THE MEREDITH FAMILY:
PIONEERING
AND PERSEVERING

By Jennifer J. Taylor Lee
3rd Great Granddaughter
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Preface

Ten years ago, around Memorial Day, I embarked upon a journey. This history is the result of that journey. I had recently become interested in family history work, and decided to take my family of young children to visit the graves of my pioneer ancestors buried in the Salt Lake City Cemetery.

We arrived at the vast cemetery in the morning, when the smell of grass and soil mingled with the coolness in the air. When we arrived at the grave of Thomas Taylor (my third great-grandfather), we saw no gravestone for him. As I spoke with family members about Thomas Taylor, I realized that, though many had tried to research the life of Thomas Taylor, information about him and his ancestors was missing as well. And so my journey commenced.

Doing Thomas Taylor’s research was so compelling to me because he was the direct paternal ancestor on my father’s side—and he was a Mormon Pioneer. What made the research even more compelling, especially to a family of active Mormons, was that many of his descendants were not brought up in the Mormon faith.

Family stories explained why Thomas left the Mormon Church. However, after doing much research, I found that Thomas was a faithful member of the Church until he died at about age 85.\(^1\) Did the falling away occur among his descendants? Thomas’s only descendants came through his son Benjamin Albert Taylor. Benjamin was not active in the Mormon Church, and family legend says that his wife, Grace Meredith, was Episcopalian. Imagine my surprise when I discovered that Grace Meredith had been a Mormon Pioneer! I also found, however, that she was Episcopalian (or some other faith, not Mormon) when she died.\(^2\) One story cropped up explaining that Grace’s father, John Bullard Meredith, was the original ancestor who left the Church. So I began to research him. Before you is the result of that research.

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\(^2\) (author unknown) 1984 Family History of Asael George Taylor and Margaret Vera Hunter states: “[LDS] President Joseph F. Smith asked Benjamin if he could say a few words at his wife's funeral. President Smith did not want it publicized so the people would come to see Sister Taylor (he called her Sister even though she was an Episcopalian) and not just to hear him speak.”
I began this history because of my interest in these family stories, but it has very little to do with them. I have attempted to unravel the real history of these people using letters, census records, city directories, death records, newspapers, and church, land, and probate records. I have studied the history of the area in an attempt to place the Merediths in their setting. Many of the dates mentioned are taken from family records. Not all of the dates are individually verified, but they are consistent with the census, church, and probate records. I wrote this history for a ‘Writing Family Histories’ class at Brigham Young University, so it is set up to fit the specifications of that class, and my research was limited by due dates (not to mention family and general life obligations). But without this class and the very specific and helpful direction of Professor William Hartley, this history might never have been written. Special thanks, also, to my cousin Kathy Cortez for research on John Bullard Meredith’s family in England, and for pointing out the wonderful information in the Utah newspapers. LuAnn Meredith Baxter provided valuable journal entries and photos of John and Grace. Thanks, as well, to Max Roberts and Grace Jones for sharing the family stories.

Research into the lives of John Bullard Meredith and Grace Reid, his wife, yields little evidence about their religious lives. You will have to draw your own conclusions about their church activity and the family stories, but I did learn much about these two Mormon pioneers who came together to form a large, close family. John was an amazing business man. He and his wife were charitable. They came across the plains with the early Utah pioneers in the 1850s, and lived during the unfolding scenes of settlement in the Great Salt Lake Valley. This is their story.
George Meredith
Rebecca Bullard

George Reid
Euphemia Blakey

John Bullard Meredith  Grace Reid Meredith
(1833 – 1897)  (1831 – 1883)

Euphemia (Famey) b. 1855
Hellen (Nellie) b. 1858
Johanna (Joey) b. 1859
Grace b. 1861
John H. b. 1862
George b. 1864
Emma and Eva (died as children) b. 1865
Elizabeth (died as child) b. 1869
Rebecca (died as child) b. 1870
Jane (Jennie) and Janette (Nettie) b. 1873
Mary (died as child) b. 1875
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John Bullard Meredith’s Parentage

John’s mother, Rebecca Bullard, was born September 1, 1808 to John Bullard and Elizabeth Bean in Dover, Kent, England. Her father was a stage coachman and a freeman. At that time in England, stage coachmen and freemen were high in the social status structure. Freemen were free of trade taxes and shared in the profits of the borough where they lived. The title was either inherited or given to those who had served an apprenticeship (after which they could work at a trade in their own right.) They had clout and influence within the community. A man could become a freeman only by completing his apprenticeship or marrying the daughter of a freeman. It was in a family of this social status that Rebecca grew up.

At the age of twenty, Rebecca married George Meredith, also of Dover, on November 2, 1828. George was two years her junior, probably the son of James and Sarah Meredith. George’s occupation was that of a simple laborer, which meant that Rebecca had married beneath her social status. George was granted the title of freeman upon their marriage. Genealogists agree that for a woman to marry beneath her social status at that time in England, she would have been either coerced or charmed (she fell in love). Six children were born to this union: Johanna (christened April 12, 1831), John Bullard (the primary character of this family history—born October 25, 1833, christened November 24, 1833), John’s twin sister, Sarah Elizabeth (born October 25, 1833), Emma (born August 26, 1838), William Thomas, (christened December 19, 1841, died at age 2), and Henry Thomas (christened October 8 1843).

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3 Meredith-Bullard marriage, 2 Nov 1828, in Marriage/Baptism book 1824 – 1835, entry 1257, St. Mary’s Parish Church, Dover, Kent, England. (FHL British Film #1,836,145, item 4, page 419) research by Kathy Cortez, viewed by author.
5 Meredith-Bullard marriage, Marriage/baptism book, 1824 – 1835: entry 1257, St. Mary’s Parish Church.
In 1845, when John Bullard Meredith was about seven years old, his mother left his father and took all the children to Ramsgate, Kent, England, a coastal town known for its frigid temperatures and frequent rains. Here they lived with a Thomas Sutton, who was a shoemaker/cordwainer (which was a worthy trade). We do not know why Rebecca left George, but before 1857 in England, divorce required a Private Act of Parliament and was therefore only available to those of ample means. Thomas and Sarah lived as husband and wife, in fact even baptizing a daughter, Elizabeth Maria Sutton, at St. George’s parish in Ramsgate. The baptism entry does not indicate that the child was illegitimate or that the parents were unmarried. By custom, this was usually indicated. Two years after Rebecca left George Meredith, George died (September 14, 1847 in Kent County) of bronchitis. Shortly thereafter on December 31, 1847, the newly widowed Rebecca married Thomas Sutton in St. Lawrence, Thanet. A second child, Jane Ann, was baptized on January 25, 1849, also at St. George’s parish. Rebecca died May 20, 1851 in Ramsgate of phthisis (possibly consumption), which she endured for six months, and diarrhea. A note of interest is that Jane Ann was buried at age 2, eight days after her mother, Rebecca.

Born Dover, Kent, England. Includes the mark of Rebecca Meredith formerly Bullard, mother, Queens Gardens, Dover Registration District.

William Thomas Meredith baptism, in Baptism Book, Church of England, Hougham, Kent, England (FHL British Film 1,836,141 baptisms page 63, no. 498).

Henry Thomas Meredith baptism, in Baptism Book, Church of England, Hougham, Kent, England (FHL British Film 1,836,141, baptisms page 67, no. 536).

Elizabeth Maria Sutton baptism, in Parish Registers: St. George’s Parish Church, Ramsgate, Kent, England, (FHL British Film #1,836,033 item 9, page number and entry number not available) research by Kathy Cortez.

George Meredith death registration, General Register Office, Dover Registration District, September quarter, 1847, Vol. 5, page 73. Died Charlton, Kent, England, informant: Elizabeth Holmes, present at the death, of Colloran Street, research by Kathy Cortez, viewed by author.

Sutton-Meredith marriage registration, Isle of Thanet registration district no. 260, St. Lawrence, Thanet, Kent, England, research by Kathy Cortez, viewed by author.

Jane Ann Sutton baptism, in Parish Registers: entry 493, St. George’s Parish Church, Ramsgate, Kent, England, (FHL British Film #1,836,033 item 9, page 62) research by Kathy Cortez.

Rebecca Sutton death registration, General Register Office, June Quarter, Vol. 5, page 346. Died at 5 Sion Hill Cottages, Ramsgate, Kent, England, research by Kathy Cortez. Phthisis is any disease that results in the wasting away of the body or part of the body, possibly same as consumption.

In the future, John Bullard Meredith appears to have honored both his father and stepfather by naming his children after them. One of John’s sons was named George, and one daughter was named Elizabeth Sutton Meredith.

Apparently, John left home at the age of ten to become a cabin boy at sea, where he served for one year.\textsuperscript{14} At this time in England, it was common for young men and women to leave home and begin apprenticeships. At the age of fifteen, two years before his mother died, John became a seaman’s apprentice. John’s seaman’s ticket describes him as having brown hair, gray eyes, a fair complexion, and his height as “growing.” His apprentice ticket was issued on June 12, 1848 and stated his home as Ramsgate.\textsuperscript{15} One of John’s grandsons states that John was a sailor for eleven years, but he actually left his service at sea after about nine years.\textsuperscript{16}

In the year 1853, nineteen-year-old John was serving as a sailor on board the ship \textit{Falcon}, where he met twenty-one-year-old Grace Reid, who was emigrating from Scotland to the United States with her family. During calm times at sea, she converted him to The Church of Jesus Christ of Latter-day Saints (Mormons/LDS Church). Upon the ship’s landing, he left his life at sea to continue west with the Reids to join the Mormons in Utah.\textsuperscript{17}

\textbf{Grace Reid’s Parentage}

Grace Reid was the daughter of George Reid and Euphemia Blakey. Her father’s parents were George Reid, Sr. (born about 1769), and Margret Jarvis (born about 1773). George was born October 20, 1795 in Denny, Sterling, Scotland. He married Euphemia Blakey December 15, 1820, when he was twenty-five and she was twenty-three. Euphemia was born September 23, 1797 in Edinburgh, Midlothian,

\textsuperscript{14} Journal Entries of George Carlyle Meredith (John B. Meredith’s grandson) held by LuAnn Meredith Baxter 14623 128\textsuperscript{th} Ave. NE, Woodinville, Washington, 98072, 425-488-1835 baxter.fam@frontier.com. See appendix for copies.
\textsuperscript{15} John B. Meredith Seaman’s Competency and Certificates #416,507 (FHL BR film 1,483,230) research by Kathy Cortez.
\textsuperscript{16} Journal Entries of George Carlyle Meredith (John B. Meredith’s grandson) held by LuAnn Meredith Baxter. John left the ship Falcon to go to Utah at age 19.
\textsuperscript{17} Journal Entries of George Carlyle Meredith (John B. Meredith’s grandson) held by LuAnn Meredith Baxter.
Scotland to Peter Blakey (born about 1770 in Heddington, Scotland) and Ellen Cowan (born about 1771 also in Heddington, Scotland).

George and Euphemia’s children were born and raised in Edinburgh. Grace was their seventh child, but only the fourth living. George and Euphemia had a nine-year-old daughter named Helen (born January 18, 1822), an eight-year-old daughter named Margaret (born November 4, 1823), and a seven-year-old son named George (born October 9, 1824.) Three other children had been born to George and Euphemia, but each had died within one year of their birth: Elizabeth (born November 18, 1826, died at age one on November 6, 1827), Peter (born August 19, 1828, died at age one on October 1, 1829), and Euphemia (born September 4, 1830, died at age six days on October 10). Grace was born October 25, 1831. A little brother was born three years after Grace. William Muric (born July 4, 1834) died on January 3, 1836 at nineteen months, when Grace was about five years old. Later that year, John Greig was born (October 29, 1836), followed by James Grieg (March 17, 1840) when Grace was eight. On November 15, 1838, Grace’s older sister Margaret died at the age of fifteen. 18

Grace, her parents, and her remaining siblings, Helen, George, John, and James, each attempted to immigrate to Utah. LDS Church members in Scotland were heeding the LDS prophet’s call to gather to Zion, and, considering the harsh poverty in Scotland at the time, leaving to seek a better life. 19 Grace emigrated from Scotland to Liverpool at age 21 with her father and mother, George and Euphemia Reid, and brothers, John G. and James G. Reid, ages 16 and 12. 20 The voyage on the Falcon was uneventful, aside from the nausea caused by the ship’s rocking, the tightness and rank smell of the living quarters, and stale taste of ship’s food that the passengers experienced. Four children died, but the general health was good. 21

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18 All the information about the Reid family was taken from family records, held by the author.
20 Church of Jesus Christ of Latter-day Saints, Emigration records, European Mission. Lists the Reid family and gives a description of the voyage, 140 - 157.
21 Church of Jesus Christ of Latter-day Saints, Emigration records, European Mission. Lists the Reid family and gives a description of the voyage, 140 - 157.
Arrival in the United States May 1853

After seven weeks and two days at sea, the company arrived in New Orleans where they stayed for just three days. The immigrants found a bustling port city just moving into summer after a warmer-than-normal spring. The year 1853 was the year of a yellow-fever epidemic, but the Falcon passengers left before the epidemic took hold. After the three days in New Orleans, the company took a steamer up the river to St. Louis. Six days later, they arrived and switched vessels to start for Keokuk, Iowa. Kanesville, Iowa had been the main outfitting location for LDS church members moving west to Utah, but when Kanesville and most other Iowa outfitting locations were vacated in 1852, Keokuk became the outfitting center for a short time in 1853.

Upon arrival at Keokuk, the travelers stayed the night in an assortment of shelters, from canvas tents to wooden sheds to warehouses to stone houses. Keokuk was a very busy place at this time—six other shiploads of at least 300 immigrants each had arrived by the time the Falcon shipload arrived on May 28, and had only begun to leave after May 16. Different nationalities and emigrating companies camped together as they waited for oxen and outfits. Most of the Falcon’s arrivals left Keokuk for Utah after only a short stay.

John is mentioned in the Cornelius Bagnall Emigrating Company Journal when the company was camped in Keokuk. Bagnall was the president of a group of 324 members of the LDS Church (Mormons) that emigrated from England on the ship Falcon, which sailed from Liverpool on March 28, 1853 and arrived in New Orleans.

May 18\textsuperscript{th}.\textsuperscript{29} The entry states that on May 29, 1853, John Bullard Meredith was baptized a member of the LDS Church by Elder Hugh Priestly in Keokuk, Iowa. And on May 31, 1853, John was confirmed by Elders Walker and Muir.\textsuperscript{30}

**Crossing the Plains June 1853**

In June, the Reid family (along with the Bagnall family) left to cross the plains with the Appleton M. Harmon Company.\textsuperscript{31} Grace’s brother George had immigrated with his wife Margaret Gardner and year-old son in 1849. He traveled with the Allen Taylor pioneer company (July – October 1849). Grace’s oldest sister Helen, had crossed the ocean with her husband, William Cameron Dunbar, and two children on the ship Kennebec in January of 1852.\textsuperscript{32} While traveling on board the steamship Saluda from St. Louis, Helen and her two children were killed when the boilers of the steamship burst.\textsuperscript{33}

The Reid family and John B. Meredith were among two hundred other individuals traveling in a total of twenty-two wagons. Each wagon was outfitted with a month’s provisions of flour, bacon, sugar, soap, and baking soda, as well as a wash tub, bucket, bedpan, baking kettle, whip, and a hatchet for every two wagons.\textsuperscript{34} The company traveled in fair spirits, and in as good conditions as possible, although one sister said, “No one but those who crossed the plains can even imagine the trials we had

\textsuperscript{29} Church of Jesus Christ of Latter-day Saints, Emigration records, European Mission: 1849-1885, 1899-1923, for the ship Falcon (FHL British Microfilm 25,690, Book #1044, pp. 140-157).

\textsuperscript{30} James Jack, secretary, Cornelius Bagnall Emigrating Company Journal, Liverpool to Utah, 1853 Mar. – Oct. LDS Church Archives, MS 871, unpaginated.


\textsuperscript{34} James McNaughton, Journal Entry June 13, 1853, LDS Church Archives, Salt Lake City, Utah, or online at Mormon Pioneer Overland Travel, <http://www.lds.org/churchhistory/library/pioneerdetails/0,15791,4018-1-12154,00.html> accessed May 2008.
to pass through."  

Provisions had to be rationed more carefully as the company neared Utah. The company arrived in the Salt Lake Valley October 16, 1853.

Arrival in Utah October 1853

When John and the Reids arrived in Salt Lake City, they found a bustling frontier city. Country roads of dirt were being formed, and some of the first houses of logs had been built. The smells of dust and fresh cut logs were everywhere. The saints had been living inside forts in rude huts of adobe with roofs of brush and mud. The forts were protection from nearby Indians. But as the people spread outside of the forts, they built real homes of logs, and then of adobe and rock. Some of these homes had two or three rooms, and some had two stories.

These homes were built on blocks in towns that had been divided, with houses on each block. Each lot had room for lawns, shrubbery, gardens and fruit trees, corrals, barns, and chicken coops, although these things were not fully developed when John and the Reids arrived. Each family had a twenty to thirty acre farm on the outskirts of town, where they worked the land and kept their plows or harrows, if they had them.

Almost all of our modern conveniences were absent in these early homes. Cooking was done in fireplaces, and later in stoves. Homes were lit by candlelight, and later by kerosene lamps. Many of the pioneers brought furnishings for their homes with them (curtains, linen, furniture, books). We don’t know what the Reids brought with them, traveling from Scotland as they had. They must not have been entirely destitute, because they did not stop for long to earn money at any post along the way.

Newcomers to Salt Lake City were taken to Emigration Square, where they were treated to good food and entertained by music and dancing. They were then

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37 The Church of Jesus Christ of Latter-day Saints, “Appleton M. Harmon Company (1853),” *Mormon Pioneer Overland Travel, 1847-1868*.
41 Jack, *Cornelius Bagnall Emigrating Company*. 
housed by LDS bishops, other family members, or assigned to settle elsewhere. Authorities sometimes held a placement meeting where families were assigned to wards for the winter and provided with work, but many were called to outlying settlements. Grace’s brother George was living in Great Salt Lake County in 1850 with his wife Margaret. Perhaps they played a role in helping the Reids settle.

The Family Begins 1853 or 1854

Family records show that John Bullard Meredith married Grace Reid on April 2, 1853. This would have been during the voyage on the Falcon. But other family records state that they were married by Brigham Young in Utah. Furthermore, Grace is listed by her maiden name on the Harmon Company lists. Perhaps the date should have been April 2, 1854. Since their first child was not born until 1855, this seems more likely. I have not found any other records of John and Grace’s marriage, although they were sealed in the Endowment House in Salt Lake City on April 2, 1857.

Ogden 1855 – 1859

Though we are not sure exactly where the Meredith family went after arriving in the Salt Lake Valley, we know that they were about forty miles north in Ogden, Weber County in November of 1855. At this time, John and Grace’s first child was born—a girl named Euphemia Rebecca Meredith (born November 18). In later years, she was affectionately referred to as Fami or Famey.

An English traveler, William Chandless, described Ogden in 1855 as a place with “hospitable people” and “impassable ditches.” Ogden was enclosed by an earthen wall, modeled after Salt Lake City. The town was laid out in blocks that were largely

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43 George Reid Household, 1850 Territorial Census for Utah, Great Salt Lake City, printed page 69, written page 137, lines 7 and 8.
44 Family Records.
45 Journal Entries of George Carlyle Meredith (John B. Meredith’s grandson) copies held by LuAnn Meredith Baxter.
47 Family records, and letters held by Peggy Andreason, 659 N. 900 W. SLC, Utah 84116 and copies held by the author.
unoccupied but dotted with several new adobe homes with gardens behind them, a combined schoolhouse and church building in the middle, and two small stores. The roads were muddy when not frozen, and cattle and cultivated lands were in the distance.\textsuperscript{48}

It is in this setting in Ogden that the Merediths experienced trials that many of the early pioneers experienced. Beginning in 1850, the area was blessed with abundant harvests which continued for four straight years. In the summer of 1855, a series of events occurred that “virtually wiped out the social surplus and placed the 35,000 persons in the territory in position of semi-starvation . . .” That summer, grasshoppers descended on the crops “like snowflakes in a storm,” and filled the air over the city. The grasshoppers stripped the fields of everything green, despite attempts to fight them. The destruction that year was accompanied by a hot, dry summer and little runoff from the mountains, causing a drought as well. About two-thirds of the crops in Utah that year were destroyed.\textsuperscript{49}

That summer was followed by the most severe winter experienced by the settlers since 1847. Whole herds of cattle were dying everywhere. Heber C. Kimball wrote that “not more than one half the people have bread . . . a great portion are digging roots . . . There is not any settlement or people, in any part of the Territory, but what feel the scarcity of food, money, cattle, horses, etc.”\textsuperscript{50} This was the situation when John and Grace welcomed their first child into the world.

The summer of 1856 was a time of rejuvenation. The LDS Church immediately took measures to build up the economy by encouraging individuals to build up food supplies, prevent waste, plant more, and help the needy. Bishops were encouraged to supervise the consumption of food and to organize crop-gleaning activities.\textsuperscript{51} As the economy slowly began to recover, religious rejuvenation occurred as well.

Leaders of the LDS Church, concerned about signs of moral and spiritual decay, traveled the territory preaching with great fervency. They called upon members of the

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\textsuperscript{48} Utah Historical Records Survey WPA, A History of Ogden (Ogden, Utah: Ogden City Commission, 1940), 39.
\textsuperscript{50} Arrington, Great Basin Kingdom, 152.
\textsuperscript{51} Arrington, Great Basin Kingdom, 152
\end{flushleft}
Church to repent and rededicate themselves more fully to the Lord’s work. Thousands were rebaptized as a result and as a symbol of their dedication.\textsuperscript{52} The Merediths may have been rebaptized, but I could find no record of that. But both John and Grace received patriarchal blessings on August 5, 1856.\textsuperscript{53} It was during this time of church reformation that John and Grace also had their marriage sealed in the Endowment House in Salt Lake City (April 2, 1857).\textsuperscript{54}

More trouble came to Ogden (and all of Utah), however, when a United States army was dispatched west to make a military occupation of Utah, put down polygamy, and set up government-appointed political leaders. Defensive units from around the territory were dispatched, including one from Ogden. All settlers in northern Utah were called on to migrate southward. Some men were left to guard the desolate settlements. Settlers worried as they looked back at their desolate homes and crops, which were to be burned should the army attempt to occupy them. Most of those who left Ogden went to Provo for two months, although some went further south. There they slept in wagons or tents.\textsuperscript{55} The conflict with the army continued from May 1857 to July 1858, but was eventually settled by negotiations. The settlers returned to their homes. Hellen Nellie Meredith, or “Nellie,” was born in Ogden on January 14, 1858.\textsuperscript{56}

Salt Lake City and the Westside 1859 - 1870

In April of 1859, the Meredith family moved to Salt Lake City.\textsuperscript{57} Just seven months later, a third daughter came to the family. “Joey” (Johanna Wales Meredith) was born October 17, 1859 in Salt Lake City. In the 1860s, we find the little family living on South Temple Street between Sixth and Seventh West, in the Salt Lake City

\textsuperscript{52} James B Allen and Glen M. Leonard, \textit{The Story of the Latter-day Saints} (Salt Lake City, Utah: Deseret Book Company, 1976), 279.
\textsuperscript{53} Patriarchal Blessings of John Meredith and Grace Meredith, LDS Church Archives, Salt Lake City, Utah, copy held by the author, see appendix. A patriarchal blessing is a sacred, personal blessing that an LDS person receives once in his or her lifetime from one having authority to give such a blessing (http://lds.about.com)
\textsuperscript{54} Meredith-Reid sealing record, Endowment House Sealings 1856-1861, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.
\textsuperscript{55} Utah Historical Records Survey WPA, \textit{A History of Ogden}, 38.
\textsuperscript{56} Family records.
\textsuperscript{57} LDS Fifteenth Ward Membership Records, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. 10 April 1859, John Meredith and family received from Ogden, (FHL film 26675 item 3).
Fifteenth Ward (map on next page). In the 1860 census, John is age 29 and owns $100 worth of personal estate, but no real estate. His occupation says ‘tailor,’ though one might wonder if his occupation should read ‘sailor,’ because of his previous background and future endeavors (see Occupations). He is listed with Grace and their three daughters, age four, two, and eight months.

The Salt Lake City LDS Fifteenth Ward was located on the ‘west side’ of the city, and included First South Street, Eighth West Street, and Third West Street. Until 1870, the west side of the city was largely agriculture-based and most of the residents there were farmers. The area had been laid out shortly after 1847 with large lots and blocks, wide streets, ditches, and one and two story adobe homes set well back from the streets. The property the Merediths later owned there, or at least part of it, was in the family until the 1960s. After the coming of the railroad in 1869, the area became more industrialized and commercial. Because of limited regulation by the city, the large lots were divided and streets were cut through the middle of blocks.

The time period when the Merediths lived in the Fifteenth Ward was a time of growth for Salt Lake City. In 1860, there were 8200 people in Salt Lake City. This grew to 12,800 in 1870. Twenty-seven percent of the heads of household were farmers (this declined to sixteen percent by 1870). The city was becoming a city of finer buildings, including a few luxurious homes, though some of the adobe, log, and stone homes still existed. Because of the limited money flow, the economy was a barter economy. The businesses supplied many of the needs that could not be met by farming. These included a wide variety: bakery, butchery, tailor, tannery, furniture shops, grocery, carpentry, gunsmith, and many others.

58 Deseret News, Salt Lake City, Utah, June 1, 1864, page 6; Deseret News, Salt Lake City, Utah, June 14, 1865, page 10; Salt Lake City Directory 1867, New York City: [no publisher available], 1867.
62 Research by the author shows the following owners: John Meredith, Grace Meredith Taylor (his daughter), Benjamin Albert Taylor (her husband), Roy Meredith Taylor (their son), Olive Bourne Taylor (his wife).
63 Utah State Historical Society, The Westside of Salt Lake City, 151 – 152.
64 Alexander and Allen, Mormons and Gentiles, 57 – 58, 63.
In the growing 1860s economy, products grown by the LDS were marketed in Colorado, Idaho, Montana, and Nevada. But commerce with ‘gentiles’ was not encouraged, and the Church helped regulate prices among LDS merchants. Yet gentile merchants and freighters spurred Utah’s economy. Because Salt Lake City was the major city between the Mississippi and the west coast, overland freighting became a major business. Utah was a part of the national economy as it developed freight lines, mail lines, and passenger lines that linked it with the rest of the nation. Perhaps John saw the potential of business enterprises in the freighting business, as he later became heavily involved in shipping.

Children

On December 1, 1859, the Merediths had Helen and Johanna blessed in the LDS Fifteenth Ward. On May 17, 1861, Grace Reid Meredith was born there. She was John and Grace’s fourth daughter. Twenty months later, their first son, John Henry Meredith, was born (December 11, 1862), followed by George Bullard Meredith two years later on April 6, 1864. John and George were blessed in the Fifteenth Ward on April 2, 1864 and January 5, 1865, respectively. The Merediths now had six children, Famie (8), Nellie (6), Joey (5) Grace (4), John (2), and baby George.

Twenty months later, the family welcomed twins: Emma and Eva, born November 27, 1865. Sadly, Emma and Eva died just eleven and four days, respectively, before their first birthdays. The cause listed in the death registers is ‘canker,’ which was probably some type of infection of the mouth. Three years later, Elizabeth Sutton Meredith was born on March 12, 1868, followed by Rebecca Meredith two years later on March 27, 1870. Six months after Rebecca was born, one-and-a-half-year-old Elizabeth died (September 9, 1869). The cause listed is ‘teething.’

66 Alexander and Allen, *Mormons and Gentiles*, p. 58
67 Johanna and Helen Meredith blessing, LDS Fifteenth Ward Blessing Records, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. (FHL Film 26675, item 4)
68 Family Records.
69 George and John Meredith blessing, LDS Fifteenth Ward Blessing Records, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. There is no record of Grace’s blessing. (FHL Film 26675, item 4).
70 Emma and Eva’s death records, in Salt Lake City Death Record Book, 1848 – 1884: page 72, line 2870 (Emma) and page 73, line 2881 (Eva), Salt Lake City, Salt Lake, Utah (FHL film #26553 item 3).
although it was likely some other cause. Teething is listed as the cause for several other infants in the death records. At this time, the Merediths had seven living children, ages 15, 13, 11, 9, 8, and 6, and baby Rebecca. What a delight Rebecca must have been to the older children, but at age three-and-a-half on October 7, 1872, Rebecca died of diphtheria (an upper respiratory tract infection), leaving the Merediths with four girls and two boys.71

On February 13, 1873, another set of twin girls was born: Jane (Jennie) and Janette (Nettie). Jennie and Nettie were born when the youngest child, George, was nine, and the oldest, Famie, was about eighteen. Jennie and Nettie, along with the six other Meredith children, lived to adulthood.72

One more child was born two-and-a-half years after Jennie and Nettie were born, on October 19, 1875 in Salt Lake City. But this daughter, named Mary, died the day after she was born, having experienced convulsions. Grace was forty-six years old at the time.73 None of the Meredith children were married when Mary was born.74 All of the Meredith children who died as children are buried in the Salt Lake City Cemetery.75

Life in Salt Lake City 1860 - 1883

The Meredith family lived a full and active life in Salt Lake City, surrounded on their city lot by the sights, sounds, and smells of their gardens, their animals, and their children, and on their farmland by the elements of the seasons as they worked. The settlers found isolated work out on the farms, but enjoyed the group life of town. By this time, Salt Lake was a bustling city full of social activities for evenings and holidays. Dances were held every Saturday, and everyone went to these, including the

71 Elizabeth and Rebecca’s death records, in Salt Lake City Death Record Book, 1848 – 1884: page 101, line 4026 (Elizabeth) and page 136, line 5404 (Rebecca), Salt Lake City, Salt Lake, Utah (FHL film #26553 item 3).
72 Family Records.
73 Mary Meredith death record, in Salt Lake City Death Record Book, 1848 – 1884, page 176, line 7034, Salt Lake City, Salt Lake, Utah (FHL Film #26553 item 3).
74 Family Records.
75 According to the Salt Lake City Death Record Books, references listed previously.
babies. Sunday was a time to attend church and find out what had been going on in the neighborhood. Dances, church, and school all usually took place in the same hall. In 1860 in the Fifteenth Ward, there was an adobe meeting house on Third West, which also served as a school. Later, all the LDS children attended school in classrooms under the Amusement Hall on First South and Third West. Children of other faiths went to the Presbyterian school on Fourth West between First and Second South. Teachers at these schools were strict in their discipline, as was common for the times, and even used hickory sticks on boys who caused problems. For fun in the summer, the children probably cooled themselves in the creek that ran down Seventh West, and in the frigid air of winter they probably ice skated on Mallon’s pond between First and Second South and Seventh and Eighth West, just a block or two from where they lived.

Most of the Meredith’s neighbors were Mormons who had also immigrated from either the eastern United States or England; some were from Scotland. Almost all of the Meredith’s neighbors, who were of age, were married and had several children. They could read, write, and speak English, and their children attended school. John’s occupations as grocer, farmer, and teamster (discussed later) fit into the general compilation of occupations in the neighborhood, except that John appears to have been more of a businessman than most (as indicated by his extensive travels between Salt Lake City and as far north as Montana).

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76 Andrew Jensen, compiler, History of the Seventeenth Ward (Salt Lake City, Utah: privately published, no date), 1 – 5.
77 Riverside Stake, Fifteenth Ward Memories, 1, 10.
“Demographics,” Salt Lake City Travel, online at http://www.slctravel.com/welcome.htm accessed December 9, 2004;
Kaysville 1870 - 1896

After the late 1860s, the Merediths appear to have divided their time between Salt Lake City and Kaysville in Davis County, about twenty-five miles north. The 1870 census shows the entire family (before Jennie and Nettie were born) living in Kaysville.\(^{79}\) John is listed as a farmer, and by this time he owned land in both Salt Lake City and Kaysville. Yet all of John’s land records for the Kaysville property state that he was a resident of Salt Lake City.\(^{80}\) In 1873, the Salt Lake City Directory shows John as a grocer on South Temple Street between North Temple and First West.\(^{81}\) And death records for the children who died (1866 – 1875) show the family living in Salt Lake City.

The family is shown living in Salt Lake City (in the Seventeenth Ward) in the 1880 census.\(^{82}\) John’s many business and land transactions show that he lived and worked in both Salt Lake City and Kaysville from before 1869 until about the 1880s, when he settled in Kaysville.\(^{83}\)

Property in Salt Lake City and Kaysville

The Merediths lived in a variety of places in both Salt Lake City and Kaysville. As discussed earlier, in the early and middle 1860s, they lived on the west side of Salt Lake City on South Temple Street between Sixth and Seventh West, in the LDS Fifteenth Ward.\(^{84}\) In 1873, John was given the mayor’s deed for his property between North and South Temple and between Seventh and Eighth West (See map page 51, photos page 56).\(^{85}\) The 1873 Salt Lake City Directory places John as a grocer at “South

\(^{79}\) John Meredith household, 1870 U.S. Federal Census, Davis County, Utah, population schedule, Kaysville, page 252, lines 38 – 40.  
\(^{80}\) Summarized by the author based on research of Davis County Abstract and Deed Books, Davis County Recorder’s Office, Farmington, Utah.  
\(^{81}\) 1873 Salt Lake City Directory (Salt Lake City, Utah: Hannah’s and Co., 1873), 56.  
\(^{82}\) Meredith Family household, 1880 U.S. Federal Census, Salt Lake City, Salt Lake, Utah, population schedule, Salt Lake City, Seventeenth Ward, page 127, lines 2 – 9.  
\(^{83}\) Carol Ivins Collett, Kaysville: Our Town (Salt Lake City, Utah: Moench Letter Service, 1976), 23. John B. Meredith is listed as a pioneer (meaning he was there before May 10, 1869). Descendants at time of publication were, second generation, Janet Meredith Jones, and third generation, Blanche Jones Abrams. Blanche was still living in the North Davis County area.  
\(^{84}\) Deseret News, Salt Lake City, Utah, June 1, 1864, page 6, Deseret News, Salt Lake City, Utah, June 14, 1865, page 10.  
\(^{85}\) Salt Lake City, Utah, Salt Lake County Recorder’s Office, Deed Files, Mayor’s deed, July 18, 1873, File No. G-31 to John B. Meredith.
Temple Street, between North Temple and First West.”

I think this should have read “between West Temple and First West.” I am not sure if he lived there at the time or if he just sold groceries there. Census records show that the Merediths did live there in 1880: the block next to the LDS Church’s Temple Square, lot two, in the Seventeenth Ward. This property was in the lot right next to Thomas Taylor’s lot. Land records show that in 1885 John procured a mortgage for this property, which may be the same property as mentioned in the 1873 SLC Directory, as it was also on South Temple Street, between West Temple and First West. John paid $3000 for the property in 1885, which is the equivalent of $66,000 in 2008. That property today houses the Plaza Hotel and is probably worth a good deal more money.

John also owned extensive property in Kaysville, including one eighty acre lot, and was likely a somewhat prominent and well-known citizen in the area. (See map page 52, photos page 57.) John purchased the eighty acre lot in 1880 from the Union Pacific Railroad Company for $320. This is the equivalent of about seven thousand dollars in 2008. Today, that property is still mostly undeveloped and ranges anywhere from $150,000 to $250,000 per acre. One of the properties was referred to by his family as “Snug Harbor.” John also owned a hundred and forty acres in Syracuse, which he purchased for $1675 and referred to as the ‘Plant Ranch’ since it was purchased from Edward Plant. The average size farm in Kaysville was sixty acres, fourteen improved, and thirty-eight in pastures and foothills—but farms ranged

86 1873 Salt Lake City Directory, 56.
87 Meredith Family household, 1880 U.S. Federal Census, Salt Lake City, Salt Lake, Utah; and Salt Lake City, Utah, Salt Lake County Recorder’s Office, Deed Book A2, page 163, line 2 and page 199, line 18.
88 Thomas Taylor’s property found at: Salt Lake City, Utah, Salt Lake County Recorder’s Office, Deed Book A2, page 211, line 29 and page 259 line 20.
89 Salt Lake City, Utah, Salt Lake County Recorder’s Office, Deed Book A2, page 163, line 2 and page 199, line 18.
91 Davis County, Utah, Davis County Recorder’s Office in Farmington, Utah, Abstract Record A, entry 279, and Deed Book F, Entry 907, warranty deed 1998.
93 As told to the author by David Supinger, real estate broker.
94 Davis County, Utah, Second District Court, Davis County Probate Records, Roll 31, years 1896–1901, Will and Probate of John B. Meredith.
95 Davis County, Utah, Davis County Recorder’s Office in Farmington, Utah, Abstract Record B, entry 43 and Deed Book J, entry 663, warranty deed 4257.
anywhere from ten, in the early 1850s and 1860s, to almost two hundred acres in the 1880s and 1890s.96 Apparently, John did not own any property in Salt Lake City at his death in 1896. He still owned about one hundred acres in various parts of Kaysville, including one city lot, and the one hundred forty acre Plant Ranch in Syracuse.97

Occupations, Business, and Politics

What was John doing in so many different places and with such a variety of real estate? Research shows that he was a business man with a variety of interests as well, including groceries, shipping, farming, and ranching. In 1864 and 1865, newspapers advertised salt for sale at J. B. Meredith’s home.98 John may have even run a store out of his home on South Temple Street. In 1874, an ad was published for “Lucerne Seed at J.B. Meredith’s”.99 At one time John ran a molasses mill making molasses from sugar cane raised by nearby farmers.100

John also used his sailor’s background in the Salt Lake Valley. Family records state that John built and sailed one of the first boats to sail the Great Salt Lake. The boat was named ‘Lady of the Lake.’101 In 1867, he wrote a letter to the Deseret News. The News preceded the letter by saying that “Bro. Meredith has been successful in his trip in navigating the ‘Dead Sea’ and ‘Jordan’ of the West, with a cargo.” The letter reads thus: “Editor Deseret News: Sir:--I arrived on the 14th instant, with the schooner ‘Star of the West,’ at the Jordan river, near the bridge, with a cargo of salt from the Great Salt Lake; and as this is the first vessel that has sailed up the Jordan, thus proving the river navigable, please publish this in the NEWS, and oblige, Yours respectfully, John B. Meredith.”102

96 Glen M. Leonard, A History of Davis County (SLC, Utah: Utah State Historical society, 1999), 100.
97 Davis County, Utah, Second District Court, Davis County Probate Records, Roll 31 1896 – 1901, Will of John B. Meredith.
98 Deseret News, Salt Lake City, Utah, June 1, page 6; Deseret News, Salt Lake City, Utah, June 14, page 10.
99 Deseret News, Salt Lake City, Utah, March 4, 1874, page 16.
100 Journal Entries of George Carlyle Meredith (John B. Meredith’s grandson) copies held by LuAnn Meredith Baxter
101 Journal Entries of George Carlyle Meredith (John B. Meredith’s grandson) copies held by LuAnn Meredith Baxter
102 Deseret News, Salt Lake City, Utah, April 24, 1867, page 1.
Freighting was a major part of John’s business. Family letters attest that he was often gone from home on business. John ran an ox cart freighting company shipping between Granite and Sandy, Utah, then later up to Butte City, Montana from the northern terminal of the railroad after its coming in 1869. The coming of the railroad brought big changes to all of Utah regarding freighting and shipping. Shipping was much easier and goods could be shipped for much less than before. Competition between railroad-shipped goods and Utah-produced goods became more intense because of this cost difference. Shortly after the arrival of the Union and Central Pacific Railroads, the Utah Northern, Utah Southern, and Utah Central Railroads were built. The Utah Central Railroad ran right through Kaysville. In 1876, John is listed as the treasurer in the Utah Forwarding Company, a company which forwarded goods from Utah and southern Nevada, specializing in the “handling, sampling, and shipping of Ores and Bullion.” The Utah Forwarding Company was under contract for shipping with the railroad.

Family stories say that John owned a toll bridge somewhere north of Salt Lake City. This is interesting to note because the family story says that a dispute over the toll bridge is one of the reasons John Meredith left the LDS Church. There were several toll bridges between Salt Lake City and Ogden. One toll bridge of note, however, was in downtown Kaysville, but whether or not John was involved with it has not been proven. This toll bridge was built over a stream in a gully where it crossed Main Street at Maple and Seventh (now First South and Main—see map of Kaysville). At that time, anyone who built a toll bridge could charge for its use. The bridges were usually made of logs and were sturdy enough for wagon traffic. This bridge was built by “John Gailey, Joseph Egbert, and others.” Gailey and Egbert were businessmen in Kaysville that John would have had dealings with. John owned property within four blocks of the bridge and the bridge connected the main highway (in the center of Kaysville) that was used for travel between Ogden and Salt Lake City. John owned property both on the north (city lots) and south (his eighty acre parcel) of the toll

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104 *Salt Lake Tribune*, Salt Lake City, Utah, March 1, 1876, page 1.
105 Collett, *Kaysville: Our Town*, 34.
bridge, so he may have had reason to be a part owner of the bridge.\textsuperscript{106} John Gailey was collector for the toll bridge—he lived on the south bank of the gully. The fee was ten cents a wagon. People tried to save the money by crossing below and would get stuck. Gailey would have a team and oxen ready to pull them out—and would then charge them twenty-five cents.\textsuperscript{107}

John’s obituary states, “From 1868 to 1883 he was engaged in business in Salt Lake City and at the same time was engaged in freighting merchandise from Salt Lake to Idaho and Montana points. During these years he established a wide acquaintance in the intermountain country and has always been highly respected.”\textsuperscript{108}

As John approached the age of fifty, it appears his focus shifted more to ranching, farming, and politics in Davis County. In 1885 he began advertising there for the sale of his Cotswald Rams.\textsuperscript{109} He also registered his animal brand in 1885 (see appendix). His son George registered his brand that year, as well.\textsuperscript{110} Davis County was well known for ranching. In fact, settlers were first attracted to Davis County because of the rich grasslands and the ability to graze cattle. These grasslands were soon cultivated into croplands.\textsuperscript{111} In 1895, John published a formula for killing insects in orchards, and in 1897, an ad was published mentioning a contract for the sale of his strawberries.\textsuperscript{112 113}

For most people in Utah, especially in Davis County, the main occupation was farming. People were dependent on what they produced. Having enough water was always an issue, especially in Kaysville.\textsuperscript{114} It is clear that John, and probably his sons with him, worked close to nature and the soil. The smell of dirt and animals, and the

\textsuperscript{106} Eighty acre parcel records identified earlier. City lots north of the toll bridge: Davis County, Utah, Davis County Recorder’s Office in Farmington, Utah, \textit{Deed Book D}, page 549, deed 1262 for lots 7 & 8, block 27 plat A, lots 1 & 2, block 3, plat B, and lots 3 & 4, block 32, plat A in Kaysville.

\textsuperscript{107} Collett, \textit{Kaysville: Our Town}, 34.

\textsuperscript{108} Salt Lake Tribune, Salt Lake City, Utah, July 27, 1897 page 2b.

\textsuperscript{109} Davis County Clipper, Davis County, Utah, October 18, 1894, page 2; October 25, 1894; November 1, 1894, November 22, 1894 page 2.


\textsuperscript{111} Leonard, \textit{A History of Davis Count}, 232.

\textsuperscript{112} Davis County Clipper, 04-11-1895, p. 3.

\textsuperscript{113} Davis County Clipper, 06-04-1897, p. 1.

\textsuperscript{114} Collett, \textit{Kaysville: Our Town}, 40 – 41.
discomforts of freezing or baking temperatures were probably a common part of their lives in Kaysville.

   John was also strongly involved in politics in Kaysville. In 1884, he began a stint of at least eight years as an election judge. In 1890, he was deputy registrar and clerk of the county court. In 1896, he was a petit juror.

   Political debate related to business was rampant in the 1870s and 1880s in Utah. Brigham Young introduced the cooperative plan (a plan where co-op stores would buy their supplies from the parent store in Salt Lake City—Zion’s Cooperative Merchantile Institution) in order to discourage businessmen from sending so much money to the eastern states or to non-Mormons. Brigham Young’s influence as a prophet in the LDS Church was enormous, and conflict resulted among those who did not want to join the co-ops.

   Godbeite reform was one of the results of this conflict. Led by William S. Godbe, the Godbeites became disaffected with the LDS Church and Brigham Young’s handling of temporal affairs. Young’s social blueprint called for “cooperation, unity, and the subjugation of public and private resources to the Mormon commonwealth.” He was a proponent of wage deflation to preserve Mormon industries, forbade trade with non-Mormon merchants, and prohibited precious-metals mining. All of this fueled the Godbeite reform and drew many away from the LDS Church. These were deemed “liberal,” “radical,” and “free thought spiritualism.” The Godbeite opinion was prevalent: they even published opinions in their *Utah Magazine*, which later became the *Salt Lake Tribune*.

   In later decades, Utah made many changes in its push for statehood that also fueled the political fire. In 1891, in the midst of this political turmoil, John was elected secretary of the Davis County Liberals. The Liberal Party of Utah was organized in

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116 *Ogden Standard Examiner*, Ogden, Utah, August 17, 1890, page 6; March 8, 1890, page 1.
117 *Davis County Clipper*, Davis County, Utah, May 22, 1896, page 1.
118 Evans, *The Story of Utah*, 238.
120 “Election Judges,” *Salt Lake Tribune*, Salt Lake City, Utah, July 13, 1891.
1870 by “gentiles and dissident Mormons” and stood in opposition to the “pro-Mormon” People’s party, which was disbanded in 1890. Also in 1890, as part of its push toward statehood, Utah formed the Democratic and Republican national parties. The Liberal Party was not disbanded until 1893.121 A glimpse into the resolutions of the Liberal Party in 1891 may provide insight into John’s beliefs. Published in the Salt Lake Tribune (written by John himself):

Whereas, the organization of the Liberal party in ___ _____ for its aim the complete separation of church and state, as well as the Americanizing of the various elements which compose her body, politics and

Whereas, we believe the Mormon Church has dissolved the People’s party for the sole purpose of obtaining statehood, through having its members pose as Democrats and Republicans. Therefore, be it 

, by the Liberals of Davis County in convention assembled,

That we are opposed to all ___craft or priestcraft in the domain of politics

That we are absolutely opposed to any Territorial, county, or precinct ___ being in any way governed in its official acts by church authority

That we believe in free speech, a free press, and in the equal right of all men under the law as interpreted by the Declaration of Independence and by the Supreme Court of the United States.

That we firmly hold to the great principle enunciated by Abraham Lincoln when he said that our American form of government was a “government of the people, by the people, and for the people”

That education is one of the great bulwarks of a free people, and therefore we would place it within the reach of every man’s child.

That in view of the many political ___-of the Mormon Church during her past history, we view with the distrust the present sudden move on the political board, by which a whole community has changed its political garb and assumed to name only political affiliations on national party lines

That statehood for Utah at the present time would paralyze the efforts of all true Americans in establishing American principles in Utah.

That we appreciate and sustain the ___ ___ - accomplished by the Liberal party in its quarter of a century struggle against the supremacy of the dominant church. We view with apprehension the movement on the part of the _____-to annul all our efforts to

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emancipate the masses from the Democratic power by which they have been held
That we send greeting to the Liberals of Utah and assure them of our hearty co-operation in sustaining the principles of the party in its continuance of the struggle against theocracy.

J.B. Meredith, Secretary

Home Life and Entertainment in Kaysville 1870 – 1896

Of course, no history of a family would be complete if it only described the business doings of the father. Much else was going on in the Meredith family. Life in Kaysville was quite similar to life in Salt Lake City, even if there was not such a large concentration of people within the town.

Grace and her daughters were probably quite involved in tending to the home and garden. Vegetables and fruits were usually grown in city lots. This included apples, peaches, plums, and cherries (which were dried for storage or made into cider and vinegar) and squash, turnips, carrots, and other crops for winter storage. They probably also grew herbs for seasoning and medications. Grace knew many home remedies for illness: cream of tartar put in water or hoar hound tea and honey for colds, and even some type of ‘condition’ powder for the horses.

Most women did spinning, weaving, and knitting with wool from their own sheep and flax from their own gardens to make cloth. They then colored the cloth with cedar berries, golden rod, or rabbit brush for yellow, mountain mahogany for dark brown, matter of blood root for deep red to purple, dogberry for bright red or pink, and indigo for blue. These plants were boiled to extract the juices, and the juices were used as dye, made fast using vinegar, salt, or baking soda. Settlers made their own brooms from broom corn, lye from soap, and candles by dipping a wick in melted fat and redipping until it was the desired size. Baking soda was gathered to use as a leavening agent and to wash clothes. Everyone had a wash tub of wood, and later of steel. On wash days, they would borrow another tub from a neighbor. Cheese-making was also a cooperative effort—neighbors often lent each other milk. Brigham Young said, “Produce what you consume; draw from the native elements the necessities of life;

122 “Election Judges,” Salt Lake Tribune, Salt Lake City, Utah, July 13, 1891.
124 Family letters.
permit no vitiated taste to lead you into indulgence of expensive luxuries, which can only be obtained by involving yourselves in debt. Let home industry produce every article of home consumption.” The Meredith family certainly followed this edict, either out of obedience or out of necessity.\textsuperscript{125}

The family probably constructed most of its implements for either home or the farm, as they were not yet widely available for purchase until the coming of the railroad. Farm equipment was often made from mahogany or oak trees and held together with wooden pins and rawhide. Harrows for tilling the ground were made of red pine with teeth of oak driven into drilled holes. Almost all the harvesting was done by hand—grain was cut with a scythe and cradle. Furniture was also handmade—tables made of rough sawed boards and beds made of straw, unless the family had enough goose feathers.\textsuperscript{126}

The children probably attended school at one of several schools in both Kaysville and Salt Lake City. Schools were started in Utah as early as 1852. Parents paid the teacher per-student in cash, goods, or services. In Kaysville, the people built the school together, overseen by the LDS bishop. And in the late 1870s, the Presbyterian Church built a school in Kaysville. This school had forty students in the 1880s. Some families moved to Salt Lake City during the school year for a better education for their children.\textsuperscript{127}

Life was not all work in the Meredith home. Plenty of relaxation time was available in the form of dancing, hay rides, and picnics. Dances were held in homes or churches—furniture was moved out and rugs were rolled back. Music was provided by fiddles, guitars, jews-harps, flutes, and later by organs and pianos. There was singing at get-togethers: songs like Nelly Gray, Bonny Mormon Boy, Way Down South in Dixie, I Would Rather be a Saint, and Come, Come Ye Saints. In Kaysville, a brass band added to the festivities at celebrations like those on the Fourth and Twenty-Fourth of July. Boweries were built to house orations, recitations, music, and potlucks. Sports like horseshoes, gunny-sack races, relays, and baseball games were also common.\textsuperscript{128}

\textsuperscript{125} Collett, \textit{Kaysville: Our Town}, 29.
\textsuperscript{126} Collett, \textit{Kaysville: Our Town}, 29.
\textsuperscript{127} Leonard, \textit{A History of Davis County}, 48, 202.
\textsuperscript{128} Collett, \textit{Kaysville: Our Town}, 21.
And to make their everyday work more enjoyable, women got together for wool-picking, spinning, rag sewing, and quilting bees.  

When Grace’s children were older, she wrote to them about attending concerts and ‘quiltings’ at neighbors’ homes. Another form of entertainment for the Merediths was letter writing. Letter writing was the only form of communication with those family members away from home. (See appendix for letter samples.) Their letters talk about the comings and goings of various family members, visits to friends or family, the weather, family members’ or neighbors’ health, and news from other family members’ letters. Grace was usually the one to write to the children; John sometimes added a side note when he was home. After the children left home, they often wrote to each other (usually the girls).

Religion and Charity

The Meredith family’s involvement in religion is not clear. Grace was baptized into the LDS Church in Scotland on August 7, 1842 at the age of eleven along with her family, and then immigrated to Utah with the Saints. John was baptized in Keokuk, Iowa on May 29, 1853 and confirmed May 31st at the age of nineteen. Family stories say the Merediths left the Church sometime after they came to Utah. The stories say that some of their children were active in the Church after being married, but some were not—and many of their children were never even baptized into the Church.

There are two family stories which attempt to explain why the Meredith family left the LDS Church. One simply refers to “Grandpa”—as told to Grace Meredith Taylor’s children. This would have referred to either Thomas Taylor or John Meredith. The story says that “Grandpa” donated land to the Church for the expansion of Temple Square. When the Church did not use the land, he asked for the land back. When the Church did not comply, “Grandpa” was upset and left the Church. Both Thomas Taylor and John Meredith owned land in the block next to Temple Square.

129 Kenneth Sheffield, Early History of Kaysville Ward (No place: Kenneth Sheffield, 1951), typed manuscript, typist Elizabeth G. Tall, unpaginated.
130 Family letters.
131 Family records.
However, Thomas Taylor sold his property there for $6000 and was active in the Church for the rest of his life. John purchased his land in 1885. I could find no record of his having sold that land before his death.

The other story was passed along by Grace Taylor and Max Roberts, two of John’s great-grandchildren. It says that John Meredith settled near a river after coming to Utah and built a toll bridge somewhere between Rexburg, Idaho, and Salt Lake City. About this time, there was a great influx of immigrants from Europe who were coming by handcart. (Pioneers traveled by handcart from 1856 to 1860.) The immigrants were being financed by the Perpetual Emigration Fund, which was funded by donations from the members of the LDS Church. It was very difficult for these poverty-stricken immigrants to pay the toll at the bridge, so Brigham Young asked John not to charge these immigrants. The story says that John was so upset that he withdrew his activity from the Church. The story then says that about this time, John’s wife died. It says that the older children, who were boys, stayed active in the Church and that the four younger girls were sent to live in St. Ann’s orphanage (a Catholic orphanage) in Salt Lake City, and were never active in the Church. Max Roberts says:

Now, all of these descendants of the older members of the family are active in the Church. I’ve talked to some of them. A few years ago I interviewed them and talked to them. All of the descendants of the girls are not members of the LDS Church, with a few exceptions. So there are literally now hundreds of descendants of these four girls who are not members of the LDS Church because he [John] got mad at Brigham Young.

Much about this story passed down to Grace and Max is incorrect, as one might suspect for a story having been passed down through so many generations. John’s wife Grace died in 1883, many years after the time I believe the family left the Church. The older children were girls, not boys, and at that time, Famie, Nellie, Joey, Grace, John, and George were all over eighteen years of age. The story says that Grace,

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133 Thomas Taylor church activity, The Church of Jesus Christ of Latter-day Saints, Batesville, Utah, Batesville Branch Records, 1873 – 1899, page 28, 48, (FHL film 25929 items 1 – 3); and Batesville Ward Members Records 1899 – 1912, TUV alphabetical, and record #153 (FHL film 25929); and land record: Salt Lake City, Utah, Salt Lake County Recorder’s Office, Abstract Book B2, page 86, and Deed Files #3D 209-10.

134 Exact story as written by Max Roberts, as told to him by Grace Taylor, is held by the author.
Nellie, and Nettie went to the orphanage. In reality, only Jennie and Nettie were young enough to go to an orphanage, at age ten. Sadly, when St. Ann’s orphanage was changed into a school in the 1960s, all the old records were thrown out. Furthermore, it seems out of place for a man who had so many business prospects to be so upset about one small business. Obviously, we do not have the whole story.

The last actual records I found of the John and Grace Meredith family’s activity in the LDS Church are some of the children’s blessing dates in the Salt Lake City Fifteenth Ward. Helen and Johanna were blessed December 1, 1859. John was blessed April 2, 1863, and George was blessed January 5, 1865. No other ordinances were listed for the Merediths; the records went to 1871. Family records show the four oldest daughters being baptized July 1, 1869, when Grace was eight years old. The family may have been living in Kaysville at that time, but I could find no church records for Kaysville. I know of no baptism records for the other children, neither in the family nor in the Church. Furthermore, no mention of God or church activity or membership occurs in either Grace’s letters or John’s will or obituaries. At that time, if someone was a Mormon pioneer and active for his or her whole life, this was usually mentioned in his or her obituary. Grandson, George Carlyle Meredith states that John was “quite a worker in the church in the early days.”

I think the Merediths’ falling away from the LDS Church must have occurred sometime shortly after 1869. This is also about the time that they showed up in Kaysville. Furthermore, based upon the political turmoil of the day regarding LDS Church involvement in business, John’s later involvement with the Liberal Party of Utah (which was organized in 1870), and his extensive business dealings, I believe the falling away may have been political and business-related.

We do know that John was involved in charitable endeavors. In 1895, John headed a committee to collect money for destitute children in Nebraska, which was suffering a drought. He collected from sixty-four people in Kaysville, at the request of

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135 LDS Fifteenth Ward Blessing Records 1854 - 1873, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah (FHL film 26675 item 4). Item 3 does not list the 1869 baptisms of the four girls, even though 1869 baptisms are listed. But the family was also living part-time in Kaysville by then. Kaysville Membership records (FHL film 26050) show no Merediths (except George and Elizabeth, page numbers not visible, and I couldn’t find them), and the Seventeenth Ward membership records (FHL film 26698) do not show any Merediths either, except Helen’s rebaptism shortly before her marriage.

136 Journal Entries of George Carlyle Meredith copies held by LuAnn Meredith Baxter
about twenty-five cents each, and sent sixteen dollars. He also published information about the conditions in Nebraska, in the *Davis County Clipper*, encouraging others to consider the plight of the Nebraskans.137

John was also a member of the Knights of Pythias, which is a charitable fraternal organization that was founded in 1864. The distinguishing principles of the Knights of Pythias are “Friendship, Charity, and Benevolence.”138

The Children Grow Up

The first of the children to marry were Nellie (at almost 20) and Joey (age 21), who married on the same day, January 8, 1880. Nellie married nearby Kaysville neighbor, Thomas Francis Roueche.139 Nellie received her endowments in the Endowment House in Salt Lake City a month later, and Nellie and Thomas were sealed the same day.140 Thomas was a farmer and rancher, and they lived in Wilford, Fremont County, Idaho. They raised eight children in Wilford.141 Thomas died at age 67 in 1925 in St. Anthony, and Nellie died eleven years later at age 78.142 In 1930, she was living with a grandson and granddaughter in St. Anthony.143

Joey married John James Roberts, a policeman (a sergeant in 1910), in Salt Lake City. They raised nine children in Salt Lake City.144 In 1930, they were still

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137 *Davis County Clipper*, Davis County, Utah, February 28, 1895, page 4.
139 Family Records.
140 International Genealogical Index.
living in Salt Lake City. John was an officer in the police force at age 70. John died a widow at age 80 of pneumonia, in Salt Lake City.

In 1882, Grace, age 21, married Salt Lake City neighbor Benjamin Albert Taylor (Thomas Taylor’s son). Benjamin was a teamster, night watchman, and street laborer at different times in their marriage. They had seven children. In 1891, three of their four children at the time died within one month of each other due to illness: Benjamin, age seven, Grace, almost four, and Thomas, age seven months. Grace must have suffered physically during her last years, because she died, at the age of 49, of stomach cancer in 1910. Her husband lived to age 74.

Shortly after Nellie, Joey, and Grace were married, Grace (senior), John’s wife and the mother of the Meredith family, passed away in Kaysville (December 15, 1883). She was fifty-three years old, and died of ‘liver complaint.’ She was buried in John’s Knights of Pythias plat in the Mt. Olivet Cemetery in Salt Lake City. She left her husband John, age fifty, three married daughters, one unmarried daughter, two unmarried sons, ten-year-old twins Jennie and Nettie, and several grandchildren. Grace loved her family, as was evidenced by the several existing letters she wrote to them. I could find no obituary for Grace.

At the age of thirty-one, Famey married Kaysville neighbor William Barton in 1886. They settled in Kaysville, where William worked as a carpenter. They had five...

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145 John J. Roberts household, 1930 U.S. Federal Census, Salt Lake County, Utah, population schedule, Salt Lake City, 1st ward, page 44.
146 Johanna Wales Roberts Death Certificate, State of Utah, File Number 433.
147 Benjamin Taylor household, 1900 U.S. Federal Census, Salt Lake County, Utah, population schedule, Salt Lake City, 3rd precinct, page 83a, lines 21 – 26; 1910 U.S. Federal Census, Salt Lake County, Utah, population schedule, Salt Lake City, election district 34, enumeration district 126, lines 71 – 75; 1920 U. S. Federal Census, Salt Lake County, Utah, population schedule, Salt Lake City, Precinct 54, page 344?, line 61. Children’s death information sources found in the Thomas Taylor history by the author; based on death records, sexton records, and tombstones.
149 Death Notice, Salt Lake City Tribune, 12 Mar 1928, page b16.
150 Grace Reid death record, Salt Lake City Record Book, 1848 – 1884, page 296, line 11830, Salt Lake City, Salt Lake, Utah (FHL film # 26553). States Grace died in Kaysville and was buried in Mt. Olivet K of P (Knights of Pythias) The Mt. Olivet Cemetery, Salt Lake City, Utah sexton records, as told to author by the sexton, show John buried in the Knights of Pythias section at the Mt. Olivet cemetery, along with eight unnamed others.
151 Family Letters.
children, only three of whom were living in 1900. Their fourth child, Ralph, died of heart failure at age two in 1894, and their fifth child, Birchall, died of pneumonia at the age of one month in 1897. By 1910, the family had moved to Wilford, Idaho, where William worked as a farmer. Sometime before 1920, the family moved to Montana, where William continued worked as a farmer. The Meredith family did have connections in Montana through their shipping business. Famey died at age 75 in 1930. In the 1930 census, William was living in Moise, Montana with a son and grandchildren.

John (senior) remarried in 1888, five years after Grace’s death. He married Kaysville neighbor Amy Booth on June 21, 1888. He was fifty five and she was twenty one years old. Amy probably helped raise twins Jennie and Nettie who were fifteen at the time of this marriage. Eight years later, Amy gave birth to Jay Booth Meredith, giving John nine living children. The child’s name was Jay Booth Meredith.

On August 2, 1891, John’s son George married Eliza Ann Flanders in Salt Lake City, where they raised their family. George worked as a teamster, and as a railroad engineer. George and Eliza had nine children, seven of whom were living in 1910. One child, Collin F., died in 1908, 2 days after his birth; the cause stated was ‘meningial hemorrhage.’ I could find no record of the other child, except the reference

156 Death Registers 1930 – 1931, Death Records of Salt Lake City, FHL Film 26565; Montana Death Index 1860 – 2007, accessed at Ancestry.com April 2009. It appears that many in this family who died elsewhere were listed in the Salt Lake City death records.
158 Family records.
159 John Meredith Obituary, Davis County Clipper, Davis County, Utah, July 30, 1897, page 2a; Salt Lake Tribune, Salt Lake City, Utah, July 27, 1897, page 2b; and Davis County, Utah, Second District Court, Davis County Probate Records, Roll 31 1896 – 1901, 53 – 3, Will and Probate of John B. Meredith.
in the 1910 census to “nine children, seven living.” George and Eliza had one more daughter in 1912. They are the only family who appear in the LDS Church Census’, which were conducted between the years 1914 and 1960. They appear in the 1925 census as George B. and Bell Liza Meredith, with two children (the others would have grown up and moved out by then). They are also listed in the 1930 Church Census as George B. and Eliza Bell Meredith. Both censuses indicate that they were members of the Church. Eliza died in 1932, and George died in 1934 at age 70, possibly due to a lung hemorrhage related to asthma. He was a truck driver for the Salt Lake City Cemetery at the time.

In 1894, at the age of twenty-one, Nettie married Samuel L. Jones, a farmer from Utah. They lived in Kaysville and had five children. Their first daughter, Myrtle, died at six months in 1894 of pneumonia. Four more children were born between 1896 and 1903. In 1905, Samuel died of pneumonia. Nettie married Brigham Barton in 1908. This was Brigham’s first marriage. They settled in Kaysville, where he worked as a farmer, and later as a mine laborer and watchman. They had no other children. Brigham died of pneumonia related to tuberculosis after he and Nettie had been married eighteen years. Nettie died at age 80 of carcinomatosis in Kaysville.

John Henry Meredith did not marry until he was thirty seven years old. In the meantime, he worked as a teamster and farmer. In 1898, John was one of two dozen men from Davis County who volunteered for the Spanish-American War. This war was fought from March to December of 1898; John was stationed in Manilla.

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161 I searched the SLC Death registers for the years 1900 to 1910. I searched the sexton records found at Utah Burials Index online for the names whose death references were too light to determine parentage.
163 George B. and Eliza Church Census Records, in 1925 and 1930 LDS Church Census Records, The Church of Jesus Christ of Latter-day Saints (FHL Film #245232).
164 George Meredith death certificate, State of Utah, file number 1599.
166 Samuel L. Jones household, 1900 U.S. Federal Census, Davis County, Utah, population schedule, Kaysville, page 123, dwelling 100 family 103.
167 Family records.
168 Brigham Barton household, 1910 U.S. Federal Census, Davis County, Utah, population schedule, Kaysville, page 170, dwelling 156, family 190.
169 Brigham Barton Death Certificate, State of Utah, File number 517, died March 5, 1926.
Philippines from September 1898 to May or June 1899. He wrote many detailed letters about his experiences there.\textsuperscript{171} In October or November of 1899, following his father’s death in 1897, he married Amy Booth, his father’s widow.\textsuperscript{172} Amy was thirty two at the time. John may have felt a responsibility toward Amy, or at least toward her son, Jay, which may have resulted in this marriage. (See Appendix for an interesting letter John wrote to his Grace from the Philippines discussing the matter.) In 1905, John and Amy lived in Boise, Idaho, where John worked as a warden at the penitentiary.\textsuperscript{173} By 1910, they had settled in St. Anthony, Fremont, Idaho, where John worked as a salesman and clerk for a nursery and a hardware store. They had five children, and raised Jay Meredith from Amy’s first marriage to John (senior).\textsuperscript{174} 175 Amy died in St. Anthony in 1921, at age 54. John (junior) died there as well in 1923, at age 61.\textsuperscript{176}

In 1900, when Jennie was 27, she married Robert James Fischer, an electrician from Nevada. They lived first in Tooele, Utah, and then later in St. Anthony, Idaho. They had two children living at home in 1920.\textsuperscript{177} Robert and Jennie were living in Pasadena, California in 1930.\textsuperscript{178} Jennie died in California at age 68.\textsuperscript{179}

The Meredith family kept in touch well through letters, especially the daughters. Some letters show that the girls in the family often went to visit each other; sometimes they even lived with each other for a time. The letters include informative chatter about John and Grace’s growing grandchildren, as well. John and Grace appear to have been kindly toward their sons-in-law in those letters; they asked after their health and

\textsuperscript{171} Family Letters.
\textsuperscript{172} Davis County Clipper, Davis County, Utah, November 3, 1899, page 1, gives Amy’s name as Annie.
\textsuperscript{173} Family Letters.
\textsuperscript{175} John Meredith household, 1910 U.S. Federal Census, Fremont County, Idaho; Davis County, Utah, Second District Court, Davis County Probate Records, roll 31, year 1896 – 1901.
\textsuperscript{177} Family records; and Robert Fischer household, 1900 U.S. Federal Census, Tooele County, Utah, population schedule, Mercur Precinct, page 146, dwelling 431, family 436; Jennie Fischer household, Robert missing, but Jennie listed as married, 1920 U.S. Federal Census, Fremont County, Idaho, population schedule, St. Anthony, 2nd Ward, page 231, lines 14 – 16.
\textsuperscript{178} Robert Fischer household, 1930 U.S. Federal Census, Los Angeles County, California, population schedule, Pasadena Township, page 175 dwelling 331, family 343.
encouraged their daughters in their marriages. John and Amy also wrote to the children.\(^\text{180}\)

**Later Years**

John was quite ill during his last years. Starting in 1892, he published an ad for Fontyn tea, which had helped cure his ailments. He listed his ailments as: dyspepsia, rheumatism, kidney disease, nerve exhaustion, and sleeplessness.\(^\text{181}\)

Dyspepsia is a medical condition characterized by indigestion with chronic or recurrent pain in the upper abdomen. Symptoms might include blood in vomit, difficulty swallowing, loss of appetite, and abdominal swelling. It often indicated the presence of stomach ulcers, which might have required surgery. Rheumatism is a term used to indicate general joint pain. Pain would be worse in cold, wet weather. Nerve exhaustion was basically chronic fatigue. Recommended treatment included: rest, massage, hydrotherapy, diet, electrotherapy, and mental healing. Treatment in the 1890s often included family and homeopathic (natural) remedies using herbs, food, and other household products.\(^\text{182}\) John says, in the newspaper advertisement, that “he took remedies of allopath, homeopath, and eclectic physicians,” and visited hot springs north of Ogden and in Arkansas, New York, and California, which all helped his symptoms, but did not cure him. He says that nothing cured him except the Fontyn tea.

Despite these challenges, John was very active in his last years, as discussed earlier. Yet in the fall of 1896, he appears to have gone downhill health-wise.\(^\text{183}\) After being quite ill for one year, John finally passed away in his home on July 25, 1897 at the age of sixty-five, following an operation.\(^\text{184}\) John was buried in Mt. Olivet

\(^{180}\) Family Letters.

\(^{181}\) *Davis County Clipper*, Davis County, Utah, October 5, 1892, page 1, and others in 1893.


\(^{183}\) *Davis County Clipper*, Davis County, Utah, October 2, 1896, page 1; November 6, 1896, page 1.

\(^{184}\) John Meredith Obituary, *Davis County Clipper*, Davis County, Utah, July 30, 1897, page 2a; *Salt Lake Tribune*, Salt Lake City, Utah, July 27, 1897, page 2b.

JB Meredith Death Record, Death Registers, 1890 - 1908, Death records of Salt Lake City, Utah 1848 - Sept. 1950, FHL Film 26554 page 56, cause listed ‘logostitis.’
Cemetery in Salt Lake City in the Knights of Pythias section.\footnote{Mt. Olivet Cemetery, Salt Lake City, Utah, sexton records.} He left a will in which he dispersed his several properties and money to his wife and children. He left his wife all of the household goods, as well as her dower rights of one third of Snug Harbor. In order to even up advancements given to his sons and daughters, he bequeathed certain amounts of money. He then directed that they each be given equal parts from the proceeds of the sales of the Plant Ranch and Snug Harbor.\footnote{Davis County, Utah, Second District Court, Davis County Probate Records, roll 31, year 1896 – 1901. \textit{Will of John B. Meredith} says that he had made advancements to some of his sons and daughters and in order to even up the legacies, he bequeathed the following amounts to his children: Euphemia $250, Helen $450, Johanna $250, Jane $250, Janet $250.}

John’s obituaries give us a sample of what life was like for the Merediths and what their family situation was when he died. “Deceased leaves a wife and several children besides a host of friends to mourn his loss.”\footnote{John Meredith Obituary, \textit{Davis County Clipper}, Davis County, Utah, July 30, 1897, page 2a.} His complete obituary from the \textit{Salt Lake Tribune} reads:

\begin{quote}
Death of John B. Meredith. Old Citizen of Utah Passes Away at Kaysville. John B. Meredith, an old resident and prominent citizen of Davis County, died at his home at Kaysville, aged 65 years. He had been in ill health for many months, and as a last resort a surgical operation was performed, from the effects of which he did not rally. After the funeral services at the residence this morning the remains will be brought to this city this afternoon for interment at Mt. Olivet Cemetery.

The deceased leaves a wife and nine children, eight of whom are by a former wife. His children are Mrs. John Roberts, Mrs. Ben Taylor, George Meredith of Salt Lake City, John Meredith, Miss Jane Meredith, Mrs. S.L. Jones, Mrs. T. Francis Roueche of Kaysville. [sic: missing two children]

The deceased was born in Dover, England, in 1833, and spent a few of the earlier years of his life at sea. He came to Utah in 1855.\footnote{The obituary does say 1855. I think this is probably off by a year, based on the dates that John was in Keokuk, the possible marriage dates, and the date of his first daughter’s birth.} From 1868 to 1883 he was engaged in business in Salt Lake City and at the same time was engaged in freighting merchandise from Salt Lake to Idaho and Montana points. During those years he established a wide acquaintance in the intermountain country and has always been highly respected.\footnote{John Meredith Obituary, \textit{Salt Lake Tribune}, Salt Lake City, Utah, July 27, 1897, page 2b.} \end{quote}
Appendices

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1. Grace Reid Meredith to her daughter Grace M. Taylor July 12, 1879
2. John B. Meredith to his daughter Grace M. Taylor (2 pages) Oct 16, 1893
3. Nettie to her sister (2 pages) March 2, 1903

Appendix 8: Journal Entries of George Carlyle Meredith, grandson  Page 57

Contributed by LuAnn Baxter.

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Family Group Record (to be inserted upon printing)
Meredith Family Properties
In Salt Lake City

1: Property between Sixth and Seventh West*
   Owned to middle or late 1860s

2: Property between Seventh and Eighth West*
   Mayor’s Deed 1873
   Given to Grace Meredith 1884
   In family until 1970s
   1970s 833 Emeril Ave

3: Property between West Temple and First West*
   Groceries 1873
   Census 1880
   Mortgage 1885

*In the 1970s, street numbers were adjusted one block because of N, S, E, and W Temple Streets.

Great Salt Lake City Survey Map
1860

Family History Library Map Case 979.225 E7g
Street names and Meredith family properties added to the original map are based on land records, newspapers, and census records researched by Jennifer Taylor Lee
Patriarchal Blessing of John Bullard Meredith

Transcribed by Jennifer T. Lee, 3rd great granddaughter, August 6, 2008

(Left off as per church policy; contact the author for a copy)
Patriarchal Blessing of Grace Reid Meredith

Transcribed by Jennifer T. Lee, 3rd Great Granddaughter, August 6, 2008

(Left off as per church policy; contact the author for a copy)
Brand Marks for John B. and George Meredith

Found at Utah State Archives Series 540, Division of Animal Industry, *Brand Book Jan 1885 – 1888*

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*Deseret News* March 4, 1874

*Davis County Clipper*

October 18, 1894
Views of Salt Lake City

833 Emeril Avenue in 2006 (in the old Fifteenth Ward between North and South Temple and Seventh and Eighth West) Adobe house, skinned in brick, built before the 1900s, photo by author

South Temple Looking east from First West in 1909 Where the Merediths lived in the 1880s Utah Historical Society

View of Temple Square in 1881, from the north, (the Merediths would have seen this scene from the west, where they lived) The Deseret News
Views of Kaysville

LDS Adobe Church built in 1862, 200 West Center Street, later used as Opera House/Entertainment Center

Looking east from Barton’s Pond toward John Meredith’s eighty acre Kaysville property in the distance (taken by Jennifer Lee in January 2009)

Lewis Sisters Ice Cream Parlor, 1880s

Adobe church and ice cream parlor photos taken from *In the Shadow of Ed’s Peak*, compiled by the Kaysville-Fruit Heights Centennial Committee-1996
Sall Leake City
July 18
1819

My Dear Children

I received your welcome letter last week. How are you? I have not had time to write you. I am in the middle of the summer, and have been busy. I hope you are all well. I have been thinking about you a great deal. I hope you are all doing well.

Yours truly,
[Signature]
My dear Grace,

We have planned to go to New York during the month of June for the purpose of our place being furnished and we are likely to be there by the 16th of June. We have two persons, both of whom we are very fond of, to come down with us.

The new place is very suitable for us and we will be very comfortable there.

We have two grand daughters and both are very fond of books and we will all be very happy together.

I have just received a letter from Chicago and have been told that we will be able to go there next month. We have been very happy there and hope to go again.

Yours truly,

[Signature]

06/16/1893
The police and detectives were for the day, and gathering on the corner, they took the suspects into custody. After the suspects were turned loose, the story was one of a wild chase. The officers, in full uniform, searched for the suspects. The detectives, on foot, searched the area, but the suspects managed to evade capture.

The suspects were eventually apprehended and taken into custody. The investigation continued, and the case was eventually solved. The suspects were brought to trial, and the outcome was uncertain. The community was left to speculate on the outcome, as the trial was ongoing.
Knoxville
March 27, 1901

Dear Sister,

I know you will pardon our delay in not sending the medicine before. We only got the things to pack in it on Saturday, so we could not get it before, but we will send it to Jorgo in the morning Tuesday. The Dr. says to wash will cause you to be deliciously so be careful.

This size bottle is 75¢ but you need not worry about the money. I would send it by mail only there is a law against sending

53
fluids my mail.
I hope you and Ben are feeling better.
Sannie wants to know if
Jamie saw any thing
about those things he
asked him to.

Finance to Kelby went home
a week last Saturday but
we have not heard from
them.
Ella wrote and said Percy
was cross with me with Citty.
We are all well for us.
Those gall stones don't hurt
whether to bother or not.

How are Joey & etc, family?

Well Sanvie is waiting to
Take this to the mail so
you will get it on Tuesday
With love to all

Dad
My Grandmother Reid had a sick home in Edinburgh and her parents were doing well and they decided to come to Utah so they left and came to Salt Lake and had to start all over again and they came in the early days and Uncle Fred Reid helped build the first house in Utah and they went to the west and if they lost all they had to be able to work and among the Saints and Grandfather converted his and Father and he was a Thatcher in the frontier days up to incidents.

The Faith of Robert Bullard Meredith

My Grandfather Meredith came from England he was a sailor he met my Grandmother on the ship when they were coming to Salt Lake from Edinburgh Scotland to join the LDS Church and he left the ship when they landed in New York and came to Utah with the Reid family and married my President Brigham Young. They later on went through the Enclousment house and didn't quit a worker in the church in the early days.

W. Lee Bullard Meredith came from

My Grand Father Meredith came from France first country England and he came to Utah so in Tidid he be able to married him the house of the Lord and be able to work here and raise his family up in the church and he did and he loved his church and loved to work in it.

And Grace Reid Meredith.

My Grandmother Meredith came from Edinburgh Scotland with her parents in the early days of 1849 and she was baptized in Scotland in 1849 and her parents came to Salt Lake to live here so they could do the work for their folks and on the way over here she met Grand Father Meredith, he was a sailor on the ship they came over on and she got him to come to Utah and join the church.
John Rillard Smeared. Born in Bown Yent in England. Left home at the age of 16 years went as a cabin boy for one year. Then as a sailor for 11 years first into Prince Fred on board of ship the Cathen was the ship fame they were at Fred Owen during a calm she converted him to the Mormon faith on landing was baptized and came to live with the Reed family and was married on arrival here. Went to Ogden then returned to Salt Lake then moved to Haysville and there started a home stead then put up a wash. Still making in store from sugar cane raised by the famers, he then started to freighting one from Farmer to Sandy he then went to Martinez Hill freighting from the S.P. came to Salt Lake City, went freighting on the old Tidewater R.R. Worked for Martin Mexon and later when he became the P.S. R.R. He did railroad freight freighting for the city in 1857 married Eliza Ann Flanderm in 1874 Aug 8 to the Woodcock were born five girls and four boys in later years I went to work at the Mormon springs stayed there for some time then went to work in the company furniture company for 3 years then to friends farm near he stayed there a few more years then went on the judge's staff as an assistant chief treasurer at the two house bide there then for 4 years with health got bad and had to get out in the open again so went to work for a few years driving teams in the coal yard then on camp wagon stayed there for five years then did odd work for about 10 years then went to Woodside Utah. Worked in the depot freight and the house room for 3 years then in round house for about 1 year then back to Salt Lake again worked on odd jobs until I lost this in the city moving on Oct 13, 1938. I lost my wife and son June 5, 1934 I was baptised in the P.S. Church and have lost this work.
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