hand and stimulate me to more nobly and faithfully serve thee and may I live to prepare to meet him in a happier and better world with his dear sister, Elizabeth Maryann and at the resurrection of the just may I be there to meet them. O God grant these blessings in the name of Jesus. My wife is much cut up." Willie most likely died from pneumonia caused by inactivity from the spinal injury sustained during the cart accident. An internal infection from the injury is also possible.⁵⁵

That afternoon, the first and second mates sewed Willie's body in canvas cloth and put weights in the bag. At 7 p.m., Captain Adey read the burial service and Willie was dropped over the side of the ship. William and Charlotte were heartbroken, and William wrote, "He was a fine, intelligent boy. God bless him."

The next day a strong wind moved the ship westward, but the passengers complained because they could not cook their food. Two fires in the cooks' galley had destroyed the chimney, and the

sailors were hastening to repair it.⁵⁶ In the meantime, the passengers ate cold food. The wind blew all day long and that evening everyone prayed below the decks.

Over the course of the next few days, William wrote of the strong wind and mentioned the ships they passed along their course, some sailing vessels, some steam ships. Charlotte recovered from her initial illness. An experienced transatlantic sailor, new to the crew of the *Caroline*, told William this particular voyage was a wonderful passage with good speed and weather, and one of the cooks on board said he had made this passage thirty-five times and had never seen a better voyage. At one evening's prayer meeting, Elder Hill reproved a few passengers for buying consecrated oil from a member for a shilling per spoonful. He warned that they would be cursed instead of blessed.

Nearly three weeks into their journey, William wrote of seeing seals and added that Elder Hill said they were off the coast of Newfoundland, although William could not see land. The ship's cooks baked cake for breakfast, which pleased the passengers. A fellow passenger gave William "baked flour" for Mary Ann to suck through a tube. The weather became so rough that it was not safe enough for the passengers to hold their evening prayers on the deck.

On Sunday the 27th of May, William wrote that little George, while playing, fell from the top berth to the deck. Certainly after Willie's death, William was extremely protective of the children, but he did not mention any ill effects from the fall. The weather had turned bitter cold with north winds, so again they held their Sunday meetings below the deck. William mentioned occasional fights between the sailors and quarreling among members of another ward.

On Monday William saw a steam ship with four masts heading for "home," meaning England. He then mentioned seeing several whales and flocks of birds. That evening a Swiss child was "committed to the deep." William recorded seeing porpoises near the ship. A fog settled in and William could hear a fog horn from the coast warning of shallow water. The sea rolled and the ship tossed, and William wrote, "Pails, tins, barrels, people, etc. rolling about in beautiful confusion."

On Wednesday, May 30th, William awoke to a clear morning, although it was very cold with heavy ocean swells. He saw, "a shoal of porpoises, some jumped clear from the water." The wind caught the sails and moved the ship rapidly along during the night and into the morning hours. Suddenly the wind changed, knocking little George from the deck to the bottom of the hatchway. "A cry of, 'All hands on deck!' rather frightened some of the folk as they felt the immense straining of the ship. When the wind struck her we were in great danger of foundering," but the winds calmed and the ship was soon out of danger.

The next morning the cooks served rice for breakfast as the stock of bread declined. At sundown William stood with Charlotte on the forecastle to watch "a magnificent sunset."

On Friday, the first of June, Ellen awoke with a severe rash which William speculated was measles or scarlatina. The rest of the family, including William, were in poor health. The following day Elder Hill gave Ellen some brandy from his personal medicine stock,⁵⁷ and a good sister gave her

some saffron which still today is a folk remedy for measles. Elder Hill wanted Ellen moved from their dark berth to the forecastle where she could get fresh air, but William strongly resisted, believing Willie's rest in the forecastle caused his final turn for the worse. The ship's doctor mediated and said since the disease "had not fully manifested itself," Ellen didn't need to be moved. It is possible Elder Hill was concerned about contagion.

William mentioned seeing a "fishing smack," a vessel from the coast. They knew they were close. The wind picked up and the passengers speculated about when they would arrive in New York City.

On Sunday, four weeks into their journey, they saw another steamship heading into the Atlantic. They passed Cape Sable Island off the coast of Maine. While Ellen had endured a bad night, she woke up cheerful. However, William and Charlotte were again both ill. They saw another fishing boat with a crew of fifteen. Likely there was waving and shouting between the ships. The crew served rice to the passengers for dinner. At evening prayers that night Elder Hill called a few members of the Church to repentance.

The next few days brought good winds and fast speeds. William stayed up one night with Ellen, and while she seemed to improve, the rest of the family was not well. William mentioned specifically that Mary Ann was "extremely cross." A passenger gave William a can of sweet milk for her. They saw another large shoal of porpoise and several more whales. The sailors pulled the anchors from the hold and told the passengers they might dock in New York on Thursday. William mentioned a fight between a sailor and the second mate, and Elder Hill, "called on the Saints to cease backbiting." It was time for the journey to end.

On Wednesday, sailors washed the decks and bulwarks while William looked out at the ocean, "smooth as a sheet of glass." On Friday, the sailors caught codfish for the passengers' lunch, mindful that their provisions needed to last several more days. William, knowing their journey was near the end, wrote a letter to his brother Robert and to his father-in-law, Charles H. Boulter, knowing he could soon post the letters in New York. Certainly he told them they had arrived safely, all but Willie.

On Saturday the crew prepared the ship to enter the New York harbor. Captain Adey told the passengers that land was close at hand after five weeks at sea. That afternoon William briefly glimpsed Long Island, and the pilot of a tug came on board in preparation to lead them to the port.

Sunday morning the crew and passengers met together. All expressed appreciation to Captain Adey, the doctor, the ship stewards, and to Elder Hill and his counselors. William felt the crew had been "social and agreeable," and he didn't feel like a better crew could have been found. He wrote that the captain had been especially kind to all, and with three cheers they ended the meeting. At 3:30 the ship passed the light boat at Sandy Hook and sailed by "the batteries" on Long Island, so called because of the fortifications built two centuries earlier by the Dutch to defend the city. William wrote, "A more magnificent sight I never saw." At six p.m. the crew cast the anchors near the mouth of the Hudson River. The port doctor boarded to inspect the



William and Charlotte Driver passed through customs at New York's Castle Garden to enter the United States on the 11th of June, 1866. Immigrants did not use Ellis Island until 1890.

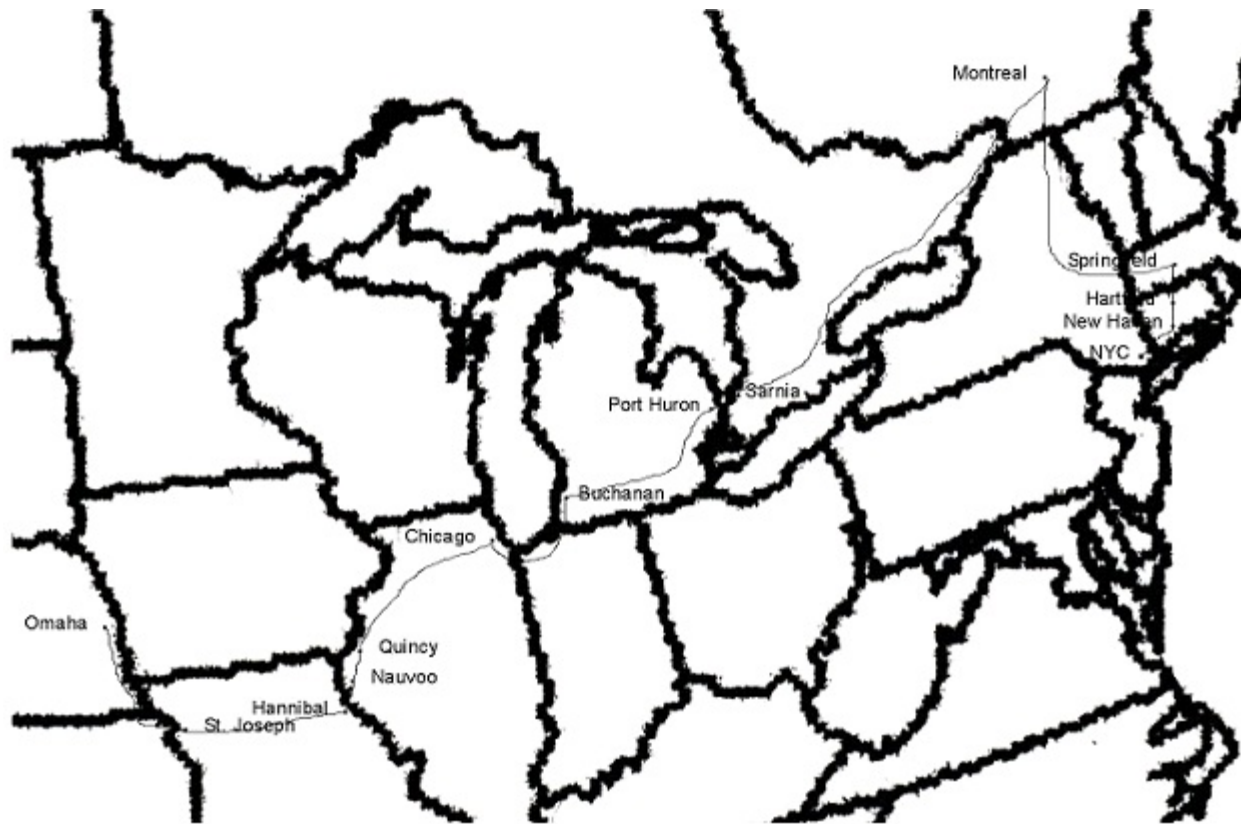
passengers, but Captain Adey made arrangements for him to return at 9 o'clock in the morning. The passengers had prayers and retired to their berths for their last night on the ship.

Monday morning the crew weighed anchor and sailed up the Hudson River to the tip of Manhattan Island. They disembarked at Castle Garden where all U. S. immigrants were processed. William had learned the building was a former theater which had been appropriated by the U.S. government. He described other immigrants, not speaking highly of the Irish or Germans. There he bought food for his family, mentioning that a pint of milk and a loaf of bread cost twenty cents. The week before they arrived, seven thousand immigrants were cleared for entry into the US. William and the other passengers found it very difficult to get through the process.

William's Family Travels to Utah Via The Canadian Grand Trunk Railway

William wrote, "Weary, dispirited and perplexed, we reached the steam boats," where they transferred their luggage. The immigrants traveled a short distance to Peck Slip, where they again transferred their luggage onto steamers which would take them to Connecticut.⁵⁸ The Church agent had made arrangements for a new route to Utah which would involve a seven hundred mile detour to Canada. Although it would be much longer, it would be considerably less expensive.⁵⁹ They traveled eighty miles north to New Haven and then transferred their luggage onto rail cars. William did not mention where they spent the night, but likely it was on the boat. Tuesday morning the immigrants climbed into train cars and traveled forty miles north to Hartford, arriving there at 8:30 a.m. An hour later they were off again, traveling north a short distance to Springfield, Massachusetts, where they transferred luggage, changed cars and continued west through Massachusetts. William watched the scenery and saw women and children without shoes or stockings, observing that they were not poor, just choosing to be comfortable, with him apparently not approving. The passengers spent the night in the train.

Wednesday morning the baggage train caught on fire and many of the emigrants lost nearly all they had. William wrote that their best bag of clothing was burned, but they were reimbursed \$55 in damages. While this was fair compensation, William wasn't certain they could replace their clothing in the wilderness of Utah. Their train continued north for three hundred miles through Vermont and into Canada. Along the way they saw British troops searching for Fenians, Irishmen raising support to free Ireland from British control. They crossed a tubular bridge over the St. Lawrence River into Montreal and spent the night in a shed at the railway station, although heavy rain kept William awake all night. They again transferred their luggage onto train "trucks," or freight cars⁶⁰ on the Grand Trunk Railway, a relatively new railroad system built by the British. During the US Civil War, large Union armies were often on the Canadian border, and the Grand



After traveling 3500 miles by ship, William and Charlotte Driver and their fellow passengers from the *Caroline* traveled 600 miles north to Montreal by train. Once in Montreal, they rode 1000 miles on the Grand Trunk Railway, built during the Civil War to protect Canada's interests. They then traveled another thousand miles to Omaha, including a 140 mile leg on the Missouri River by steamboat. London to Omaha cost William 28 pounds.

Trunk was built to protect British interests in Canada. After the war, this line facilitated commerce into Detroit and Chicago.

On Friday morning, the 15th of June, the passengers boarded these freight cars and traveled southwest several hundred miles. For the next few days the train moved steadily ahead on tracks near the St. Lawrence River. William noted the towns where they stopped, such as Lancaster, Williamsburg and Napanee, and the path of the train is easy for a modern reader to follow. While traveling in Canada, William and the other travelers realized that the money they had exchanged in New York had been for a much lower rate than they could have obtained in Canada where British currency was more valuable. He described the scenery as being very beautiful, especially as they traveled along Lake Ontario.⁶¹

On Saturday June 16th, William wrote, "Fine Morning. Ribs tender through sleeping on the hard boards of a jolting car." He mentioned that a passenger was accidentally left behind and the train went a mile before anyone noticed and they could recover him. As they passed through St. Mary's, William bought a quart of milk for ten cents. William wrote that about five o'clock they, "Arrived at Sarnia, a town on Lake Huron, the terminus of the grand trunk railway of Canada."

The passengers loaded their luggage onto a steam boat and crossed the St. Clair River into the United States.

At St. Huron, they once more loaded their luggage into railway cars but spent the night at the depot, which William wrote was, "a dirty lousy place with about 1000 Germans." William was not pleased to be there with them. "Took supper at a hotel in Port Huron. Paid 50 cents each." That night a baby who had been born on the *Caroline* died.

Sunday they boarded the train for a sixty mile trip to Detroit. William left the train to buy milk, bread and butter. He mentioned in his journal that a woman had treated him very kindly. The train left Detroit at midnight and traveled all night and the next day, a distance of three hundred miles, heading toward Chicago. For the first time they were able to sleep in a first class train car.

However, early in the morning of Tuesday, June 19th, as the train approached Buchanan, Michigan, an axle broke.⁶² The rear four cars collided on the tracks while the engine pulled the forward cars a mile before being able to stop.⁶³ William wrote, "This morning at 6 o'clock a.m. a terrible accident brought us up suddenly. One carriage 4 wheels off, 1 top knocked off, one side and end broken in, 1 [car] thrown across the rail, 1 thrown completely over on its side, we were obliged to batter in the end to get the people out, 3 carriages. . . not turned over. It seems miraculous how such a catastrophe could occur and no one be seriously injured as the cars were all full of passengers. A Brother and Sister White from Paddington received injuries, also a little boy of Sister Guivers, 'tis a distressing sight. Camped and cooked on the railway track. Cleared and we were started again at ½ past 12. A lady gave me potatoes and pork, all persons who saw this disaster say it is a miracle how we escaped with our lives, brought children back to station . . . Wife and children sitting on a bank in the broiling sun. Four cars completely mashed."

They arrived in Chicago about 8 p.m. that night and slept on the floor of a shed. William wrote that the temperatures were very hot. They had to wait most of Wednesday for new train cars to continue on their journey. Again, William mentioned that they had to transfer their luggage. For the most part of that portion of the trip, the sisters in the company were able to sit in seats. Little Mary Ann was sick as the train rolled along all night. The next afternoon they arrived at Quincy, Illinois about 3:30. The passengers disembarked and the men again transferred the luggage, this time to a steamboat on the Mississippi River. William bought some food for his family and encountered, "several men. . . loud in their declamations against the Mormons, Brigham in particular. Some were against such expression and wished us as a people our rights." They left Quincy at 6:45 p.m. and traveled twenty miles down the river to Hannibal, Missouri. William wrote, "Weather very hot indeed." That night the men shifted the luggage from the steamboat to train cars on the Hannibal and St. Joseph Railway, which would take them two hundred miles across Missouri to St. Joseph. A thunder storm opened up on them the next morning and rocked the train and frightened the passengers throughout the day. At a short stop William was able to buy two quarts of milk for ten cents. He added that his family was doing, "pretty well." They reached St. Joseph in the afternoon and slept that night in a shed. The next day William commented, "Some of the people here are very bitter against the Mormons."

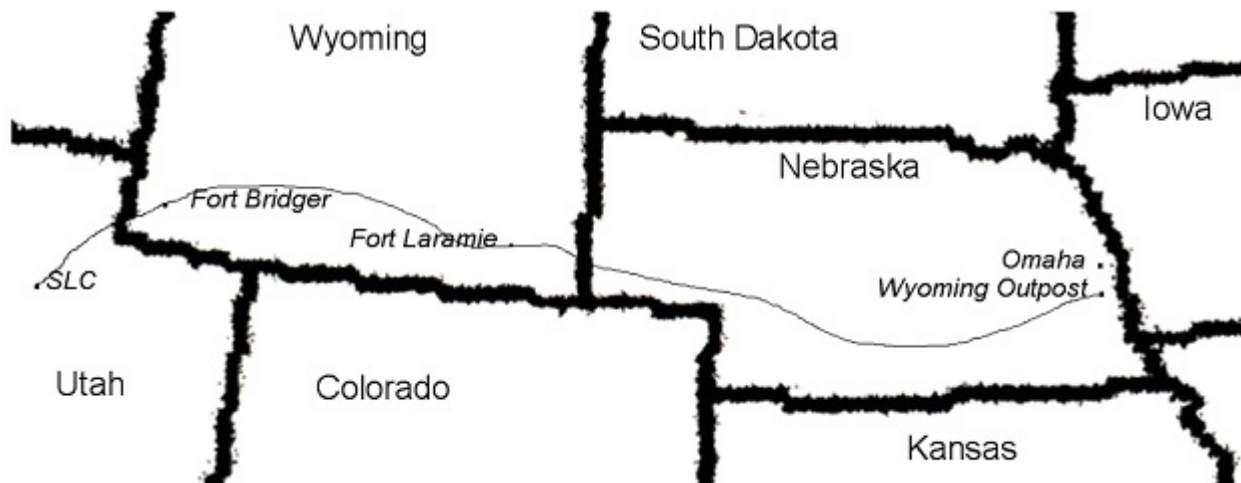
Early Sunday June 25th they boarded the steamboat *St. Joseph*. They traveled one hundred and

fifty miles to Omaha, Nebraska, stopping along the way to drop off shipments the steamboat was carrying. In Omaha, William met some members of the Church whom they had known in England. These friends fed them well during the several weeks they stayed there.⁶⁴ William wrote that he paid twenty-eight British pounds for his family to sail from England and travel by train to Omaha.

William's Family Begins Their Trek West

Getting emigrants to Utah was not a tidy and neat package. As in earlier emigrations from England to the east coast of the United States, a few of the passengers left the main group upon their arrival and made their own way to Utah. Some had funding and could afford better accommodations than what was offered by Church agents. Others had family and friends on the coast and would travel west later. However, most of the *Caroline* passengers stayed together on their long journey to the Missouri River. At this point they were assigned to wagons for their thousand mile trek west.

The Church had twenty years of experience in moving emigrants across the plains. By 1860 Brigham Young had found it more economical to send teamsters east from Utah with goods to sell at the Missouri River, and then return west to Salt Lake with emigrants, rather than have the emigrants travel with hastily-built handcarts or in wagon trains arranged at the Missouri. The teamsters left Utah in the spring and traveled at their own pace. The drivers were often experienced men, but sometimes they were teenage boys capable of driving a team long distances.



William and Charlotte Driver left the Wyoming outpost on the 12th of July, 1866, and with other passengers from the *Caroline*, traveled in the John Holladay Company. They walked 1100 miles to Salt Lake City, arriving on the 27th of September. All three of their surviving children celebrated birthdays on the plains, with baby Mary Ann Elizabeth turning 1, Ellen turning 4 and George turning 7 before they reached Salt Lake City.

They met at Nebraska City on the Missouri River and sold whatever goods they were carrying, which were then carried by steam boat to eastern destinations. Many of the teamsters left Utah with food and supplies which they cached along their route to use upon their return journey.

Five years earlier the west coast had been connected by telegraph to the east, with a line going through Salt Lake City. Disrupted by the Civil War, Brigham Young had not been able to obtain the necessary supplies, such as wire, keys, sounders and relays, in order to link the rest of the state. Arrangements to receive the long-awaited supplies had finally been made.

As the various teamsters arrived at Nebraska City on the Missouri River, fifty miles south of Omaha, they telegraphed word to President Young of their arrival. This news, and the news of the wagon trains and their progress west, was published in the weekly *Deseret News*. As a result, waiting family members and friends in Utah knew whom they could expect, and when they would arrive. Some family members were among those sending wagons east to Nebraska to meet their relatives, which was a welcome sight for all involved.

The emigrants from the *Carolina* were organized with passengers from other ships who had sailed that year, and also with some who had sailed the previous year. Between July 6th and August 4th of 1866, ten wagon companies headed west from the Wyoming outfitting post at the Missouri River, a few miles north of Nebraska City. Three and a half thousand emigrants in six hundred wagons began the last leg of their seven and a half thousand mile journey.⁶⁵ William wrote that this last part of the journey cost him \$180.00.

Horton Haight's wagon train carried five hundred miles of wire weighing 150,000 pounds to complete Utah's telegraph project. A few emigrant families were with his train of sixty-five wagons. The various wagon trains that summer all worked in cooperation with each other, herding along sick or stray cattle left behind by earlier trains, helping with broken wagons or ailing passengers. In this manner, the worn and tired emigrants were able to reach their new home in the Great Basin. Telegrams with updates of the progress of the various companies continued to be sent to President Young. Frequently one message would include what that particular captain knew of the other trains. As a result, Brigham Young had a good idea of the conditions of all the pioneer companies.

Many of the *Caroline's* passengers left the outfitting post on the twelfth of July, in the third company to depart, which was headed by William Henry Chipman. William Driver's family, and about a hundred of the *Caroline's* passengers, left the next week in the John Holladay Company. This train traveled west in sixty-nine wagons which had traveled east from Utah to meet them, and although there were three hundred and fifty emigrants, it was not one of the larger companies. That distinction fell to the next three companies, with between four and five hundred emigrants each.

John Holladay was a pioneer even in his youth. His grandfather and great-grandfather fought in the Revolution. His father joined the LDS Church in 1844 and was one of the men who accompanied John Brown and other LDS converts west from Alabama in 1846.⁶⁶ Their intention was to meet Brigham Young in the Great Basin, but President Young was delayed in Winter Quarters that year and asked the Brown Company to postpone their trip west. As a result, the Brown company stayed in Pueblo, Colorado, with several sick detachments from the Mormon Battalion. Although John Holladay's father joined President Young in the Salt Lake Valley in the summer of 1847, John did not enter the Valley until the following year. John married in 1848 and

joined his father and Apostle Amasa Lyman in the San Bernardino settlement in southern California. They returned to Utah in 1857 amidst preparations for the Utah War. By 1866, Captain Holladay was an experienced and capable leader. He left the Salt Lake Valley in May, traveling with other teamsters. They had been unable to leave as early as they desired, but when they began traveling through Wyoming, they realized late snows would have made an earlier passage impossible.

Captain Holladay headed west back to Utah from the Missouri River on the 19th of July. The first day they only traveled a mile before camping. Sixteen-year-old British convert Charles Denney wrote that Captain Holladay, “held a meeting, instructing the Saints in regard to their duties, the dangers of the people in leaving the main camp. [He gave] good, kind, fatherly advice.”⁶⁷ The company had evening prayers every night along the trail. Some of the wagons in their company carried supplies which Brigham Young had ordered. For example, one wagon carried coal oil to light the tabernacle and the theater in Salt Lake City.

Captain Holladay divided his company into two ox trains. William, Charlotte and their children were in the second. After only three days of travel, a British convert died. Brother Denney described her coffin, built from rough wood. Her body was placed inside without any lining and she was buried in the side of a hill while the company stopped for lunch. He described the solitary graves the company passed as they trudged along, some with bits of wood showing from the ground. In other places, where bodies had been buried without coffins, he described the holes wolves had dug.

Brother Denney wrote that the company saw “great herds of buffalo, deer and other wild animals that inhabit this Great American desert. Some of our teamsters would take their rifle in hand and perhaps be fortunate enough to kill one...others would shoot a rabbit or two.” Concerning food, Brother Denney wrote, “The principle food that I got was flour and bacon, one pound of flour per day was all I was allowed, and about 1 pound of bacon per week. The flour I used to make into dumplings and the bacon I used to fry, on one occasion I had a treat [with] a couple of rabbits’ heads, which I cleaned and boiled, and thought I had a feast. As we journeyed up the Platte river I used to go a fishing and would cook what I caught for supper.” On occasion the company traveled at night to avoid the heat, and in one instance they walked all night long in the rain because there was no shelter available. Brother Denney thought that particular night would never end.

Also in the second ox company with the Drivers and Charles Denney was Alfred Lambourne, a young artist traveling with his large family. Alfred kept a sketch book and wrote eloquently of his experiences. They encountered frontiersmen, one of whom “kindly offered with the help of his Bowie knife to cut off my youthful ears.” They were warned of dangers posed by the Native Americans, with tribes led by their chiefs, “Mad Wolf, Spotted Eagle, Two Axe and Rain in the Face.” Alfred described their route, which took them along the Platte River in Nebraska. “Dearly we learned to love the Platte. . . . The days grew into weeks. The weeks became a month, and still the cattle, freed from the yoke, hastened to slake their thirst at the well-loved stream. . . . One day as I bathed in the Platte, Spotted Tail, the famous Sioux chieftain, and his band of braves passed along the banks of the river. Open-mouthed I stared at the wild cavalcade, and while wading

ashore, I struck my foot against – as it proved to be upon examination – a great stone battle axe. Perhaps it once belonged at some remote period of time, to another great chief in that famed and haughty warrior's ancestry.” Alfred described a “disturbing sensation. . .of how often the eyes of savage Indians might be fixed upon us. And the wild animals, too. From a distance they watched. Herds of buffalo, perhaps, or of deer, looked upon our moving trains from the plateau tops. Beyond the flaming yellow sunflowers, amid the bright red of the rocky hills, the Sioux was often concealed. His face was painted of the same gaudy colors, and he looked with blood lust upon us.”

While Charles Denny had only mentioned the night they walked in the rain, Alfred gave more details. “The night drives were among the most trying experiences upon the overland journey. Usually they were made necessary from the drying up of some spring or stream where we had expected to make evening camp, and the consequent lack of water for the people as well as the cattle, so that we must move forward. Our worst drive of this kind was to reach the La Poudre River after leaving Fort Laramie. There was a terrible storm. Wildly the lightning glared, the lurid tongues licked the ground beside us. The ground was deluged in the downpour of rain; and what with the sudden flashes of light, the crashing of thunder, the poor cattle were quite panic stricken. It was hard work to make the poor brutes face the storm. Yet, after all, their sagacity was greater than ours. Several times we would have driven them over the face of a precipice had not their keener senses warned them back. We would have shuddered, so we afterwards learned, had we seen where the tracks of our wagons wheels were made that night.”

The week after Mary Ann's first birthday on August 28th, the company reached Horse Shoe, thirty miles west of Fort Laramie. Captain Holladay telegraphed President Young, saying, “I arrived here with my train of 69 wagons at 6 p.m. The health of the camp generally good. Stock in good condition. NO Indians seen by us. I am making good time.”



This clay and volcanic ash pillar called Chimney Rock was a notable landmark along the Platte River for Oregon and Mormon pioneers.

The next week Captain Holladay sent these words from the Sweetwater River, “My train passed here this morning, all well. No Indians to bother [us]. The road good. I will be in the city on 24th or 25th of Sept.”

Many pioneers mentioned seeing the landmark Chimney Rock in Nebraska, which was considered to be the half-way point of their wagon trek. Alfred sketched the natural feature and wrote, “One evening several members of our party tried to walk from our nearest camp to the terraced slopes of the Chimney's base, but the distance proved too great. That was one lesson in the deceptiveness of space in that rarified atmosphere – the distance to hills and mountains.”

David Jones, chosen to be the secretary for the camp commissary, wrote that through a

Priesthood blessing he gave, a young woman was brought back from the brink of death and lived to raise a large family.

Brother Lambourne described the joy as the company crossed the South Pass at the Continental Divide and began their descent into the West. This pass was discovered in 1824 by frontiersmen who made their way into Utah. "Joyfully, we burst into song," he wrote, adding that the pass seemed to say, "You are near the place of rest." They had traveled about eight hundred miles at this point, with not quite three hundred miles left on their journey. He also mentioned evening dances as they passed significant milestones, such as reaching Independence Rock⁶⁸ or Devil's Gate. "O it was, indeed, a time of gaiety when the evening meal was over and the call of the clarinet assembled all in the open circle! Men and women, the young and the old ones, too, danced the hours away. Who would have thought that they had passed the time thus at the end of a hard's day's journey? Forgotten were the fatigues that were past."

Although it is hard to imagine today, several in the Holladay company mentioned nightly dances. Thomas H. White was a nineteen-year-old teamster who left his home in Utah with three borrowed ox teams to transport emigrants from the Missouri River outpost. He brought back his grandparents, an aunt and a cousin. He wrote, "In 1866 I was called to go back to the Missouri River to help bring in the emigrants. This was quite an undertaking for a boy of nineteen. We started about the last of March with ox teams. Being blessed with health and strength, I did all the black-smithing, repairing, and shoeing cattle etc. on the journey at noon and evenings, my meals were eaten while driving the oxen or after work in the evenings. They had singing and dancing nearly every night."

During much of the overland trip, William suffered with illness. Charlotte lovingly cared for him. In addition she washed the clothing of other travelers in exchange for extra food and assistance, straining her own health. By the time the company reached Fort Bridger, Charlotte feared William might die. She traded a piece of her jewelry at the post for a can of oyster stew, which she then prepared for William.⁶⁹ Thirty miles farther on the trail, at Hardy Station (now Evanston), Charlotte collapsed with fatigue and exhaustion. However, both William and Charlotte were able to recover.⁷⁰ Sadly, eight of the company died en route, including two Swiss converts from the *Caroline*. Charlotte assisted with at least one of these burials.⁷¹

Brother Lambourne wrote that as they arrived in Utah, the company camped in aptly named Echo Canyon. "Who. . .will forget the shouting, the cracking of whips, the wild halloas, that resounded along the line, or the echoes, all confused by the multitude of sounds, and passing through each other like the concentric rings on a still point. . . flying from cliff to cliff and away up in the shaggy ravines and seeming to come back at last from the sky?" He also recalled the happiness they shared as they first saw the Salt Lake Valley, "the haven of rest. Not one in our company of hundreds but felt their hearts swell with joy as the sight of fields and orchards, in which hung ripened fruit, burst upon their eyes. Danger and fatigues were all forgotten. The stubborn, interminable miles were conquered; the journey was at an end." Brother Denney wrote, "I shall never forget my feelings as I looked upon the city of Salt Lake from the bench at the mouth of Parleys Canyon, it seemed so beautiful to me."⁷²



Charles Savage's 1867 photo of Salt Lake City from the north, looking south down Main Street. William and Charlotte Driver entered the Salt Lake Valley in 1866 from Emigration Canyon on the east.

The Driver Family Arrives in Salt Lake City

The second ox train in the Holladay company arrived in Salt Lake City on the 27th of September. By this time, William and his family had been traveling for almost five months. William had not written in his journal since arriving in Nebraska, but on this day he wrote, "We were pleased to behold the city after a long and perilous journey of seven thousand miles across the ocean through the states, over the plains, across rivers and lofty mountains, we looking like walking lumps of dust, our train passed through the city to the president's yard," by which he meant Emigration Square, in the center of Salt Lake City. William's last note in his journal was, "My wife's cousin Eliza⁷³ hired a wagon and had our luggage conveyed to her house in the Ninth Ward, Great Salt Lake City. Thankful to get a rest !!!"

This beloved cousin, Eliza Singleton, was a few years older than Charlotte and had been born in Dover, where Charlotte's father was from. In 1841, Eliza's widowed mother Mary Ann married Charlotte's uncle, Thomas Jones Boulter, twenty years her junior, and in 1849 Mary Ann and Eliza joined the LDS Church. (Thomas and Charles Boulter never joined the Church.) Eliza married Richard Middleton, had a son, and they emigrated to Utah in 1853. Shortly afterward she divorced Richard and entered into a polygamous marriage with Daniel Greenig, a German convert. She had four children with him, but by the late 1860s they had divorced and she was a single mother when she took in Charlotte and her family. In 1874 Eliza married Matthew McKelly and had a daughter. Eliza and Charlotte remained close associates through the years, and in 1908 the widowed Eliza attended the fiftieth wedding anniversary celebration of William and Charlotte. She died in Salt Lake City in 1914.⁷⁴

Some of the later companies arriving in Salt Lake City that year encountered snow in the Rocky Mountains. President Young sent Azra Hinckley⁷⁵ with eighty wagons and supplies from Salt Lake City to meet these trains and get them into the valley.

William and Charlotte Driver were re-baptized in November, a common practice at the time, with about thirty other new arrivals. They appear on Ninth Ward records where they lived for a short

time. This ward was organized in 1849 and an adobe chapel was built on Fifth East in 1851. The floor was pine, and wooden benches lined both sides of a center aisle where a wood stove provided heat. In the winter the members enjoyed skating on an ice pond created from the hole left by making the adobe bricks for the chapel. The building was used for many purposes, including a school, an amusement hall and even a voting place. As a result, records and books were placed in a tin box, built by one of the ward's tinsmiths, and stored in a member's home during the week. The chapel was often used for dances, with the benches moved against the wall. Knots from the pine floor annoyed the dancers, and at one point the young people cleaned the building and persuaded a carpenter in the ward to plane off the knots. By the time the Drivers had arrived, the building had been enlarged and a drama club was organized.⁷⁶ The Ninth Ward had many residents who were hard-working and well-to-do, including John Bernhisel, a close associate of Joseph Smith and Brigham and who later became a territorial legislator. A renowned literary institute was within the ward's boundaries. Over the years this ward sent many teamsters back to the Missouri River to retrieve emigrants.⁷⁷

Having spent much of his life in a highly advanced society, William observed that Utah had, "No railroads, no manufacturers, no machine shops, no illumination by gas or electricity." However, William had vision, and he began to work to do his part to improve the state. William was able to work as a laborer for the Western Union Telegraph Company building lines all over the state, from Franklin, Idaho to St. George, using wire that crossed the plains with him.⁷⁸ One day he fell from a twenty-five-foot pole, but he landed on his feet and was miraculously uninjured. Another time, while working on a line to Cove Fort two hundred miles south of Salt Lake City, he



The Endowment House, located where the North Visitor's Center is today, was dedicated in 1855 and used for marriages and endowments until 1884, when the Logan Temple was completed. William and Charlotte Driver were sealed here in 1868, as was their daughter Ellen when she married John J. Reeve, in 1882.

received a telegram stating that Charlotte was dying. However, before he returned home, she was aided by friends and recovered. Charlotte struggled during these first few years in Salt Lake City. Often times necessities were hard to come by. Charlotte later told a granddaughter that she went to the newly opened ZCMI for a pair of shoes, "and the best fit they could give her were two shoes of different sizes. She took them anyway and was thankful for them."⁷⁹

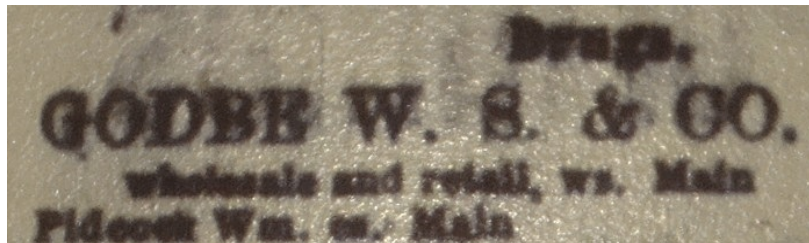
During William's efforts to find gainful work to sustain his family, Charlotte continued to live with her three

children in Salt Lake City. Possibly she lived with her close friend Eliza Greenig and they helped each other out. The summer after their arrival, Charlotte gave birth to a boy whom she named after her father. However, the baby only lived six months.

Eight weeks after the baby's death, in March of 1868, William and Charlotte were sealed together in the Endowment House by Daniel H. Wells, a counselor to President Young.⁸⁰ The ordinance

was witnessed by Apostle Wilford Woodruff and hymn writer William W. Phelps, as were most of the other thirteen sealings that day.⁸¹ Eight months later, a baby girl named after Charlotte was born. This daughter lived to adulthood.

In late 1868 William began work as a teamster. He was assigned by his ward to drive a wagon to the Missouri to bring back emigrants from the plains.⁸² That fall he worked with a team which graded the track bed for the Union Pacific Railroad in Mountain Green, near Cove Fort. While working in Utah County, camp supplies failed. William walked thirty-eight miles back to Salt Lake City to obtain more supplies and returned to the camp with a team. He also hauled rock until the end of the year, which was very difficult physical labor. After living in the Ninth Ward



since their arrival in the Salt Lake Valley, William and Charlotte moved to a small home in the Avenues at 280 J Street.⁸³

William S. Godbe, a very successful British immigrant, hired William Driver to work in his Salt Lake City drug store, which he advertised in the 1868 Salt Lake City Directory. In 1869, Mr. Godbe transferred William to his Ogden store, where William became the manager.

With the recommendation of his employer, William obtained work the following year in a drugstore owned by William S. Godbe. William Godbe was a

well-known British convert and an extremely successful businessman in Utah, with a net worth over \$300,000. His enterprise began in 1854, when he brought twenty-two wagons filled with merchandise to Utah. However, by the 1860s, Mr. Godbe had become openly critical of President Young, who he felt had too much control over secular matters in Utah. Mr. Godbe was excommunicated from the Mormon Church in 1869, about the time William began working for him in his Salt Lake store as a clerk and cashier.⁸⁴

Women's Suffrage and Influence from the East

William Godbe had many followers, mostly British converts like himself. In his attempt to free Mormons from what he perceived as strict control from Brigham Young, he published *Utah Magazine*, a pulpit from which he advocated reforms for the LDS Church and which evolved into *The Salt Lake Tribune*, an anti-Mormon publication. He believed that if women in Utah could vote, they would do away with polygamy themselves. Eastern advocates against polygamy grasped this concept. President Young, believing that the women of the Church sustained him, brought this issue before the Territorial Legislature and they passed the measure on February 10th, 1869. Suddenly, without any effort on their part, the women of Utah became the first in the nation to receive the right to vote.⁸⁵

The Gentiles, (the moniker which the LDS used to refer to non-Mormons,) grew in population in Utah. In 1870 they organized the political Liberal Party, so-called after British Liberals who strove for reform. Conversely, the LDS members organized the People's Party, and that year, with LDS women being able to participate in elections, many Mormon candidates, running opposed for the first time, were elected to office. Charlotte and William, not yet being naturalized

citizens, likely did not vote in this election.

The Drivers Move to Ogden in 1869

In December of 1869, William moved his family to Ogden where he was sent to work in a branch of Mr. Godbe's drug store. Joining the business as manager was Octave Ursenbach, a Swiss convert who had emigrated ten years before William. Octave unexpectedly died in 1871 and William was promoted to Octave's position. During the next seven months the store made a net profit of five thousand dollars. At the end of 1871, Mr. Godbe sold the store to Ogden businessman David H. Peery and offered William a position back in his Salt Lake City store, but William declined, preferring to stay in Ogden where he had already bought downtown property.⁸⁶ With the completion of the Transcontinental Railroad in 1869, Ogden had become a major junction of train lines connecting to the rest of the nation, including both eastern and western ports. While this facilitated the transportation of missionaries, it also aided commerce.

Upon moving to Ogden, William acquired a large white dog named Dick which the family adored.⁸⁷ William and Charlotte became naturalized Americans that year, renouncing their beloved British citizenship in favor of their new home. During their first two years in Ogden, Charlotte gave birth to three daughters, but none of these babies lived longer than a few months.⁸⁸ These daughters were each given a name and blessing during their short lives.⁸⁹

History of Ogden Area

The actual settlement of Ogden began in 1844 when Miles Goodyear, a red-headed trader, built a fort in the beautiful valley for his family just east of the Great Salt Lake and forty miles north of what would in a few years become The Great Salt Lake City.⁹⁰ Benches on the foothills above Ogden are reminders of the ancient Lake Bonneville, which covered most of Utah during the Pleistocene era, and of which The Great Salt Lake is the largest remnant. Hot springs at the mouth of Ogden Canyon attracted several tribes of Native Americans over the centuries. In 1824, trappers and explorers, scouting what is now the border of Utah and Idaho, debated where Bear Lake's outlet drained. Young Jim Bridger floated the meandering course of the river from the lake to Bear River Bay on the mouth of the Great Salt Lake and tasting salt water, believed he was at the Pacific Ocean. Although incorrect, he was the first trapper to describe the massive body of water.⁹¹

Fur trappers, including Peter Ogden with the Hudson Bay Company, camped in the area during the winter of 1825-26. This virgin territory proved extremely abundant in natural resources, and trappers converged on the area in their quest for beaver fur, a highly profitable and fashionable skin. In 1826 the explorer Jedediah Smith traveled through Utah and completed the first known overland journey to California.⁹²

By 1840, fashion dictated that men's hats be made from silk rather than beaver, a trend that prevented the extermination of western beavers. A trapper from Idaho's Fort Hall, Osborne Russell, wrote about Christmas Day of 1840, which he spent in Ogden Valley. He cooked a Christmas dinner for the local natives, several of whom were descended from French-Canadian

trappers, as was he. These natives were friendly and considered Mr. Russell, with white skin like their fathers, to be “kin.” Mr. Russell described the hot springs, steep mountains, flowing rivers, elk, rich soil and timber. Inside a large native lodge, the group sat on clean apishamores, an old word describing saddle blankets made from bison hides. Mr. Russell and his fellow traders prepared large kettles of stewed elk and venison. He made a pudding from dried fruit and provided coffee for the gathering. They used large pieces of tree bark for plates. Mr. Russell, fluent in the languages the natives spoke, described their dinner conversation, which consisted mainly of speculation on who were the most influential leaders among the tribes in the west. After smoking the proverbial tobacco pipes, they spent the remainder of the day target shooting.⁹³

In 1841 the first emigrant trains followed Jedediah Smith’s route along the north shore of the Great Salt Lake to California. In 1843, the renowned explorer John C. Fremont camped along the Weber River, which flows out of the Uinta Mountain range through the Ogden Valley and into the Great Salt Lake. Captain Fremont, using the latest technology, floated down this river in a rubber boat he and his men carried with them from the States. They rowed across the Great Salt Lake bailing water as fast as they could. His expedition headed north to Fort Hall and then southwest to California. The following year they returned by a different route, heading east at Utah Lake. Upon his return to the United States, Fremont quickly published the account of his western journeys, which Brigham Young studied.

Miles Goodyear, a native of Connecticut, had left Fort Leavenworth in 1836, at that time the most western U.S. settlement. He traveled with a party heading to Oregon. Upon reaching Fort Hall, he chose to remain at the two-year-old outpost. He married a daughter of a Ute chief and by 1844 they were living in a cabin he had built near the Weber River. This began the uninterrupted settlement of the Ogden Valley. Mr. Goodyear built a log stockade around his cabin and gave his outpost the name of Fort Buenaventura, named after a mythical river many believed flowed into the Pacific Ocean from the Wasatch mountains. Occasional westbound emigrant trains passed near Goodyear’s fort on their way to Mexican-controlled California.⁹⁴

Mr. Goodyear traded his skins in the Yellowstone area, but in 1846 he traveled to California to trade skins to Captain Fremont’s company in exchange for horses. At that time, Captain Fremont and his men were involved with the war against Mexico. On his circuitous return in early July of 1847, Mr. Goodyear met up with scout Porter Rockwell who rode in advance of Brigham Young’s vanguard company. Mr. Goodyear, recognizing an opportunity, offered to sell his settlement to the Mormons. Mr. Rockwell followed Miles to his fort but quickly realized the canyons leading west into the Ogden valley would be impassable by wagon trains. As a result, the Mormon company entered the Salt Lake Valley via Emigration Canyon, settling there.⁹⁵

However, in August, President Young sent scouts north to visit Mr. Goodyear. Since Jim Bridger had declared with certainty that no corn could grow in the Great Basin, the scouts were excited to see Miles’ garden filled with beans and nearly ripe corn. Before President Young departed east to spend the winter in Iowa with the main body of the saints, he requested that terms be reached with Mr. Goodyear in purchasing his property. Miles asked for two thousand dollars in cash. Shortly afterward, Captain John Brown arrived in the Salt Lake Valley from California with three thousand dollars in back pay for the Mormon Battalion. The Salt Lake High Council reached a

settlement with Mr. Goodyear, that in exchange for his land, improvements, one hundred and sixty-two head of cattle, goats and sheep, six horses and one cat, he would receive one thousand nine hundred and fifty dollars in Spanish gold coins. Two trappers and a Mexican boy remained with the property and were helpful with black-smithing and plowing.⁹⁶ Mr. Goodyear promptly relocated to California, where he died within two years.



The cabin which Miles Goodyear built in 1844 for his Ute wife and two children in Ogden Valley. It still stands as the oldest man-made structure in Utah.

By January of 1848, several Mormon families had settled on the Goodyear property. The leader of this settlement was Captain John Brown of the Battalion, who, as a faithful Latter-day Saint, later married thirteen plural wives. Most of the families who joined him had crossed the plains with the Arkansas converts and had wintered in Pueblo with the sick detachments from the Mormon Battalion. Dairy products from Mr. Goodyear's settlement helped sustain the pioneers in the Ogden and Salt Lake valleys through several harsh winters.⁹⁷ Within a few years they had named the area after the early trapper Peter Ogden.

In 1849 news of the gold discovery in California spurred thousands of miners to travel through Utah. They entered Salt Lake through Emigration Canyon in order to restock on supplies. They then headed north before turning west for California. Hasting's Cutoff, a route south of The Great Salt Lake,⁹⁸ would have taken them through the western desert, but it was fraught with difficulties and danger, and most preferred the longer, northern route through Fort Hall. Mormon settlers in the Ogden Valley traded produce to the California emigrants in exchange for goods manufactured in the east. Captain Brown built several toll bridges across the rivers in the valley as a means of making money from the California emigrants.⁹⁹

That same year President Young toured the Ogden area. He brought a brass band and enjoyed several evenings of dancing with the settlers. One dinner included goat meat, pork, potatoes, watermelon and bread.¹⁰⁰ Because of flooding from the Weber River, he recommended the settlement be moved farther south. Ezra Chase, an early settler, boasted to President Young that the land not only produced a lot of grain, but would yield, "a hundred bushels of crickets to the acre and fifty bushels of mosquitoes."¹⁰¹

Early in 1850 Captain Brown was named bishop of the First Ward, and the next year twenty-nine-year-old Lorin Farr was sent to Ogden to organize a small branch. Brother Farr, who had lived in Kirtland, Missouri and Nauvoo, had also served as a missionary in the eastern states. He was instrumental in building the first grist mill in the area shortly after his arrival. Local limestone was too soft to mill the grain, and the granite used to build the Salt Lake Temple was so hard it scorched the wheat. As a result, French mill stones were purchased in Missouri and brought to Utah by wagon.¹⁰² That year President Young, as provisional governor of the Utah Territory, created counties, the first being Weber. Ogden was named as the county seat, the earliest recorded use of the city's name.¹⁰³ By 1851 the local congregations, comprising over a thousand

people, were organized into the Weber Stake, with Lorin Farr being set apart as the stake president. Early in the summer he was elected mayor and a few months later he took a second wife, ultimately marrying six women.

The early 1850s brought numerous problems with the Shoshone tribe. Tired of having their cattle stolen and killed, the pioneers, with great effort, forcibly removed all the guns and rifles from the natives. After doing their best to integrate the natives into their community, they fed and educated them and provided work so they could earn their food all winter. The Shoshones felt humiliated,¹⁰⁴ but after awhile everyone seemed to get along, with the pioneers attending a local school taught by Captain Brown to learn the Shoshone language in order to communicate better.¹⁰⁵

During 1854, Apostle Wilford Woodruff visited Ogden and reported back to President Young that Captain James Brown had built a store, that an adobe wall around the city was planned (most of the towns in Utah at that time were building adobe walls), and that Ogden had two schools and many fine homes. He told President Young that the residents had recently harvested ten thousand bushes of wheat. He also commented on the Shoshones who were being fed and clothed by the pioneers and lived within the city proper.¹⁰⁶

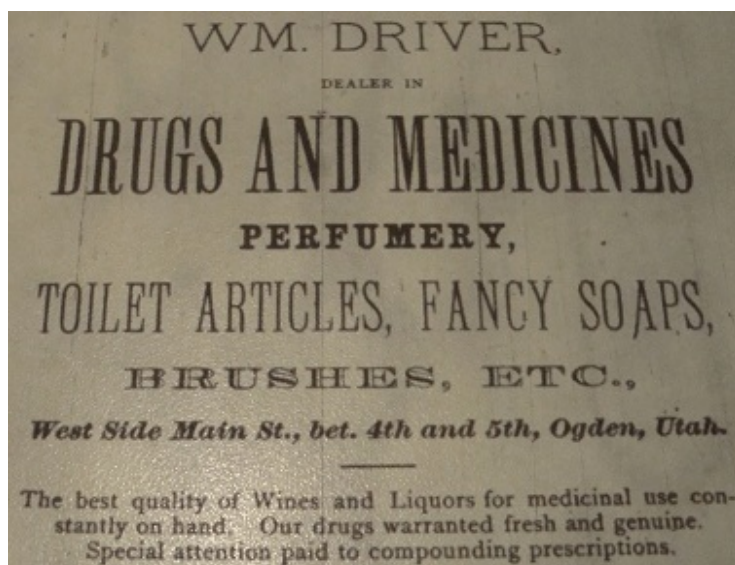
By 1857 the Ogden residents began to prepare for the coming Utah War. The men drilled on the grounds of the unfinished Ogden tabernacle. That winter they pooled resources to support the guerilla army in Echo Canyon defending the territory against approaching U. S. troops. The next spring they filled their homes with straw which could be set afire if necessary.¹⁰⁷ The residents buried many of their possessions and loaded what was left onto wagons for the long trek to the Provo river bottoms to wait out the attack. After three months of living in Utah County, Lorin Farr discussed the inadequate living facilities with President Young, who had reached a settlement with the newly appointed state governor. Ogden residents were among the first to return to their northern homes. Upon their arrival, they found that the crops they had planted before their departure had grown extremely well.¹⁰⁸

Commerce outside of farming and bartering began to develop in the early 1850s, although at a slow rate. Jonathan Browning, the famous gunsmith, settled in Ogden in 1852, but until his son Moses grew to adulthood, his work was limited to repairs, not manufacturing. Lorin Farr and others invested sixty thousand dollars to construct a woolen mill at the mouth of Ogden Canyon. Mining companies in Idaho and Montana bought heavily from this mill, which manufactured denim jeans in addition to blankets and other domestic goods.¹⁰⁹ Recent convert David H. Peery had owned a successful business in Virginia which was lost during the Civil War. He subsequently joined the LDS Church and settled in Utah before moving to Ogden in 1866. He began his career again by teaching school, but he soon moved from that to working as a clerk in a store. Within a year he had collected debts owed him in Virginia and was able to buy the store and invest in other enterprises. The completion of the railroad in 1869, with the hub being in Ogden rather than in Salt Lake City, was an enormous boon to the community. (The Gentiles had actually pushed for the junction to be in Corinne, twenty-five miles north of Ogden, but President Young used considerable resources to secure the Ogden location once he realized it could not be in Salt Lake City.) The round-trip fare between Ogden and Salt Lake City was four dollars.¹¹⁰ In

1871 Brother Peery had become a very successful businessman and was able to buy Mr. Godbe's Ogden drug store. In the following decade he served a three-year term as city mayor.

By 1870, the Utah Central Rail Line was completed between Salt Lake City and Ogden. Other lines were constructed to points further south and north in Utah, and Ogden became a town of commerce, suddenly filled with Gentiles who President Young feared would distract the faithful. Apostle Franklin D. Richards was sent to live in Ogden to oversee Church operations. (This was not unusual. Apostle Charles C. Rich lived in Bear Lake County in Idaho for the same purpose, and Apostle Moses Thatcher lived in Logan.) The two political parties were divided by religion. Criminal complaints could no longer be handled by the bishop's court, as half the city's three thousand residents were not LDS, so a civil court was established.¹¹¹

About 1872, William formed a partnership with two Ogden businessmen, one of whom loaned him a thousand dollars and the other who invested a thousand dollars, which allowed William to



William opened his own drug store in 1872 in partnership with two Ogden businessmen. In 1874 he bought out his partners. This ad was published in the 1874 Salt Lake City Directory which included Ogden businesses.

open his own drug store.¹¹² In 1873, William and Charlotte had their eleventh child, a boy named Willard Boulter. They now had five living children, the oldest, George, being thirteen.

In 1874, thirty-six-year-old William bought out his partners and the next year completed construction of the first three story building in the center of Ogden on the property he had purchased two years previously.¹¹³ The main floor functioned as a drug store, which William named, "The City Drug Store." William stocked many goods on his shelves, including perfume, tobacco, paint, shaving kits, gifts, food, and alcohol, which was often used for medicinal purposes.

The second floor was designed as a ball room. For six months, William rented the third floor to the First Congregational Church, which had ten members.¹¹⁴ By 1875, however, he had rented the space to the Masons who were proud of their new home.¹¹⁵ Iron columns, manufactured at a foundry in Salt Lake City, supported the front of the building.

As a successful businessman, it is possible William was approached by his bishop to take a plural wife. At some point Charlotte promised William that she would have as many children as she could if he would not enter into this practice.¹¹⁶ In the next two years, Charlotte gave birth to a son, Frederick, who only lived six weeks, and a daughter, Clara, who died at birth. They had now buried eight children. By this time William had purchased a large burial plot in the Ogden City Cemetery where their two daughters had been buried.

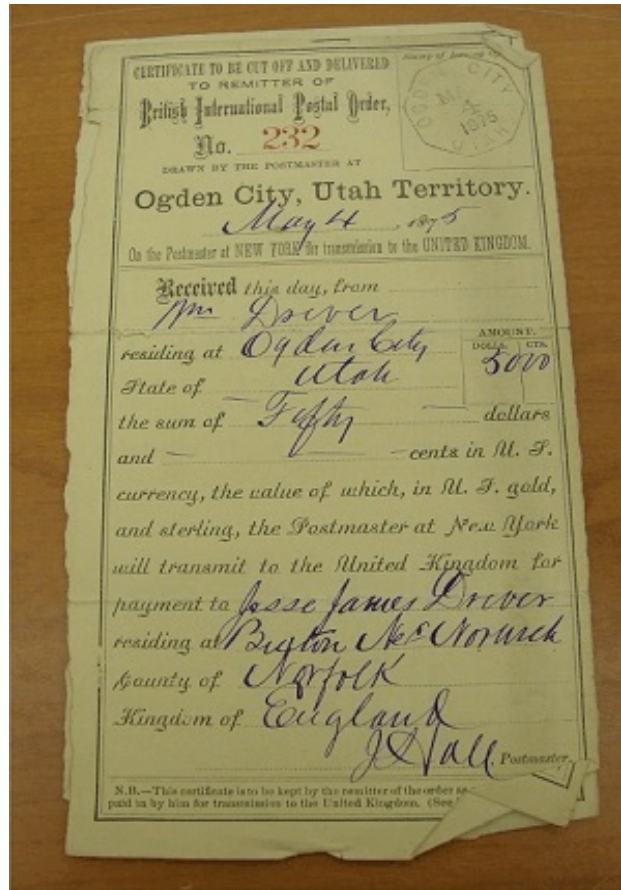
William Helps His Brothers Jesse and John Emigrate to Utah

In 1875, William's brother Jesse, age thirty-five, and his wife Mary were still in England, but they were anxious to emigrate to Utah and join with the main body of LDS Church members. Jesse had worked at a variety of jobs in the intervening years,¹¹⁷ and Mary had opened a school. Jesse and Mary had lost all four of their young children.¹¹⁸ William, who had encouraged Jesse to emigrate, helped with some of his expenses by wiring Jesse fifty-five dollars.¹¹⁹

William's youngest brother John also decided to emigrate to Utah at this time. Now age twenty-six, he had become very interested in medicine and had some interest also in pharmaceutical work.¹²⁰ At the age of twenty he had married Elizabeth Jacobs, and they had two children: six-year-old Henry, born a few months after they married, and two-year-old George.

Neither John nor his wife had joined the Mormon Church. However, they were willing to travel to New York with Jesse and Mary on the *Wyoming*, a steamship carrying one hundred and eighty LDS converts divided into two wards, along with about three hundred other passengers. Five returning European missionaries sailed with them. The first Sunday aboard ship they held church services in the ship's saloon, with many commenting on the beauty of the voices in the choir. Hugh Gowans, the presiding elder, noted that quite a few non-LDS passengers from steerage attended the meeting. The members held two concerts for the entire ship which were well attended. During their trip they marveled in seeing a large iceberg. John later noted that while the ocean voyage lasted only twelve days, it seemed like twelve years. They were processed with other immigrants at Castle Garden, being directed by the Church emigration agent, who put them on a train heading west. Certainly William and Charlotte met Jesse and John at the train depot and took them into their home as they helped their families settle.

William immediately hired Jesse into his store as a clerk. However, John and William did not agree on many things, foremost of which was religion. John's biographer indicated that John believed his brother William was extremely wealthy, and that by coming to America he would be able to share in that.¹²¹ John also claimed that he did not know what a Mormon was until he got to Utah, and he refused to join the LDS Church. William's records are completely silent in this matter, but it is clear that John soon found himself on his own. He worked as a doctor even though he had not received a medical education. Receiving only a practical experience in



This 1875 receipt for a \$50 wire transfer was sent by William to his brother Jesse to help him immigrate. A second receipt shows an additional \$5 was sent.

England, he was not licensed.

Two years after John and Jesse arrived, the St. George Temple was completed, the first temple in Utah. President Brigham Young died a few months later. Upwards of twelve thousand persons crowded into the nine-year-old tabernacle for his funeral. Wilford Woodruff, Orson Hyde, George Q. Cannon and John Taylor spoke during the two hour proceeding. The body was laid to rest in a plain wood coffin, as President Young had requested four years earlier, and was buried in a family cemetery not far from his home. The Quorum of the Twelve Apostles, with senior apostle John Taylor at its head, governed the LDS Church for the next three years.

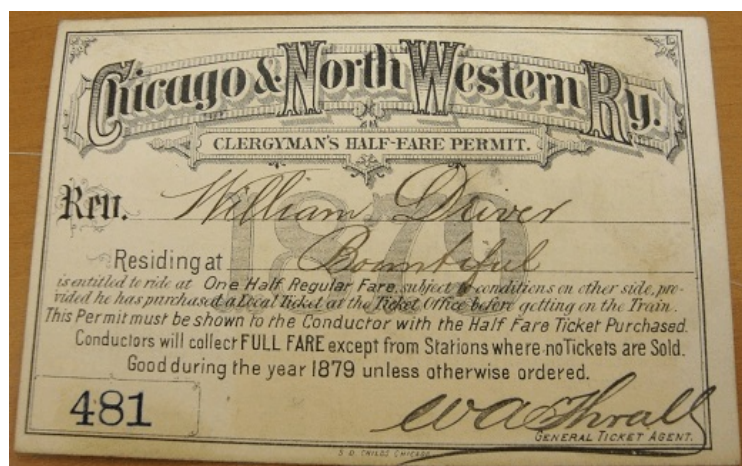
John's son Henry chose to embrace the LDS Church, the only one in his family to do so. This appears to have strained their relationship and young Henry left his parent's home and lived with his Uncle Jesse and Aunt Mary who were faithful LDS members.¹²² In the next few years Jesse and Mary adopted a daughter named Mae,¹²³ and when Henry was of age, he served a mission to the southern states.¹²⁴

Jesse returned to England for three months in 1878. Certainly he visited his two brothers, Robert and Charles, but the stated purpose was for business.¹²⁵ It is probable he returned to America with fine items to sell in William's store.

William had been involved with local politics for several years, and by 1878 was concluding his first term on the city council. He served as a director of Ogden's first bank, the Ogden Building and Savings Association. He also became a director of the Molecular Telephone Company, a rival to Bell Telephone. About 1879, William was instrumental in seeing that Ogden chose Molecular telephones as they set up a city-wide telephone system for fire and police communication.¹²⁶

William Driver Serves a Mission in 1879

Charlotte and William lost an infant daughter in 1878. In April of 1879, when Charlotte was 37, she gave birth to her fifteenth child, a son named Edwin. Two months later, William was ordained a seventy by Joseph Young, President Young's older brother. Joseph Young, commonly referred to as Uncle Joseph, served as the senior president of the Seventy and had been a general authority for nearly fifty years, since the Church's beginnings. After William's ordination, he departed on a twelve-month mission to England, leaving his business in the care of his son George,



William Driver used this train ticket on his trip east to New York in 1879, kept it throughout his mission and preserved it in his scrapbook when he returned.

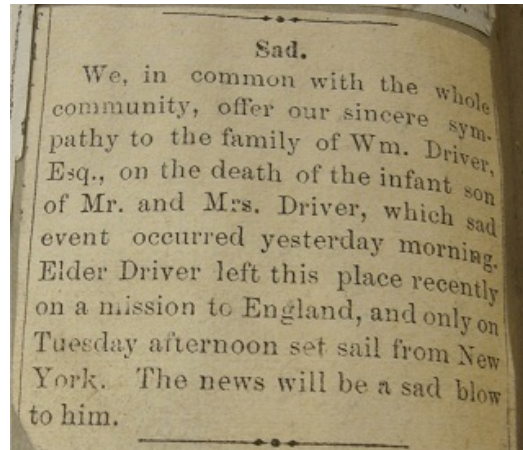
then nineteen, who had been working with William for a year.¹²⁷ He traveled by train from Ogden to New York, where he boarded the steamship *Arizona* for England. Shortly after boarding the ship, baby Edwin died. Edwin was laid to rest next to two of his sisters.¹²⁸

The *Arizona* made good time to England, arriving at the Liverpool port in seven days, eight hours and fifty-seven minutes, a record held for many years. On an earlier voyage that year, the *Arizona* hit an iceberg, crunching the first twenty-five feet of her bow but otherwise not affecting her ability to sail. The ship line promoted this accident as a demonstration of her strength. She was known as a “hot rod,” a phrase later adapted to describe modified 1930 roadsters.

William certainly would have visited his two brothers, Charles, whose wife died young, leaving him with a daughter, and George Robert, who with his wife Elizabeth had not been able to have children.¹²⁹ Perhaps William talked to them about Mormonism and the possibilities of them emigrating to the United States.



William Driver traveled to England in 1879 on the *Arizona* to serve a one year mission. The *Arizona* was one of the fastest ships in her day.



Death notice for baby Edwin Driver who died just a few days after William Driver left on a mission.

Toward the end of William’s mission, Charlotte and seven-year-old Willard, the youngest of their five surviving children, joined William in England, leaving the rest of the family in the capable care of a British housekeeper.¹³⁰

Charlotte Driver’s Family in England

Charlotte’s mother, Mary Ann, and both grandmothers, Sarah Turk Jarrett, and Elizabeth Reeves Boulter, had only recently died, but it is easy to presume that Charlotte traveled to Hastings to visit her family. A train line between London and Hastings had been established more than thirty years earlier. Her father Charles H. Boulter still lived there. He had remarried after his wife’s death, and by 1880 he had two young children.¹³¹ His new wife was just one year older than Charlotte.

In addition to her step-siblings, Charlotte had five living sisters. Her older sister Mary Ann lived in Redhill, fifty miles north of Hastings, with her husband and eight children. Three of Charlotte’s

younger sisters still lived in Hastings. Elizabeth, age thirty-one, was married with five young children. Sarah, age twenty-seven, was also married and had two children. Charlotte's youngest sister, Catherine, age twenty two, lived with her husband George Robertson and two children about five miles west along the coast from Hastings, in Icklesham. George was a sailor whose father manned the lighthouse in nearby Rye Harbour. Although Charlotte was seventeen years older than Catherine, she clearly had a good relationship with her. Likely at this time Charlotte sowed the seeds that led to Catherine and George's immigration to Utah nine years later. Hepsibah, age twenty-five, had married a German and was no longer in Hastings.¹³²

Charlotte used this opportunity as she visited with extended family members to gather genealogy, which she preserved in her own family records once she returned home.¹³³

After touring France and Scotland, Charlotte and William sailed to New York in June of 1880 on the *Wisconsin*, which carried three hundred English, Scotch, Welsh, Scandanavian, Swiss and German converts, in addition to several returning missionaries.¹³⁴ They took the train back to Ogden. Later that year John Taylor was sustained as President of the LDS Church.



William Driver used this train ticket from Chicago to Council Bluffs as he returned from his mission in 1880.

William and Charlotte Settle Back into Life in Ogden

By 1880, Ogden's population was just over six thousand.¹³⁵ William's brother John had been accepted by the community as a skilled physician. However, he often had to accept payment in produce, grain and hay. He treated both the sick and the victims of accidents. One man, after a night of fellowship with his associates, fell from his horse and hit his head on a rock, severely lacerating his scalp. Dr. Driver sewed up his injuries, saving his life. That year diphtheria spread through the area, with many people dying. Dr. Driver's faithful labor with his patients increased their trust in him, and after that his practice was sufficient to sustain his family, which grew to nine children.

John traveled on horseback to visit his patients in many areas of Northern Utah, fording rivers and climbing rocky trails. He claimed that on several occasions he arrived at his destination so cold that he had to be lifted off the horse and thawed out before he could begin to treat the patient. In describing his practice, he said his best tools were his brains, his hands and his courage. His foes were, "Mosquitoes like ducks, bedbugs by the bushel and flies by the millions." He enjoyed delivering babies but felt he had to teach basic sanitation practices to those who helped him. He

once observed a midwife wash off a newborn and then proceed to knead dough in the same pan to make bread for the mother. He also commented that swearing came as easily to him as praying did to others, but reportedly his kindness brought him tremendous respect.

In 1881, Jesse left the employment of his brother William and opened his own drug store. His store changed locations several times over the years as he looked for better locations. Ogden was a booming town, and presumably there was enough business for the two brothers to have competing stores. History is silent as to whether or not this was an amicable split.

In May of 1881, Charlotte gave birth to her sixteenth child, a healthy daughter whom they named Ida May. Surely they were thrilled when this child celebrated her first birthday, living longer than her four immediately older siblings. However, in 1883, baby Zina was born, living only six weeks. She was the eleventh and last child the Drivers would bury.

In 1882, William's twenty-three-year-old son George became a business partner instead of an employee and William changed his firm's name to "Driver and Son." This name became well-known in the Inter-Mountain West where they opened successful stores in Logan, Brigham City and Montpelier, Idaho.¹³⁶ At this time throughout the United States, some medicines were

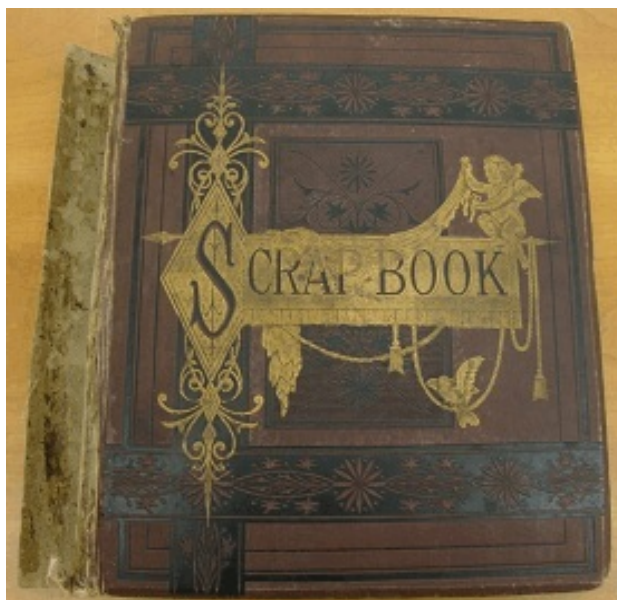
controlled but could be purchased by signing the drugstore registry. Drugs such as morphine, opium and laudanum, which a pharmacist would use to mix with other ingredients to treat patients, could also be sold by the pound to customers.

William Driver's Scrapbook

William Driver began saving articles for a scrapbook in the mid-1880s.¹³⁷ Now preserved in Brigham Young University's Special Collections, it contains mostly newspaper clippings and some souvenirs, such as train tickets. The scrapbook has over one hundred and fifty leaves with clippings pasted to both sides of the thick pages. The articles cover a span of about twenty-five years, although later clippings were included, some after William's



By 1882 George had joined his father in running the business. Ogden drug stores had a license to sell liquor. Toilet articles included shaving and other personal items.



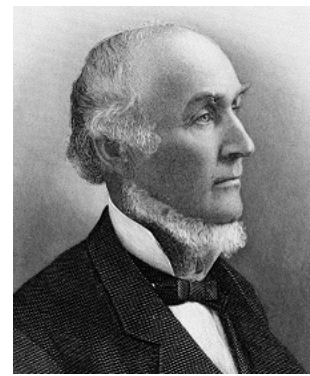
William Driver's scrapbook, saved by his granddaughter Charlotte Burton Young, contains articles and photos covering decades.

death. The articles demonstrate a wide interest in national and world affairs, family and friends, history and progress.

Included are many photos of general authorities and local LDS Church leaders. There were several articles about Lorin Farr, to whom William was related by marriage. There are many death and marriage notices of family members and friends. Numerous articles are about William's years on the



Shoshone Chief Washakie, who lived to be over one hundred years old, was a friend to Brigham Young and joined the Mormon Church.



Lorin Farr, mayor of Ogden for twenty years and stake president, was the father of Mary Farr, the wife of George Driver, William's oldest son.



William Driver saved this photograph of Northwold Chapel, six miles from his family's home in Feltwell.

city council and the months he spent as a delegate to the state constitutional convention in 1895. Some articles are about Native Americans, such as Chief Washakie. There are fun quotations and amusing tales. Articles about world events, American military leaders, and a criminal from the Boer War who was kept on a prison ship off the South African coast to prevent his escape, were also included. William followed British affairs and clipped an article about the 1897 death of the Duchess of Teck, Queen Victoria's cousin and the mother of Mary, the wife of Edward, second in line to the throne. A tiny obituary of Lydia Russell, William's

cousin's wife, was also pasted into the scrapbook.¹³⁸ William included a tattered photo of a parish chapel in Northwold, just a few miles from his ancestral home of Feltwell.

Information from this scrapbook provided valuable information about William during the end of the 19th century and into the 20th. Most of the information about William's life for this biography from the 1880s and 1890s came from this scrapbook. William became involved with the development of Ogden's infrastructure and the growth of its business, and these articles illustrate his desire to help move Ogden and its citizens forward.

Polygamy Continues to be Persecuted

In 1882, the United States Senate passed the Edmunds Act, making the practice of polygamy a felony. Polygamists suddenly were unable to vote or hold public office. President John Taylor recommended that, "polygamous members in the county, court & city council. . . resign their offices and have them filled by appointment while we have the appointing power in our own



William Driver's three story building which housed his drug store, built in 1874, is barely shown on the far left of this photo of Washington Avenue, one of only two pictures I could find of the store. During the 1880s, William served on the Ogden City council as chairman of the streets and roads committee. Building the infrastructure of roads and communications required constant effort from the city fathers.

hands.”¹³⁹ Six members of Ogden's city council resigned, including William Walton Burton, a prominent Ogden businessman married to three sisters.

William Again Elected to the City Council

In November of 1882, the Liberals ran a strong campaign in Ogden, attempting to wrest control of the city government from the hands of the city leaders appointed by the Mormons. The council and mayor ran as a group, with the People's Party winning a three-year term under the leadership of Weber Stake President David H. Peery. William, on the ticket, was again elected to the city council. The council meetings began with prayer, and William was often voice. He served on several committees, including the street and finance committees. These were not simple responsibilities. Ogden's streets were in fact dirt roads. Raising money to operate the city through taxes and fees was still a new enterprise. William was not only willing and capable, but he was highly respected by other city leaders.

A newspaper article praised William's efforts in dealing with needed improvements, “Among one of the most desirable improvements in this city is the opening of more streets in the inhabited and inhabitable portions of the town. Especially is this the case with the southern part of the city. As it now stands, Eighth street is the last southerly thoroughfare officially recognized, where there are residences for the distance of over three blocks farther down. For a long time strenuous efforts have been made to have a Ninth and Tenth street, and also to have some of the south-north-going streets extended so as to complete the network of traffic connections. Petitions to this effect have been presented to the City council and referred to the Street Committee, which would look into the matter, ask for more time, report to the Council only to be instructed to look



Interior of an Ogden Drug Store in the late 19th century. Likely William Driver's store looked similar to this – a welcoming place for discerning clientele. In addition to medicine, drug stores of that era sold all kinds of merchandise, including alcohol, tobacco, paint and often groceries. This photo shows a lunch counter, a concept which carried into the 1960s in the US.

into the matter again, and so on, almost *ad infinitum*. But at last the committee named has reached a resolution. As appears from our report of last Friday's City council session, the committee recommended that the petition be granted, the streets be opened and thus the accessibility of that part of town enlarged and improved, greatly enhancing the value of property and indirectly the wealth of the corporation [of the city]. As Councilor Driver, who sturdily advocated the movement, remarked, 'Let us have Ogden a city as far as Herrick's farm, if you like. Make it a point for our sons to have places to settle and build up in our midst, instead

of compelling them by our penuriousness to go hundreds of miles away from their parental homes and the surroundings of their childhood.'"¹⁴⁰

At the end of 1882, William and Charlotte's daughter Ellen married John James Reeve in the Endowment House, with Joseph F. Smith, an apostle and counselor to President John Taylor, performing the ordinance. John was the son of British immigrants who settled in Ogden about the same time as the Drivers and worked as a brakeman for the railroad. It appears the families knew each other well. John's father spoke at the funeral for Ellen's baby sister Clara in 1876.

William was a charter member and director of the Ogden Street Railroad, which began operating in 1883. Initially, mule teams pulled rail cars around Ogden's downtown and nearby residential areas for a ten cent fare, but by 1889 the cars were powered by steam engines.¹⁴¹ Perhaps it was a conflict of interest for William to serve on a committee to improve the streets that his railroad would use, although it appears that others saw this as a way to accomplish the necessary improvements. William frequently reported on street conditions at council meetings. Tracks were laid in the streets so that rail cars carrying gravel could be easily accessed by workers paving the streets. At one meeting William reported that juveniles had discovered how to break the locks on the rail cars, and at night they were riding the empty cars on the streets.

During the first year of the new city council, they voted to spend one hundred dollars for a Fourth of July celebration. During these years, with the ongoing persecution of the Mormons, the city council felt it was important to show their patriotism, especially in the face of members of the Liberal Party, who accused the Mormons of being anti-government. William Driver favored this by saying that, "any public celebration should be a credit to the city, portraying the loyalty of the people...There were troubles in the Territory, but...we are men enough to show to the world that we want to salute the Stars and Stripes and respect the Eagle with the strong talons. . .We should show that we are not disposed to disrupt the government or to trample down the principles on

which it is founded.” William’s new son-in-law, John J. Reeve, was on the planning committee, which sponsored what the newspaper called, “a genuine old-fashioned barbecue” and a parade. Planning meetings for the events surrounding the celebration were held in the new Broom Hotel, which claimed to be the finest hotel between Omaha and San Francisco.

During the festivities, William arranged for a competition between two departments of the Ogden fire company. The hook and ladder company was challenged to place a man on top of the Broom Hotel before the hose company could arrange their lines to shoot water to the roof. The two groups began at the Broom hotel and raced up the block. The ladder company won the prize money, raising their man to the hotel roof before the water could be turned on. However, as soon as the water filled the hose, the crew at the base aimed directly at the fireman and drenched him, bringing cheers from the crowd.¹⁴²

William supervised the grading of streets and the construction of intersections, bridges, and even drainage ditches and sewers. Ogden’s inmates provided much of the work and the jail was compensated. In addition, over fifty men were employed by the city to build and maintain roads.

The city provided about two thousand dollars a year for the relief of various paupers. Some were transients who simply got off the train in Ogden. Others were residents down on their luck. The city operated a “pest house,” as it was called, where those ill with contagious diseases were often confined. City funds paid a local doctor sixty dollars a month for “quarantine services.” He not only cared for patients in the pest house, but he quarantined local residents if a family member came down with cholera, tuberculosis, or another highly contagious disease. During one meeting, the doctor reported that quarantine flags were hanging at only two homes and that the general health of the city was good. In a later meeting, he reported that he had discovered several cases of scarlet fever and had quarantined the homes, but he said his work was often very difficult, “because the people tried to conceal the fact of the existence of the disease and objected to being quarantined.”¹⁴³ Often children from quarantined homes were found attending school or running in the streets.

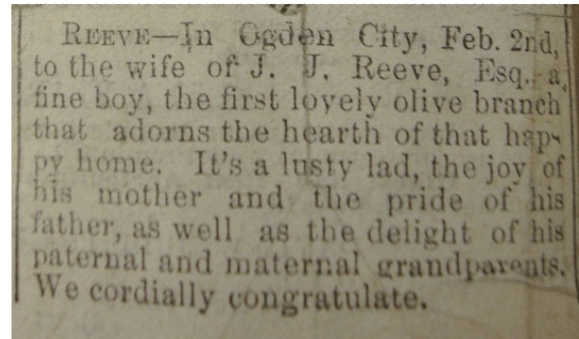
In 1884, the Logan Temple was completed, fifty miles north of Ogden. (The third temple would be Manti, finished in 1888.) The Utah Northern Railway ran trains between Logan and Ogden.

Water and Electricity Come To Ogden

Electric Light Works Spillway, Ogden Canyon, Utah’s first hydroelectric plant, completed in 1883. William Driver was a director of the Weber and Davis County Canal Company which brought water to the cities.



Weber and Davis County Canal Company, which built sixteen miles of canals to bring water from the mountains to city residents.¹⁴⁴ The next year the city council approved the construction of water lines to bring a tap to the yards of individual homes. The charge for water was five dollars a year. Justification given for the water mains was not necessarily for culinary water. As most structures were wood, and all heat and cooking were accomplished by fire, safety was a stronger consideration. Water was often a topic at the council meetings. In just one example, a widow desiring to use her neighbor's tap asked for a waiver of the annual fee, which was granted.



The birth announcement of William and Charlotte Driver's first grandchild.

Electricity was another point of infrastructure which the city council addressed. By the early 1880s, work was underway to complete a hydroelectric plan in Ogden Canyon. However, local farmers complained that the water coming from the hydroelectric

plant was not as beneficial to their crops because its electricity had been removed. Nonetheless, the Ogden City Council approved the installation of a one hundred foot tower at the intersection of Adams and 24th Street. Each of the tower's four arms had arc lights which the company stated would "bathe the entire town" with enough light that each evening citizens could sit on their porches and read the newspaper. On a spring night, the entire town assembled. They listened to speeches and then to the town's brass band. When the switch was pulled, the lights flickered and then went out. The band continued to play and the citizens walked home in the dark.¹⁴⁵



Mary Ann Elizabeth about 1885, perhaps an engagement photograph. The pleated dress with a modest bustle was very fashionable at that time.



Mary Ann Elizabeth cut her hair soon after her marriage. Her father William Driver threatened to take Mary Ann back from her husband if he couldn't control her.

William's Family Grows

In early 1885, William and Charlotte's first grandchild was born to their daughter Ellen and her husband John J. Reeve. The next year, twenty-year-old Mary Ann Elizabeth married Joseph Fielding Burton in the Logan Temple. Joseph was the oldest son of William Walton Burton, whose thirtieth child was born in 1890. Charlotte accompanied them on the train, but while she rode in the Pullman car, Mary Ann and Joseph rode on a flat car, enjoying the ride.¹⁴⁶

The following week while the couple honeymooned, Charlotte remained in Logan to perform proxy temple ordinances for some of her ancestors, including her mother and her grandmother Boulter.¹⁴⁷ In looking for clues as to William's devotion to the LDS Church, it appears that he did not attend this marriage, as Charlotte was a witness to the marriage, not William.¹⁴⁸ It is also telling that there are no records indicating that he ever performed ordinances for his ancestors. In addition, this wedding would have been a good opportunity for William and Charlotte to have their children born before 1868 sealed to them, but that did not happen during William and Charlotte's lifetimes. It appears that their son George and their daughters Ellen and Mary Ann Elizabeth were all faithful members of the Church, and likely all three were present at Mary Ann's marriage. It is possible that the stalwart missionary Charlotte married became extremely busy with his business ventures in his desire to support his large family, and while there is no record that he ever spoke against the Church, his zeal might have dimmed a bit.



Joseph Fielding Burton, age 25, and Mary Ann Elizabeth Driver, age 20, were married in the Logan Temple in 1886.

An article describing William appeared a few months after Mary Ann's marriage, and perhaps this gives an indication of how many in the community saw him. "The *News* does not aspire to the eminence of being either a rogues' gallery or a panorama of prominent political personages. But it does, now and then, grapple the graphitic pen of descriptiveness to delineate leading local characters just as they should be held up to the limited public gaze. . . . Today we have a more difficult task to perform. It is Councilor Wm. Driver whom we intend holding up to public gaze, not in a bad spirit nor with any malice aforethought. Let it be said, right here and now, that there is not in Ogden a more public-spirited citizen, a better friend to his friends, and a nobler gentleman among gentlemen than Wm. Driver. This is not taffy. The *News* does not deal in that saccharine, not even at five cents or two bits a line. But we do trust in the eventual efficiency of fair play. Wm Driver is the representative head and chief of the so-called 'Liberal Mormons.' He is the leader of the businessmen in the Mormon fraternity of this county. His wealth and breadth of mind, his old allegiance to the church and his undisguised 'stick-to-it-iveness' of the belief of Joseph Smith, Jr., make him a model Mormon merchant in this part of the country. Still, he does not go 'the whole hog.' There are things he does not conform to. Polygamy does not pollute the doorsteps of his exceedingly pure and peaceful domicile. And many other things and tenets that involve the faith of the ignorant believers do not entangle his footsteps nor hamper his business success. He knows when and where to draw the line between religion and business – his geographical discrimination has told him that the former is in the [Ogden] Tabernacle on Main Street, between Fourth and Fifth streets, six days in the week. Gentiles are more eager and willing in according appreciation to Wm. Driver for his actions in the Council. Give him his dues. He does not, with his knowledge and consent, allow any 'monkey business' in the municipal legislation. He is the *enfant terrible* of the council. Whenever he gets up in that deliberating

body, the church representatives in the Council commence quickly to tremble. They are then afraid that, notwithstanding his Endowment House oaths, he might make a 'break and give the whole thing dead away.'"

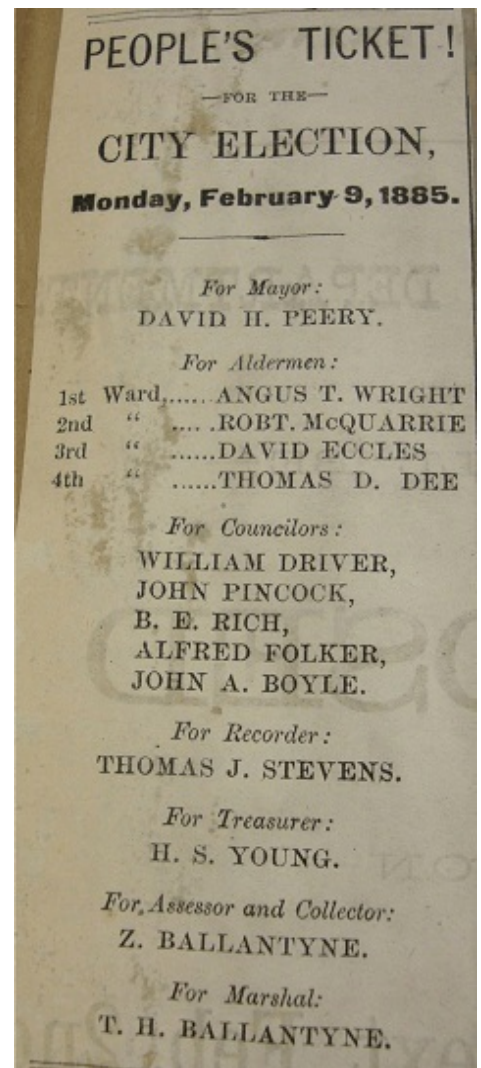
A much later newspaper article mentioned that, "While Mr. Driver has never been particularly pronounced in his religious affiliations, yet he and his wife have been honest members of the dominant church, he having filled a creditable mission in England preaching the gospel."¹⁴⁹ In 1905, with his political career behind him, William was ordained to the office of High Priest by his long-time friend Lorin Farr. This ordination indicates that William, while perhaps not zealous, was never far from the LDS Church.¹⁵⁰

The week after Joseph and Mary Ann Elizabeth's marriage, Charlotte returned to Ogden with the couple. A lavish wedding reception was held the evening of their arrival at the Driver home. An article¹⁵¹ in the *Ogden Standard* described it in detail. A supper was provided for all the guests and then Mary Ann, her sisters Charlotte and Ellen, and others entertained the guests with vocal and instrumental numbers.¹⁵² The following year Ellen and John had a second baby, another boy.

Infrastructure of Ogden Progresses

By the mid-1880s, the city had begun lighting the downtown area. Light poles were raised in the center of the streets, not on the sides, and William Driver, chairman of the street committee, was questioned about this at a council meeting. He explained that the wires were ungrounded. The brush of a leaf against the wire in even a light wind would automatically cause a short and the flow of electricity would be stopped. Putting the poles in the streets was the solution the city fathers had to choose until insulated wire became available. The electric company charged the city eleven dollars a month for electricity for the street lights. The council felt that this was far too high, and they also agreed among themselves that the light provided was not bright enough to be beneficial. Reports of council meetings reflect considerable discussion about which streets merited light poles, and exchanges between the council and the light company were frequent.

In 1886, the Ogden branch of the Molecular Telephone Company was sued by a creditor. William, always a proponent of this company, bought the assets of the company for thirteen hundred dollars and the creditors were paid off. At that time Molecular, which had local franchises in several areas of the US and Canada, was involved with a lawsuit challenging Alexander Graham Bell's patent. Other companies were also involved in the suit. William



William Driver was among those in the People's Party elected to the City Council in 1882 and then again in 1885 in hotly contested races against the non-Mormon party in the midst of anti-polygamy legislation.

obviously felt that Molecular's patent was valid, and he was willing to invest \$1,300 to keep the local franchise operating.¹⁵³ However, a few years later, the United States Supreme Court ruled in favor of Bell, and Molecular and the other challengers to Bell shut down.

William worked hard during his term in support of curfew legislation which required youths under age seventeen to be in their homes at eight o'clock each night. Youths found outside after this hour would spend the night under the care of the city marshal. Over twenty articles in William's scrapbook covered his efforts in pushing this bill, and when it finally passed in 1885, other cities passed similar legislation, including Salt Lake City. Being a community with many transients and mixed cultures, the Ogden City Council was concerned about safety. A night watchman patrolled the city and was paid \$33 per month. He worked out of a tower above the courthouse, and one month the city funded \$15 to repair his stove.

An article from the scrapbook listed the infractions with which the police were involved during a four month period. Arrests included eleven for battery, ninety-seven for vagrancy, two for riding a bike on a downtown sidewalk, seventeen for drunkenness, and ten for riding on the train without a ticket. One citation was given to a man for leaving his team unhitched and another was fined for driving his team above the speed limit in town. One man was arrested after escaping his chain gang.

Items brought before the city council were quite varied. William Driver, in an attempt to raise funds to improve the city, spoke out in favor of a tax charged at the election polls. This was approved by the council. However, some residents felt they were entitled to an exemption, such as the volunteer firemen, which was granted. One hundred and seventy residents brought a petition with their concerns about the opium traffic in Ogden which came in with some of the Chinese who had worked on the railroad. Children were warned to stay away from the opium dens in town and apparently everyone was familiar with the sickly smell coming from these illegal establishments. Local policeman did their best to keep this problem under control, but finally the city council asked for help from the general population to keep them apprised of violations.¹⁵⁴

Another issue the council dealt with was the speed of the horses on the streets. The city marshal was given authority to enforce a speed ordinance. It was brought to the council's attention that prisoners in the city jail were able to escape through the ceiling, and funds were authorized to cover the rafters with sheet iron. In many meetings the council dealt with the proper disposal of dead animals, and they regulated pig pens within the city limits. Other items of business included building stronger outhouses near the railroad depots so they couldn't be blown over by strong winds from the canyons.

Persecution of Polygamists Affects William Driver

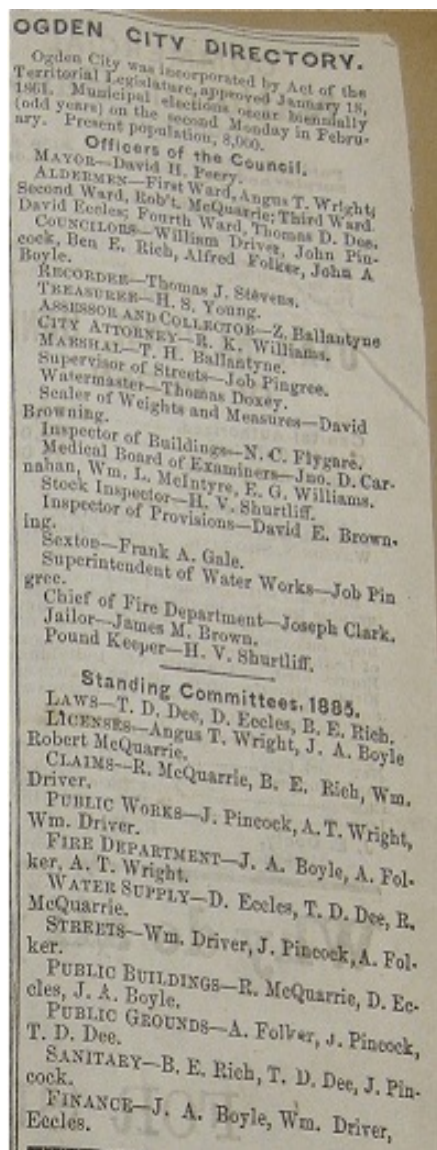
Since 1882 the federal government had been actively prosecuting polygamists. Fathers and husbands were forced into an underground, and news of those apprehended for unlawful cohabitation filled the papers. The government went after prominent men as well as those holding lesser positions in the Church. Apostle Rudger Clawson was the first to be sentenced to prison after the Act passed. In 1885; Angus M. Cannon, president of a Salt Lake Stake, was sentenced

to prison, as was Apostle Lorenzo Snow. Local men were arrested, and it is clear from the numerous clippings in the scrapbook that William followed all of these events very carefully. Although William was not a polygamist, his sympathies clearly were with those being persecuted. The Salt Lake Tribune reported that William Driver and David H. Perry paid the \$3000 bond for an Ogden polygamist.

The editors of the two Ogden newspapers appear to have been well educated, and their vocabulary often shines in articles. An article from *The Ogden Daily Herald*, known to be sympathetic to the LDS Church, used a French phrase meaning, “on the alert,” and also a collective noun in referring to the federal marshals, who were well known. The article begins, “The Deputy Marshals are evidently on the *qui vive*. Erum and Steele have again run in a brace of Saintly lawbreakers, in the persons of Willard Bingham, formerly of Wilson [a small town outside Ogden], and Myron Butler, lately (before the Underground era) of this city.” The article went on to state that the charges were “for the customary Mormon misconduct – UC.” The judge required each man to pay a two thousand dollar bond in order to be released before their trial date. In both cases, William Driver and another Ogden city councilman paid their bonds. Brother Bingham had two wives. In 1887 he was sentenced to a six month prison term and fined one hundred dollars.¹⁵⁵ After his prison term, he took a third wife. By 1880 Myron Butler had three wives; two earlier wives had died. In 1885, Brother Butler made a trip by train to Mexico to see if he could raise his families there without persecution, but ultimately decided not to leave the United States. In his biography he wrote, “In 1886 I accepted a call from Uncle Sam to board with him in the Utah Pen. Came out in 1887.”¹⁵⁶

William Driver Visits the Idaho State Penitentiary

In a letter to the *Herald*, William described his visit to the Idaho State Penitentiary in Boise where many Ogden polygamists were imprisoned. It is most likely that William was in Boise checking on one of his drug stores. “While in Boise City a few days ago, I concluded to pay a visit to Bishop Stuart,¹⁵⁷ with whom I am well acquainted, and the other prisoners who are now working out their sentence on the charge of unlawful cohabitation in the Idaho penitentiary, which is situated about two and a half miles from Boise. . . . I walked out to the prison, which is a large rock building, and was kindly received by Warden Norton, who has charge of the place. I was conducted to his office, and Bishop Stuart was called in, when we had a long conversation, in the course of which he said that he and the other prisoners were being treated by the officers of the prison as kindly as it was possible for them to do under the existing prison regulations. Their meals consist of white bread and boiled beef and potatoes three times a day; and the cells in which they are confined are 6x8 feet in size. Two prisoners are confined in each of these, and one Mormon and one other prisoner occupy a cell together, but it was expected that the Mormons would make their confinement a little more comfortable and less tedious. They are confined twenty-three hours out of the twenty-four per day. Thus, only one hour is allowed for exercise which is hardly sufficient to guarantee good health to men who have been used to plenty of exercise and fresh air. Bishop Stuart is detailed to do the chores around the prison, to sweep out the offices and do other small jobs. Everything is neat and scrupulously clean, and no bad smells could be discovered in any portion of the penitentiary. The Mormon prisoners seem happy and contented, and realizing they are confined for the sake of truth and conscience, they hope to



A disagreement during an Ogden City Council meeting about the city directory put William Driver's name in statewide newspapers for several weeks where he was condemned and praised by friends and foes.

"Had violated its promises and agreements made upon getting the franchise of the publication of the directory," and he felt the *News* must be an independent paper, not taking political sides. He added that due to the disenfranchisement of the Mormons caused by the Edmunds Act, he could not conscientiously support "such a paper." He added that he was proud to be a Latter-day Saint, as well as an American-born and bred citizen.

His motion was seconded, but William Driver spoke in defense of the *News* keeping the directory listings. A journalist quoted William by saying, "He pointed out the fact that the [city council] was not the Church of Jesus Christ of Latter-day Saints, but they had been elected to transact the

endure their term of confinement without very serious consequences to themselves. Their treatment received by them since their committal from Marshal D. Bois and Wardens Richards and Norton has been of an urbane character. They said that while on the way from Blackfoot to Boise they were left to themselves, while those in charge occupied a separate car, and another prisoner was even left to their charge. This fellow attempted to escape but was recaptured by his fellow prisoners, in whom so much trust had been confided. On arriving at Boise a hotel proprietor solicited patronage from these same men, Bishop Stuart and others, but they informed him that the marshal would provide food for them and his surprise at this information may be better imagined than described. These men who have been incarcerated because they would not discard their wives and families and thus violate their consciences are feeling cheerful and happy as those who suffer for the truth's sake always have been."

The City Directory Debacle

The turmoil during the 1880s caused by the prosecution of polygamists polarized Ogden, which had a large population of non-LDS residents. This is evidenced by an event that at its beginnings likely seemed almost trivial.

Besides the pro-LDS *Ogden Daily Herald*, another paper, *The Ogden Daily News*, was considered a Gentile paper which often published articles against the LDS Church. The *News* had recently written supportive articles about the Edmunds Act. For several years the city council had paid five dollars a month to publish the offices of the city council in each paper. One of the men on the city council, Benjamin Erastus Rich, strongly objected to paying the five dollars to the *News*. Mr. Rich was one of the fifty-two children of Apostle Charles Rich and he himself had several wives, one of whom was the daughter of former mayor Lorin Farr. Mr. Rich said the paper,

business of the whole community, irrespective of creed or politics. If the *News* chose to exercise the privileges of free speech, he did not care to muzzle or try to suppress the utterance of its principles. As the council had not the power to compel any paper to tell the truth in every line, he did not deem it wisdom or right to take the step proposed. The Church could stand all the assaults of those who were trying to annihilate it. If it could not, then it deserved to be annihilated. To him it made no difference whether the men of the *News* were Saints or sinners. The price of that advertisement, \$5 a month, would not affect the Edmunds bill or cause the disfranchisement of the people. The strength of the Church was the very persecution it was receiving.”

Councilor John Boyle, a convert and immigrant from Scotland who had a large family and operated a successful grocery store in Ogden, stated that he, “was a Latter-day Saint, but would also look after the interests of every honorable non-Mormon in Ogden City, of whom he felt the *News* was not the representative.” Among his fellow council members, William Driver stood alone in stating that the council should not involve itself in religious disagreements between the two Ogden newspapers. After a lengthy discussion the council voted to withdraw the listings from both the *Herald* and the *News*.

However, this was not the end of the controversy. The disagreement played out in the press and spread to the Salt Lake City newspapers, leading to more antagonism between the LDS and non-Mormons. The Ogden city directory issue poured gasoline on smoldering arguments. Many anti-Mormons urged that all Mormons should be denied the right to vote, as they were often found hiding polygamists and thus were in a state of rebellion against the government. As the days went on, William Driver was both praised and condemned in papers from Salt Lake City to Logan.¹⁵⁸

One editor wrote, “When civil affairs are brought up: Then Mr. Driver, wisely and justly, truly and rightfully, forgets that he is a member of any church and simply realized that he is the representative of the taxpayers, property-owners, and other voters of the community in which he has, by his energy and enterprise, secured a prominent and honored position.” One editor, critical of an earlier article, used the words, “brainless editorial imbecility.” Eventually these articles began dealing with the concept of separation of church and state, although the words used were, “State and Church divorced.” One author, disparaging the printed attack on the Mormons, ended his article with the words, “anti-church and State.”

It must be kept in mind that William Driver was not an unknown, not simply a member of a local city council. William Driver was the owner of a large drug store chain. People felt as though they knew him, and this made it easier for many to feel they could label, attack, praise or vilify him.

Amidst all of this, Ogden fielded attacks by the non-LDS community about celebrating the 4th of July. Anti-Mormons insisted the Mormons were not patriotic and therefore should not mark the Fourth. It appears that in this short time frame, the city came together, as in years past, and celebrated the holiday. However, Apostle Moses Thatcher traveled from Logan to Ogden to join their festivities. From the center of the town’s park pavilion, he spoke to the faithful LDS and singled out William Driver’s actions as being out of line with Priesthood authority. Judge



This magnificent etching of William Driver was published in Tullidge's history, along with a five page biography. A six page biography of the leading opponent of the book was also published.

abolishing polygamy. Judge Powers resigned his position and became one of several legal defenders of Mormon men. He worked to have many polygamists released early from their prison sentences.¹⁵⁹ In the following decade, Moses Thatcher appears to have softened his position and was released from the Quorum of the Twelve Apostles. Elder Thatcher stated that the reason for his release was because he wanted the Church to be politically neutral but this was not in harmony with the feelings of the other members of the quorum. He remained in good standing in the LDS Church until his death in 1909.

After this two-week period of attack of William Driver from all sides, he was given time to speak in the next council meeting. He condemned the editor of the *News*, who had publicly vilified him, stating that the man was, "a criminal, an incendiary, a villain, a libeler" and "a blackmailer." In addition he had nothing good to say about the editors of the *Herald*. The article stated, "Councilor Driver used more and stronger language than outlined above. . .[and his] remarks were neither interrupted nor contradicted by any of his colleagues in the Council." William concluded by withdrawing his support to publish the city directory in either newspaper.¹⁶⁰

Orlando W. Powers, who had sentenced many polygamists to prison, then stood and spoke against Elder Thatcher, stating that bigotry and fanaticism were inconsistent with the fires of patriotism and loyalty.

Interestingly, in the early part of the decade Mr. Powers had acted as one of many lawyers brought to Utah by the federal government to prosecute Mormon polygamists. He had successfully convicted thousands of husbands and fathers on charges of unlawful cohabitation, and many had subsequently served prison terms. In 1885 Judge Powers was given special appointment by President Grover Cleveland to act as an associate justice of the Utah Supreme Court. However, about the time of this incident with William Driver, Judge Powers recognized part of what was happening in the United States was religious persecution under the guise of

William Driver's name almost always appeared as Wm. Driver, and this is how he signed his name.

City Council Commissions the Written History of Ogden

With the best of intentions, the Ogden City Council voted in 1886 to appropriate one thousand dollars to cover the costs for Edward W. Tullidge to compile a history of Ogden and its business leaders.

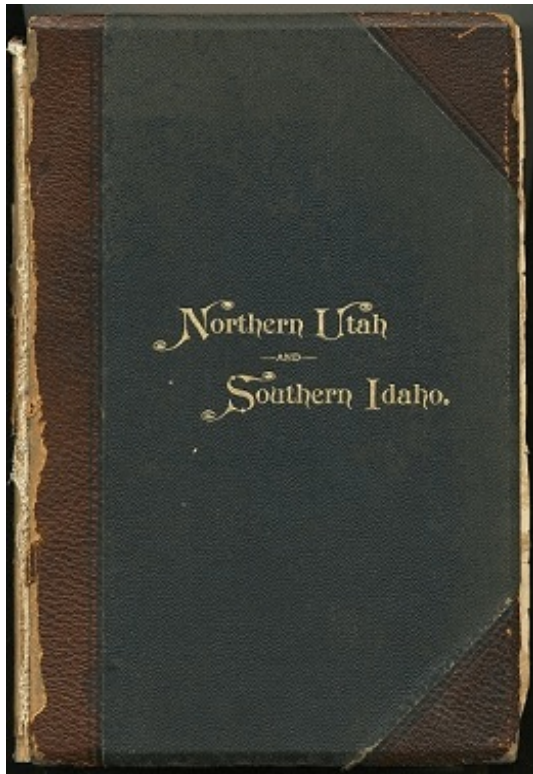
Many larger cities in the United States in this era had commissioned histories of this nature. In announcing this decision, the city council stated that the purpose of the book would be to, “advertise the business interests and its many advantages as a commercial and railroad center.” These types of histories generally contained a history of the area and included biographies of its principle citizens.¹⁶¹ However, Fred Kiesel, a prominent non-Mormon who had recently lost two elections for mayor, opposed the writing of this book. He appealed to the district judge, Henry P. Henderson, also a non-Mormon, and stated that the appropriation of city funds was inappropriate because this biography would be about the Mormon history of Ogden. The city fathers denied this was the case. They had hired Mr. Tullidge because of his education and writing skills. He had written other historical works and had an excellent reputation, in spite of the fact that he had been associated with the Godbeites, had been excommunicated from the LDS Church, and had recently joined the Reorganized Church of Jesus Christ of Latter Day Saints, which had several congregations in Utah.

In its defense, the Ogden city council stated that, “The conditions of the contract upon which this work was to be based were that the said historian should be required to gather together all valuable and reliable data of the founding and growth of Ogden City, from the beginning to the present date, that the work should contain two hundred book pages devoted exclusively to the history of said Ogden City. The city fathers stipulated that this was not to be a Mormon history or favor the Mormon Church in any way.” Mr. Tullidge said, “Not many more years can, in the course of nature, remain to the men who alone can supply the material for such a history. They will soon be gone from us; their unwritten history will be lost forever, and the children in the next generation will possess scarcely a relic of knowledge of what their fathers did for the commonwealth of this country.”

Councilor Ben Rich, who had voted for the appropriation of funds for this project, said, “There seemed to be in the minds of some persons an idea that the proposed history will be a ‘Mormon’ history. It is the intention to see that an impartial history is published, irrespective of any party of creed; and in the interests of the city and the general public.”

William Driver, having recently been elected to another term on the city council, also spoke in defense of the book. “All we have done in this matter we have had in view of the benefit of the inhabitants of the city. We have acted in good faith. Our vast resources, business facilities, commercial and railroad advantages should be made known in some such manner as is proposed by the publication of the history of Ogden City.”

Mayor Peery said that he had understood from the beginning, “That Mr. Tullidge, with his high literary ability and long experience, would be a suitable man to write the history impartially, not being, as he understood it, a Mormon.” The mayor added that he, “had traveled over the United



The Ogden City Council hired Edward W. Tullidge to write a history of Ogden and its business leaders. Non-Mormons challenged this action in court, and as a result William Driver provided a significant portion of the publication of this book from his own funds.

States from Texas to Boston, and but few towns of the size of ours carry the business aspect that Ogden does. . . the great railways center here, and Ogden is known all over the United States and the man who is so far back in the woods that he has not heard of Ogden should not be naturalized. . . This is the meeting place of the water facilities and of the trade and of the railways. This is bound to be an eminent mercantile center. Here are three National Banks with some three hundred thousand dollars in each of them.”

Mr. Tullidge had been at work for a month and none of his expenses had been reimbursed. While the judge suspended the allocation until he could rule, William said, “The members of the council should stand by Tullidge at all hazards. His work was grand, and the names of Ogden’s pioneers and builders should be rescued from oblivion and have a place in history.” William said he would do his part by paying the current obligation of \$500 and hope that the injunction would be dissolved and his money would be reimbursed. Other citizens offered \$100 each and some council members advanced \$25 from their personal funds. The following month the judge overruled the council.

Nonetheless, this history was completed under the title, *Tullidge’s Histories: Containing the History of All the Northern, Eastern and Western Counties of Utah*. Presumably William Driver was a major backer of this work, but it is unknown if sales of the book ultimately compensated him. The biography of William Driver included in the work is five pages. His brother Jesse Driver’s equals one page. Fred J. Kiesel’s biography, which Tullidge included in this volume, spanned six pages. Edward Tullidge did not write a biography of the judge.

A brief article in January of 1886 indicated that William’s political career had weathered the recent storms in the city council quite well. The current city council had completed two years of a three year term, and the political parties were already gearing up for the fall election. “Apropos the impending departure of Councilor Wm. Driver for California next Monday, the rumor gains in consistency that he may be put up as the compromise Mayor between the fanatical and the commercial factions of the People’s party, and his going away is to remove him from the shafts and chagrin of the personalities apprehended from the coming campaign.”¹⁶² California would become a frequent destination for William in the future. Ties between California and Utah had begun with the arrival of the Mormon Battalion in Utah from California in 1847. Many of Utah’s new arrivals left Utah for the California gold rush. California was made a state in the Union in 1850, and since the civil war had become a home for successful businessmen who wanted a stake in the states’ mines, shipping and other financial endeavors. Train routes put California within

easy distance from Utah, and many Utah residents spent time in California recuperating from illness and escaping Utah's cold winters. William and Charlotte were among those from Utah who eventually had a second home in California, and who traveled frequently between the two states, taking advantage of the convenient train lines.¹⁶³

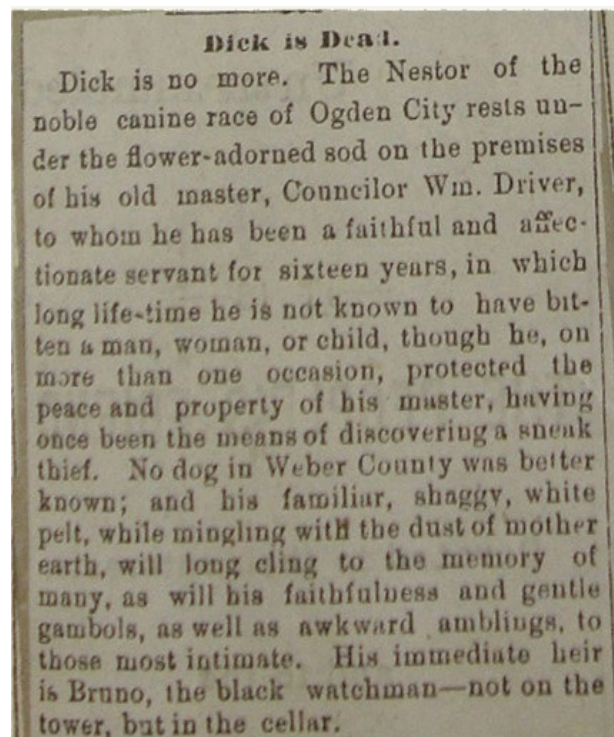
During this tumultuous year, William's forty-three-year-old brother Charles emigrated to the United States. He traveled on the *Nevada*, a ship which made eighty trips between Liverpool and New York during the heaviest LDS emigration years. Charles traveled with about two hundred LDS converts, most of whom were British. Charles' trip was quick and uneventful, taking only ten days to cross the Atlantic and another week by train to reach Ogden. Certainly William, Jesse, John and their families were thrilled to greet him.

By this time, William's business was very prosperous. He was able to freely travel, not just to California, but to Hawaii, taking his family. An 1888 society column mentioned that Charlotte and William and their daughter Charlotte visited California and then traveled on to the Sandwich Islands.¹⁶⁴

Edmunds-Tucker Act of 1887 Disenfranchises the LDS Church

In early 1887, the United States Congress passed the Edmund-Tucker Act. The LDS Church was disincorporated and many of its properties and all tithing money were confiscated by the government. The act stipulated that all voters in Utah were required to perform an anti-polygamy oath before voting.¹⁶⁵ In addition, all Utah women lost the right to vote. Plural wives were denied the right to refuse to testify against their husbands and federal marshals subpoenaed them for humiliating trials. Children from plural marriages could not inherit property from their father. The government took control of the Logan and St. George temples, but allowed the Church to rent them back.

The test-oath, as it was called, severely limited the ability of Mormons to participate in elections. This act affected elections in LDS communities outside of Utah, also, such as Bear Lake County in Idaho, ninety miles north of Ogden. Those running for office, in addition to passing the test-oath, had to put up a bond. An 1887 article from William's scrapbook illustrated a problem, as the non-Mormons in Bear Lake County, suddenly having complete control of the elections, in many instances could not afford the bond to get them on the ballot. "The Mormons, seeing the dilemma and not being willing that the county should be



Notice of the death of William Driver's dog, who died in the mid-1880s. The Nestor is a reference to a son of the wise ancient Greek King Pylos.



The St. James was a notable hotel in San Diego and still stands today. The guest book of the hotel was published daily in the local newspaper, listing the Drivers as guests.

and her father-in-law, became members of this new organization. William Driver, receiving the most votes, was elected one of the thirteen directors, along with David Eccles, John A. Boyle and David H. Peery. An article from William's scrapbook stated, "With such a combination of business capacity and enterprise as the chamber of commerce presents, the city will find herself in a position to retain her commercial rights and make her power felt."

William turned fifty in May of that year, and an announcement of his birthday celebration was published in *The Herald*.¹⁶⁶

without its quota of officers, and also to show to the world that they can return good for evil, lent their names and property as security to the very men who have been placed over them by force of might against right."

William Driver ran in the primary election that year as an Ogden City alderman, not as mayor, as many had supposed. In order to do be on the ballot, William would have needed to plainly state that he did not practice polygamy. However, his opponent, a faithful LDS member, won that election.

President John Taylor, who had been in hiding in Kaysville because of his plural marriages, died two months later. Wilford Woodruff, president of the Quorum of the Twelve Apostles, assumed leadership of the Church, but he was not sustained as Church president for two more years. At that time he issued the 1890 manifesto, which declared that the leaders of the Church were no longer teaching the continuance of the practice of polygamy, and the Church was allowed to freely operate again.

In addition to the trials associated with polygamy, Ogden businessmen shared their concerns about Salt Lake merchants moving north. William Driver joined forces with other Ogden leaders and organized the first Chamber of Commerce in Ogden. Sixty-five businessmen from the area, including Mary Ann Elizabeth's husband

The Late 1880s Brought Changes to William Driver's Family

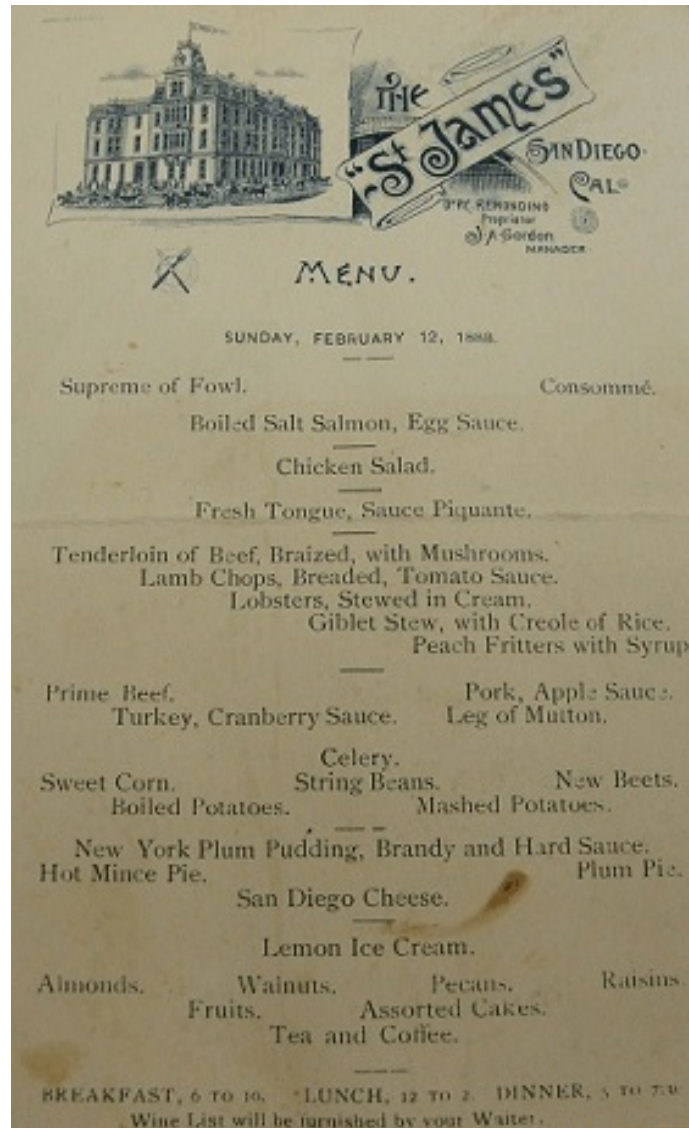
On August 10th, 1887, five days past her forty-sixth birthday, Charlotte gave birth to her last child, a healthy son named Walter who was six years younger than his sister Ida May. In a possibly related item, two weeks later a deed was recorded in Ogden with Charlotte Driver as the purchaser of a large lot for which she paid one thousand dollars.¹⁶⁷ Construction then began on an eleven-room mansion on Jefferson Avenue where several other successful Ogden businessmen built homes.

By 1888, Jesse's store was doing well and he had joined the Ogden Chamber of Commerce.¹⁶⁸ An ad in the *Ogden Standard*, read, "Jesse J. Driver, Druggist and Apothecary. I have just received a fine assortment of Holiday Goods Consisting of Ladies' and Gents' Dressing Cases, Odor Cigar and other Cases, With a full line of Toilet and Fancy Articles, Perfumery, etc. I keep a Full Stock of Standard Drugs and Patent Medicines. You will find me at the old stand, Main Street, north of ZCMI. Physicians' Prescriptions a specialty."

It appears that William traveled to California often, perhaps to acquire goods for his store. Charlotte, with four children still at home, including a newborn, managed to travel with him, including this trip. In 1889 she and William took Charlotte to California for three months, presumably leaving young Walter in the care of servants.¹⁶⁹

In a victory for the Liberal Party, Fred Kiesel was elected to be the first non-LDS mayor of Ogden in 1888.

In what was certainly a large celebration, William and Charlotte's oldest son George married Mary Farr, the youngest of Lorin Farr's twenty children, in the Logan Temple in the fall of 1889. By this time Mary Ann and her husband Joseph Burton were the parents of a baby girl.



William Driver's interest in menus was not lost on his descendants. My father, Collins B. Cannon, a great-grandson, once took a trip to Europe and recounted to me in great detail, not the sights, but the food.



This eleven-room mansion was the home of the Driver family for about three decades. Weddings, receptions, parties and local events were held here.

Another event that year which would have brought Charlotte tremendous joy was the immigration of her younger sister Catherine, her husband George, and their four young children. Thirty-eight-year-old George obtained work as a laborer for the railroad. Surely Ogden couldn't have been more different than their former home of Icklesham, where George, accustomed to hard work and hard sun, had been a sailor. While George and Catherine did not immediately join the LDS Church, in 1891 their two daughters, thirteen-year-old Elizabeth Katherine and eleven-year-old Sarah Ellen were baptized.

Charlotte's mansion was completed in 1891,¹⁷⁰ and she often opened her home for meetings and social events.¹⁷¹ In that year her daughter Charlotte Emblen Driver married Frank Schoonover, a Gentile lawyer from Indiana who had moved to Ogden the previous year.¹⁷² The family's bishop performed the December ceremony at the Driver's home at 8:30 p.m. Afterward, one hundred and fifty guests enjoyed a wedding dinner, all while the home was brilliantly lighted.¹⁷³ Charlotte Driver, as the mother of the bride, wrote a gown of, "rich golden brown silk," with a slight train in the back and trimmed with shaded lace. "Among the numerous and costly gifts were several that attracted particular attention. There were, an ice cream set of silver and gold; a beautiful silver tea set; a heavy silver water urn; three exquisite carving sets; a china toilet set; triple folding mirrors of French plate, a fine damask table set; a very handsome bronze clock; and numerous salad and berry spoons in pretty designs."

William's business was doing well, and in addition to paying for a magnificent home and a stunning wedding for his daughter, one day William surprised Charlotte with four beautiful diamonds.¹⁷⁴

Also in 1891, movements were underway to gain statehood for Utah. Influential men from various parts of the country, some with LDS relatives, worked to smooth the path. One step taken by Utahans was to disband the People's Party, which to many indicated that Mormons voted in a block. LDS members were encouraged to join the new Democrat and Republican parties. William became a Republican.

By 1892 Jesse had taken a partner into his business, which as a general store was now called Wotherspoon and Driver. They moved the store downtown to its final location, just a block from William's store. Robert Wotherspoon, a thirty-year-old Scottish LDS convert, lived at the store with his wife and three young daughters.¹⁷⁵

In April of 1893, Wilford Woodruff dedicated the Salt Lake Temple, which had been under construction for forty years.

1894 – Utah Begins the Transition to Statehood

In July of 1894, Congress passed the Utah Enabling Act which authorized Utah citizens to write a constitution in preparation for admittance to the Union. This act was very specific and allowed for male residents twenty-one years and older to vote for one hundred and twenty-seven delegates who would attend the state constitutional convention. Weber County was allowed to elect eleven delegates, and William Driver's name appeared on the ballot. He was elected as a state delegate by the Republican party in November of that year. Also elected from Weber County were Democrats Fred Kiesel, Lorin Farr and David Evans, all of whom were politically active in Ogden. Frank Schoonover ran for county attorney in this election but lost to the opposing Democrat by sixty votes.

By 1894, William and Charlotte's son George had two children, Ellen had five, and Mary Ann Elizabeth had four children, the youngest being Ida May Burton, born in 1894.¹⁷⁶

Charlotte and her husband Frank Schoonover, who lived with her parents in the recently completed mansion, had a son. In September, Charlotte Driver was called to be the assistant secretary of the Weber Stake Relief Society, a position she would hold for six years.¹⁷⁷



As a delegate to the 1894 constitutional convention, William Driver was one of three men who pushed, against tremendous opposition, to include women's suffrage in the state constitution. His wife Charlotte was a leading suffragist.

At the end of 1894, William and Charlotte's son Willard married Josephine McIntosh, the daughter of a Scottish father and Canadian mother, neither of whom were LDS. Willard was not baptized as a child and was never active in the LDS Church.¹⁷⁸ Still at home after Willard's marriage were thirteen-year-old Ida May and seven-year-old Walter. William and Charlotte, both in their mid-fifties, had fourteen grandchildren. Charlotte was a doting grandmother and kept pennies, nickels and dimes tucked away in a Victorian purse which she kept in the pocket of her third petticoat. A fortunate grandchild would spend these coins on little treasures at the corner store.¹⁷⁹

The Delegates Meet in Salt Lake City to Draft the State Constitution

On March 4th, 1895, the delegates for the constitutional convention met in Salt Lake City in the newly constructed City and County Building built on Emigration Square. The president of the

convention was Apostle John Henry Smith, a cousin of Joseph F. Smith who at that time was a counselor in the First Presidency. (Elder Smith was the father of George Albert Smith, born in 1870, who would join the Quorum of the Twelve Apostles in 1903 and become president of the LDS Church in 1945.) George Q. Cannon, first counselor to President Woodruff, opened the convention with a prayer, “. . . We feel, our Father, that this assemblage needs Thy Holy Spirit to be with them, they need Thy help, so that in the consideration of the great and important questions that shall enter into their discussions, they may be filled with that feeling that cometh from Thee, with love for each other and for humanity, and be inspired by the highest and most patriotic motives that can fill the human breast. . . and that even though they may not believe in Thee (there may be some, our Father, who do not have faith in God), yet that in their hearts there may be a desire to do that which is right for their fellow men, and to look forward to the best interests of this country, and to do everything that is possible to make this a great and a grand country, under a Constitution that shall be liberal in the largest acceptance of that term. . . .”¹⁸⁰



During a controversy about prohibition, Reverend Miller accused William Driver of being drunk at the constitutional convention.

At the end of March, the body of the constitution had been agreed on. Following that, articles, or amendments to the constitution, were discussed in committees. One such article was that of prohibition, which to no one's surprise was a very divisive topic. Some felt alcohol consumption must be regulated in order to control its use. Others felt that the evils of alcohol outweighed the rights of anyone in the state to consume it. Some delegates opposed prohibition solely on the basis of their belief that if the Utah state constitution included prohibition, it would include support for women's suffrage, thus increasing the power of the "dominant religion." The discussion on the floor about these amendments became long and arduous.

Prohibition Is Discussed in the Constitutional Convention

William Driver was against prohibition. His position came from his business experience, as he had sold alcohol in his drug store for over twenty years. In late April, during a discussion concerning an article which would prohibit the sale of alcohol in Utah, William stood before the convention and expressed his views. He said he had never partaken of alcohol in his entire life, but he admitted he sold alcohol in his business establishment. He suggested that if it would be possible to draft a law which would stop the sale of intoxicating drinks, then he would be in favor of that. He concluded by saying, " Now, I do not want to be understood in this convention that I am



Reverend Miller reportedly lost his temper at the convention and then confessed his own problems with alcohol. He later apologized to William Driver.

speaking one word in favor of drunkenness, nor the temperate use of intoxicating liquor; but I say this one thing, that the gentlemen that have introduced this article do not know what they are doing. They are wise men, good men, benevolent men, religious men, but they do not understand the outcome of this article. They cannot prohibit it. It will be shipped into the city and all over this territory and come back itself labeled all kinds of things. . .with a demijohn [a type of bottle commonly used for alcohol] in the center of the box, and in all kinds of things, groceries, and everything else, and the people will have it if they need it, and my doctrine is, convert them, convert them by your example and by your precepts that they should not take it, that it is injurious to them; and I say when you have done that you will have no use to incorporate in the constitution an article prohibiting the sale of intoxicating liquors for a beverage.”¹⁸¹

Reverend Miller, a delegate from Sevier County who strongly argued in favor of prohibition, stood to refute William, stating, “If my memory serves me right, I saw the gentleman one evening when he was very warm under the collar through beer.” An argument ensued and William responded with the words, “It is a dastardly lie.”¹⁸² Mr. Miller, shouting at times, confessed to the entire assembly that, “I have been brought under the ___ influence of intoxicating liquors. . . . I say that it has entered the households of thousands upon thousands in our fair country, and families have been ruined.” He later clarified that he did not mean to imply that he had seen Mr. Driver inebriated, and he apologized. Newspapers throughout the state were filled with the dispute between William and Reverend Miller.

Apostle Moses Thatcher stated his belief that the consumption of alcohol had brought devastating effects upon communities, states and countries. He said, “It is better to keep it within control and under the eyes of the guardians of the law than in undertaking to prohibit, to allow it to grow up in every part of your cities.” He added that, “There was twice as much liquor drank in the town of Logan during an attempted prohibition as was drank before or immediately after. . . .The [prohibition] law will permit liquor to come into this new State. . .just as it came into the city of Logan when we were trying to prohibit. Why it used to come in, I believe, from my friend from Ogden.”

Fred Kiesel spoke up and said, “My trade [in alcohol] increased during that time,” and that statement was followed by tremendous laughter from the delegates.

Elder Thatcher added, “Yes, it came [to Logan] as mineral water.”

William Driver later spoke and said that prohibition would transfer much of the liquor business to drug stores. A newspaper quoted Mr. Driver's next statement by saying he delivered this in a "serio-comic vein, frequently exciting laughter....To illustrate, [Mr. Driver] pictured himself as going into ZCMI drug store in this city, in prohibition days, and asking a clerk for a bottle of whisky. The clerk would reply, 'Mr. Driver, you can't get any whisky here – not a drop. But we have some awful good liniment.'" The assembly laughed at this comment, but William went on to say, "He would buy a bottle of liniment, and when he reached home he would find that he had the very liquor that he had first asked for." That statement was also followed by laughter.

William Driver and Fred Kiesel, who had been political opponents in the past, worked well together during this convention, backing each other up before the assembly and acting as a team with the other delegates from Weber County. Several times each man offered the other his own time on the floor so the one speaking could finish. In the end, prohibition was not included in the state constitution.

William Driver Boldly Supports Women's Suffrage

In late March, the topic of women's suffrage was brought to the floor after being discussed in committees for several days. An amendment was proposed for the new state constitution, "Section 1. The rights of citizens of the State of Utah to vote and hold office shall not be denied or abridged on account of sex. Both male and female citizens of this State shall equally enjoy all civil, political, and religious rights and privileges." While both the Democrats and Republicans had supported women's suffrage in their platforms before the convention, committee discussions raised concerns that President Cleveland might not approve of Utah's constitution with a suffrage clause for women since few other American women could vote. For this reason, Fred Kiesel became a major opponent of including suffrage for all in the new constitution.

William Driver and Lorin Farr stood alone in declaring their support for universal suffrage. In William's public statement, it came out that Charlotte had worked hard for this right.

Before the entire assembly, William said, "I was at Provo [where the Republicans held their convention]. I voted upon the article that gave the right to women to vote, the right of suffrage, and I have felt all the time that I was bound by that platform. Some people say that I voted for it because my wife was a leading suffragist. Not at all. I believe, like some other gentlemen here, that if my wife wanted to vote her way, why she should do it, and it would not interfere with the way I voted, but thank God we are both Republicans on that point at least, and I think she is right. And I want to tell Mr. Kiesel and every other man who thinks as he does, that there has never been a time since the first pioneers entered this valley, since the first three ladies came through Emigration canyon, that they ever needed enfranchisement from the sources that he has suggested. Never. The ladies of the country never have been slaves; they are women who have been the pioneers of this country with their husbands and their brothers, and if there is anything around us today that we see to admire, the ladies of this country have helped to make it. Some say that they should be able to shoot the bullet and carry the bayonet and go to war. I believe lots of these ladies have done worse than that; they have worked all day long and killed the crickets to save their husbands' crops, and they have worked side by side with them to save their families

from starvation, and I believe that if the time should ever come that they would have to carry the rifle, they are perfectly competent and able to do it. But is it necessary in order to give these ladies the right to vote, that we should have it demonstrated to us that they are Amazons, that they will go to the front and fight? No, sir; let the regular army go first, let the militia follow, then come on with your volunteers, and when they are all swept out, I guarantee you will find a fighting force in this country such as the world has never seen before. The women will fight for their liberties and for the liberties of their husbands and their sons. And I say, gentlemen, that the ladies of Weber County want the franchise, they want to vote, and they are going to have it.”¹⁸³

The next week, with no resolution in sight, William spoke again, ““Mr. Chairman, I am placed in a very peculiar position. I came down here one of eleven gentlemen from Weber County to represent the people from that section of country. I find today that I stand alone, with the exception of one other delegate, who dared upon this floor defend the rights of his wife and mother, of my wife and mother. That gentleman cannot go back to his home, attending a meeting there, as I read in the paper, without being insulted by men who claim to represent the people of Weber County, three or four hundred men meeting together, claiming the right to represent in mass meeting twenty thousand citizens of Weber, pass resolutions that reflect on the integrity and honor of at least two members of the delegation from Weber County. Passing beyond that, the scene enacted there has no parallel in the history of political gatherings in this country, except what we witnessed here in the lobbies yesterday; and I say, gentlemen, if I have to stand alone in this connection, I feel that there are men enough in this house who have known William Driver for the last twenty-eight or forty years to know that he is no fanatic, that while defending his own rights, he has always been ready to defend the rights of his fellow man, and today he will stand and defend the rights of the women of Weber County, if he stands alone.”¹⁸⁴

One evening during the convention, a political rally in support of women’s suffrage was held at Thompson Hall in downtown Salt Lake City. Five hundred people attended, both men and women, and four hundred and sixty-two votes were cast in favor of submitting women’s suffrage as a separate article to the new constitution, leaving this right out of the constitution itself. William Driver, Lorin Farr, with the additional support of Weber Delegate David Evans, stood together in their support of including universal suffrage in the state constitution.

Lorin Farr stated, “You are told tonight that the gentlemen who voted in Salt Lake for the enfranchisement of women have voted against the people. What is a platform for? Those we have sent to the convention are our servants and they have gone there upon the platforms which demand equal suffrage. Why did not Mr. Kiesel and others, before they were elected, come out and say that they were not in favor of woman suffrage? They had not the nerve to do it for they knew that they could not have been elected had they done so. In regard to woman being debased by having the vote, let me say that it is one of the greatest God-given privileges ever conferred upon men. . . .There is nothing in politics that is degrading. . . .There never has been a valid reason given why women should not vote.”¹⁸⁵

David H. Peery proposed a resolution to censure William, Mr. Farr and Mr. Evans for criticizing the other Ogden delegates, and the vote to censure passed overwhelmingly. Support for these three men filled the newspapers throughout the state. One editor wrote, “Mr. Perry stated that he

wanted to censure those gentlemen for having criticized Ogden people. That was a miserable subterfuge. Mr. Perry really wanted to censure Messrs Evans, Farr and Driver because they voted to maintain the suffrage clause in the constitution, and for no other reason.” Another said, “Messrs Evans, Driver and Farr were elected on a woman’s suffrage platform and the people must stand by them for redeeming the pledges they made to the people.” Letters to the editors of local papers showed tremendous support for these three men, and petitions from hundreds of men and women were sent to the convention. Ultimately their voice prevailed. The convention wrote universal suffrage directly into the constitution, and later that year the new constitution was approved by the federal government.



Dr. John Driver, William Driver’s youngest brother, immigrated to Utah with their brother Jesse in 1875.



Elizabeth Jacobs Driver, mother of 9 children. Her oldest son married Charlotte Driver’s niece in the SLC Temple in 1899.

Utah became a state January 19, 1896. Heber M. Wells, a son of the late Apostle Daniel H. Wells, was elected the new governor and he and other new officials were inaugurated in the Tabernacle on Temple Square.

John Driver Receives a Medical License

After Utah achieved statehood in 1896, doctors were required to be licensed and had to prove their medical education. At this time William’s brother John, age forty-eight, left Utah and his family for two years in order to attend the Marion Sims Medical College in St. Louis. This institution was named after an innovator in women’s care. He returned to his Ogden practice in 1898.



Family home of John and Elizabeth Driver, and from where he operated his medical practice. He usually saw patients in their homes. This home was less than two blocks from the home of his brother, William, and for a few years just a block from their brother Charles’ residence.

The Drug Store Suffers Financial Difficulties

Coincident with the constitutional convention, but certainly completely unrelated, William’s business suffered financial difficulties. His son George, who had been operating the store, left William’s employ on March 1st, a few days before the convention began and about the time William would have left for Salt Lake. Presumably the store was left in the hands of a trusted employee. Six weeks later, William suddenly returned from Salt Lake City for the weekend. A

placard reading, "F. S. Schoonover, Assignee," was placed on the closed doors after business hours. The next morning the papers covered news of this foreclosure and entertained some speculation. The firm's financial difficulties, it seems, had been going on for months. George had left the family business after working for some time to improve the situation, without success, and had recently departed Ogden for California. George's wife Mary told reporters that George was not out-of-state to escape creditors, since he was no longer associated with the firm. William confirmed that. Mary and William publicly stated that due to the strains caused by the financial issues, George's health had suffered during the first part of the year. The trip to California was undertaken solely for his health.

The bank assigned Frank Schoonover, William's son-in-law, to take charge of the business. He reported that the firm's assets totaled about \$90,000. A list of creditors was publicly named. Ogden Savings Bank was owed \$22,000. Other creditors were small lenders, some being owed under \$500. Apparently, one of these small lenders had asked for his investment to be returned, and William had been unable to do so. The paper reported, "The friends of Mr. Driver sincerely regret that the clamorous attitude of a few small creditors holding something between \$400 and \$500 should drive this old and apparently so well established firm to the wall. The building in which the business has hitherto been carried on was the first three-story building in the city and the drug store was the first of its kind established here some thirty years ago. Mr. Driver has been an enterprising man, liberal toward any and everything that would aid in building up the town, and this misfortune will cause the deepest regret among all who have known and dealt with William Driver." It was added that, "the homes of William and George Driver are not involved in the assignment." Frank Schoonover reported that he would inventory the store to determine the assets, which would include the building.¹⁸⁶ There was no mention of problems with the other store branches.

The financial difficulties of William Driver at this time were certainly related to a depression which the entire United States faced during the years of 1893-1897. A few months later the papers reported that, "The many friends of Hon. William Driver will be pleased to learn that he has so arranged affairs as to be able to again resume his drug business in Ogden. Some months ago financial difficulties caused the suspension of his business, but he has at last succeeded in straightening out these difficulties and in getting started once more. Mr. Driver has been one of Ogden's strong merchants for a quarter of a century, and the fact that he is able to resume business again will gratify his thousands of friends all over this Western country."¹⁸⁷

William Driver Serves a Mission To California

Although 1895 was fraught with difficulty, William was called to serve a mission to California, leaving late in the summer. That fall, a conference for the two branches of Sacramento and San Francisco was held. The conference met in a rented hall belonging to the Knights of Pythias (similar to the Elks or the Masons) which was named the Pythian Castle and which was the location for the local congregation's weekly meetings. William Driver was one of the speakers. Four branches had been organized that year in California, including a branch in Los Angeles and San Diego, and fifteen elders, including Elder Driver, were serving in the California Mission, headed by Elder Henry S. Tanner, a grandson of LDS converts. About thirty converts were

baptized that year.¹⁸⁸

William was assigned to finish his mission in Hawaii. While in Honolulu he visited the Kilauea Volcano. “The volcano was found in a remarkably active condition. The party of thirteen took a steamer to the volcano and then rode five miles on horseback to the park, then took a nine mile drive to the volcano.” William then dedicated a new chapel on Pauoa Road. “The new Mormon Church on Pauoa Road was dedicated yesterday by Elder Driver, who came here from the States for the purpose. A large congregation assembled to witness the ceremony. On Saturday the church was completed and the even was celebrated by a native luau, given under the auspices of the Church, the proceeds of which went towards defraying the expenses of the building.” From Hawaii, William boarded a steamship and traveled to Australia, returning home to Ogden after that tour.¹⁸⁹

Back in Ogden, William Runs for Mayor

In 1897, William ran for ran for mayor against John Boyle in a hotly contested election. One of the Salt Lake papers recommended that the people of Ogden vote a straight Democratic ticket except for mayor, and then they should cast their vote for William Driver. Only in a recount was it determined William had lost by twenty-seven votes. A handwritten note at the top of one of the articles reads, “I was counted out of 350 Votes.”

Spanish American War Comes to Ogden

In 1898, world events impacted Ogden. Most Americans were sympathetic to the Cubans and their long struggle for independence from Spain. Spain’s real and exaggerated cruelty to rebels was widely reported. President William McKinley, who had succeeded President Cleveland on a platform of economic strength, sent the battleship *Maine* to protect the interest of Americans living in Havana. Three weeks later, the *Maine* exploded, killing almost three hundred soldiers. While the cause of this disaster was never determined, American newspapers blamed the deaths on a Spanish conspiracy. President McKinley then sent American troops to Cuba to force Spanish withdrawal. American troops were also sent to the Philippines to take Manilla, which was also seeking independence from Spain. Troops from Utah were stationed in various ports in the US and its territories, including California, Florida and Hawaii. Captain Richard W. Young, a grandson of Brigham Young, led American forces in the attack against Manila.



Four-year-old Ida May Burton accompanied her grandmother Charlotte Driver during an 1898 visit to an Ogden family who lost a son in the Spanish American War. The memory of this visit remained with Ida May throughout her life.

Charlotte Driver Is Elected President of the Emergency Red Cross

The women of Ogden met at the county courthouse to organize a Red Cross Society. Charlotte Driver was elected chair of the meeting, and the group made plans to raise funds to assist the families of soldiers at the war's front. They also voted to send "comforts and delicacies" for the soldiers. Charlotte was then elected president of the Emergency Red Cross of Ogden, along with other officers and committee heads. A soldier from Ogden was killed and his body sent back to Ogden. Charlotte, no stranger to death and tragedy, took her four-year-old granddaughter Ida May with her during her visit to the family, instilling a lesson of service which was never forgotten. Ida May later wrote, "In spite of all the sorrows Grandmother had, she had a wonderful disposition. Everyone one loved her so much."¹⁹⁰

Young Ida May later wrote, "It was her policy to keep a baby layette ready in case of an emergency. . . [and] she also kept a \$10 gold piece so that she would always have some money in an emergency." She knew whereof she spoke, and she was ready to offer support to others. That year, Charlotte joined with other women to create the Child Culture Club, a group which provided medical and financial care for Ogden children. Beneficiaries included children in



This photo, taken about 1905 during a Fourth of July celebration, vividly illustrates the improvements Ogden made since its initial settlement almost sixty years earlier. The merging of eras is demonstrated, as street car tracks can be seen alongside horse-drawn carriages and early gas-powered vehicles. Telephone poles are positioned in the center of the streets, but transformers confirm that the electricity for the street cars was also carried here. Light poles line both sides of Washington Avenue, the main thoroughfare in Ogden. A choir on a float is being pulled by white horses. William Driver's storefront, with a three story wall with, "Driver & Sons" on the side, can be seen in the center of the photo, which was originally a postcard.

hospitals, blind and other handicapped children.¹⁹¹

Also in 1898 Wilford Woodruff, who had served as president of the LDS Church for nine years, died. Sadly, the next year the toddler son of George died.

In a happy turn of events, in 1899 Charlotte's twenty-one year old niece Elizabeth Katherine, the daughter of her youngest sister who had immigrated ten years earlier, married Henry Driver, her husband's nephew and son of John Driver. Their marriage took place in the Salt Lake Temple.

In 1899, Charlotte was called to be the secretary of the Weber Stake Relief Society.¹⁹²

By 1900 Charlotte and William had twenty-two grandchildren, although four had died, including two of Willard's three children. While Mary Ann and her husband Joseph Burton had moved to Salt Lake, Mary Ann remained close to her mother. Granddaughter Ida May recalled that as a child she often spent parts of each summer with her grandparents in Ogden. She loved to be in the Driver home, where there were servants who cut the bread so thin that it had to be buttered before it was sliced, and who put a fresh container of butter on the table at every meal.¹⁹³ Charlotte built a strong bond with her granddaughter Ida May, who considered herself a favorite. Ida May wrote, "She loved me so much and I loved her so very much." Likely each grandchild felt this way.¹⁹⁴

In 1900 Elizabeth Katherine had a baby girl which she named after herself. The baby died the next year, followed by William's fifty-nine year-old brother Charles, who died of tuberculosis and was buried in William's family cemetery plot.¹⁹⁵

In 1901 Lorenzo Snow, who had served as president of the LDS Church for just two years, passed away. Also that year George Q. Cannon, at that time serving as President of the Quorum of the Twelve Apostles, died. Joseph F. Smith, the son of Hyrum Smith, succeeded President Snow. Queen Victoria also died that year after having reigned for sixty-three years. She was succeeded by her son, Edward VII. Chief Washakie, who had been a friend to Brigham Young and had brought three hundred members of his tribe into the LDS Church, and who lived to be over a century old, also died at this time.

William's Brother John Returns to England For a Visit

In 1902 John returned to England, but he felt the visit was disappointing because so many of his old friends were gone. Their brother George Robert had died in 1900, so possibly there were not many family members to visit. After his return from England, he organized the first medical society in Weber County.

William Wins Another Election to the City Council

In January of 1902, William began another term on the Ogden City Council. At the first meeting



Eleven-year-old Ida May Burton enjoyed parades and holidays typical of the early 20th century. Although she lived in Salt Lake City with her parents, she spent a lot of time in Ogden with her grandparents, William and Charlotte Driver.

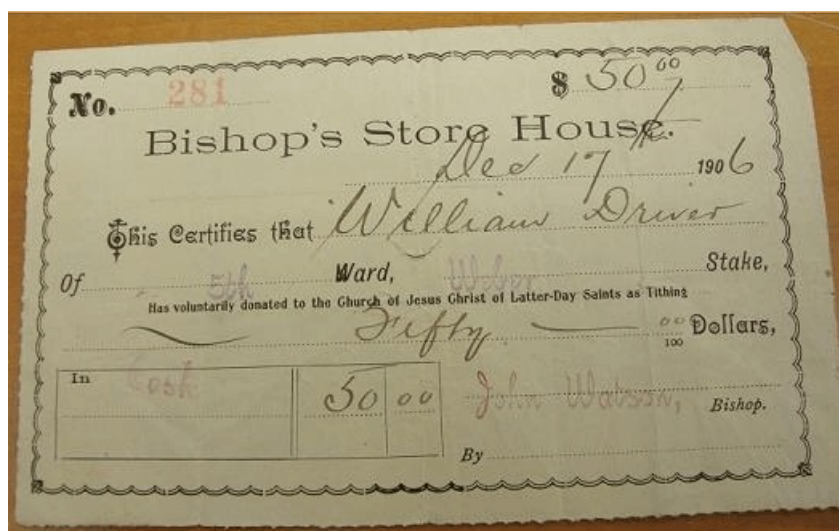
that year, William was nominated as president of the council. There were no other nominations and the vote was unanimous. The newspaper reported that William assumed the chair with a short, well-worded speech, thanking the council for the honor conferred upon him. He hoped that as a body of men having the city's interests at heart that they would be able to work in perfect harmony and for the best interests and protection of the city. "Above all," said Mr. Driver, "let us protect the city's treasury." William assigned himself to serve on the street committee, where he had served before. The new mayor was William Glassman, the publisher of the *Ogden Standard*, and he and William did not get along very well.¹⁹⁶



Mary Ann Elizabeth Driver Burton accompanied her mother Charlotte to Philadelphia on the train to visit her sister about 1904.

About this time Charlotte and her daughter Mary Ann Elizabeth took a trip to Philadelphia to visit Charlotte, staying there about a month. By this time Mary Ann had eight children, but surely someone cared for them in her absence.¹⁹⁷

In 1904, William ran for Mayor against Rollo Emmett, an Ogden physician. The election was very close and contentious, with William losing by only three votes. At the last council meeting of the year, after the election, William spoke, saying that while he didn't feel like making a speech, he did wish to thank the members of the council and other city officers for their kindness and courtesy to him. He was satisfied that the council had done well, and he believed that the Ogden citizens were in agreement with him. One of the councilmen responded by saying, "Much that has been accomplished is due to President Driver's wisdom and judgment."



A tithing receipt, dated to 1906, a year after William Driver was ordained a High Priest, indicates his faithfulness to the LDS Church.

By 1907 William, age seventy, had retired from active work in his drug store business, which was

now managed completely by his son George, age forty-seven, who had a growing family. George had recently updated the Ogden store, including the installation of a new plate glass front. The Masons no longer rented the third floor, and the entire building was consumed with inventory and employees. A newspaper article stated, "All kinds of staple goods for general family use are put up by the company, and their trade extends throughout the entire inter-mountain country. Their goods are found upon the shelves of every first class druggist in all the wide territory tributary to Ogden City. Taken in all its departments the William Driver & Son Drug company is beyond question the best equipped drug store in the state outside of Salt Lake, and takes second place to none in the metropolis of Utah, and under its present able and energetic management has a promising and flattering future before it."¹⁹⁸



A teenaged Ida May Burton would have enjoyed associating with her cousins and other family members at the 50th Wedding Anniversary of her Driver grandparents.

At the end of the summer in 1908, William and Charlotte celebrated their fiftieth wedding anniversary. An article in the newspaper covered this event, "Fifty years ago yesterday they were united in marriage in the big city of London, and since that time their love and devotion to each other has been unswerving. The story of fifty years of married life with them is one of connubial happiness and financial success." The article included a short history of William, stating, "Mr. Driver has not only been prominent in Ogden as the druggist, but he has much to do with the building progress of Ogden and has played no small part in its political growth." Charlotte's contributions were acknowledged, "During all this time Mr. Driver has had a helpmate who has much to do with his usefulness in the community. A very respectable family of seven children and twenty-five grandchildren have been reared here by Mr. and Mr. Driver, nearly all of whom are now residents of the city and who are potent factors in aiding to maintain the business prestige and good name of the city." The celebration was held in their home, where, "the parlors were beautifully decorated with sweet peas, the color effect being pink. A banquet table fairly groaned under the load of the viands of the season and the children and grandchildren, together with invited friends, made glad the hearts of the honored couple."¹⁹⁹ Guests included all of their family except for their daughter Charlotte, who lived with her husband and three children in Rochester, New York. The parents of their children's spouses were also in attendance. Will Pearson was also noted as being present. Certainly their granddaughter Ida May Burton, now a young teenager, would have enjoyed the occasion with her cousins.

While the article states they had twenty-five grandchildren, in fact they had twenty-three living, but four more grandchildren were deceased. George and Ellen had both lost infants, and as mentioned Willard had lost two babies. Five of their seven living children were married, but early the following spring, twenty-seven year-old Ida May married twenty-six year-old Will Pearson, the grandson of early Utah pioneers.

Their marriage took place at William and Charlotte's California home in Ocean Park outside Los Angeles, and which was just a block from a magnificent beach. The bride and groom, both in

their late twenties, stood under a bower of lilies and ferns with a hanging bell of white orchids. An article described the bride, “who is possessed of beautiful features and brunette coloring, with brown eyes and masses of dark brown hair, [and who was] girlish and graceful in a simple sheath gown of white crepe de chine. The gown was made with an empire bodice and train. The yoke and sleeves were of duchess lace.” Will was described as, “a young man who has achieved the ultimate esteem and respect of his fellows and of a young woman whose charm and qualities of character and person won from the foremost ranks of misogynists a willing captive to the banner of domesticity.” Among the guests were Ida May’s parents and her brother George, several family members of her sister Mary Ann Elizabeth’s in-laws, all from Ogden and who surely knew Ida May well, in addition to several other prominent Ogden residents, including the wife of David Eccles. Many of these people likely had second homes in California.²⁰⁰

Two months later, Ida May and Will were sealed in the Salt Lake Temple. Will was an accountant and moved his wife to Salt Lake, where her sister Mary Ann Elizabeth lived with her husband and eight children. Willard lived in Idaho, and George, Ellen and twenty-year-old Walter remained in Ogden.

Upon her return to Ogden, Charlotte was called to be the president of the Weber Stake Relief Society.

Jesse James Driver Dies

In 1909, William’s brother Jesse died of heart failure at the age of sixty-eight while watering his garden in the evening.²⁰¹ His funeral, held on the Fourth of July, a Sunday that year, was a large event with singing by a ward choir, three solos and five speakers, including two bishops. The Odd Fellows, with whom Jesse had been associated, attended the funeral as a group and performed a grave side service. The pall bearers were members of the State Pharmacal Association.²⁰² William and John, the oldest and youngest siblings, were now the only surviving children of George and Mary Killingworth Driver. His widow Mary continued to live in Ogden and was active in Relief Society. Their adopted daughter Mae had married and moved to California where she was raising a young family.

Coincident with the death of Jesse, but unrelated, was a holiday celebration in the Salt Lake Tabernacle honoring pioneers, and which was held on Wednesday, June 30th, the day after Jesse’s death. The oldest person present, an Irish pioneer, was over one hundred years old. One man had come across the plains with Johnston’s army in 1858 and remained in Ogden, where he married and had a large family. William Driver, who was present at this event, was interviewed. He told about the train wreck during his passage to Utah. He also said that he was pleased



Joseph Fielding Burton and his wife Mary Ann Elizabeth Driver. Grandmother Cannon, their daughter, told me this photo was taken upon their return from a trip to New York City in 1910.

with the present conditions in the state, feelings which certainly were genuine, as he had contributed so much to Utah.²⁰³ Charlotte was not named, and it's likely she was home in Ogden helping her sister-in-law Mary with funeral arrangements. It is also possible that William did not yet know of Jesse's death. He might have traveled to Salt Lake City the day before and stayed with one of his daughters, learning by telegram of Jesse's death. Interestingly, William and Charlotte had only recently returned from California, where they had spent the previous ten months.²⁰⁴

Also in 1909, William's grandson, George's son William, left for a mission to France. William's youngest niece, the fifteen-year-old daughter of his brother John, died after a nine-month battle with pneumonia.²⁰⁵

1910 Brings Many Changes to the Driver Family

After a nine-year reign, King Edward VII died in March of 1910. He was succeeded by his son, George V, who reigned for twenty-five years.

This year William's son George Driver was elected to be the vice-president of the Utah Pharmaceutical Association during its annual meeting in Salt Lake City. During the convention, William Driver was honored and named a life member.²⁰⁶

That fall young William Driver returned home early from his French mission, as he had become very ill with tuberculosis. It is most likely that he caught this disease in his childhood, not on his mission, as tuberculosis is a very slow-growing bacteria. In fact, since his uncle Charles had tuberculosis, it is probable that most of his family had been infected, in addition to possibly a significant portion of the Ogden population in the early 1900s. Even today, it is believed that a third of the world's population is infected with the TB bacterium. Generally, only about one in ten of those infected actually develop symptoms. At that time this was often called consumption because the patient lost considerable weight, literally "wasting away."²⁰⁷

Elder William McKay of Hunstville accompanied William home from France. Elder McKay was a younger brother of David O. McKay, who would later serve as LDS Church president. A *Deseret News* article dated September 3rd, 1910, stated, "Elder William Driver, son of George Driver, of Ogden, who was released from his labors in southern France to return home, on account of severe illness, arrived on the *Baltic* a few days ago, and left for his home with Elder William McKay. Young Mr. Driver has been a very sick man for the last year, but left his field of missionary work with many regrets; the people among whom he labored also saw his departure with much sadness."

William's health did not improve after his return home. Tuberculosis often affects the lungs, and many believed at the time, (and many still do,) that a dry climate would help. The family sent him to Arizona, likely to a sanatorium where fresh air and good nutrition were in abundance, where he could rest and where it was hoped that the climate would improve his health. However, he died in Mesa five months later, apparently after the TB settled in his brain. His body was brought back to Ogden for burial. This would have been a tremendous blow to the family.



Ida May Burton about the time of her engagement in 1914.



Nineteen-year-old Ida May Burton announced her engagement in 1914 to Collins Telle Cannon, a son of the late apostle George Q. Cannon. Until the engagement, she had also been dating a friend of her Uncle Walter.

A few months later another grandson, John Reeve, Ellen's oldest son, returned from his mission and married a granddaughter of pioneers from neighboring Cache County. The marriage took place in the Logan Temple. The next year William and Charlotte's first great-grandchild was born to this couple, a son named after his father, grandfather and great-grandfather. By this time William and Charlotte had twenty-six grandchildren.

George Driver Closes the Ogden Drug Store

At the beginning of 1912, William sold his three-story Ogden drug store to the Pingree Bank for \$50,000. The store was razed and a new bank building was constructed on the block.²⁰⁸ George, now fifty-three, moved his family to San Diego, where he managed a drug business there.²⁰⁹ It appears that Ellen and her husband John, age fifty-five, moved to San Francisco about this time. Possibly John's health had been declining and they felt the California climate would bring a recovery. Tragedy struck the family in 1914 when John died of heart problems in San Francisco.²¹⁰ The body was brought by train to Ogden for burial. Ellen, age fifty-one, still had several children at home, the youngest being just eleven.

However, the family continued to grow. In 1914, Charlotte and William's youngest child Walter, age twenty-six, married in California after attending pharmacy college in Pennsylvania.²¹¹ At the end of that year, their twenty-year-old granddaughter Ida May became engaged to Collins Telle Cannon, one of the youngest sons of the late apostle George Q. Cannon. That fall Charlotte took



Charlotte Driver took her granddaughter Ida May Burton to California in 1914 to buy her trousseau. Ida May is shown here on the San Francisco ferry.

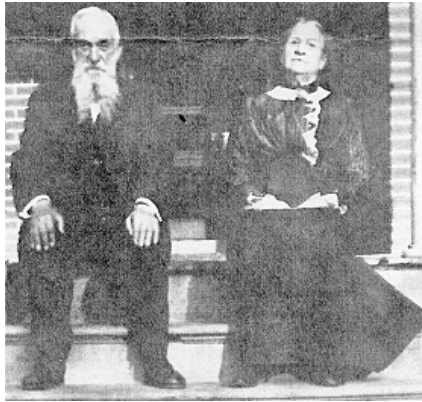
Ida May to California where she purchased her wedding trousseau.

1915 – the Descendants of William and Charlotte Increase Rapidly

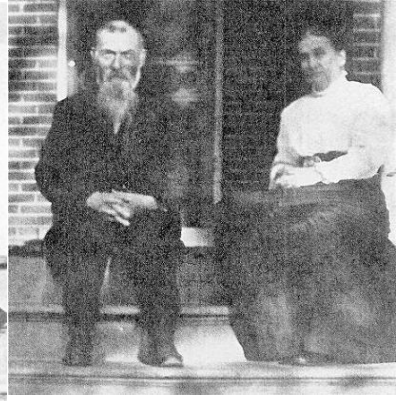
William and Charlotte's grandchildren continued to marry, and that generation began to flourish. In January of 1915, Ida May married her fiancé, Collins.²¹² Their wedding was held in the Salt Lake Temple. In May, John Reeve's wife had a second son. In September, Ida May's older brother Lee married, also in the Salt Lake Temple, and the next month, Ida May gave birth to William and Charlotte's third great-grandchild, Elizabeth. The next year Lee's wife had a daughter, Cathryn, and Ida May had a second daughter whom she named Ida Mae.²¹³

By 1917, the Great War in Europe had gone on for three years. The United States, delicately sidestepping efforts by European nations to force it to enter the war, watched the European battle rage. In April of that year, Germany sought

Mexico as an ally, offering to assist Mexico's recovery of territory lost in the 1850s to the US, which would include Texas, Arizona and New Mexico. When President Woodrow Wilson learned of this intrigue, he declared war on Germany. Over twenty thousand Utah soldiers helped in the war effort, including many women who served as nurses, ambulance drivers and clerical help. Charlotte joined other Ogden citizens in support of the soldiers, knitting socks and afghans



This photo of William and Charlotte Driver came from descendants of John and Elizabeth Driver. It was dated 1915. John and William had disagreements about the LDS Church.



This photo, taken at the same time as the picture on the left, indicates that a serious split rumored to be between these two Driver families was reconciled by 1915.



Ida May Burton Cannon took her first son, Collins Burton Cannon, to Ogden to visit her grandmother, Charlotte Driver, in the summer of 1918. In this precious four-generation picture are, L-R, Ida May, age 23; Charlotte, age 76; Collins, and Mary Ann Elizabeth, age 52. Collins was the sixth great-grandchild. Ida May told her descendants that she had three children in less than three years to keep her husband from being drafted into the Great War.



L-R Collins Burton, Ida Mae and Elizabeth Cannon in 1921, children of Ida May Burton and Collins T. Cannon and three of Charlotte and William Driver's grandchildren.

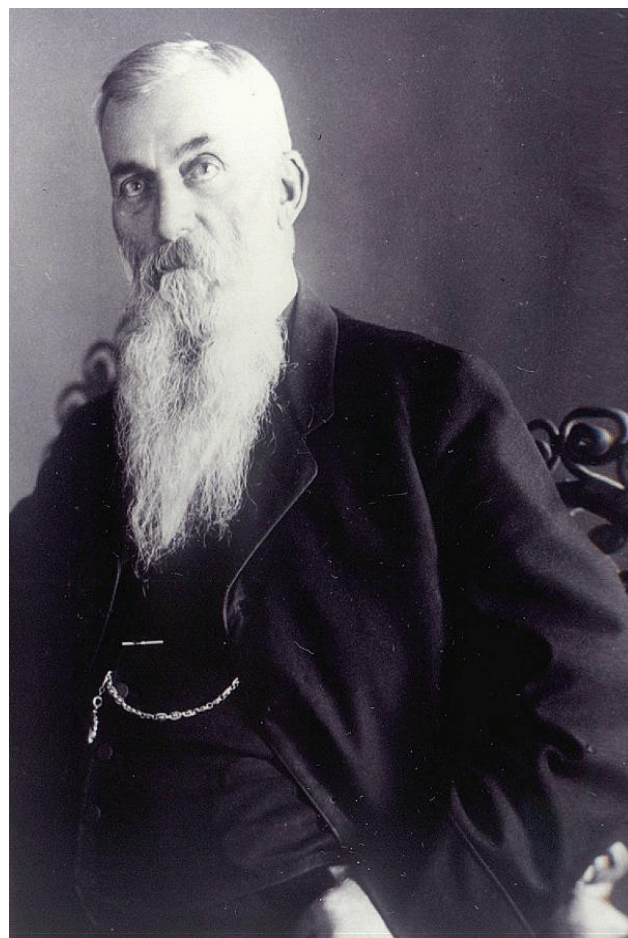
Charlotte lived alone in their mansion in Ogden. George and his family had permanently moved to San Diego, and Ellen, who did not remarry after her husband's death, lived in Alameda and was grandmother to three grandchildren. Mary Ann still lived in Salt Lake City with her large family. She and her husband had six grandchildren. Their daughter Charlotte was now in Chicago where Frank was in general law practice. It appears that Willard and his wife had separated. He was in New Mexico and she was in Wyoming with their twenty-year-old son, Kenneth.²¹⁶ Daughter Ida May lived in Salt Lake City with her husband and four children, and Walter, the youngest son, lived in California with his wife and young daughter.

which went to the battle front.²¹⁴ Ogden residents planted victory gardens and raised money for the Red Cross. John Driver gave up his regular practice and joined the service, treating soldiers.²¹⁵

Charlotte's granddaughter Ida May gave birth to her third child, a son, born the next year just before the end of the war. Ida May named him Collins Burton.

1920s Brought the Deaths of William and Charlotte Driver

The decade of the 1920s brought a lot of change to the Driver family. At this time William and



William Driver died in his Ogden home in 1921 at the age of 83. His wife, seven children and twenty-eight grandchildren survived him.



Charlotte Boulter Driver lived to be 82 years old. She was the mother of 18 children, 7 of whom lived to adulthood. She fought for women's suffrage, cared for the poor and soothed the troubled throughout her life.

likely helped his mother return to Ogden with his father, handled William's funeral and burial, just as he had handled his father's business when they worked together. Their family gathered together to support Charlotte, with Ida May Burton Cannon driving her mother, Mary Ann Elizabeth, to her father's funeral.²²⁰

Four months later, Charlotte hosted a party in her home where her eightieth birthday was celebrated by her family. Dinner was served at six o'clock and musical performances followed.²²¹

Charlotte stayed busy and active. Late in the summer, Charlotte, now eighty, accompanied by her daughter Ida May, traveled to California to visit their family members. A brief article was published in the society section of the *Ogden Standard Examiner*, "Mrs. William Driver and her daughter, Mrs. William Pearson, have arrived home after a months' visit to California. They visited in Alameda with Mrs. Driver's daughter, Mrs. Ellen E. Reeve, in Ocean Park with her son Walter, and in San Diego with her oldest son, George W. Driver. They arrived in San Diego during a beautiful pageant celebration and there witnessed an elaborate display of search-light illumination by nearly a hundred U. S. war vessels and airships. Mrs. Driver enjoyed her trip very much, even though but a short one, but was glad to be home again. Mrs. Pearson says there was no city in California that looked so beautiful as her own home town."

Two years later Charlotte visited her daughter Ida May in Chicago, staying for two months, and then spent the winter at her home in Ocean Park. Ida May also traveled to Ogden to visit her mother, with these events all being written up in the society pages.²²²

Ogden had grown tremendously since William and Charlotte had moved there fifty years earlier. The population was over thirty thousand, and the city was a strong commercial center with a developed infrastructure, to which both William and Charlotte had contributed. However, they were not inactive, even in their old age. In 1920, William funded a new business involving finance and real estate in Ogden. With his wife Charlotte as vice-president and treasurer, his daughter Ida May and her husband Will Pearson and grandson John Reeve operated the company.²¹⁷

William's health began to fail with the effects of old age, and in May of 1921, William and Charlotte traveled to Ocean Park, hoping the warm California air would benefit William's health. However, in that regard the trip was unsuccessful and the couple returned home.²¹⁸ A few weeks later, William slipped into a coma on a Sunday morning and died at his home at the age of eight-three.²¹⁹ His son George, who had

Mary Hardy Prior Driver and Charlotte Emblen Boulter Driver Die

Early in 1923, Mary Hardy Prior Driver, the widow of William's brother Jesse, and who had worked faithfully in the Weber Stake Relief Society, died in her home at the age of eighty-one.

Later that year, Charlotte met one last time with her Ogden friends. Her neighbor and close friend Bertha Eccles hosted a luncheon in honor of Charlotte before she left to spend the winter in California with her daughter Ida May. Shortly after arriving, Charlotte died of a stroke at her home in Ocean Park at the age of eighty-two.²²³ Her body was brought back to Ogden and buried next to William, in the same plot where seven of their babies were buried, near a big Driver granite marker.

Within a few years after Charlotte's death, the newly created Eighteenth Ward purchased their property, meeting in the home for several years until a chapel was built.²²⁴



Dr. John Driver was often seen riding around Ogden on a bike, even into his old age.

Sadly, a series of deaths in the family occurred during these years.

Ellen's oldest son John, married with two children, died of heart problems at the age of thirty-seven. In 1924, Mary Ann Elizabeth's husband Joseph Fielding Burton died of Parkinson's disease at the age of sixty-two,²²⁵ and William and Charlotte's son Willard died in New Mexico that year at the age of sixty-one. Mary Ann Elizabeth died in 1930 after suffering many years with rheumatoid arthritis.²²⁶ Ellen continued to live in California, dying there in 1935.

William's brother John, the last of the children of George and Mary Driver, remained very active, although he had retired. He kept a garden and was still strong enough to chop trees for firewood. He was well-known for biking around town. While he suffered financially during the market crash of 1929, he was honored by the state for his medical service. With his savings gone, he told his children, "I can't leave you money or riches, but I can leave you an honored name."²²⁷ He died in 1936 in Ogden at the age of eighty-seven.²²⁸

Charlotte and her husband Frank Schoonover settled in Fort Worth where they died at the ages of eighty-seven and ninety-two, respectively. Ida May and her husband Will Pearson died in California, she at age seventy and he at age sixty-four. Walter and his wife Jennie also died in



William and Charlotte Driver are buried in the Ogden City Cemetery. Five of their eighteen children are buried in this plot, including Willard who died in 1924. Five infants and Mary Ann Elizabeth are buried in the Salt Lake City Cemetery. Their son Willie, who suffered a tragic accident, was buried in the Atlantic Ocean during their 1866 crossing.

California. Walter was sixty-five, but Jennie lived the longest of these two generations, dying in 1986 at the age of ninety-four.

Sources:

A History of Ogden, prepared by the Utah Historical Records Survey Project and other government entities, Ogden City Commission, 1940.

A History of Weber County, by Richard C. Roberts and Richard W. Sadler, Utah State Historical Society, Weber County Commission, Salt Lake City, 1997.

Autobiography of Mary Hardy Driver, found in *Genealogical Charts and Biographical Sketches of Members of the LDS Church, Ogden Stake*, published by the Ogden Stake Relief Society, volume 18.

Biography of Mary Ann Elizabeth Driver Burton, by Ida May Burton Cannon, 1976.

British Census Records

British Parish Records

Charlotte Boulter Driver, Letter to Amy Charlotte Nieto, from Ida May Burton Cannon, 1977.

Church Chronology, A Record of Important Events Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, by Andrew Jensen, 1914.

Driver Family Records, a collection of hand-written family group sheets kept by Charlotte Emblen Boulter Driver. This book, a copy of an original record and held together with blue crochet thread, came into my hands quite unexpectedly in March of 2011, just as I was finishing this biography.

Feltwell history, records and photos, online at www.feltwell.net

Flour of a Past Era: Charles W. Hubbard and the Mills at Farr's Fort, by Ouida Blanthorn.

History of Eliza Ann Singleton Greenig McKelly, by Mattie McKelly Hunes, DUP.

History of Utah: Comprising Preliminary Chapters on the Previous History of Her Founders, Accounts of Early Spanish and American Explorations in the Rocky Mountain Region, the Advent of the Mormon Pioneers, the Establishment and Dissolution of the Provisional Government of the State of Desert, and the Subsequent Creation and Development of the Territory, by Orson F. Whitney, Salt Lake City: George Q. Cannon and Sons Co., 1904.

John Driver, Ogden's Pioneer Doctor, by Evelyn Dabb, found in *Utah Pioneer Biographies*, Volume 8, pages 133-140, 979.2 D3u.

Journal of William Driver. transcription in my possession, but a copy is found here, *London to*

Salt Lake City in 1867: The Diary of William Driver, edited by Frank Driver Reeve, Reprinted from New Mexico Historical Review, (January 19 1942), pp. 39-51,63.

LDS Church Membership Records

Mormon Immigration Index, CD compiled by Fred Woods and Blaine Blake, also online.

Mormon Pioneer Overland Travel, 1847-1868, online.

Obituaries

Ogden Anecdotes, Stories and Photos From Our First 50 Years, by Irene Woodhouse, 1985.

Ogden City Directories

Ogden: Junction City, by Richard C. Roberts, California, about 1985.

Ogden Standard Examiner, online and on film.

Ogden Stake Relief Society, Church Records: Genealogical Charts and Biographical Sketches of Members of the LDS Church, Ogden Stake, circa 1915-1920. Volume 18, pages 112- 116.

Tales of a Triumphant People: A History of Salt Lake County, Utah, 1847, Daughters of the Utah Pioneers, 1947, Salt Lake City, 1900.

Truth Will Prevail, The Rise of The Church of Jesus Christ of Latter-day Saints in the British Isles 1837-1987, edited by V. Ben Bloxham, James R. Moss and Larry C. Porter, Solihull, England, 1987.

Tullidge's Histories, Containing the History of All the Northern, Eastern and Western Counties of Utah, Juvenile Instructor Press: 1889, pages 221-225, 286-7, histories of William Driver and Jesse James Driver.

Official Report of the Proceedings and Debates of the Utah Stake Constitutional Convention, 1894, found online.

United States Federal Census Records

William Driver's Scrapbook, MSS 2338, found in BYU's Special Collections.

1. *Our Ancient Parish Churches*, found at feltwell.net.

2. The Moravians, organized by Jan Hus, a Czech priest in the 14th century, were actually the first Protestants. Father Hus was burned at the stake in 1415.

3. *Truth Will Prevail, The Rise of The Church of Jesus Christ of Latter-day Saints in the British Isles 1837-1987*, edited by V. Ben Bloxham, James R. Moss and Larry C. Porter, Solihull, England, 1987, page 45.

4. *Tullidge's Histories, Containing the History of All the Northern, Eastern and Western Counties of Utah*, Juvenile Instructor Press: 1889, pages 221-225. "He was born at Bury St. Edmunds, in the county of Suffolk, England, May 3d, 1837. He is the son of George Driver and Mary Killingworth. His mother descended from the old family of the Russels, and, as her maiden name shows, the town of Killingworth bears her family name. The family birth place of the Drivers was Feltwell, in Norfolk, but Mr. Driver's father, who was a builder and contractor, having taken a contract at Bury St. Edmunds, with his wife moved there for awhile, and thus it was the birth place of their son; but when he was eighteen months old his parents returned to Feltwell." The 1841 census gives George's occupation as a carpenter. The biography of William's brother John states that George was a "famous builder of cathedrals." Orson F. Whitney's biography of William Driver states that George Driver, "was an architect and builder, and for many years carried on a successful and lucrative business."

5. Victoria was born in 1819, one year after her cousin and heir to the throne, Princess Charlotte, died in childbirth. At Charlotte's death, the race was on among her uncles to marry and have a legitimate child. Young Victoria was the only child of George, the Prince of Wales, who died in 1830. His brother William reigned until his death in 1837. William was survived by eight children, but since all were the offspring of his unmarried relationship with a commoner, none were eligible for the throne, and it fell to young Victoria.

6. *Feltwell Tithe Map* at feltwell.net shows the location of the home owned by George Driver, although in 1837 it was rented out. Owners of the neighboring homes are also given. The home is close to the center of town, which was built around the chapel, later named St. Nicholas.

7. *History of Utah*, by Orson F. Whitney, 1904, stated that Mary Killingworth, "owned in her own right considerable property. . . ." Her father died in 1838 and most if not all of her siblings died young. It is highly probable she inherited property from her father.

8. Joseph Fielding's grandson, Joseph Fielding Burton, married Mary Ann Elizabeth Driver, daughter of William Driver, in the Logan Temple in 1886. They are the parents of Ida May Burton Cannon, my grandmother. Joseph Fielding kept a detailed diary of his mission to England, a copy of which I have in my possession. He wrote, "On the thirteenth of June [1837] Elder Heber C. Kimball and Elder Orson Hyde, two of the twelve, Elder [Willard] Richards and myself having been set apart by the Presidency for that purpose, left Kirtland for New York, there to meet Elder John Goodson, Elder Isaac Russell and Brother John Snyder, then Priest, and then to start for England. We came to N.Y. on the 22nd, found our Brethren, and expected to sail on the 24th, but the ship was too full to take us, and we were obliged to wait until the 1st of July. . . . We paid our fares, got in our stuff and set sail on the 1st of July in the large packet ship, *Garrick*, in company with the ship *South America*. Between the two there were considerable bets made as to which should reach Liverpool first. . . . We arrived at Liverpool on the 19th in a little more than 18 days, not ten minutes before the *South America*, on Wednesday."

9. *Tullidge's Histories*, "Of the religious persuasion of the parents, it may be briefly noted that his mother was a Methodist, while his father was a liberal thinker, not bound to any sect or creed." I could not find a christening record for George Driver's (although I looked hard), which may be what is implied here.

10. *William Driver's Scrapbook*, Thomas Stayner's obituary from a Salt Lake City newspaper, one of many kept by William Driver in his scrapbook, is headlined, "T.J. Stayner's Death Ends Useful Career, Was Well-Known in Business Circles in This City and Ogden." The article stated, in part, "The death of Thomas J. Stayner...marked the close of a career of more than ordinary interest, as much of it is interwoven with that of the early struggles of the pioneers, and, later, the solid advancement in Utah. Thomas J. Stayner was born on the island of Guernsey, in the English channel... and during the earlier years of his boyhood spent the greater portion of his time at sea with his father, who, for forty years, commanded a passenger ship. At the age of 15 Mr. Stayner decided to do something for himself, and returned from the West Indies, where his father was then managing a plantation, to England. A little later he embarked for the United States, and, upon arrival in New York, he came to Utah in company with his brother....He participated in the exciting events of Echo canyon in 1857....[After the death of two

wives, he] returned to Utah, taking up his residence in Ogden, where he erected the Stayner block. He was well known in business circles...during a period of eighteen years....”

11.*History of Utah*, “At the age of twelve he had formed the acquaintance of Richard Smith, an Elder of the Church of Jesus Christ of Latter-day Saints, to whom he became strongly attached. He attended the meetings of the Saints and was baptized into the Church by Elder Thomas J. Stayner, November 24, 1851. In May following he was ordained a Deacon by Elder Henry Kitteringham, and in August a Priest, by Elder John Hyde. He was the youngest Priest in the Norwich conference. He did considerable preaching in his native place and the adjacent villages, and frequently presided at meetings.” This history goes on to state that William was ordained an elder by President John Lloyd Baker, who was likely a counselor in the mission presidency. Orson Pratt was the president of the British Mission in 1856.

12.*Tullidge’s Histories*, “Soon after his baptism he was ordained to the office of a priest by the celebrated Elder John Hyde, and he occasionally presided over the meetings of the Saints; and, on account of his extreme youth, he drew many people to listen to his exposition of the principles of Mormonism.” I was unable to find a John Hyde who might be a celebrated missionary in England. (Orson Hyde was in Winter Quarters in 1851, so he was not intended.)

13.*History of Utah*, “The mother owned in her own right considerable property, which, having been mortgaged, was lost in the same unfortunate undertaking.”

14.Robert’s full name was George Robert. He shows up on various British records as George Robert or just Robert. In his diary of his passage across the ocean, William referred to him as Robert.

15.*Tullidge’s Histories*, page 286, “At the age of fifteen years he was baptized into the Mormon Church by Elder Charles W. Stayner, in the month of June, 1855.”

16.*Tullidge’s Histories*, page 286, Jesse told the biographer that, “When ten years old, his father died, and at the age of thirteen he was an orphan, his mother being then dead. After the death of his parents he hired to a farmer, Mr. Jacobs. He worked for him five years, during which time he acquired a good knowledge of the science of agriculture.” While I don’t doubt this account, existing records indicate there were actually four years between the deaths of his mother and father.

17.*History of Utah*, “At seventeen, becoming tired of working upon the farm, and disappointed in the conduct of an uncle who had failed to keep his promise to apprentice him to the carpenter’s trade, he left home and obtained employment in the laboratory of Price’s Patent Candle Company, Battersea, London, where he remained until called to the ministry.” I don’t know who this uncle might have been. As mentioned, it appears that his mother’s siblings all died young. However, I have not been able to turn up many records about George Driver’s family. While I found his parents’ christening records, I did not find his. He could have had many siblings.

18.*Tullidge’s Histories* stated he worked for Price’s Laboratories. Whitney’s *History of Utah* states he worked for Price’s Patent Candle Company. An internet search revealed that Battersea was the home of Price’s Candles, which was the largest manufacturer of candles in the United Kingdom. The factory has now been converted to residential apartments. William returned here after his marriage and worked in the chemical side of this laboratory.

19.Early British LDS Membership Records found on LDS film #86984 state, “William Driver Single Appointed to Preside over the Hastings District, Received 1/1/1857 from Lewes.” William never mentions in various histories for which he was interviewed that he was the presiding officer. Later in this record, Charlotte’s name appears as Charlotte Driver, next to William’s name. It was not uncommon for single elders to marry. (Joseph Fielding married Hannah Greenwood while a British missionary.)

20.*History of Utah*, page 300.

21. I carefully searched through early Hastings and Dover Church records. Charlotte's grandmother Elizabeth Boulter appears to have been a faithful member. Her husband Samuel is shown on Church records, but in 1853, before William Driver arrived to lead the branch, Samuel had been cut off from the membership because he had, "a contentious spirit." His wife's name continued to appear on the Church records. Samuel and Elizabeth's Dover records show they returned to Dover from Hastings, where they were likely baptized. A curious 1871 census record shows Samuel's son Frederick with two of his brothers in the household, sixteen-year-old Palmer and fourteen year-old Joseph. If they are indeed Frederick's brothers, this record indicates that Samuel left Elizabeth, possibly married again and had two sons. I could find no other records to confirm this supposition.

22. I had at first believed that Mary Ann Boulter, named on these records, was Charlotte's mother. However, after completing my research, and after having spending months early on trying to learn who the cousin was who met Charlotte and William in Salt Lake City upon their arrival in 1866, I realized that this Mary Ann Boulter was the wife of Charlotte's uncle Thomas, Mary Ann Partridge Singleton. Removing any trace of doubt, census records show that she lived on Woolcombe Street, and that is the address in these Church records. Her daughter Eliza Ann Singleton is also on these records. Eliza Ann's first husband Richard Middleton is also named. They were baptized the same day and later married. The records state that they emigrated to "the Valley" from Liverpool in 1853. Charlotte and Eliza Ann considered themselves cousins, and in fact a biography I found of Eliza Ann mentioned that she and "Mrs. William Driver" were cousins. While this information might seem trivial, I spent months searching for this elusive cousin Eliza. I explain my search more thoroughly in foot note #74, but it was amazing to me that the information I had been seeking had been in front of me at the microfilm reader from the very beginning, but I hadn't known enough about the family to recognize who these individuals were.

23. While looking for Charles' christening record, I came across the Humphrey surname several times. One man with this name was a mariner, and I wondered if Charles was named after a successful ship captain from the area.

24. On the christening records for Samuel Boulter's children, his occupation was given. In 1820, he was a tanner. In 1822, a shoemaker. In 1824, he was a cordwainer, which is a shoe maker. (The word cordovan is derived from cordwainer.) On both the 1841 and 1851 British censuses, Samuel Boulter was shown to be a chimney sweep. I have found four of his sons besides Charles on various census records, and all were sweeps. Charles was a sweep until the end of the 19th century, which his occupation changed to a General Dealer.

25. The 1881 and 1891 census records show him as a general dealer. The 1891 census specified he worked from a shop, not a cart.

26. We know the names of the missionaries who baptized family members. Some of these were recorded in personal histories; others were recorded on early British membership records. I briefly researched each of these men and learned they were all British, and all ended up in northern Utah.

27. I was surprised at the number of illegitimate children on the Playden Parish Registers. A British friend of mine told me that soldiers returning from various wars in Europe were well-known for sweet-talking the local girls. Since Dover was a large port, it would have seen more than its share of soldiers. To be honest, I was surprised at the number of illegitimate births recorded on all the parish records I looked at. British research is very different than American research, and this is just one example.

28. Mary Ann's surname showed up many different ways in various LDS records, with no father ever being named. Sarah Turk was always known to be her mother. I found the following records:
1820 Christening record from Playden: Mary Ann, illeg. Daughter of Sarah Turk.
1836 Marriage record from Rye: Charles Humphries Boulter / Mary Ann Baker Turk
1886 LDS proxy baptism by daughter Charlotte: Mary Ann Baker. (Charlotte was consistent in using the maiden names of female ancestors when she performed their temple work. She also performed the temple work for her grandmother, Elizabeth Reeves Boulter, even though she and Mary Ann had both joined the LDS Church.)
Great-granddaughter Ida May Burton Cannon wrote Mary Ann's name specifically as, "Mary Ann Turk, not Baker or Jarret." My grandmother was not an original researcher, but she was accurate and careful in copying records and diligent in recording names and dates.

29.Their names were on the marriage record, accompanied by their marks. Only the groom was able to sign the document. (Film 1364164, Sussex Parish Register Transcripts, Playden.) Sarah Turk, age 31, was identified as a spinster, meaning she had not been married before. Henry Jarrett, a bachelor, was five years younger than Sarah.

30.I have only found the christening record of Mary Ann's oldest child, Sarah, who died at age one. I have not found the christening records of the next ten children, including Charlotte's. Charlotte's birth date often shows up as 5 Aug 1840. However, Charlotte was not enumerated with the rest of her family on the 1841 census. The birth record she gave when she arrived in Salt Lake City in 1866 (from early 9th Ward records where she lived) gives her birth as 5 Aug 1841. These two records – the census and the 9th Ward record – have caused me to use the 1841 birthdate. In 1868, when Charlotte and William were sealed in the Endowment House, she stated her name as Charlotte Emblem Boulter and gave her birth as 5 Aug 1840. I have researched her middle name to learn if it was Emblem or Emblen. Her name often shows up, even in temple records when she was the proxy for deceased ancestors, as Charlotte Emblen Driver. I have come across both names as I have read through early parish records as I have researched the families related to the Drivers. Charlotte's great-granddaughter Ida Mae Cannon Smith told me the name was Emblem, but my father (Ida Mae's brother) and their mother were certain it was Emblen. Charlotte later named her own daughter Charlotte Emblen, indicating this was likely her true name. Charlotte's granddaughter and namesake, Charlotte Burton Young, recorded the name in 1957 as Charlotte Emblem Driver when she submitted the temple work for the six children who died before Charlotte and William were sealed in the Endowment House. I have wondered if Emblem was a religious name, referencing the body of Christ. In March of 2011, while I was writing this biography, I unexpectedly inherited Driver family records which seem to be in the hand of Charlotte. Her name and her daughter's are written several times, both clearly as Charlotte Emblen, and this record convinced me the name was Emblen.

31.*John Driver, Ogden's Pioneer Doctor*, by Evelyn Dabb. "Overwhelmed by grief, his mother died, leaving five boys for their grandmother to take care of." William being twenty and not at home lessens the accuracy of this statement.

32.Elizabeth Killingworth is shown living next door to George and Mary Driver on the 1841 and 1851 censuses. In 1861, her grandsons Charles and John lived with her.

33.*History of Utah*, page 301, states that William tried to find work and was "nominated for employment at the general post office in London, but not having recovered from the effects of the cholera and his subsequent experiences with evil spirits, he failed to pass the medical examination."

34.*Charlotte Boulter Driver*. Ida May Burton Cannon, a granddaughter of Charlotte and William, wrote this information in a letter to her great-granddaughter (my cousin's daughter) Amy Charlotte Nieto in 1977. Certainly, Ida May heard this from the lips of Charlotte Boulter Driver. I could not find a record of this marriage in the LDS Family History Library, but a copy of the record is preserved in information I inherited in late March after the death of Ida Mae Cannon Smith. I can only assume that someone traveled to England to obtain this record. The marriage occurred in the Church of Holy Trinity in the District Parish of Brompton, Middlesex County on August 16, 1858. George Driver and Charles Boulter are listed as fathers, but a couple unknown to me, Joseph and Maria Saria Watson were witnesses.

35.*Tullidge's Histories*.

36.*Tullidge's Histories* states that William Carter, the proprietor of the newspaper, was Charlotte's uncle. Her father's sister Anna Hepsibah, was married to William. The 1851 and 1861 censuses show this man to be a chimney sweep, but the 1871 census shows him to be a, "minister of Christ."

37.LDS Church membership records show Charlotte and William Driver as a married couple, living in the Brede Mills Branch forty miles from Brighton. It appears William sought employment in several locations among people he knew before finding solid work in Brighton.

38.*Tullidge's Histories*.

39. *Tullidge's Histories*, page 286, "In 1859 he [Jesse] left the farm and went to London, where he found employment in Bonds' Rifle Manufactory. Here he labored for five years, and gained much skill and proficiency in his profession. In 1864 he entered a grocery establishment and studied that business for two years. On the 13th day of August, 1865, Jesse J. Driver was united in marriage to Miss Mary Hardy Prior, second daughter of Robert and Mary Hardy Prior. She was born at St. George's borough, London, February 14 (sic), 1842. In 1866, he again went to Norfolk, accompanied by his wife, and entered the service of C. W. Goodson, as gardener, with whom he remained five years, then removed to Wymondham and engaged as floriculturist and horticulturist to Sir William Atkins Bignold. Three years later he went to Buckstone, and for five years more followed the same occupation."

40. As many of Charlotte and William Driver's descendants have been diagnosed with cystic fibrosis, some have speculated that one of the genes came through this line. I sought advice from my son Jeff Markham, a medical doctor, while writing this history. Concerning cystic fibrosis, he said that statistically, if both parents are carriers of the CF gene, one child in four will have the disease. Jeff speculated that at most, four of their children would have had CF. Also, the severe symptoms of CF usually do not show up until about age two, and except for William, who died from an infection, and Pamilla, who died of "congestion of the brain," the other children were likely too young to have died from CF. However, the gene came from somewhere, and nine unexplained deaths indicate that CF was a possibility, although in my mind, a low one. Amy Nieto has three children, two of whom have CF, not fitting the statistics that only one in four will have this gene. My cousins Tommy and Barbara Innes, two of three children, both died of CF, also not fitting the statistics. In March of 2011, after the death of my aunt Ida May Cannon Smith, I inherited Driver family records, which I have mentioned. These records contain the family of George Reeves and his wife Elizabeth Goulding, who married in Dover in 1774. While I knew about this family before inheriting the records, after studying them I realized that seven of their sixteen children died young. George Reeves was French. The gene came from somewhere, and maybe it came through this family, too.

41. While most family records show eleven children, the Driver Family Records I inherited in March of 2011 indicate there were two sons born late in the family, both named Samuel James Boulter. Public records indicate the first died soon after the birth, and the second Samuel lived about a year.

42. *History of Utah*, page 301.

43. *Truth Will Prevail*, page 165.

44. *Truth Will Prevail*, pages 165-166.

45. The 1861 census shows Jesse living in Feltwell, which is not consistent for working at the rifle company for five years which ended in 1864. It's likely he summed when he was interviewed for *Tullidge's Histories*. When William boarded the ship *Caroline* in 1866, he put "grocer" as his occupation. I can only assume that he worked with Jesse.

46. I was surprised and pleased to find this handwritten life history by Mary Hardy Prior Driver. About 1915 many of the Relief Societies in the Ogden area asked their members to write their histories, and Mary, holding a Relief Society office, complied. This is an excerpt, "Mary H. P. Driver is my name, England is My Nation, Ogden is my Dwelling place and Christ is my Salvation. I was Born Feb., 24, 1842 at Newington, Eng., My father was Robert Prior, He was Born Dec, 29, 1816 at Great Bentley, Essex, Eng. He was a Baker and confectionery by trade, and a member of the Baptist Church. My Mother Annie Hardy was Born at Woodhouse Lancestershire Eng., Sept., 10, 1810, was brought up by her Grandparents. Her mother Died at her Birth. My parents were married April 1, 1837. I was their 3rd Child. My Mother died Nov. 7, 1843, leaving 5 small children. My father married again Jan., 13, 1845 to Mary Ann Bowels of Little Bromley Eng., There were 10 children in the 2 Families. All had to help with the work as they grew old enough. We all went to week day and Sunday School while we lived at Home. When I was 14 my Father took us to visit my Mother's Aunt Mrs. King in London. I stayed with her until she died, then I went to live with a Mrs. Walton. I stayed with her four years. In 1864 I was Baptised into the Mormon Church by William Boulton of Wandsworth. In Aug 15, 1865, I was married to Jesse J. Driver of Feltwell, Norfolk, Eng."

47. William's diary, beginning in 1866, mentions his brother John helping him get to the docks. I could not find their grandmother Driver on the 1871 census, and I have assumed she died about this time.

48. All references to William Driver's journal and their voyage come from the version found online at: <http://www.lib.byu.edu/mormonmigration/index.php>. This diary was also published in the *New Mexico Historical Review*, January 1942, *London to Salt Lake City in 1867* (sic),: *the Diary of William Driver*, edited by Frank Driver Reeve.

49. My Grandmother Ida May Burton Cannon has served me soup from bowls brought from England by Charlotte Driver. The bowls had wide rims with yellow flowers, but none of my cousins seem to know where these bowls are now. My father inherited the silver gravy spoon. Joan Cannon Innes, my father's sister, inherited the salt cellars. These two items were freely given to me in the last decade.

50. Mary Ann Elizabeth Driver is my great-grandmother. I have this sweater and bonnet.

51. *Mormon Immigration Index* states, "The ship Caroline sailed from London, England, with 389 saints, under the presidency of Samuel H. Hill." William refers several times to him, often calling him, "Brother S. H. Hill." This man does not show up on the ship's manifest, nor can I find a record of him crossing the plains that year.

52. After Willie died, William complained about this action in his journal. He believed Willie caught a cold while in the fresh air and believed this was a factor in his death. William also mentioned that Willie had a sore throat.

53. I asked HL Owen, a ship's captain, for an explanation of why they moved the anchors.

54. *Biography of Mary Ann Elizabeth Driver Burton*, written by Ida May Burton Cannon in 1976, "Her nourishment while traveling was browned flour through a tube and tea and a sugar treat." Ida May was Mary Ann's daughter and my grandmother.

55. Again, I consulted with my son Jeff, and also my sister Mary, a nurse, who both read the three existing accounts we have of this accident. Ida May Cannon Smith mentioned this twice in her writings, and the journal covers this. Both Mary and Jeff drew the conclusion reported above. The restlessness mentioned over Willie's last two weeks is consistent with a gradually developing internal infection caused by his injury, possibly a fracture of his spine, as William mentioned an injured spine. Willie rallied as his body began to beat the infection, but eventually it spread into his bloodstream, causing his death. His father never mentioned a specific external wound, so we assumed that the injury was unseen. Not moving because of the spinal injury would have caused pneumonia, likely the biggest cause in his death. Ida May Burton Cannon, who certainly obtained her information from Charlotte Driver herself, wrote that Willie had skinned his knee and an infection developed which gradually killed him. This is not consistent with William's writings which mention a spinal injury. However, Ida May added this certain truth, "It was a great sorrow, one from which Grandmother really never recovered. She mourned all her life over this."

56. *History of Utah*, William told author Orson F. Whitney, "Three times before reaching New York the vessel caught fire, and at one time there was four feet of water in the hold."

57. As I read through this journal, I noticed that Elder Hill was the provider of the port wine and the brandy. I have frankly assumed that the alcohol was used for medicinal purposes. These incidents have reminded me of Margaret Louttit Innes, my pioneer ancestor who was in Bear Lake, Idaho, about this time. As Relief Society president, she was in charge of all the alcohol in town and often had to be discerning when adult members approached her for medicine. An 1874 Salt Lake City Directory, which contained Ogden business, showed an ad for William Driver's first drug store. It said, "The best quality of Wines and Liquors for medicinal use constantly on hand."

58. In recording where they transferred luggage, William wrote, "1st at New York onto a steamer, 2nd into steamer at Peck Slip...." Obviously, he was very aware of how much they hauled the luggage. Frequent information to emigrants leaving England, which I have come across as I have researched my ancestors, included the advice to only bring the bare essentials. Obviously, William and Driver brought what they thought they would need, and

dishes and fine clothing were worth the trouble to them to pack and bring seven thousand miles.

59. Annie Jane Cottle Stock, a Danish convert who crossed the plains in the summer of 1866 in the Rawlins Company, recorded this bit of information. *Our Pioneer Heritage*, Volume 2, page 241.

60. *Tullidge's Histories* says these were cattle cars.

61. At Toronto, William marked the mileage as being 333 miles from Montreal. He was off exactly two hundred miles. Having now read a lot of British records, I believe it is possible a transcriber misread a 5 for a 3, but I have not seen the original journal.

62. William wrote that a coupling broke. Another passenger, Charles Haderlie, said an axle broke.

63. *History of Utah*, "At Buchanan, one hundred and eighty-nine miles from Detroit, the train broke in two, the forward cars with the engine running nearly a mile without injury, while of the rear cars four were wrecked, one having four wheels broken off, another the top crushed, the third its end and sides smashed, and the fourth turned completely over and across the track. These cars were all filled with Mormon emigrants, not one of whom was killed or maimed, and all escaped serious injury. The railroad employees said, 'It is a d— Mormon miracle.'"

64. I suspect I'm being judgmental to put this in a footnote, but William actually wrote, "Met several folks we were acquainted with in England, Brother John Thompson, Foulgers, Earle etc. who treated us to beer, fruit pie etc." William did not specify exactly where he waited out those few weeks, but I have assumed it was in Omaha, which was the former Winter Quarters. In addition, I doubt he met old friends in the small town of Nebraska City, although I could be wrong. There were many LDS members in Iowa and Nebraska during those years. For example, my great-grandmother Martha Telle Cannon lived with her aunt and uncle, Hester and George Beebe, who stayed in Des Moines until they felt Utah was well enough situated for them to be comfortable moving to Provo, where they finally settled.

65. Using information online from Mormon Pioneer Overland Index, 1847-1868, I read trail accounts for each of eleven wagon trains, counted the emigrants and wagons, and included information I learned from research I completed on other ancestors.

66. I dealt with John Brown's group in my biography of Benjamin Freeman Bird.

67. Sixteen-year-old Charles Denney, traveling alone, sailed from London on the *American Congress*, docking in New York City a month after the Driver family. He arrived at the Wyoming outpost only the day before and was offered a spot in the Holladay wagon train. Many of the details of this company came from his writings. He wrote, "I enjoyed good health, the whole journey through, although I did not have as much food as I could have eaten."

68. Independence Rock, about seventy miles east of Chimney Rock, was named by early travelers on the Oregon Trail who left the Missouri River in the early spring and tried to reach the landmark by July 4th. It is about five miles east of Devil's Gate, another natural rock formation.

69. My 93-year-old Aunt, Ida Mae Cannon Smith, related this story to me in the summer of 2010 when I told her I was researching the Driver families. Aunt Maydae thought the jewelry might have been a brooch. Knowing Charlotte brought jewelry with her reinforces my belief that the china came with her at this time, not during her later trip from England in the 1880s.

70. *History of Utah*, "During the greater part of the journey Mr. Driver was sick with fever, and for several days his life was despaired of; but by his wife's tender nursing, under the blessing of God, he was restored to health. Through her faithful labors and anxiety on his account, Mrs. Driver nearly sacrificed herself. In order to procure nourishment suitable to his broken down and enfeebled condition, she worked at washing and rendered other service to families more blessed with the good things of life. Her own health gave way, and at Hardy's station she fell insensible, overcome by fatigue and exhaustion. She recovered, however, and the family reached Salt Lake

City on the 25th of September.”

71. *Charlotte Boulter Driver*, “One night when the caravan was crossing the plains, one of the men in the wagon ahead of the Driver wagon died of Mountain Fever. The wife came to the Driver family and asked for help. Grandfather Driver was also ill so Grandmother Driver helped this lady bury her husband. Grandmother was accustomed to tragedy.” I could not determine who this deceased man might have been but Ida May, my grandmother, has proven to generally be correct.

72. Brother Denney also wrote that he knew no one in Salt Lake. “I thought I had no one to meet me, so I journeyed along, till I came to the mouth of the Canyon. . . . I walked down the road till I came to a place between the Cotton factory of President Young to what is known as Smoot’s factory, about a mile ahead of me I saw a couple of teams, and I said to myself, I’ll rest here till these teams pass me, then I will proceed on my journey, so I sat down by the roadside till the first one, a horse team came up, the man who was driving it asked me if I knew a boy in the train, which was then coming into sight, by the name of Charley Denney. I replied ‘I’m the one.’ He said, ‘Jump on, & I’ll take you home,’ but did not tell me his name, & I did not know him. In a little while I found out that it was my Brother-in-law, David Wm. Leaker, and the young woman who was riding with him was my cousin, Caroline West, and she gave me a couple of nice ripe peaches, the first I ever had tasted in my life.”

73. Several histories name this woman as Eliza Wilde or Wild, likely copied from the original source of William Driver’s emigration journal, my copy of which says her name was Wilds. I searched early 9th Ward records, and while I found William and Charlotte’s names on the ward rolls after they arrived in 1866, I found no reference at all to Eliza Wilds, or to a name that could possibly be a mis-transcription of her name. In 2010, while writing this history, I asked my aunt Ida Mae Cannon Smith what she knew about this woman. She remembered that her great-grandmother Charlotte, whom she had met as a child several times, had a cousin who lived in the Salt Lake City Avenues. She thought Eliza might have lived in the 18th or the 20th Ward, two of the original wards in Salt Lake City and both in the Avenues. I checked those ward records, and while they were very interesting, I did not find any woman by this name. Later I re-read the Charlotte Boulter Driver biography written by my grandmother Cannon. She had stated that William and Charlotte lived in a small home between Fifth and Sixth Avenue, where I concluded they had lived later in their Salt Lake stay. I studied family connections and British records but could not find a cousin by this name. I scoured census records and emigration records. I found no candidates who might even come close to being named Eliza Wilds and who lived in Salt Lake City at this time. The next footnote explains who this woman actually was.

74. *William Driver’s Scrapbook*. A newspaper article describing William and Charlotte’s 50th wedding anniversary celebration named Mrs. B. McKelly (sic – perhaps the B should have been an E– these early papers often had typos) of Salt Lake City as one of the attendees. I am a good genealogist, and in no time I had Eliza Ann McKelly’s 1914 death certificate on my computer screen. Except for her surname, which I admit is not an insignificant detail, Eliza fit all of the requirements to be the woman who met Charlotte and William after their trek. She was from Dover, a location where Charlotte had family. She was close in age to Charlotte. At that time, I could not find a family relationship and wondered if she could be related by marriage. She crossed the plains before Charlotte, which was critical. I could not find her on 9th Ward records, but one of her children was blessed in the neighboring 8th Ward. The 1870 census shows that Eliza was divorced at that time and living in the 8th Ward. I cannot explain why William wrote her surname as Wilds, and in wondering if I could find his original journal to see if that name was incorrectly transcribed, I did an internet search for his journal at university libraries. This is how I located William’s scrapbook at BYU’s library, which was an enormous blessing to me in writing this history. I doubt I ever would have found it had I not had this question about Eliza. I am certain that Eliza Ann McKelly, the woman at the 50th Wedding Anniversary celebration, was the woman who met Charlotte and William at the end of their long trek. Update 19 May 2011: After the death of Ida Mae Cannon Smith in March of 2011, I inherited valuable Driver records which I have used to clarify details in this biography. These records are mentioned elsewhere in footnotes. These records state that Charlotte’s uncle, Thomas Jones Boulter, married Mary Ann Singleton and they had three children who died. I knew Thomas had married a woman named Mary Ann because I found this couple on the 1861 census. She was twenty years older than Thomas. At the time, I couldn’t seem to learn more, so I left this alone, but when the Driver history said this couple had three children, I looked harder for this family. I found an indexed record to their 1840 marriage, and in looking at the original

film, saw that Mary Ann Singleton was a widow. I looked again to find Thomas on the 1851 census, and this time I found the couple. To my delight, one of her daughters was there, Frances Singleton, age 20. I found her christening record and learned her father's name was Benjamin Singleton. I looked for his marriage record to Mary Ann and learned her maiden name was Partridge. I decided to see if this family was in New Family Search, and when I did, I realized, to my utter and complete astonishment, that their youngest child was Eliza Ann Singleton! The next week, while at the Daughters of the Utah Pioneers Museum looking for histories on another line, I had the idea to see if they had a history for Eliza. They did; it was written by her daughter. I learned several valuable things which I have referenced later in this history, but most important, the author wrote that Eliza Ann and Mrs. William Driver were cousins, "but the family always called Mother Aunt Eliza." This biography states that Eliza Ann lived in the Sixth Ward soon after her arrival in Salt Lake City. Her first husband, Richard Middleton, who appeared on early Dover Membership records, and who immigrated with Eliza Ann, and was the father of her oldest child, is not mentioned at all in this history, but her second and third husbands are named.

75. Azra Hinckley was the brother of the grandfather of Gordon B. Hinckley. The *Deseret News* reported, "The prudential measures of the President in sending out Capt. Hinkley to render assistance to the late trains have been singularly favored, and much credit is due to Capt. Hinkley, those who accompanied him, and those who fitted out that relief to the poor. We hope they will all get in before a change of weather."

76. *Tales of a Triumphant People: A History of Salt Lake County, Utah, 1847*, Daughters of the Utah Pioneers, 1947, Salt Lake City, 1900, pages 25-27.

77. I searched early pioneer journals online for references to the Ninth Ward. Ward records are on FHL film #26,851 and gave only the month when the Drivers were baptized, not the year. About thirty immigrants were baptized in the Ninth Ward that November.

78. William's 1921 obituary stated, "Upon his arrival at Salt Lake City Mr. Driver obtained employment with the Deseret Telegraph company, which has since become a part of the Western Union system. He was commissioned by Brigham Young to build a line from Franklin, Idaho, to St. George, Utah."

79. *Charlotte Boulter Driver*.

80. While William and Charlotte received their endowments and were sealed together on this date, their children born to this point were not sealed to them until 1957. (Those ordinances were submitted by their granddaughter Charlotte Burton Young.) The ordinance of sealing children to parents was not widely practiced until the 1880s, although the sealing of children to parents gradually began in 1877 when the St. George Temple was completed. In 1874 President Young taught that, "We can, at the present time, go into the Endowment House and be baptized for our dead, receive our washings and anointings, etc... We also have the privilege of sealing women to men without a Temple... but when we come to other sealing ordinances, ordinances pertaining to the holy Priesthood, to connect the chair of the Priesthood from father Adam until now, by sealing children to their parents, being sealed for our forefathers, etc., they cannot be done without a temple." *Journal of Discourses* volume 16, page 185.

81. George Q. Cannon was sealed to his fourth wife, my great-grandmother Martha Telle Cannon, one week before Charlotte and William's sealing. I came across the record of this marriage in looking for Charlotte and William's sealing on film #1149515, which was fun to find, although not new information. Interestingly, President Young and Apostle George Q. Cannon were both likely present at the Driver's sealing. As Elder Cannon's great-granddaughter, I recognized his handwriting in recording the events that day in the temple. He also performed some sealings, as did Brigham Young. William W. Phelps, while not a general authority, was a frequent worker in the Endowment House. It has been amazing for me to realize as I've searched through these early temple records, that the first presidency, the apostles, and other stalwart members of the LDS Church, such as Brother Phelps and Eliza R. Snow, were the ones who administered these ordinances to the faithful membership of the Church.

82. *History of Utah*.

83. *Biography of Mary Ann Elizabeth Driver*. In writing about William and Charlotte's home in the Avenues, Ida May Burton Cannon said, "Their little home was in the middle of the block between Fifth Avenue and Sixth Avenue and 'J' and 'K' Streets on the Avenues." In the *History of Eliza Ann Singleton Greenig McKelly*, by Mattie McKelly Hunes, Mattie wrote that in 1881 her mother Eliza bought a home at 280 J Street from William Driver of Ogden. This home is exactly where Ida May Burton Cannon said William and Charlotte's home was. Eliza Ann Singleton McKelly died in this home in 1914. This home is four blocks from the Salt Lake City Cemetery and could be one explanation of why William and Charlotte continued to bury their deceased infants in that cemetery even though they had moved to Ogden. Perhaps for a time they believed they would return.

84. *Tullidges Histories*, "[William's employer] Mr. Musser gave a letter of recommendation to Wm. S. Godbe, who read it and said, 'Brother Driver I feel well impressed toward you.' Godbe gave him employment in his office the next day. He worked in Godbe's office, as clerk and cashier, till December, 1869, when he was sent to Ogden to assist in running Godbe's Branch Drug Store, with Octave Ursinbach."

85. The Wyoming Legislature quickly followed suit, but as an election occurred in Wyoming before one occurred in Utah, Utah women were actually the second in the nation to vote.

86. Abstracts of Titles, volume A-B 1870 - 1891, "Page 1 Book E page 334 August 19, 1870 filed Oct 20, 1870, Grantor, Lorin Farr, Mayor of Ogden City, Grantee, William Driver, Kind of Instrument: 78, Consideration [price paid]: 250, Description: Block 1 Lots 5 1 acre." I have been unable to determine where this lot was, but can speculate that William bought this lot with the intention of building his own business in downtown Ogden. *Ogden Anecdotes* stated that addresses were not given out in Ogden until the mid 1870s. Leonard Arrington, in his book *Great Basin Kingdom*, U of U Press, 1958, page 93, stated that until 1870 in Utah, a man simply talked to his bishop about which land he wanted and then worked on the canal or some other project to pay for it. There was no need for lending institutions, as there were elsewhere in the country, because people didn't need to borrow money to pay for land.

87. A clipping noting the dog's death was preserved in William's scrapbook. It stated the family had owned the dog for sixteen years. I assumed he was acquired in 1869 or 1870, and that his death was around 1886, when a majority of the articles in the scrapbook were collected.

88. The cause of death for Anna Hephzibah, named after Charlotte's sister, is unknown. The ninth child, Alice Eliza M. Driver, died from cholera infantum, a term used to describe the death of an infant during the summer months, as was the case with Alice, who died in June of 1871. Her tiny obituary was saved in William Driver's scrapbook. The death of Charlotte's tenth child, Catherine Pamilla, was published in *The Millennial Star*, "Tuesday, September 3, 1872, In Ogden City, July 25, 1872, of congestion of the brain, Catherine Pamilla, infant daughter of William and Charlotte Emblem Driver, born April 16, 1872. The funeral took place on the 28th, at Salt Lake City." The diagnosis of brain congestion was likely hydrocephalus. To this point, the four children who were born and died in Utah, plus a fifth, Frederick Thomas, who died in 1875, were all buried in the Salt Lake City Cemetery.

89. Membership records of the Driver family found in the Ogden First Ward on film #26245 give the birth dates of these children and state they were blessed, but the blessing date wasn't always included. Anna was born in Salt Lake and most likely blessed in their ward there. Alice and Catherine Pamilla were born in Ogden and appear to have been blessed there.

90. *Ogden: Junction City*, by Richard C. Roberts, California, about 1985, page 17. Goodyear's wife was Pomona, daughter of Ute Chiefe Pe-Teet-Neet, and they had two children, William Miles and Mary Eliza.

91. *A History of Ogden*, prepared by the Utah Historical Records Survey Project and other government entities, Ogden City commission, 1940, pages 6-7.

92. *A History of Ogden*, pages 6-7.

93. *A History of Ogden*, pages 9-10.

94. *A History of Ogden*, pages 12-13.

95. *A History of Ogden*, pages 14-15.

96. *Ogden, Junction City*, pages 19-20.

97. *A History of Ogden*, pages 15-20.

98. Lansford Hastings first described the route in print in his 1845 travel guide, *The Emigrant's Guide to Oregon and California*.

99. *Ogden, Junction City*, page 20.

100. *Ogden, Junction City*, page 20.

101. *A History of Ogden*, pages 20-21.

102. *Flour of a Past Era: Charles W. Hubbard and the Mills at Farr's Fort*, by Ouida Blanthorn. Lorin Farr and Charles Hubbard, who had operated a grist mill in Winter Quarters, were joint partners.

103. *A History of Utah*, page 22.

104. *Ogden, Junction City*, page 23, "One of the brothers of [Chief Little Soldier] said, 'Here are my wife, my children, my horses and everything I have. Take it all and keep it, only give me back my gun and let me go free.'"

105. *A History of Utah*, page 31.

106. *A History of Utah*, page 32.

107. *Ogden, Junction City*, page 29.

108. *A History of Utah*, pages 38-40.

109. *A History of Utah*, page 45.

110. *William Driver's Scrapbook*, an article mentioned that Alderman Dee and Councilor Boye were reimbursed \$4.00 for their round trip train fare to Salt Lake City.

111. *Ogden Anecdotes, Stories and Photos From Our First 50 Years*, by Irene Woodhouse, 1985, page 31.

112. William's obituary stated, "In 1867 he became cashier for the drug firm of William Godbe and Co., of Salt Lake City and at the end of two years was sent to take charge of their business in Ogden, until 1871 when he established himself in business associated with Doctor C. S. Nellis operating under the firm name of Driver and Nellis. He bought out the interest of his partner in 1873 and operated the business alone till 1882, at which time he took his son George into partnership and the firm became Driver & Son."

113. *William Driver's Scrapbook*, a clip from an article said, "Then there came up the question of selecting the best positions for the location of the electric lights. After a good deal of good natured controversy on this illuminating subject – in the course of which it was admitted that Wm. Driver & Son's store was the center of the town – it was [resolved]." From William Driver's 1921 obituary, "In 1874-1875 Mr. Driver built the first three-story business house to be established in Weber County and since then built a number of other business houses and residences in the city."

114. *Ogden Standard Examiner*, 22 January 1939, page 10, an article about the history of the First Congregational Church in Ogden mentions their first meeting place being above William Driver's store in 1876.

115. *William Driver's Scrapbook*, "The upper story of Driver's new brick building Main Street, was occupied last evening by the Masons. Great preparations have been in progress for some time, and when all the furniture and paraphernalia are fitted up the Masonic Hall, Ogden, will be a credit to the order and an adornment to any city. The second story of the building will make a splendid ball room." Date of 1875 was penciled in.

116. Charlotte's great-granddaughter, Ida Mae Cannon Smith, who I have mentioned as a resource several times in this history, and who has been uncannily reliable despite her advanced years, assured me this was the case, information she would have been told by her mother, Ida May Burton Cannon. She added that when Charlotte learned she was pregnant for the eighteenth time at the age of 45, she was furious with William.

117. *Tullidge's Histories*, "In 1866, he again went to Norfolk, accompanied by his wife, and entered the service of C. W. Goodson, as gardener, with whom he remained five years, then removed to Wymondham and engaged as floriculturist and horticulturist to Sir William Atkins Bignold. Three years later he went to Buckstone, and for five years more followed the same occupation. Thus it will be seen that the nomadic inclinations and love of change led Mr. Driver from one place to another for a number of years, during which time he obtained a vast amount of useful knowledge on many subjects, that he found valuable to him in subsequent years."

118. *Ogden Stake Relief Society, Church Records: Genealogical Charts and Biographical Sketches of Members of the LDS Church*, Ogden Stake, circa 1915-1920. Volume 18, pages 112- 116. In this history, Mary gave the birth and death dates of four children who died before the age of three, including a set of twins. The most recent had died in October of 1874, the year before they left England. In this history she tells of opening a school. She also describes being quite ill for many weeks at a time. Although this history was written late in her life, Mary did not mention her two adopted daughters, Mae, who is well-known to the family, and Besper, who only appears in two records, the 1910 census and Mary's obituary (Besper Driver and Mrs. Daniel Remond).

119. *William Driver's Scrapbook*. Receipts for these wire transfers were saved in the scrapbook. One is for fifty dollars and the second is for five dollars.

120. *John Driver, Ogden's Pioneer Doctor*. Most of my comments about John Driver come from his biography, found in *Utah Pioneer Biographies*, Volume 8, pages 133-140, but it is also published in the newspaper and was later mailed to me by a descendant. This biography was written by Evelyn B. Dabb in 1941, but internal evidence indicates an adult grandchild provided most of the information. Concerning his life in England, the biographer wrote, "Since he was an orphan with no one to care for him but an aging grandmother, he, of course didn't have any opportunities. His schooling was limited because of lack of funds. For a time, at least, his chosen career was halted. He worked for a grocer and later for a baker, but this life was too tame for this independent adolescent boy who had much higher ambitions. He was so eager for medical knowledge that he used to sneak into a meager hospital to read the doctor's charts. On one of these occasions, he was caught by the chief doctor. On hearing the boy's story he kindly decided to help this unusually ambitious boy....The young boy learned rapidly under the direction of this man. His particular delight came in setting bones, at which art he became very adept. He also enjoyed mixing prescriptions. Probably his desire for putting things together had been inherited from his father."

121. *John Driver, Ogden's First Pioneer Doctor*, "While John was struggling along as an apprentice, his three older brothers had left their home in England and had sought their fortunes in the Territory of Utah in America. The new world had been kind to them. They had become druggists and were doing a landslide business. Since so many favorable reports had come out from America, and since there was nothing definite to look forward to, John decided to come to America. If his brothers did so well, why couldn't he?" In truth, William was the first to emigrate to America. Jesse and John went together in 1875, and Charles came even later.

122. Eleven-year-old Henry is shown on the 1880 census as being their son.

123. There are no records per se that state Mae was adopted, but her birthplace is given as Kaysville in 1875 and she is not shown living with Mary and Jesse on the 1880 census. Perhaps she was overlooked by the enumerator, but it is more likely she was adopted. As mentioned earlier, when Mary listed her children in her biography, she did not name Mae, another clue which indicates Mae was adopted. While writing this biography, I came in contact with a descendant of John Driver. She asked me about an adopted child, having heard about this but was unsure which brother had adopted a child.

124. His 1956 obituary said he served a Southern States LDS mission, a home mission and a California mission.

125. *Tullidge's Histories*, "In 1878, he made a short business trip to England, and was absent about three months."

126. *Tullidges Histories*, page 225, mentioned that William was a director of the Molecular Telephone Company. Other phrases and clues from articles in William Driver's scrapbook provided additional information. My husband Ben searched the internet for me and learned that Molecular used different technology than Bell in its mouthpiece. *Ogden Anecdotes*, page 128, had a few paragraphs about the installation of telephones in Ogden, indicating that this first happened in 1879, "40 sets of instruments [were placed] in different stores and residences, and finding the service satisfactory, set about organizing a 'telephonic system.'"

127. George W. Driver's 1936 obituary stated, "He came with his parents to Ogden in 1866 and went into the drug business with his father in 1878, the partnership continuing 30 years."

128. Ogden City Cemetery records, on film #1672472, show where each body was buried. Edwin's younger sister Zina shares his grave.

129. The 1881 Feltwell census listed Robert Driver and his wife Elizabeth, both nearly fifty. Charles Driver was enumerated as a "visiting brother," and Mary Driver, age eight, was enumerated as a niece. I believe Mary is the daughter of Charles, who is shown on this census as a widower, and I think Mary was adopted and raised by Robert and his wife. Although I looked very hard, I could find no other record of Mary, and I could find no record at all of her mother.

130. The 1880 Ogden census shows a fifty-nine year-old British house keeper living with the family.

131. Two individuals on the 1881 census were shown to be children of Charles, a daughter, Agnes, age 2, and Frank, age 7. A third child, Samuel, was born in 1881. Exact ages don't seem to be required on census records. If Frank was indeed seven years old, then he was born before Mary Ann died, and it certainly appears he was born before Charles and Elizabeth's 1876 marriage. I have chosen to assume he is younger than 7. I have looked for birth records within a large span of years and locations without success. Driver Family Records which I inherited after the death of Ida Mae Cannon Smith in March of 2011 state that Charles' second wife was Elizabeth Hawes, born 26 March 1840. They were married 17 April 1876 in St. Paul's, Parish of S. Mary Magdalen, Sussex, England.

132. My grandmother, Ida May Burton Cannon, recorded the surnames of Charlotte's brothers-in-law, and as a result, I was able with certainty to find four of Charlotte's sisters on census records. (Months later, when I inherited the Driver family records after the death of Aunt Ida Mae Cannon Smith in March of 2011, their full names were given, validating my research.) However, Hepsibah married a man named Schmidt, and finding her has been more problematic. I found a perfect match on the 1881 census in Scotland, where August Schmidt, age 38, was a musician. He and his wife Hepzibah, age 25 and born in England, had two young sons. Interestingly, Charlotte and William toured Scotland after leaving England, and it's possible they visited Hepsibah, if this census actually reflects where Hepsibah lived. Three things are in favor of this being a match, the first being Hepsibah's unusual name, married to a Schmidt, and her birth, at the right time, being in England. I can envision this young girl being swept off her feet by a musician. I can't find anything else about this couple, mostly because they lived in the capital city. (It's always easier to find someone in a small town.) I need more proof than this, however, to be certain I have found her. The Driver family records show that Hepsibah was married to William Schmidt, but then the first name William is crossed out.

133. Only after the death of Ida Mae Cannon Smith in March of 2011 did I become aware that this record existed. While I had done my best to copy all of Aunt Maydae's genealogy records and histories, the photocopy of this book did not come to light until her children cleaned out a storage closet in the basement of her apartment building, where this precious record was found. I believe these records, for the most part, are in Charlotte's handwriting. Her name is given in several places in this book, and each time it is shown as Charlotte Emblen, so I have used that name (vs Emblem) in this history. Based on other dates in the book, I believe the original is held by the family of Charlotte Young Wright, the woman who donated William Driver's scrapbook to Brigham Young University.

134. I have considered the possibility that the dishes, salt cellars and silver gravy spoon could have been purchased during this trip. However, I was told that the dishes "crossed the plains," and therefore I've had to assume they arrived in 1866. As mentioned in an earlier footnote, Charlotte had jewelry to trade at Fort Bridger. Other emigrants took furniture, clocks and other valuable possessions knowing they would have difficulty finding these items in the West.

135. *Ogden City Directory For 1890-91*, published by R. L. Polk Publishers, 1890.

136. William Driver's 1921 obituary, "He gradually branched out and at one time conducted four stores, one at Logan, one at Montpelier, Idaho, one at Brigham City besides the parent house in Ogden."

137. Notations and information in the scrapbook indicate that after William's death, Charlotte continued to clip a few articles. After her death, it came into the possession of their daughter Mary Ann. Upon her death in 1930, the scrapbook fell into the hands of their daughter Charlotte Burton Young, who tried to better organize the scrapbook and create an index. Charlotte's daughter, Charlotte Young Weight, inherited the scrapbook in 1978. She donated it to Brigham Young University in 1999, eleven years before her death. As mentioned earlier, I was looking for the original journal William kept when he emigrated to the United States in 1866. During that search I found an entry for this scrapbook in BYU's online catalog. I took over three hundred photos of the 150 pages of the scrapbook and its souvenirs, and then spent months reading every article and placing the historical events in context. Most of the newspaper clippings were not dated, so this was quite a challenge, but this find totally changed the scope of this biography.

138. This four-line obituary gave me enough clues to find the records necessary to put together several generations of Lydia's family; otherwise these family relationships might have been lost to history.

139. *A History of Weber County*, by Richard C. Roberts and Richard W. Sadler, Utah State Historical Society, Weber County Commission, Salt Lake City, 1997, page 136.

140. *William Driver's Scrapbook*. This quote came from an article published October 7, 1886. The remainder of the article gave further information which did not paint some council members in a favorable light, "Councilor Driver went farther than this. He, in behalf of the entire committee, recommended that inasmuch as some of the owners of land needed for intended street openings were asking exorbitant prices, legal steps be taken by the city to have the land condemned and thus secured for the contemplated improvements. This positive stand was taken and maintained with firmness and finally carried, notwithstanding the coolness with which councilor Boyle appeared to be trying to paralyze the improvements, and the opposition introduced by Mayor Peery, who thought this Council had enough on hand now, and might as well leave such important and expensive matters to its successor. As we have said, public-spiritedness prevailed, and the streets will be opened, notwithstanding the kicking of sore heads and pusillanimous blocks in the wheels of the triumphal chariot of progress. . . . fortunately the city council has, in magnanimous majority, taken the bull by the horns, and Ogden will grow and expand, prosper and flourish, in spite of those owl-eyed and retro grade egotists."

141. *Tullidge's Histories*, page 225, and *A History of Weber County*, page 141.

142. *Ogden Standard Examiner*, 7 October 1962, memory of H. A. Shupe, an early Ogden fireman.

143. In reading one of these articles to my husband Ben, who had wandered near my desk while I was working, he suddenly had an old memory surface. In 1949, when he was three years old, his family home outside of Spanish Fork, Utah, was quarantined when he was stricken with scarlet fever. His grandfather had been the local bishop of Leland for about twenty-five years, and members of the community who loved their family wanted to help, but they could not go near the home because of the large quarantine notice affixed to the front door. His mother was a nurse, so she understood the necessity of the quarantine. Ben suffered a significant hearing loss in one ear from that illness.

144. *Tulidge's Histories*, page 225.

145. *Ogden Anecdotes*, page 126. This source gave the date the lights were turned on from the tower as May 19th, 1881. However, the caption for the photo of the hydroelectric plant at Utah's digital archives says it was not completed until 1883. These events happened, but the timing seems to have a disconnect.

146. *Biography of Mary Ann Elizabeth Driver Burton*, "On March 31, 1886, Polly went to Logan and was married to Joseph Fielding Burton, in the Logan Temple. They were both full of fun and laughter. They rode to Logan on a flat car instead of riding in the Pullman with Polly's mother who had accompanied them. One of the first things Polly did after being married was to have her hair cut short. It was the fashion then. Her father was so furious that he threatened to take her home if 'Jody' could not take better care of her. She had beautiful brown hair and eyes. She was about five feet three and weighed about 125 pounds."

147. It was a great aid to my research to find these names. Early temple records included the relationship between the proxy and the deceased. Charlotte named her mother as Mary Ann Baker, her grandmother as Elizabeth Reeves and included these women's birth and death dates. She also performed the baptisms for a few other women, but she did not get back to the temple to do their endowments. Charlotte named one of these women as Elizabeth Goulding, her great-grandmother. We each have four great-grandmothers, and I despaired that I would never figure out which place on the pedigree chart this woman belonged, but ultimately I learned Elizabeth Goulding was the mother of Elizabeth Reeves and have found many of their family members, including Mary Stokes, Elizabeth Goulding's mother. Temple records from work George W. Driver performed in 1922 was also extremely helpful in identifying family members and lines. As mentioned now several times, in March of 2011, after the death of Ida Mae Cannon Smith, I inherited a book of handwritten Driver records. Records in this book state that Charlotte Emblen Boulter Driver was the source for temple work that her son George completed in 1922, after William Driver's death but before Charlotte's. My mantra is: the best sources die, and this book came at a wonderful time to help me clear up some lineage issues I was having with this family, such as who George Driver's mother was, and correct dates for George Reeves.

148. Driver family records show, "C. E. Driver" as a witness to Mary Ann and Joseph's marriage. (She could not have been an official witness, as that duty must fall to a Priesthood holder.) I firmly believe that if William Driver had been present, he would have been named as a witness in this book. It is possible that in this climate of persecution, William Walton Burton, Joseph's father, could not attend, but William Driver had no such restriction, as he was not a polygamist. Ida May Burton Cannon's history of her mother mentioned Charlotte's attendance, but not William's, a significant detail.

149. This quote came from a 1908 article describing William and Charlotte's 50th wedding anniversary celebration.

150. Driver family records provide ordination dates for William Driver: 1852 Norfolk England Deacon by H. Kellringham; 1852 Feltwell, Norfolk England Priest by John Hyde; 6 Sept 1856 London Middlesex England by Elder J. L. Baker; 7 June 1879 Salt Lake City, Utah America Seventy by Joseph Young; 27 May 1905 Ogden Weber Utah High Priest by Loren Farr.

151. This article was preserved in William Driver's scrapbook.

152. An undated article from William Driver's scrapbook describes an elaborate Christmas Party where Miss M. E. Driver and Miss St. Quintin played a splendid pianoforte duet, "who were greeted with loud applause for their

excellent talent.” Mary Ann was an accomplished musician. In the *Biography of Mary Ann Elizabeth Driver Burton*, Ida May Burton Cannon wrote of her mother, “At an early age Polly went with her family to make their home in Ogden., Utah. She attended school there and became rather proficient on the piano and the organ. As children, we loved having her play for us and teach us little songs. . . . In her early life she played the organ for some of the auxiliaries.”

153. *William Driver’s Scrapbook*. From a clipping dated Oct 20, 1886. “The property of the Molecular Telephone Company was sold yesterday at auction on the suit of S. M. Preshaw and others. Mr. Wm. Driver bought it in for the company, the price paid being \$1,300. Should the suit against the Bell Telephone Company be decided in favor of the public, the molecular will prove a vast advantage to the city.”

154. *Ogden Anecdotes*, page 141.

155. *Church Chronology, A Record of Important Events Pertaining to the History of the Church of Jesus Christ of Latter-day Saints*, by Andrew Jensen, 1914, page 136.

156. Online autobiography found at http://www.allenbutlerhistory.com/pdf/butler_myron-wallace_history.PDF.

157. *Church Chronology, A Record of Important Events Pertaining to the History of the Church of Jesus Christ of Latter-day Saints*, page 121. This man was possibly Bishop George Stuart, a fellow immigrant from England, who was a telegraph operator. He and William likely became friends shortly after William’s arrival when William was stringing telegraph lines throughout the state. Bishop Stuart had accepted a call from President Young to serve as the bishop of Malad, and he had moved his two families there, where he was apprehended by federal marshals. In 1885, at a trial held in the district court in Blackfoot, he was given a three hundred dollar fine and sentenced to serve four months in the Boise Penitentiary.

158. *William Driver’s Scrapbook*. As mentioned, the clippings are rarely dated, but the difference in paper and type, and internal indicators helped me learn more about what was going on. An outspoken LDS editor who singled out William Driver for being inconsistent wrote, “He has a penchant for being in opposition to even the most prevalent and commendable movements, apparently for the mere pleasure of exhibiting his admirable but ill-timed opposition powers. When the angel, Gabriel, comes on the last day clothed with the glory of Omnipotence, and placing the mighty trumpet to his immortal lips, announces to the living and the resurrected dead that ‘Time shall be no more’ we fear that Councilor Driver will step to the front and ‘oppose the motion,’ though his opposition would probably be about as ridiculous, unfortunate and futile then, as it is now.” In response, The Logan Journal editor wrote, “From the report of the Council proceedings as published in the Ogden papers, we are unable to come to any conclusion as to the ground for so radical an attack upon one of the active members (Wm. Driver) of the People’s party, and a long and staunch supporter of the home paper. The ‘radical attack’ was made because Mr. Driver dared to express an opinion contrary to that expressed in the Priesthood” Another article stated , “When Councilor Rich presented his motion to have the officially paid publication of the City Directory withdrawn from the News, he met with the stern and firm opposition of Councilor Driver, of whose faithful adherence to the Mormon Church, and of whose loyal allegiance to the People’s Party, none but fools or knaves would endeavor to breathe the slightest breath of doubt. He did not support the News, he did not indorse or embrace the views, principles, and political status of the News. On the contrary, in his remarks he expressed himself much more strongly and pointedly against the standpoint taken by this paper than Mr. Rich did, but did it in a political way, not in the lubricated language of a Church harangue.” Another editor wrote, “Mr. Driver is not, nor claims to be, a friend of the Ogden Daily News, any more than he appreciates and acknowledges the right of free speech. His course is simply this: The City Council of Ogden, as at present constituted, though elected by the People’s Party of Ogden City, is not (legally, constitutionally, or otherwise) a branch or agency of the Church of Jesus Christ of Latter-day Saints. His opinions, as far as we are able to judge from long years’ intimate and friendly acquaintance with the gentlemen, are for the Church first, last, and all the time – until they come in conflict with civil affairs. When civil affairs are brought up: Then Mr. Driver, wisely and justly, truly and rightfully, forgets that he is a member of any Church and simply realized that he is the representative of the taxpayers, property-owners, and other voters of the community in which he has, by his energy and enterprise, secured a prominent and honored position.”

159. Judge Powers' obituary from *The New York Times*, January 3, 1914, (found online) read in part, "Orlando Woodworth Powers, who was Chairman of the Gentile Party of Utah against the Mormons in 1888, and special representative of the United States Government in the enforcement there of the Edmunds-Tucker act for the suppression of polygamy, died yesterday at his home in Salt Lake City. After acting as special prosecutor against the Mormons, 4,000 (sic, probably only 1300 polygamists served prison time) of whom he sent to prison during his terms as prosecuting attorney or during his brief term as Associate Justice of the Supreme Court of Utah, to which he was appointed by President Cleveland in 1885, and from which he resigned a year later, he became the principal defender of the Mormons who indicated a desire to obey the law. Thereafter he successfully opposed any attempt to prosecute the people on religious grounds under the pretense of abolishing polygamy. Under his suggestion, nearly all the prisoners were released from jail and were permitted to return to their families."

160. Another newspaper also covered this event, and while the article is preserved in William's scrapbook, the identity of the newspaper was lost. Possibly this clipping was taken from a Salt Lake newspaper. I will include portions of the article here, "Councilor Driver took the floor in explanation of the standpoint he had taken on the question of city advertising in the local papers. It will be remembered that, two weeks ago, the City Directory was 'fired out,' both out of the News and the Herald, Councilor Driver voting in the negative in both instances. Subsequently the Herald vilified Mr. Driver for his action as 'inconsistent,' etc., forgetting that Mr. Driver is a man who knows what he is about and has reasons for his actions. The news commented on the following Monday, and we thought then to have exhausted the subject; but Mr. Driver's feelings, or rather his official honor, had been too grossly trampled upon the 'What Is It?' of the Herald, for him to pass the matter by lightly. Hence, the Council had the rare privilege, last evening, of hearing somebody telling some ringing truths in that chamber in the City Hall. Councilor Driver, referring to the motion of Councilor Rich (to take the City Directory out of the News), took occasion to turn the full light of deserved contempt on the Herald, which, he said, was 'by no means a jewel.' It, said he, was daily calumniating men the equals, of not superiors, of its editor, rendering it unworthy the support of respectable people. He referred to the early history of the Weber county Church paper, which he had assisted at its infancy, nursed and nurtured at great personal expense, while now it kicked about and badly used its own friends. Although he did not indorse the views and expressions of the News – caring for nobody's editorial opinions, anyhow – he still, when comparing the two local papers and the two editors, found a great difference between the two, the News dealing with principles (although in language not approved by him), while the Herald was assailing personal character. And who was the editor of the latter? 'A man far beneath those he attacked, a criminal, an incendiary, a villain, a libeler;' and he then and there wanted to denounce him as 'a libeler and a blackmailer.' And those who inspired him were no better. The News might be 'bad enough,' but the Herald was worse in its personal abuse, even damnable. Hence he desired to withdraw his previous vote in support of the Herald. He had stood by it when it was 'a child,' but he did not propose to countenance it any longer. Councilor Driver used more and stronger language than outlined above; but the faint sketch given by us is sufficient to show in what 'estimation' the Herald editor is held in the house of his friends. We will simply add that Mr. Driver's remarks were neither interrupted nor contradicted by any of his colleagues in the Council."

161. Genealogists love these histories, and in fact, I have made extensive use of Edward W. Tullidge's history of northern Utah in this biography and in other histories I have written.

162. *William Driver's Scrapbook*. The clipping was dated January 8th, but there was no year. It seems to fit here, however.

163. Two separate, brief notes in 1887 issues of the *Ogden Standard Examiner* mentioned that Charlotte returned from California, followed six weeks later by William. Another article on 11 January 1887 said, "William Driver of the city council departed from Ogden today on a visiting trip to California points, accompanied by Mrs. Driver and the youngest daughter [Ida May]." An article on the 25th of January, 1886, clearly shows that William Driver was in California. In a letter, presumably to the newspaper, he mentioned hurricane-force winds in Santa Cruz.

164. *Ogden Standard Examiner*, 5 January 1938, "Fifty Years Ago: William Driver and wife, accompanied by a daughter, Lottie, have gone to the Pacific coast and the Sandwich Islands."

165. Idaho had a similar law which had been on the books since 1884. It was still in force, although ignored, when I first voted in 1970. It was finally removed in 1982.

166. *William Driver's Scrapbook*. "Yesterday, May 3rd, ex-Councilor Wm. Driver completed the 50th year of his earthly existence. He was the subject of numerous congratulations during the day, and in the evening a number of intimate friends assembled at the gentleman's residence to do honor to the auspicious occasion. Among those present were Alderman John Reeve, Messrs. William H. Wright, A. Greenwell, T. W. Jones, R. P. Saxe, J. McIntosh, T. J. Burt, Leslie Boyden. There were a number of ladies, wives of some of the gentlemen named, present. A most enjoyable evening was spent, and Mr. Driver received several presents as mementoes of his completion of a half century of life. Mr. and Mrs. Driver did all that was possible to render the enjoyment of their visitors complete. The *Herald* hopes succeeding years may continue to bring prosperity and happiness to Mr. Driver, one of Ogden's most enterprising citizens, and his family."

167. *Weber County Abstracts of Titles*, film # 201885, Page 2 Book W page 87, Grantor: Carl Sorensen & wife Mary, Grantee: Charlotte E. Driver, Consideration: \$1,000. Plat A Block 1 Part. Also, *Pioneer Women of Faith and Fortitude, Daughters of the Utah Pioneers 1998*, stated that "Charlotte Emblen Boulter Driver was born in England in 1840, and at age 18 she married William, May 6, 1866. . . . They built an 11 room mansion in Ogden where they settled and prospered."

168. *Ogden Standard Examiner*, 9 April 1938, "Fifty Years Ago: additional members of the Ogden chamber of commerce are. . . Jesse J. Driver . . ."

169. *Ogden Standard Examiner*, 5 January 1938, "50 Years Ago: William Driver and wife, accompanied by a daughter, Lottie, have gone to the Pacific coast and the Sandwich Islands." 11 January 1939. "50 Years Ago: Mr. and Mrs. William Driver and daughter, Lottie, have gone to California to spend three months or more on the Pacific coast. They will visit the principal cities of that section."

170. The 1890 Ogden City directory listed William Driver's residence as be 2722 Jefferson. In 1892 the address for the residence is 2708 Jefferson, where the family lived for several decades. Utah Digital Archives (online) has photos of about ten mansions from this era in Ogden, the Driver mansion being one of them. An LDS stake center is now at that address, although other mansions, such as the David Eccles mansion built about the same time as the Driver home, still exist. An article on December 6, 1891 in the *Ogden Standard*, (online at Ancestry.com,) gave the address of the bride and groom as being her parents' home, on the corner of Jefferson Avenue and Twenty-seventh Street. While neither home stands today. 2708 would have been on the corner – proof that they were in their new home by 1891.

171. *Ogden Standard Examiner*, 28 October 1921, page 7. An article about a meeting of the Daughters of the Utah pioneers mentions that it was held in the home of Mrs. William Driver. Certainly this type of meeting had been common in Charlotte's home throughout the years.

172. Frank Schoonover is listed in the 1890 Ogden City Directory as a lawyer. I can only speculate as to when the romance began between him and young Charlotte. In the 1892 directory, Frank is the city attorney. While William Driver was no longer on the city council, certainly he was well-connected with influential businessmen. Did William have a part to play in Frank's position as the city attorney, or did Frank's position win favor with William as Charlotte was courted by a Gentile? According to the city directory, Frank and Charlotte lived with her parents for a time, although by 1898 they had their own home. They were enumerated in Baltimore in 1900. Records are sparse for Frank and Charlotte, although I was able to trace Frank's lineage to early Indiana pioneers.

173. *William Driver's Scrapbook*. Details of the wedding came from an 1891 newspaper article. The article mentioned expensive gifts the couple received. Another article (undated but likely 1894) gave a short biography of Frank Schoonover, "F. S. Schoonover The Republican nominee for county attorney of Weber county is a good lawyer and a first-class man and citizen, as well as a thorough-going Republican from principle. Mr. Schoonover is young in years, but he has been a close student of law and ranks high in his profession. He is a native of Indiana, having been born at New Albany, in that state, in 1867. In his native town he went to school and acquired

a fine education, and in 1881 moved to McLeansboro, Ill., where he finished his education, graduating with honors in 1884. After graduating, Mr. Schoonover taught school for one year, and then began an office course at law and was admitted to the bar by the supreme court of Illinois in August, 1888. In March, 1889, our candidate for county attorney went to Fort Morgan, Colo., and was appointed attorney for the county (to fill a vacancy), and was subsequently appointed assistant district attorney for the county. Mr. Schoonover came to Ogden City in the year 1890, and was so well pleased with the city that he settled here permanently. He was assistant city attorney of Ogden under James N. Kimball for two years. In 1891 he was united in marriage to Miss Lottie Driver, daughter of Hon. William Driver. The people of Weber county will not make any mistake if they elect Mr. Schoonover as their county attorney.”

174. *Charlotte Boulter Driver*, “They later moved to Ogden, Utah, where Grandfather had a drug store. It was the first drug store in that valley. He prospered and one day brought Grandmother four beautiful diamonds. Your [Amy Nieto’s] Grandmother Ida Mae Smith has the one that was given to my Mother.” I have seen this particular diamond many times. Ida Mae Smith is my aunt, and over the last five years I had lunch with her five or six times a year as I did research in Salt Lake City. This diamond was originally inherited by Mary Ann Elizabeth Driver Burton, and then was passed on to her daughter Margaret Burton, a granddaughter of Charlotte Driver. During the 1960s, Margaret called her niece Ida Mae Cannon Smith and offered to sell her the diamond she had inherited. (Margaret never married, although she had a son by a married man, a family scandal which was whispered to me when I was old enough to understand.) Ida Mae chose to make that purchase and told me she never regretted it. She always wore the diamond set in a ring, although she believes the diamond was originally in a brooch. I would describe it as being perhaps four carats, although the clarity was not high. Still, it is a beautiful stone. After Ida Mae’s death in March of 2011, her daughter Rosanne inherited the ring.

175. The 1892 Ogden City directory gives Robert Wotherspoon’s address as 1718 Washington Avenue, which is also the address of the general store. New Family Search shows that Robert was married with three children in 1892.

176. I have used sources from Ida May Burton Cannon in this biography. She was my grandmother, and I knew her very well and loved her very much.

177. *Driver Family Records*: One page shows, “Relatives of William Driver. ” The adjacent page, in the same handwriting, states, “Work done by Charlotte Emblen Boulter Driver. Appointed assistant secretary of Relief Society -- Weber County Sept 20/1894 until 1899. Secretary June 1899 until 1908 - appointed President of 5th Relief Society June 1/1908.”

178. I found it unusual that I could find Willard’s name on LDS Church rolls as a child, but his name was never accompanied by a baptism date. However, his two younger siblings, Ida May and Walter, were both baptized as children.

179. *Pioneer Women of Faith and Fortitude*, “Charlotte passed away on November 5, 1923, taking forever that precious Victorian purse in the pocket of her third petticoat, and the pennies grandchildren bought treasures with at the corner store.” *Charlotte Boulter Driver*, “She wore long dresses and in the petticoat she had a pocket where she always kept nickels and dimes in case one of the children needed one. She also kept a \$10 gold piece so that she would always have money in an emergency.”

180. Official Report of the Proceedings and Debates of the Convention Assembled, Text in full from <http://www.le.state.ut.us/documents/conconv/01.htm>, March 4, 1895, “Our Eternal Father, we approach Thee in the name of Thy Son, Jesus Christ, upon this occasion, and we desire to do so in a manner that shall be acceptable in Thy sight. We feel, our Father, that this assemblage needs Thy Holy Spirit to be with them, they need Thy help, so that in the consideration of the great and important questions that shall enter into their discussions, they may be filled with that feeling that cometh from Thee, with love for each other and for humanity, and be inspired by the highest and most patriotic motives that can fill the human breast; that in the framing of this important Constitution for this great country, they may, our Father, look constantly to Thee for that aid and help which Thou alone can give, and that even though they may not believe in Thee (there may be some, our Father, who do not have faith in

God) yet that in their hearts there may be a desire to do that which is right for their fellow men, and to look forward to the best interests of this country, and to do everything that is possible to make this a great and a grand country, under a Constitution that shall be liberal in the largest acceptation of that term. Our Heavenly Father, the hearts of the people of this Territory are centered in their desire that this Convention may be one that shall do honor to the great questions that shall be brought before it. We therefore invoke Thy divine blessing upon all connected therewith. We ask Thee to manifest Thy power, for we do feel deeply interested in the results of the debates that shall take place here; and wilt Thou remove, Father, from the breasts of these men every feeling of improper partisanship, that they may not contend for party advantage, nor to succeed in any direction that is not in the interests of the entire people. Help them, our Heavenly Father, we beseech Thee, and let Thy blessings rest down upon every one of them, and upon him who shall be called upon to preside, whoever he may be, that he may preside with dignity and with fairness, in the midst of this Convention; and upon the committees that shall be appointed, that they may be filled with the same spirit and feeling and disposition, and that the whole people may rejoice exceedingly before Thee, the Lord our God, at the results of this Convention, and the spirit that shall be manifested by those who take part in its proceedings. All of which we humbly ask in the name of Jesus Christ, our Lord, amen."

181. Official Report of the Proceedings and Debates of the Convention Assembled, Wednesday 24 April 1895, William Driver, "Mr. Chairman, after listening to my friend, Mr. Ivins, from Saint George, I thought that I would like to make a few remarks upon this subject. I have no doubt in my mind but what every word that he has spoken is true, and that his experience in the country from which he came has brought him into contact with men who have been guilty of these crimes, and these crimes have been traced to the improper use of intoxicating liquors. I am also with him on this proposition. If it was possible that by this Convention endorsing this minority report and that it would forever prohibit the sale of intoxicating drinks in these United States and make of every man, woman, and child, water drinkers, I would be in favor of it. Some have suggested that I am engaged in the sale of intoxicating liquors. I am. I never went into that business with the idea of making money. In fact, I am one of those unfortunates who in the faithful discharge of his duty in certain directions in this Territory, was suggested, I don't know how to term it, I was promoted. The reputation that I had obtained from the faithful discharge of my duty induced my friends to try and improve my condition. I was recommended from the president's office to go to William S. Godbe and ask him to give me employment. William S. Godbe at that time was a dealer in drugs and intoxicating liquors. Up to that time possibly in all my life I had never tasted liquor. I had never smoked a dozen cigars in my life, and at that time I was thirty years of age. I have listened to this gentleman narrating these awful details of crimes that have been committed through the use of intoxicating liquors. I have never seen the effects myself. Possibly I have not been associated with the class of persons that he has been brought in contact with, and I will say, Mr. Chairman, that if this is the result, the sale of intoxicating liquors, and that became universal, it would be better that we had prohibition to-day and for all time. I do not think that we should engage in any occupation that has a tendency to destroy life, and I would think that it would be proper and right for this Convention to deal with all subjects where it can be proved in the history of the world that human lives have been sacrificed in its support. We know if we read the history of the past that religion has had a great deal to do with the sacrifices of human life, possibly has cost more wars and bloodshed than has the sale of intoxicating liquors since the first time that the still was discovered. I never hear any gentleman say we must abolish religion because of the massacres or persecution of one class of Christians by another. I have never heard anyone attempt to stop the water that flows between Utah Lake and Salt Lake, because some people have been drowned in the river. My idea is that if we want to enforce this prohibition article, if we want to keep the people from intoxicating drinks, convert them. Convince them that it is wrong to drink it, and use it, in any form whatever, and when you have done that you don't need a prohibition article. Now, Mr. Ivins has made the remark that he knows the people of this Territory, that they are in favor of this thing, and this little minority report will accomplish it all. It will do nothing of the kind. Here is a community in these valleys that have lived here a number of years. There are men over them for whom they have the most profound respect. They would give up their lives for them. They have a book in their Doctrine and Covenants called the Word of Wisdom. If its power and influence in this Territory is not sufficient to make temperance men and prohibitionists of every man, woman and child in this Territory, I do not see how the introduction of this minority report or this article in the Constitution or out of it is going to accomplish anything of the kind. It will not do it. It will make sneaks of men. It will make honest young men to-day dishonest. I will show you one little instance, if I may be permitted. If this article is enforced, it will not stop the introduction of liquor into this Territory. There are certain kinds of business that cannot be carried on without brandy, or whisky or

alcohol, alcohol, especially, in the preparation of certain medicines. Now, for instance, I will go, after this article is inserted in the Constitution and the people have voted on it that we shall have prohibition, I will go into a drug store. I will single out the Co-op., in preference to any other [laughter]. They have three or four young men in there, honest young men, sons of good families, sons of pioneers in these valleys. Their fathers have known the history of the people and have been associated with them for forty years, some of them. I go in there and I say, "Sir, give me a pint of alcohol." This good young man, a member of the mutual improvement association, and possibly teacher in the ward [laughter], will say to me, "We don't sell it." "Well," says I, "I must have it; I don't need it for a beverage; I don't drink it;" and I wish right here to say to this Convention that I do not use it either, and I do not drink whisky, but you will say to this young man, "I have a sick wife; I have sick children, I need this alcohol to burn." The young man says, "We don't sell it." Well, you start to go out of the store and the first thing you know you are called back; he says, "We don't sell it, but we sell liniment. I can let you have a pint of liniment." "Well," you say, "give me a pint of liniment." You take it home and examine it and you find it the very article that you asked for in the first place, that the young man said he did not sell. I say you make young men liars and frauds. I say that this is wrong, to drink liquor to excess, to get drunk, to encourage gambling and all this kind of things, and if I had my way, if a man got drunk and came up on the street to annoy his neighbor or any citizen, I would put a ball and chain on his leg and make him work out his fine on the public streets; but I say it is wrong for men to say that the use of wine is altogether improper, that the use of liquors is altogether improper. I know it is not. I have had people come to me, female relief society ladies [laughter]. They say, Brother Driver, "I want a pint of wine for the sick." I give it to them. They say, "Bless you, God bless you." [Laughter.] The next day possibly the husband of this lady comes in and he wants a bottle of wine and I sell it to him; he says, "You are a sinner." Now, I cannot see it. In one case if I give a bottle of wine I am a saint, in the next, if I sell it, I am a sinner. Well, now, I believe in the proper use of all things, and when they are properly used and not abused, when they are used for the purposes for which God created them, and gave men knowledge how to produce them, it is no sin or crime, and I will say one thing, that there is no more danger of men bruising their wives' heads, or killing their children, or striking down their fathers or stealing, or doing anything of the kind through the drinking of one glass of wine than there is in going to a church and hearing one minister abusing the whole community and raising an emotion in the audience that creates mobs and finally ends in a loss of life. Now, my doctrine is, abolish everything that you can ever read of in the history of the world that has ever been the cause of one person's death and especially those that have been the cause of the death of many thousands, and where would they be? The gentlemen say we must not take this whisky as a beverage. Why not include everything else? Why not include Jones' ale, Bass's ale, Ginnis's stout, Moritz & Keyser's beer, Hires's root beer, and everything else, and when you get through the whole of it, when you have told us what we shall not drink, be kind enough to tell us what we may drink, and then we will know where we are at. Now, I do not want to be understood in this Convention that I am speaking one word in favor of drunkenness, nor the temperate use of intoxicating liquor; but I say this one thing, that the gentlemen that have introduced this article do not know what they are doing. They are wise men, good men, benevolent men, religious men, but they do not understand the outcome of this article. They cannot prohibit it. It will be shipped into the city and all over this Territory and come back itself labeled all kinds of things, possibly vegetables, with a demijohn in the center of the box, and in all kinds of things, groceries, and everything else, and the people will have it if they need it, and my doctrine is, convert them, convert them by your example and by your precepts that they should not take it, that it is injurious to them; and I say when you have done that you will have no use to incorporate in the Constitution an article prohibiting the sale of intoxicating liquors for a beverage."

<http://le.utah.gov/documents/conconv/52.htm>

182. Official Report of the Proceedings and Debates of the Convention Assembled, Wednesday 24 April 1895, <http://le.utah.gov/documents/conconv/52.htm>.

183. Official Report of the Proceedings and Debates of the Convention Assembled, March 30, 1895, William Driver, <http://le.utah.gov/documents/conconv/27.htm>

184. Official Report of the Proceedings and Debates of the Convention Assembled, Wednesday, April 3rd, 1895, <http://le.utah.gov/documents/conconv/31.htm>

185. Information about this political rally came exclusively from articles in William Driver's scrapbook.

186. *William Driver's Scrapbook*. Sources for these quotes come from several articles.

187. I suspect that the financial difficulties William experienced in 1895 were more significant than I have described. I have used the articles from the scrapbook, and it's been difficult to piece everything together. A small clipping near the front of the scrapbook announced a Marshal's Sale of the Utah Loan & Trust Building, clearly a foreclosure. The article names William and Charlotte E. Driver as the owners and states that it is being sold, "At the suit of Joseph Williams, Terms of sale, cash. Dated Ogden, Utah, September 24, A. D. 1895." Penciled in at the top is, "Nov 27th, Settled, No sale." Since another article puts William in California serving a mission on September 29, 1895, I am left to guess that possibly Frank Schoonover assisted Charlotte in the refinancing of this building. Another article, undated, also early in the scrapbook (I think Charlotte Young pasted in the articles), is headlined, "Has Reopened His Store / Wm. Driver Again in the Drug Business at His Stand, Wm. Driver, one of the pioneer druggists of Ogden, has satisfactorily adjusted all the claims against Wm. Driver & Son and opened up his drug store at the old stand where he will again be pleased to see his old customers and as many new ones as would be pleased to take advantage of the greatly reduced prices that will prevail for some time in order to again reestablish the business. George Driver is no longer connected with his father in the drug business and Mr. Wm. Driver will continue the business for and by himself...." Again, I must guess that William operated the store for a few weeks or months before leaving for his mission in California.

188. Two articles from William's scrapbook described this meeting. "Sep 29, 1895. A Mormon Conference, Missionaries Review a Year's labor with Gentiles of California A conference of the San Francisco and Sacramento branches of the Church of Jesus Christ of Latter-day Saints was held in Friendship Hall, Pythian Castle, on Sunday. This is the regular Mormon church, which has begun extensive missionary work in this State. There was a good attendance, and the meetings were all marked by a fervent spirit of devotion. Besides the elders who are engaged in missionary work in this City, Sacramento and Fresno, Bishop M. F. Brown and Hon. William Driver, both of Ogden, were in attendance. . . The report of the year's work in the California missions showed an addition of twenty-six persons to the church membership. . . Missions had recently been established at Los Angeles, San Diego and in Fresno County." The second, "California Conference To the Editor: On Sunday, Sept. 29, 1895, the San Francisco and Sacramento branches of the Church of Jesus Christ of Latter-day Saints held their first semi-annual conference in this city. Summing: Elder Henry S. Tanner, California mission president. Henry Peterson sustained as president of the conference. Besides the Sacramento and San Francisco branches, there are branches in Los Angeles, organized on April 1st, 1895, and San Diego, July 1st, 1895. There are currently 15 elders in California. 26 baptisms and 10 more are awaiting baptism. Elder William Driver is named as a missionary and as a speaker in the afternoon session of the conference. The speakers all testified to the good feeling that prevailed and spoke by the inspiration of the Spirit of God with which we are blessed in rich abundance."

189. *William Driver Scrapbook*. The article on the volcano was very descriptive, almost two columns long. The dedication of the chapel was quoted in its entirety. A short article listing the passengers boarding the steamship *Australia* for Australia, was included in the scrapbook. A Google search indicated that the W. G. Irwin Company was based in Honolulu, making it easy to assume William's route.

190. *Charlotte Boulter Driver*, "Grandmother was the first Chairman of the American Red Cross when it was organized. One day when I was with her, she was called to go to a family that had lost a son in the Spanish American War. Even though I was a little girl she took me with her. The body of the young man had been sent home. It was quite an experience for me." In trying to verify this information relayed by my grandmother Ida May, I contacted the Ogden Red Cross. Their records indicated they were organized in 1915, and they did not show any involvement of Charlotte Driver. I was surprised, because Nana's memory, while sometimes embellished, was always based on fact. After five months of going through all the articles in William Driver's scrapbook, I found this article, and was thrilled to be able to vindicate Nana. "A large number of ladies met yesterday afternoon at the county courthouse pursuant to a call to organize a Red Cross society. Mrs. Driver was made chairman of the meeting, and Mrs. I. N. Laning secretary, and then Mrs. Breden read the call and explained the object of the meeting. After canvassing the matter thoroughly an organization was perfected to be known as the Emergency Red Cross society of Ogden. The eligible membership is to all loyal people of the city. It was resolved to take immediate steps to raise funds to supply funds for the families of soldiers at the front, and for

comforts and delicacies to be sent to the soldiers. The following officers were elected; President, Mrs. William Driver, first vice-president, Mrs. I. Tyree; second vice-president, Mrs. J. E. Bagley; secretary, Mrs. Jennie Nelson; treasurer, J. G. Paine. The following committees were created and chairmen named: Executive committee, to consist of the officers of the society. Soliciting committee, Mrs. N. C. Flygare; work committee, Mrs. A. Toponce; special committee, Mrs. F. L. Voorhies. The chairmen were authorized to fill their committees from members residing nearest to them. The executive committee will meet this afternoon at 3:30 with Mrs. Driver, to arrange the work of the society. The meeting then adjourned, subject to the call of the president.”

191. *Ogden Standard Examiner*, 25 January 1948. An article on this date commemorated the 50th anniversary of the club, and named Mrs. William Driver as one of the charter members.

192. *Charlotte Boulter Driver; Relief Society Magazine*, Volume 5 1918, page 465, found at BYU, film BX 8605.1 .R28 1. “Sister Driver has been an active Church worker having held positions as assistant secretary of the Weber county Relief Society, president of the 5th ward Relief Society, and is an active worker in the Kindergarten society. She was president of the Ogden Auxiliary Red Cross Society, during the Spanish-American War, and now, at the age of 77, is knitting for the soldiers. She is the mother of eighteen children, and she is withal one of the handsomest, most attractive of young-old mothers yet introduced to our readers. She is certainly a good living evidence of the life-giving values in noble and generous wifedom and motherhood.”

193. My beloved Aunt Maydae, Ida Mae Cannon Smith, died at the age of ninety-four while I was finishing this biography. At her funeral, her grandson Spencer mentioned her preference for a nice stick of butter at each meal. Inside I laughed, because my father had the same preference. The first time my parents visited me after I was married, I put a new stick of butter on the table at every meal, and after they left I had nine sticks of partially used butter in the fridge. I decided that was ridiculous, but it has become a point of humor in my family. I was unaware that my Cannon cousins shared this same issue with a stick of butter. I don’t know that this tradition started in the Driver home, but I believe it did, so I included this sentence here.

194. *Charlotte Boulter Driver*. Also, Ida May Burton Cannon shared some of these memories with her daughter Ida Mae Cannon Smith, my aunt, who has repeated them to me often. Aunt Ida Mae said that her mother loved everything about the Driver home, including its beauty, the atmosphere, and the servants. Grandmother Cannon duplicated this sophistication in her own home, although on a much smaller scale. Everything was done in a first class manner with linen tablecloths, silverware, crystal and china for all, even the youngest great-grandchildren, which was horrifying to me when I took my three little boys to visit her in 1978. I am positive my grandmother did not own a plastic dish.

195. I struggled to find information about Charles Driver. Charles was listed in the 1892 Ogden City Directory as a laborer living in Ogden. In 1900 he was living in Plain City, about 10 miles north of Ogden.

196. *William Driver’s Scrapbook*. An article indicates that Mayor Glassman felt William, in being chairman of several council committees in addition to serving as the president of the council, was unable to “attend properly to all the work he has assumed and attend to his own business also. Early last evening the mayor severely criticized the action of certain members of the council usurping the powers of the mayor. Mr. Driver took this as a reflection on himself and when he started in to abuse the mayor in the council he was still feeling the stings of rebuke....”

197. *Biography of Mary Ann Elizabeth Driver Burton*, “When she was about forty she [Mary Ann] had a very serious surgery. Following that she and her Mother went to Philadelphia to visit another sister, Lottie. They stayed at least a month and when she came home she looked so radiant and so well. She was wearing a beautiful soft brown broadcloth suit with a brown velvet hat trimmed with plumes. She looked so lovely. It was that trip we called the ‘parlour’ the ‘living room.’”

198. *William Driver’s Scrapbook*, An article with a penciled in date of June 4, 1906, the preface to the above quote reads, “New Front for Old firm / William Driver Drug Company Makes Improvements / Building Was First Brick Structure Erected in the City of Ogden / The handsome new plate glass front to the William Driver & Son Drug company store, which has just been completed, has attracted general attention and elicited many appropriate

compliments. It can scarcely be realized that this splendid new plate glass front adorns the first brick business block ever erected in Ogden City. But such is the case. It was in the year 1896 (sic--should be 1876) that William Driver, the pioneer druggist of Ogden, erected the fine three-story brick block in which the business has ever since been carried on. At present the company's business is conducted under the efficient management of George W. Driver, son of its founder. The new front, however, is but the prelude to the improvements that have been recently made in the establishment, as one will quickly observe on passing through the retail store into the other departments of the business. On either side of the retail department are placed the latest and most up to date plate glass cases and counters filled with an artistic display of fine toilet and other goods appropriate for the place. But it is in the manufacturing department that Mr. Driver is perhaps most entitled to felicitation. Provided with ample quarters on the third and second floors and at the rear of the retail department the company is splendidly equipped. The large wholesale stock in the basement and above, and the many experts at work in this department give evidence that this is the leading feature of this busy institution."

199. *William Driver's Scrapbook*. Several copies of this lovely article, published August 17th, 1908, were preserved. "Celebrated Wedding Day – Mr. and Mrs. William Driver's Golden Anniversary – honored Couple Pioneers of Ogden – Seven Children and Twenty-five Grandchildren – William Driver is the pioneer druggist of Ogden and he is also one of the pioneer citizens and builders of the city. He and his wife came to Ogden in about the year 1866 and it was he who built the first three story building of the city. In this building he established a drug store and since that time the Drivers have been closely identified with that line of business. Mr. Driver has not only been prominent in Ogden as the druggist, but he has much to do with the building progress of Ogden and has played no small part in its political growth. He has been during his sojourn here of about forty years twice a member of the city council and represented Weber county in the state constitutional convention in 1895. During all this time Mr. Driver has had a helpmate who has much to do with his usefulness in the community. A very respectable family of seven children and twenty-five grandchildren have been reared here by Mr. And Mrs. Driver, nearly all of whom are now residents of the city and who are potent factors in aiding to maintain the business prestige and good name of the city. While Mr. Driver has never been particularly pronounced in his religious affiliations, yet he and his wife have been honest members of the dominant church, he having filled a creditable mission in England preaching the gospel. William Driver is 71 years old and his wife is 68. They were born in England, but came to this country in the early part of their lives and have since resided here. Fifty years ago yesterday they were united in marriage in the big city of London, and since that time their love and devotion to each other has been unswerving. The story of fifty years of married life with them is one of connubial happiness and financial success. They are as happy today as when they took upon themselves the marriage vow and they have retired from active business in fortune's smiles. The golden anniversary of the marriage of Mr. and Mrs. Driver was celebrated yesterday afternoon at their home at 1708 Jefferson avenue. The parlors were beautifully decorated with sweet peas, the color effect being pink. A banquet table fairly groaned under the load of the viands of the season and the children and grandchildren, together with invited friends, made glad the hearts of the honored couple. Aside from the banquet an interesting program consisting of music, both instrumental and vocal, and toasts to the honored couple were given and the day was otherwise passed in social recreation and in the reminiscences of their lives. Among those who attended the function were Mr. and Mrs. George W. Driver and family, Mr. and Mrs. J. J. Reeve and family, Mr. and Mrs. J. F. Burton and family, Walter Driver, Miss Ida Driver, Mr. and Mrs. Harry Driver and family, Dr. and Mrs. John Driver and family, Mr. and Mrs. Jesse Driver and family, Mrs. B. McKelly, of Salt Lake; Mr. and Mrs. Lorin Farr, Mr. and Mrs. George Robertson, Mr. and Mrs. W. W. Burton, John Reeve, Mrs. Charles Brain and Will Pearson. With the exception of Mr. and Mrs. F. S. Schoonover, who are in Philadelphia, and Will Driver, who is in Bisbee, Arizona, all members of the family were present. Mr. and Mrs. Driver are enjoying the very best of health and it is expected that they will live to celebrate many more anniversary wedding days."

200. *William Driver's Scrapbook*. The lengthy and descriptive article stated that, "The service of the Church of Jesus Christ Latter Day Saints was read by Rev. J. B. Bringhurst of Los Angeles." John Biedler Bringhurst was a faithful Latter-day Saint and it is possible he was serving a mission in California at the time, but this is only speculation.

201. *The Ogden Standard -Examiner*, page 6 Reel 40, "Prominent Man Drops Dead / Jesse J. Driver is Suddenly Stricken Down / Was Irrigating His Garden When Overcome – One of the Early Druggists of This City. / The

death of Jesse J. Driver occurred about 7 o'clock last evening, supposedly from heart disease. He was irrigating his garden when he was seen to totter and fall, and when he was reached by members of his family was almost unconscious and died a few minutes later. Mr. Driver was sixty-nine years of age and was born in England in 1840. He is survived by his wife, a daughter and a son. He was a brother of William Driver and Dr. John Driver, both of whom reside in Ogden, and was a pioneer druggist in Utah. The funeral announcement will be made later."

202. *William Driver's Scrapbook*. This article about Jesse's funeral was preserved, "Burial of Pioneer Druggist of Ogden, Funeral services of an impressive nature were held over the remains of Jesse J. Driver, the aged pioneer, at the Seventh ward meeting house yesterday afternoon at 3:30 o'clock. Bishop James Taylor conducted the services. Music was furnished by the ward choir and assisted with solos rendered by Mrs. Dee Porter, Miss Pauline Maddock and Mrs. Emily Maddock. The speakers were bishop Miles L. Jones, Joseph Parry, Asael Farr, Heber Scowcroft and Bishop Taylor. Each paid the highest tribute to the sterling worth of the deceased and his many traits of character. The Odd Fellows, of which Mr. Driver was a faithful member, attended the services in a body and conducted the ritual at the grave. Representatives from the order and from the State Pharmacal Association acted as pall bearers, as follows: S. W. Badcon, Thomas H. Carr, John Culley, P. C. Utter, from the Pharmacal association and L. B. Balch, Robert D. McChesney, William Blake and G. B. Stevens from the Odd Fellows."

203. *William Driver's Scrapbook*. This article was preserved, "William Driver of Ogden started from England May 4, 1866, with a boat load of other Mormon colonists for Utah in the ship 'Caroline.' They were nine days reaching the Isle of Wight, where off the coast they were caught in a terrible storm and barely escaped shipwreck. They were thirty-five days reaching New York. They boarded the Grand Trunk railway to Montreal and were in a dreadful smash-up, six cars smashed to atoms. The party was in charge of L. Nathan Eldredge, who gave out that he thought 300 of their number had been killed, but it turned out that not a single person was missing and people called this escape, he said with a chuckle, "a ___ Mormon miracle at the time. He said, too: 'I don't believe many people know of this. We crossed the plains with Holliday's teams.' He said, too, he was pleased with present conditions in this state."

204. *Ogden Standard Examiner*, 25 Jun 1929, "20 Years Ago: Mr. and Mrs. William Driver returned after 10 months in California."

205. Nine months is a long time to battle pneumonia. My son Jeff, an M.D. who helped me with Willie's death on the *Caroline* earlier in this biography, speculated that this was possibly tuberculosis.

206. *William Driver's Scrapbook*. An article with July 14th 1910 written in, certainly the date of the convention, not the date of the article. "Logan, July 15 – The Utah Pharmaceutical association decided to hold its next convention at Ogden yesterday afternoon, and elected and installed the following officers: President, James L. Franken, of Salt Lake; first vice president, George Driver of Ogden.... The convention held two very busy sessions yesterday, the first at 10 o'clock, at which State Food and Dairy Commissioner Willard Hansen made an address. He directed his remarks to the matter of artificial coloring and flavoring in drinks served at soda fountains, and laid down the rule that persons operating such fountains will be required to put placards on them, notifying the public that such coloring or flavoring is used.... T. R. Kelly of Springville discussed prohibition from the druggists' standpoint, and, among other things, he said his experience had taught him that men who are elected to office on a prohibition platform are the first ones to try to have the druggist break the law. The view of the ultra-prohibitionists, he said, was that a way should be left for them to obtain what liquor they needed, but others must obey the letter of the law. He thought the provision should be broad enough to let all get what liquor might be needed for legitimate purposes, and favored making it a felony to obtain liquor for any illegal purpose..... The following persons were named as life members of the association: William Driver of Ogden. . . ."

207. William Farr Driver's burial record, online at <http://archives.utah.gov/research/indexes/>, stated he died of tubercular meningitis, indicating the doctors recognized that this was tuberculosis which had affected his brain. My son Jeff has given me input and advice about tuberculosis which I have included here.

208. *William Driver's Scrapbook*. An article published in 1962 with the heading, "50 Years Ago." The article was obviously clipped by Charlotte Burton Young and read, "Jan. 16, 1912 – The first three-story brick building in

Ogden was razed to make room for a new bank building. The old landmark structure had housed the William Driver drug business since 1873 on Washington Ave between Twenty-fourth and Twenty-fifth Streets. It was purchased by the Pingree bank for \$50,000.” .

209.*William Driver’s Scrapbook*. A 1911 article in the *Ogden Standard Examiner* stated the George W. Driver had resigned the position of manager and had been replaced by A. A. McBride. It appears that William tried to operate the business without George for only a few months before selling the building. George W. Driver’s 1936 obituary stated, “After disposing of his business here, Mr. Driver went to San Diego for his health and was manager of the Brunswick Drug company for several years. In 1921 he purchased the Mission Cliff pharmacy, which business he operated until 1934, retiring because of ill health.”

210.The Utah burial record said the death was caused by, “M. Regunitiore,” which makes no sense to me. I again relied on my son Jeff who speculated that someone could not read the doctor’s handwriting on the death certificate. He believes the doctor wrote, “M. Regurgitation.” He said, “Something that was pretty common back then and killed a lot of people is mitral regurgitation. The mitral valve of the heart connects the left atrium to the left ventricle and essentially ensures blood moves forward into the arteries when the heart contracts rather than pushing back into the lungs. Certain childhood infections cause damage to the mitral valve which leads to regurgitation and heart failure and death. Also, coronary artery disease can lead to damage of the muscle which supports the valve leaflets, and this can lead to a more sudden-onset version of mitral regurgitation and death. Nowadays they simply replace the valve, but back then you just died from it. . . . If he was normal and active right up until he died, I would guess heart attack leading to the heart problem and death. Far more likely, though, would be a childhood illness followed by decades of fatigue that gradually worsened until he could not compensate any longer.” I have assumed this was the case, but I’m hopeful that once this biography goes online, a descendant will contact me with more information.

211.From an autobiography of Ida May Burton Cannon told to her granddaughter Laurie Smith in 1978, “The more important men in my life I met when I was the tender age of 18. Mr. Cannon and a gentleman named Mr. Griener were in my life at the same time. It was a very exciting time. My Uncle Walter graduated from the school of pharmacy in Philadelphia and this Mr. Griener from Toledo, Ohio, was one of his school mates. After they had graduated, Mr. Griener thought it would be interesting to go out West and see what the world was like. He met me through Uncle Walter. Walter was very much in love with my friend, Anna Cummings. Walter used to take us to Maxim’s for dinner and even taught us to have a glass of wine, which was very disapproved of by my family. This is how I got to know Mr. Griener. We enjoyed each other’s company very much.”

212.*Biography of Mary Ann Elizabeth Driver Burton*, “When I was married at the tender age of twenty, Mother gave me so much good advice: Look before you leap and do not look back; Never argue or quarrel before your children, always go to your room and close the door; Never discuss your private affairs with others; never air your soiled linen in public; always have your hair combed and a fresh apron on before your husband comes home. She was such a loyal mother and wife; I still miss her though she died in 1930.”

213.Ida Mae, who was helpful to me as I worked on this biography, died at the age of ninety-four, a few days before I wrote this paragraph. Aunt Betsy died in 1979. My father, Collins Burton, died in 2003.

214.*Relief Society Magazine*, Volume 5 1918 page 465, BYU film BX 8605.1 .R28 1.

215..*John Driver, Ogden’s Pioneer Doctor*.

216.I could not find Willard on the 1920 census at all, but family records state he died in 1924 in Albuquerque. That year Josephine was living with her widowed mother in Wyoming where they operated a boarding house. In his mother’s 1923 obituary, he was listed as living in Bisbee, which was in Arizona. Bisbee was also where he was living in 1908, when his parents celebrated their fiftieth wedding anniversary. Bisbee is a mining center, and perhaps Willard worked in this business.

217. *Ogden Standard Examiner*, 28 July 1920, page 10, "Articles of incorporation of the William Driver company of Ogden were filed this morning in the office of the county clerk. The company will carry on a general business of buying, selling and leasing buildings and selling stocks, bonds, and manufacturing goods. The capital stock of the company totals \$50,000, divided into 5,000 shares at par value of \$10 a share. The officers and directors of the company are William Driver, president; Charlotte E. Driver, vice-president and treasurer; J. W. Reeve, secretary and William B. Pearson and Ida M. Pearson, directors." The finance company William and Charlotte set up before their deaths continued to function, with notices of transactions appearing in the newspaper more than a decade later.

218. *Ogden Standard Examiner*, 9 April 1921, "William Driver Seriously Ill – William Driver, well known early resident of Ogden is seriously ill at his home, 2708 Jefferson. Mr. Driver recently returned from California, where he had gone for his health. He returned little benefitted, it is said."

219. William's death certificate gave his age as 83 years, 11 months and 7 days. He was attended by his physician from April 6th to the 10, and died at 11:30 p.m. He had slipped into a uremic coma due to chronic kidney problems, and the death certificate stated he also had some heart problems. His son George, was the informant, indicating he had returned to Utah from California for his father's death.

220. *Biography of Mary Ann Elizabeth Driver Burton*, "When Grandfather died, I drove [my mother, Mary Ann Elizabeth Driver Burton,] to Ogden and it was interesting to meet the people who had known her as a young girl. They all commented on how well she had retained her beauty. She was a very popular young girl with the young people of Ogden." In 1921, Ida May lived with her husband Collins and three children in Logan, so this means she traveled to Salt Lake City to be with her mother at this time.

221. *Ogden Standard Examiner*, 8 August 1920, "Mrs. William Driver entertained twenty members of her family Thursday evening. The occasion was the eightieth birthday anniversary of the hostess. Dinner was served at 6 o'clock, after which the evening was spent in musical and social entertainment." 4 October 1922, "Returns to Ogden – Mrs. William Driver has returned to Ogden after a three months' stay in Alameda, Cal. After a month's visit in Ogden she will go to Los Angeles for the winter."

222. *Ogden Standard Examiner*, 8 January 1922, page 15, "Mrs. William Driver has returned from a two months' visit with her daughter, Mrs. F. S. Schoonover in Chicago." 17 July 1923 page 12, "Visiting Here – Mrs. Frank S. Schoonover (sic) of Chicago is visiting with her mother, Mrs. William Driver, 2708 Jefferson avenue."

223. *Charlotte Boulter Driver*, "In the later years of Grandmother and Grandfather's life, they went to California for the winter. Grandmother was taken ill and died down there. Her body was brought back to Ogden where she was buried by her loved children. She was 84 years of age. Grandfather [died] two years previously." *Ogden Standard Examiner*, 2 September 1923, "Mrs. David Eccles was the hostess Saturday afternoon, August 25, at an afternoon affair at her home, 2580 Jefferson avenue, in compliment to Mrs. William Driver, who will leave for California in the near future to spend the winter. Old time friends of Mrs. Driver and Mrs. Eccles were the guests and enjoyed the afternoon in social chat. Luncheon was served." David Eccles was a polygamist and it took me a few minutes to figure out which wife hosted this luncheon. One wife was deceased by 1920, another lived in Logan, leaving Bertha, who was shown living at 2580 Jefferson in Ogden on the 1920 census. The Eccles mansion is beautiful and still stands. 7 November 1923, page 6, "Widow of Wm. Driver Dead – Mrs. Charlotte Driver, 82 years of age, widow of the late William Driver, died Tuesday morning in Los Angeles after a stroke. She had been visiting in California about six weeks. The body is to be brought to Ogden Friday and taken to the home of John W. F. Volker, 653 Twenty-seventh street. Mrs. Driver is survived by the following children: George E. Driver, Mrs. J. J. Reeve, Mrs. Polly Burton of Salt Lake; Mrs. Charlotte Schoonover of Chicago; Walter Driver of Ocean Park, Calif., William Driver of Bisbee and Mrs. Ida Pearson of Los Angeles, at whose home Mrs. Driver died. Funeral services will be held at 2 p.m. Friday in the Fifth Ward chapel."

224. *Ogden Standard Examiner*, 30 September 1924, page 12.

225. *Biography of Mary Ann Elizabeth Driver*, "As the years rolled by and prosperity seemed to be returning after an unfortunate business venture, life was easier but tragedy crept in. Our Father was stricken with Parkinson's disease, a slow paralyzing disease. Our parents faced this sorry [situation] with their customary courage. Father had so much patience. The duty of caring for him rested mostly with Mother and my sister Margaret, though all helped in every possible way. Mother's health finally broke due to the strain and we persuaded her to go to California to visit her dear sister Ida Pearson. This she did and while she was away Father passed away. We were all concerned over the effect this would have on her. Upon Mother's return we were all waiting for her. She came into the home and said very calmly, 'Now girls, tell me all about it.'"

226. *Biography of Mary Ann Elizabeth Driver*, "Mother's health did not improve after the death of Father. She suffered from rheumatoid arthritis and Bright's disease. Our three sisters, Pearl, Charlotte, and Margaret were at home with her. After their marriages she made her home with our sister Rachel and her husband Llewellyn Dunn. She was patiently cared for. Llewellyn said he had never seen such patience in such suffering. She received the ultimate care in their home. She had an occasional visit to the homes of her other children and to the home of her sister in California. Mother passed away at the home of Rachel and Llewellyn in Salt Lake City, January 15th, 1930."

227. *John Driver, Ogden's Pioneer Doctor*.

228. *John Driver, Ogden's Pioneer Doctor*, "During his retirement he discovered a controversial cure for skin cancer in its early stages. He also enjoyed planting flowers. His horse had been replaced many years earlier by a bicycle, and he enjoyed staying active by riding that. He lost his savings in the crash of 1929 and felt ill as a result. However, he received the title of Dean of Utah Medicos, an honor he and his family felt was well deserved. He died in 1936 in Ogden. His wife lived seven more years."