William Keddington--From Rat Catchers Yard to the Valley of the Great Salt Lake

Norwich, Norfolk, England

Rat Catchers Yard was an unusual place to live in Norwich, England, in the 1800s. Streets and alleyways twisted around on each other and houses were stacked on top of shops. But, on the 6th of November in 1830 at Rat Catcher's Yard just off Ber Street is where William Keddington was born. Ber Street was a labyrinth of squares, openings, yards and alleys, William's father was John Tipple Keddington and his mother was Elizabeth Ellis. John T. and Elizabeth Ellis had been married on December 25, 1806 at St. Stephens parish in Norwich. The family's house was on a main street named Ber Street, which ran northward to the City Castle. It was also called "Blood and Guts" street because of a slaughter house located at the southern end. Ber Street was the route that

cattle drovers and sheep farmers used to take their stock to market. In an article from the Norwich *Evening News,* January 1, 1999, Mr. Aurthur Bell remembers Ber Street in 1916.[1]

> "The bottom of Ber Street on a Saturday in those days was a sight we shall never see again. Market carts all with the shafts pointing skywards, stacked by the side of the street. The pub stables full of horses…carrier's carts that had brought people and produce from the villages. Cattle and sheep would begin to go down the street to market a little after seven in the morning. Some would be sold privately almost as soon as they reached the Hill and

[1] Norfolk Public Library, *Evening News*, Jan., March, 1999

would then meet those going in the opposite direction. This would cause a mix-up with lots of swearing and shouting. I have seen two bulls from different herds fighting in the street and their drivers fighting at the same time."

Another article from the *Eastern Evening News* of Norwich City recalls:

> Alone among the old streets of Norwich, Ber Street was of generous breadth, but in the latter half of the 19th century it became the centre of a perfect rabbit warren of yards, alleys and lanes, whose atmosphere was not improved by the stench of a tallow factory. The police patrolled it in pairs, and middle class families made a detour to avoid passing through it. Yet the houses fronting old Ber Street contained so many shops of the humbler sort that it was like a town of itself, whose inhabitants spoke of "going up the city" as if the rest of Norwich were foreign territory.[2]

None of the existing maps show the exact location of William's home, but it was not too far from the church of St. Michael at Thorn by the census address in 1841. William's family lived in small rooms where they shared a common water pump and privy with several other families. The smell of the animals driven so close to the Yard, not to mention the number of families living in such tight quarters couldn't have been pleasant. Still one resident recalled:

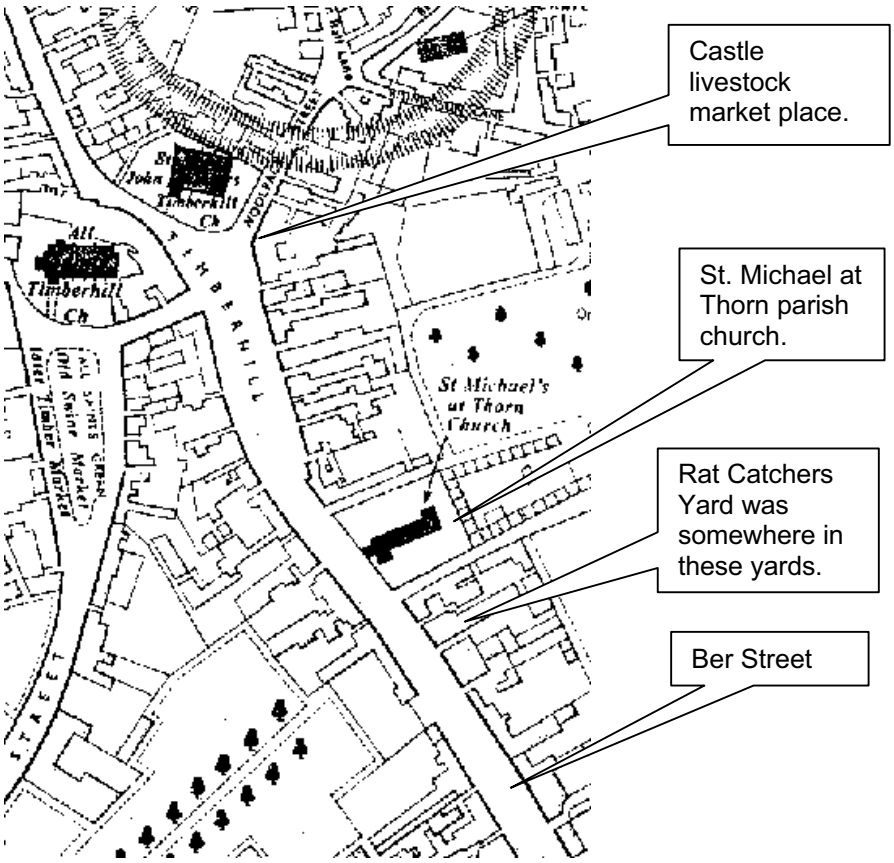
> People used to say it was a rough old street, but in the 26 years I lived there I never felt frightened or scared. Everybody knew each other and looked after each other. There were the ice-cream sellers, the hot chestnut men and the barrel organists. The place was full of characters. And every week the cows were driven backwards and forwards along the street.[3]

The 1841 Census shows William living with his father, mother and his older brother, John. William was nine and John was fifteen and listed as working as a sawyer like his father. His sister, Christiana was not living at home, she

[2] Norfolk Public Library, *Eastern Evening News*, May, 1977
[3] Beckett, Ruby, *Evening News,* March 12, 1999. "All Hustle, Bustle in Old Ber Street."

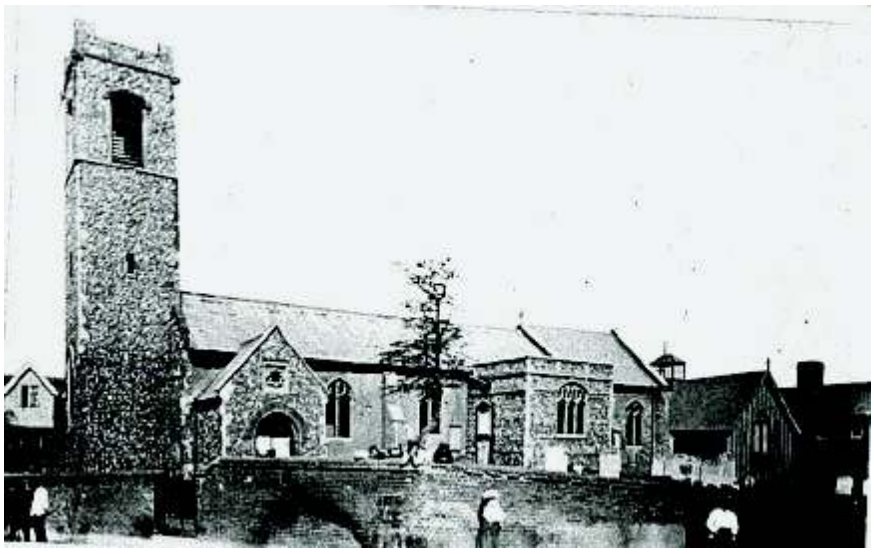
would have been twenty-three in 1841. William had ten brothers and sisters, though only he, John and Christiana lived to become adults. William's father, John Tipple Keddington and Elizabeth Ellis, his mother, had the following children: Elizabeth Esther,[4] John, Maria,[5] John, Christiana,[6] Caroline, John,[7] James and Rachel (twins), William, and William.[8] When a child died, the family often reused the name.

Map of area around St. Michael at Thorn parish. Castle enclosure is designated by the circle where the defensive walls used to be.



[4] FHL film 1471611 St. Stephens, Norwich, Norfolk, England, Christenings
[5] FHL Film 1305939 St. Michael at Thorn, Arch Deacon Transcripts, Christening
[6] FHL Film 0087009 1847 LDS Conference, Leeds, Yorkshire, England
[7] FHL Film 1471611 St. Stephen's, Norwich, Norfolk, England, christening of son, Thomas Barnabas Keddington
[8] Marriage certificate, GRO, Somerset House, # M511288

Prints from the Norfolk Public Library show a painting and a photo of the church.



Conversion to the Church of Jesus Christ of Latter-day Saints

Around the year 1847 missionaries from the Church of Jesus Christ of Latter-day Saints found the Keddington family[9]. John Tipple Keddington and his wife were baptized in 1848,[10] Elizabeth, in May of that year.[11] William followed his mother into the Church of Jesus Christ of Latter-day Saints and was baptized in August of 1848.[12] John Keddington, William's brother, did not join the LDS church.[13]

Mary Ann Barnes

Marriage to Mary Ann Barnes in Leeds

William left Norwich when he was about 18 years old and traveled to Leeds, Yorkshire, England. He is recorded in the 1847 LDS Leeds Membership Conference along with his sister, Christiana, and her husband, Robert Warne Reeve. While in Leeds William met and married Mary Ann Barnes. Mary Ann and some members of her family had also joined the LDS Church. She and William were married in the Leeds parish Church on June 10, 1849. William was eighteen and Mary Ann was twenty-one years of age.

Mary Ann's parents were John Barnes and Elizabeth Hutchinson. They were from Bolton Percy in Yorkshire. This is a picturesque parish that still holds a

[9] The Church of Jesus Christ of Latter-day Saints is also referred to as the LDS Church and the Mormon Church. Members are known as Saints or Mormons.
[10] IGI LDS ordinance index, film 183393
[11] IGI LDS ordinance index, film 1126157
[12] IGI LDS Ordinance Record, Minnie Margetts file, batch #6940405
[13] In fact John W. Keddington, William's son, recorded in his journal that his Uncle John would not even shake his hand when John W. returned to England in 1881. A couple of days later John W. records having dinner with his uncle, so the relationship must have been mended.

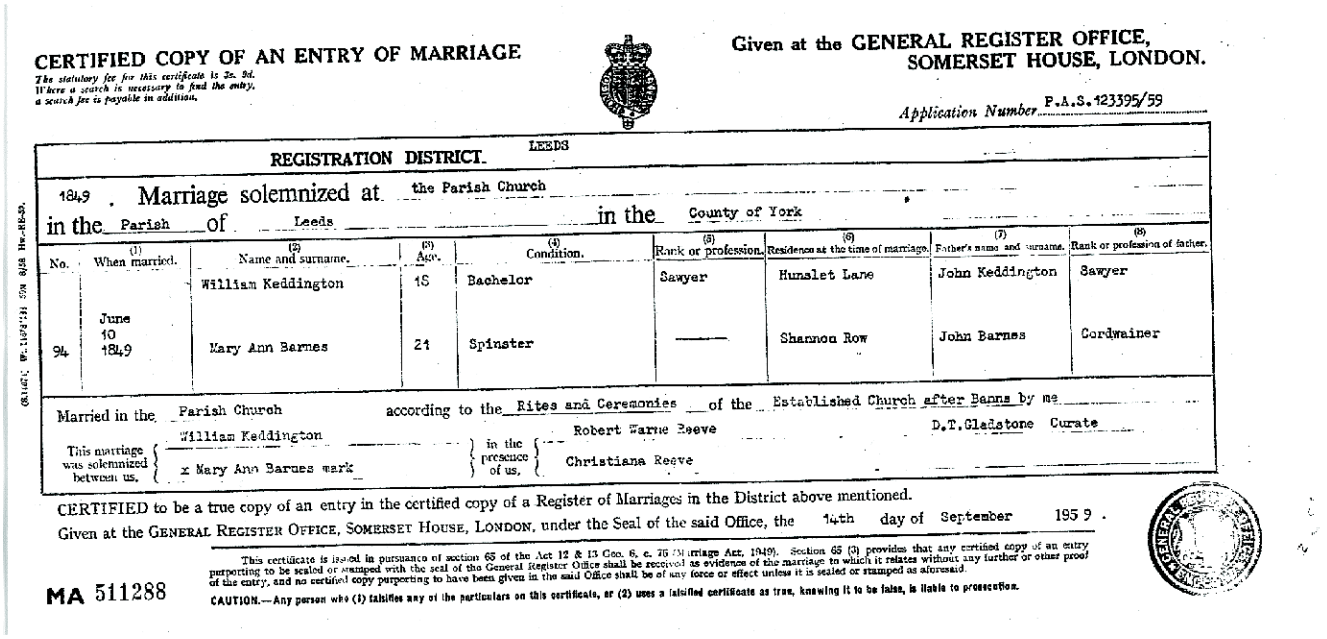
flower festival at the parish church in the spring. The sweet smell of a well tended garden covers the plots that are next to the parish church. People come from all over England to Bolton Percy just to see the flowers. John's descendents still live in the area.

Bolton Percy parish church

John Barnes worked as a shoemaker. He was born in Bolton Percy on September 18, 1800.[14] Elizabeth Hutchinson was born in Bridlington, Yorkshire on April 24 1802. John and Elizabeth were married at St. Maurice parish in York, Yorkshire England on February 11, 1824. Mary Ann was born October 29, 1827 in the city of Hull, Yorkshire, England. Mary Ann was the first of seven children in John and Elizabeth's family. Around 1830 the family moved to Leeds, then two years later they moved to Huddersfield, Yorkshire. By 1848 they were back in Leeds where they remained until their deaths.

[14] FHL film #0918337 and 1260654 Bolton Percy christenings

This is a copy of the marriage certificate for William and Mary Ann. He apparently could sign his name, but she signed with a mark. Christiana, William's sister and her husband, Robert Warne Reeve, were the witnesses. William is shown following the same profession as his father, a sawyer.



CERTIFIED COPY OF AN ENTRY OF MARRIAGE

The statutory fee for this certificate is 2s. 9d. Where a search is necessary to find the entry, a Search fee is payable in addition.

Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON.

Application Number P.A.S.123395/59

REGISTRATION DISTRICT. LEEDS

1849 . Marriage solemnized at the Parish Church in the Parish of Leeds in the County of York

No.	(1) When married.	(2) Name and surname.	(3) Age.	(4) Condition.	(5) Rank or profession.	(6) Residence at the time of marriage.	(7) Father's name and surname.	(8) Rank or profession of father.
		William Keddington	18	Bachelor	Sawyer	Hunslet Lane	John Keddington	Sawyer
94	June 10 1849	Mary Ann Barnes	21	Spinster	———	Shannon Row	John Barnes	Cordwainer

Married in the Parish Church according to the Rites and Ceremonies of the Established Church after Banns by me D.T.Gladstone Curate

This marriage was solemnized between us, William Keddington, x Mary Ann Barnes mark, in the presence of us, Robert Warne Reeve, Christiana Reeve

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Marriages in the District above mentioned.
Given at the GENERAL REGISTER OFFICE, SOMERSET HOUSE, LONDON, under the Seal of the said Office, the 14th day of September 1959.

This certificate is issued in pursuance of section 65 of the Act 12 & 13 Geo. 6, c. 76 (Marriage Act, 1949). Section 65 (3) provides that any certified copy of an entry purporting to be sealed or stamped with the seal of the General Register Office shall be received as evidence of the marriage to which it relates without any further or other proof of the entry, and no certified copy purporting to have been given in the said Office shall be of any force or effect unless it is sealed or stamped as aforesaid.

CAUTION.—Any person who (1) falsifies any of the particulars on this certificate, or (2) uses a falsified certificate as true, knowing it to be false, is liable to prosecution.

MA 511288

A sawyer is a man who saws logs into planks for construction. One of the sawyers stood over the pit while another man was in the pit, and a log was suspended over the hole. The men used long saws to cut the logs. The one on top of the pit was called the "top dog" and the one in the pit (who got all the chips and sawdust down on him) was called the "underdog."

Two years after their marriage William and Mary Ann were living in Hunslet, which is near Leeds. He is listed as working as a sea weed dryer on the

1851 Census for Hunslet. They have a son, John William who is 10 months old.[15]

Emigration Plans

It is not surprising that a notice in the *Millennial Star* [16]caught their attention. Sea weed dryers were probably not in high demand and the hope of a better and more adventurous life was tempting to the young family. To be part of the settlement of the American West, to see wild, open plains thick with buffalo and antelope probably made the trip very appealing to William and Mary Ann.

William Keddington

On October 2, 1852 an article in the *Millennial Star*, the publication for the British Mission of the LDS Church spoke of a gathering of the members to the Great Salt Lake Valley. In the article Church leaders, wanting to provide a way for the working class converts of the church to get to the American West, were implementing a new plan. This was known as the Ten Pound Companies[17] and it changed the lives of William and his family.

Most of the new converts to the Church of Jesus Christ of Latter-day Saints wanted to join with others who believed as they did. The main problem

[15] FHL Film 0087541 1851 Census Hunslet, St. Jude, Borough of Leeds
[16] *The Millennial Star* was the LDS Church publication for Great Britain
[17] Aird. There were five methods used for the emigrants. Independent, Emigrants to the US only, Prepaid and sent for from Utah, the Perpetual Emigrating Fund, and the 10 pound plan. 302-306.

was that the Church headquarters was in the Salt Lake Valley and that meant that a big body of water and most of the American continent stood in their way.

President Richards and the Ten Pound Companies

Samuel Richards, the young president of the LDS British Mission wrote,

> "Many have thought they would willingly sacrifice all they had, and undergo almost any hardship that they could endure, if they could only be gathered with the Saints; and were it not for the watery deep that lies between, we have thought many could scarcely be persuaded from starting on foot, to follow the example of Israel when they went out of Egypt in search of a promised land."[18]

President Richards came up with the amount of ten pounds per person. "This amount was based on reducing all supplies to a minimum: no extra food and more people per wagon and milk cow, which meant each person could take less luggage and would receive less milk."[19]

The 1852 *Millennial Star* also advises the travelers: "Those who expect to go through to the Valley with only ten pounds per head, should leave all unnecessary luggage behind them, turning it into cash to help them by the way, and take no more than one hundred pounds weight to each person…"[20]

Serviceable clothing rather than "fashionable" was also recommended, "wear their apparel plain, and of the workmanship of their own hands."

President Richards was faced with a tremendous task. He personally felt that the cost should be at least twenty pounds per person, but that put the trip out

[18] Aird, Polly *Utah Historical Quarterly.* Vol 70. Bound for Zion: The Ten- and Thirteen-Pound Emigrating Companies, 1853-54. 305
[19] Aird. 307
[20] *Millennial Star*. October 2, 1852. Vol. 14. 498-500

of the reach of most families. The cost had to cover crossing the Atlantic Ocean, passage up the Mississippi River to the outfitting stations in Iowa, the oxen and wagon and all the food and equipment for the trip. The *Millennial Star* instructed the emigrants:

> But, says one, must I furnish ten pounds for my child, which is only three months old? Yes, it is included in the estimate. Every child under one year is taken free over the ocean; but when they come to take passage upon the land, they are proportionably expensive; and that portion of the ten pounds which they will not consume, the other of the family will be sure to find use for.

The Saints in Britain and other countries wanted to go, but had no money to do so. The struggling members in Salt Lake had little to send them. Richards was only twenty-eight years of age, had never organized such a group, and had no one to ask how it should be done, as no one had ever attempted such a large group ten pounds was a workable amount. Those who wanted to leave deposited half the cost of the trip with the Church leaders in Britain. The money was then sent to America to the Mormon agents there who purchased passage up the Mississippi River to Keokuk, Iowa at a group rate to save money (in 1853). The agents also purchased wagons and oxen and got them to the outfitting stations for the arriving emigrants. The other half of the expense was due upon entering the ship to pay for the passage.

Elder Richards was so successful at completing the emigration of people that the House of Commons requested he testify how this was accomplished.

> In the *Morning Advertiser* of June 2 is the following quote: "On Tuesday, says the London correspondent of the *Cambridge Independent Press,* I heard a rather remarkable examination before a committee of the House of Commons. The witness was no other

> than the supreme authority in England of the Mormonites, (Elder S. W. Richards) and the subject upon which he was giving information was the mode in which the Emigration to Utah, Great Salt Lake is conducted… He gave himself no airs but was so respectful in his demeanour and ready in his answers, that, at the close of his examination he received the thanks of the committee in rather a marked manner… There is one thing which, in the opinion of the Emigration Committee of the House of Commons, they (the L.D. Saints) can do, vis –teach Christian shipowners how to send poor people decently, cheaply, and healthfully across the Atlantic.[21]

On Board the ship *International*

William's young family along with his father, John Tipple, mother, Elizabeth, and sister, Christiana and her husband and son decided to join the ten pound companies in traveling to the Territory of Deseret.

The emigrants were on a very tight time schedule. They had to leave Liverpool between January and late March so that they could arrive in time to be outfitted and ready to go west in the spring when the grass had grown enough to supply the animals with food along the way.[22] On February 25, 1853, William and Mary Ann and relatives joined a company of 425 Saints aboard the ship *International* for the voyage to New Orleans. The family left those they loved including the graves of two babies[23] and turned their hopes toward their goal. The passenger list shows the following:[24]

Passenger #	Name	Age	Occupation
354	Robert W. Reeve	39	Chemist
355	Christiana K. Reeve	35	

[21] Piercy, Frederick. *Route from Liverpool to Great Salt Lake Valley*. Franklin D. Richards publisher. Liverpool 1860. 18.
[22] Aird. 307.
[23] William and Mary Ann lost a daughter on January 26, 1853 and Christiana and Robert had lost a baby girl in 1840.
[24] FHL Film 200173 Passenger list of ship International arrival in New Orleans. FHL film 025690 shows departure from Liverpool,England.

356	Robert W. Reeve	15	Chemist
357	John W. Reeve	17 mos	
358	John T. Keddington	72	Sawyer
359	Elizabeth Keddington	62	
360	William Keddington	22	
361	Mary Keddington	25	
362	John W. Keddington	2	

The *International* was a large sailing vessel and carried the company of 435 Latter-day Saints along with several unbaptized friends and a crew of twenty-six. One of the first orders of business was for the President of the Company to divide the passengers into wards. John Lyon, a passenger, kept a diary of the voyage. He said that the "88 berths were divided into eight Wards with presidents over each Ward"[25]. Those Presidents reported to Christopher Arthur, who was the President of the Company.[26] Frederick Piercy described how each of the eight wards had a presiding elder assisted by a priest or teacher.[27] [28] The members were delighted to be together and Captain Brown was impressed with their organization and good feelings toward each other. William and his family traveled steerage, which meant below decks. Each family had a small space to live in for the voyage.[29]

> In Liverpool, the Merseyside Maritime Museum has a mock-up of steerage quarters. It is a confined area with tiered bunks ranged along each side. A ladder or steep stairs provided the only exit, and during storms the quarters were "hatched down" to prevent water from flooding the hold. The only light came from a few lamps hanging in strategic locations and shedding a dim yellow glow. The only sanitary facilities were buckets or chamber pots. Some later packets had water closets built on the main deck, but during severe storms—sometimes lasting for days—steerage

[25] Lyon, John. Diary 1803 –1884, LDS Church Archives.
[26] Hartley, William G. "Voyage on the Ship International," *The New Era*. September 1973, 6.
[27] Hartley 6.
[28] Elder, Priest, Teacher and Deacon are priesthood positions held by male members.
[29] Sonne, Conway B. "Under Sail to Zion." *Ensign*. July 1991, 7.

> passengers were hatched down and could not get to the deck. It is easy to imagine the resulting chaos and stench.[30]

Christiana, William's sister was not well. Her doctors had advised her against making such a difficult journey, but she was determined to go. Her son Robert Warne Reeve Jr. was 14 and in a typical teenage mentality remembers the voyage differently from the adults. He says, "In Feby (sic) 1853 we started from Liverpool on the ship *International* for Zion and had a good time except one very heavy storm lasting 3 days."[31]

Passengers on board a ship from the LDS Church Archives

Sailing in the 1800s was a dangerous undertaking. The LDS travelers were well aware of the risks, but were determined that God would protect them. The 5,000-mile voyage began with strong gale winds and heavy seas, but they hoped that a few weeks at sea would see them safely in America. Though Robert did not remember them, the ship did experience violent Atlantic storms that threatened to sink the ship.

> One diarist noted that on March 10 a "strong gale [blew] from the east for five hours—ship rolling tremendously—sea like mountains

[30] Sonne, 7
[31] Reeve, Robert W. Jr. *Chronicles of Courage* Vol 3. Utah Historical Society. Daughters of the Utah Pioneers. 182

on each side of the ship. Most of the luggage on the larboard (port) side broke their lashing and rolled to the centre of the steerage.[32]

The ship was not making much headway, in four weeks they only traveled a portion of the distance they needed to against the strong headwinds. Storm after storm seemed determined to push the vessel backward, not toward their goal.

Sketch of ship *International* from LDS Chruch Archives

On April 3 the Saints prayed again for favorable winds and this time the Lord answered their prayers. John Lyon recorded that Captain Brown told him, "two ships has passed us on this day (April 3). One in the morning and one in

[32] Hartley

the afternoon, which the Captain said had it been darker she might have cut us right through the middle." From that day on, favorable winds hastened their voyage. Instead of the 80 miles a day they had been making they began to travel 220 miles per day and on April 23, 1853 they docked in New Orleans completing the voyage in 54 days.

Arthur Christopher, the Church leader in charge of the group crossing the ocean recorded:

> The Saints without exception have enjoyed a great amount of the Spirit of God, and our hearts have been made to rejoice in the gifts and blessings of the Holy Ghost, such as speaking in tongues, interpretation, prophesying, and in a flood of intelligence being poured out upon us in rich effusion through the priesthood. These things and the good conduct of the Saints, have had a happy result in bringing many to a knowledge of the truth. And I am now glad to inform you, that we have baptized all on board, except three persons.[33]

Captain Brown left them with advise: "Be careful in the selection of food on arrival in New Orleans. He had crossed the seas many times, but never felt as happy with any people as he had with the LDS and he felt he should be one of us before he reached New Orleans as he was conviced that the work we were engaged in was from God."[34]

New Orleans to Keokuk

The ship docked on April 18, 1853. Christiana, William's sister had not been well the entire voyage. Her young son, Robert Warne Reeve, Jr. had been in charge of his younger brother while Robert, his father cared for Christiana. The doctors had told her not to make the journey, but she was determined to join

[33] Arthur, Christopher *Latter-day Saints' Millennial Star* 15:23. 358-361.
[34] Lyon. April 18, 1853.

with the Saints. John Tipple stayed with her on the docks while the others obtained passage up the Mississippi. When they arrived in St. Louis, Robert, only 15 years of age at the time, recorded:

> We travelled on the river Mississippi 1200 miles to St. Louis when we had to change boats there to take us to Keokuk in Iowa. My father and mother having some business in St. Louis, we did not go on with the Company, but waited one or two days; and while they was getting some provisions to take along, the boat left and I was left with our goods and did not know a person on board. The *Kate Kearney* started at 5 in the evening and landed at Keokuk at 10 o'clock the next night. But, I sawed wood for the Cook, got plenty to eat but had to stay in the depot all night as there was no one there to meet me. Next morning Uncle William and Grandfather came to move the goods up to camp 2 miles from the town and I had not lost one solitary thing of the goods."[35]

The Saints were gathering at Keokuk, Iowa, then moving westward. In 1847 they had been driven out of the city of Nauvoo, on the bend of the Mississippi River. The Church owned some land across the river in Iowa and here in Keokuk the emigrants prepared to move west.

John Tipple Keddington's family joined a Ten Pound Company under the direction of Joseph W. Young. Mary L. Morris, one of the company kept a diary. She wrote advice he gave those under his command: "Contend with no one, pray for those who are set over you and they will prove a blessing to you." She recorded later, "He was a young man when he said that, but since then I have proved his words to be true."[36]

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[35] Reeve, 182.
[36] Morris, Mary L. *Journal of History*. March 20, 1853 to October 1854. Entry of Ocotober 1853. 1

Encampment at Keokuk by Fred Piercy from LDS Church Archive collection.

Robert Jr. wrote,

We had to wait some time for our fit outs for 10 Pound Co., and grandfather and father fitted out 2 yoke of Cattle and a wagon of their own. In the 10 Pound company there was 10 to a wagon and tent. We traveled 18 miles to a small place called Little Boston on the hills 5 miles above Montrose and opposite Nauvoo. I went with father to Montrose and saw Nauvoo on the opposite side of the river, and the temple was then standing.[37]

Mormon leaders were concerned that the emigrants having spent their available funds in traveling would be unable to prepare themselves for the arduous journey awaiting them.

[37] *Chronicles of Courage*, Vol. 3. "An Early Journal and Diary of Robert Warne Reeve," Daughters of the Utah Pioneers. 181-194.

"At Keokuk the emigrants would earn funds by laboring where possible, await equipage for the cross-country trek, and get some training in the challenges of survival on the prairie."[38]

Before the arrival of the emigrants Keokuk had been a town of about 3,000 residents. As the settlers arrived 2,500 more people lived there during the spring and summer of 1853. The *Keokuk Dispatch* reported a tent city over a mile square and sheltering over 2,000 people. The people of Keokuk cooperated with the Mormons and even gave them pasture for their livestock. The Mormons in return helped in making roads and other improvements to the city while they were there.

Fred Piercy recorded his impressions of the camp:

> The Camp was in excellent order, and the emigrants informed me that when the ground was not muddy they would as soon live in a tent as in a house. I saw few idlers—indeed, rather than remain unemployed until the trains moved off, those who could not get work in the town of Keokuk at their trades took advantage of the opportunity which [was] offered of working on the roads. By this means they saved what little money they possessed, and in many instances added to their stock, and were thus enabled to obtain many little comforts which they must otherwise have gone without.[39]

The Art of "Geeing" and Hawing"

The agents who had obtained the cattle and wagons now had the daunting task of turning factory workers and city dwellers into teamsters. The animals were not used to working together and the urban emigrants had never handled an ox team. Hannah Cornaby, one of the emigrants, wrote that

[38] Woods, Fred E. and Douglas Atterberg. *The Annals of Iowa* "The 1853 Mormon Migration through Keokuk. Vol 61, No.1. Winter of 2002. 8.

watching the men yoke the oxen was the most laughable sight I had ever witnessed.[40]

Fred Piercy's account is lively:

> The whole of the cattle were driven into the "corral," and then, with yokes and bows in hand, it was the business of the teamsters to catch and yoke their teams, but unfortunately, they did not know their business. Many of them had never touched an ox before, so that the wide-spreading horns of the untrained steers seemed to produce a most uncomfortable nervousness. Elders Miller and Cooley had to do nearly all the work. Elder Miller was here and there and everywhere, giving untrained teams, and teamsters in training, many practical illustrations of the art of "geeing" and hawing[41]." During the first few days the teams and teamsters were constantly at variance. Nearly every man had the worst team in the company!"[42]

Elder Miller had the task of convincing the teamsters to walk behind their oxen not in front. "…with his good humored smile he would say—'Now you are a pretty teaamster, ain't you, to go and place your ugly body and long dangling whip right before their eyes, instead of keeping back as you ought.' Then away he would go, shouting and hallooing to a man, who, in defiance of the sacred laws of teaming, would be driving on the right hand side of his team instead of the left."[43]

[39] Woods. 16
[40] Piercy. 316
[41] gee is to go right, haw is to go left
[42] Piercy. 85.
[43] Piercy. 85.

Christiana's Death

Christiana's illness concerned her greatly. John, Robert's young brother died while encamped at Keokuk. Christiana died, according to Robert, at Little Boston[44]. He wrote in his journal[45],

> "My Mother died at Little Boston and was buried in the Woods. Her prayers to the last were for me as the only child left that I might prove faithfull to the work of God, for she had an Idea that Father would not, for he had got very much dissatisfied with the trials we were passing through and lamented the leaving of a good home; but I wanted to go to Zion. While my mother lay dead in the wagon, a Bevy of young ladies at night sang 'The Resurrection Morn.' I thought I never had heard anything sound so heavenly. It was the first time I ever heard it, but I always remembered it."

Henry Pugh, clerk to the Joseph W. Young Company, recorded her death: "Saturday, May 28, Sister Christiana Reeve, aged 35 years died at the camping grounds at New Boston, after about four months sickness, but had only been confined to her bed about eight days. She had lost her infant son, John, at the camp at Keokuk, aged 16 months…"[46]

[44] Hartley, William G. *The Annuals of Iowa* "Mormons and Early Iowa History (1838 to 1858): Eight Distinct Connections Third Series, Vol 59 No. 3 Summer 2000. 250 Shows that the city was known as New Boston, not Little Boston and was near Farmington. "The Josweph W. Young Company went to New Boston and then northwest along the Keokuk-to-Des Moines Road."
[45] Reeve, 184.
[46] Pugh, Henry. *Journal of History*. March 20, 1853 to October 1854. Entry of October 10, 1853. 6.

Christiana Keddington Reeve

Robert Warne Reeve, Sr.

Meeting the Pawnee

Along the trail Robert had the job of watching out for Indians and taking care of the cattle:

> As for me, crossing the plains was mostly a good time. Once when we got into the Pawnee Indian Country, the Indians stopped us and made us pay tribute. And the Chiefs had a tent in our camp for the night, and I had the job of guarding their tent from 9 to 1 o'clock. That was my first guarding that I had done, and I was rather timid, but it went off first rate. Another night on the Platt River close by Fort Laramie, I was on guard when it kept incessant thunder, lightning and rain—so much lightning that we could see the cattle plain, and the thunder was fearful. But we got along all right, and Grandmother stayed up and got us some good Buffalo Head Soup and bread. At that time 1853, you could see buffalo by the thousands along the Platt River, also deer and antelope.[47]

Mary Morris found the described the Pawnee in more detail:

At sight of the Indians, the teamsters stopped their wagons and reached for their guns, while the women came to the wagons for protection. …more Indians came dressed in their trappings and war paint their numbers seeming to increase every moment. One of them came and talked to me and wanted the little blue jacket I was wearing. There was no more traveling that night. After the fires had been lighted the Pawnee

[47] Reeve

Chief came and patrolled our camp all night to protect us from his own band.[48]

Robert's father married one of the wagon train members, Elizabeth Pitt. She did not appear to like Robert Jr. and made him walk across a stream instead of riding in the wagon, which he had been used to doing when crossing water. This made Robert lose one of the new shoes his father had purchased for him. Elizabeth Pitt told her husband it was Robert's own fault, but John Tipple stepped in and defended him. Robert Jr. said that his father struck him and that caused harsh words between John Tipple and Robert Sr.

The Valley of the Great Salt Lake

The families arrived in Utah in October of 1853 and began to find a place in the pioneer settlement. Henry Pugh, the company clerk recorded their arrival into Salt Lake City. "...to the joy of all we came in sight of the city where we arrived at 5 o'clock p.m. and encamped on Union Square in peace and security."[49]

Not all who arrived were happy to be there. A few felt the journey had been too hard and not what was promised in England. Robert Warne Reeve Sr. felt the loss of a comfortable home and income in England and was not pleased with what awaited them in Salt Lake. He and his wife, Elizabeth Pitt, left the church after being in Salt Lake for a short time. Robert Jr. did not want to go to California with them. He remained in Salt Lake and later settled in Hinckley, Utah. He remained a member of the Mormon Church his whole life.

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[48] Morris 2
[49] Pugh, Henry, *Journal of History*, March 20, 1853 to October 1854. Entry October 1853, 27.

Life in the Territory of Deseret

Great Salt Lake Valley in 1853. Fred Piercy sketch from his book *Route from Liverpool to Great Salt Lake Valley* 1860. View is facing south.

Once in Salt Lake the new arrivals were given the opportunity to purchase land, build homes and farms for their families. They used their personal talents to make sure the communities succeeded.

Leonard Arrington in his "Brief History of Utah" states that, "Unassisted as it was for many years by outside capital, the Mormon State of Deseret was almost a miracle. The land was too niggardly, the resources too sparing, the difficulties too great, to support more than a few scattered groups of people."[50] Yet it did thrive and grow.

[50] Arrington, Leonard, "A Brief History of Utah", http://utahreach.usu.edu./govt/uthistry.htm

Land Titles

Brigham Young declared in 1847 that "no man should buy any land…but every man should have his land measured off to him for city and farming purposes, what he could till. He might till it as he pleased, but he should be industrious and take care of it."[51]

600 East near Liberty Park 1910. From the Utah State Historical Society.

In 1853 when William and Mary Ann arrived Salt Lake had already been surveyed and plotted. The Church leaders had divided the city into Plats and blocks. The streets were eight rods wide and in pioneer settled communities today the roads are still in the block pattern with wide streets.

Plats were divided into nineteen ecclesiastical wards, a bishop presiding over each ward. Under supervision of each bishop fences and irrigation ditches were constructed for the benefit of all ward members.[52]

William and his family settled in the Tenth Ward. John Tipple and Elizabeth were by themselves in the First Ward. The 1856 Census taken in Utah

[51] Linford 127.
[52] Linford 129

shows them there. By the 1860 Census they are living with William and Mary Ann. Salt Lake City Directories[53] show families living at the following addresses:

819 East Fifth South, William's daughter Mary Ann Keddington Russell

823 East Fifth South, William Russell, her son.

827 East Fifth South, John Keddington, grandson of William

831 East Fifth South, Joseph Keddington, son of William

837 East Fifth South, John W. Keddington, son of William

451 South Eighth East was the home of Elizabeth Webb Keddington, which would be just around the corner, north of Fifth South

443 South Eighth East was William and Mary Ann's home and could have been next door to Elizabeth Webb Keddington

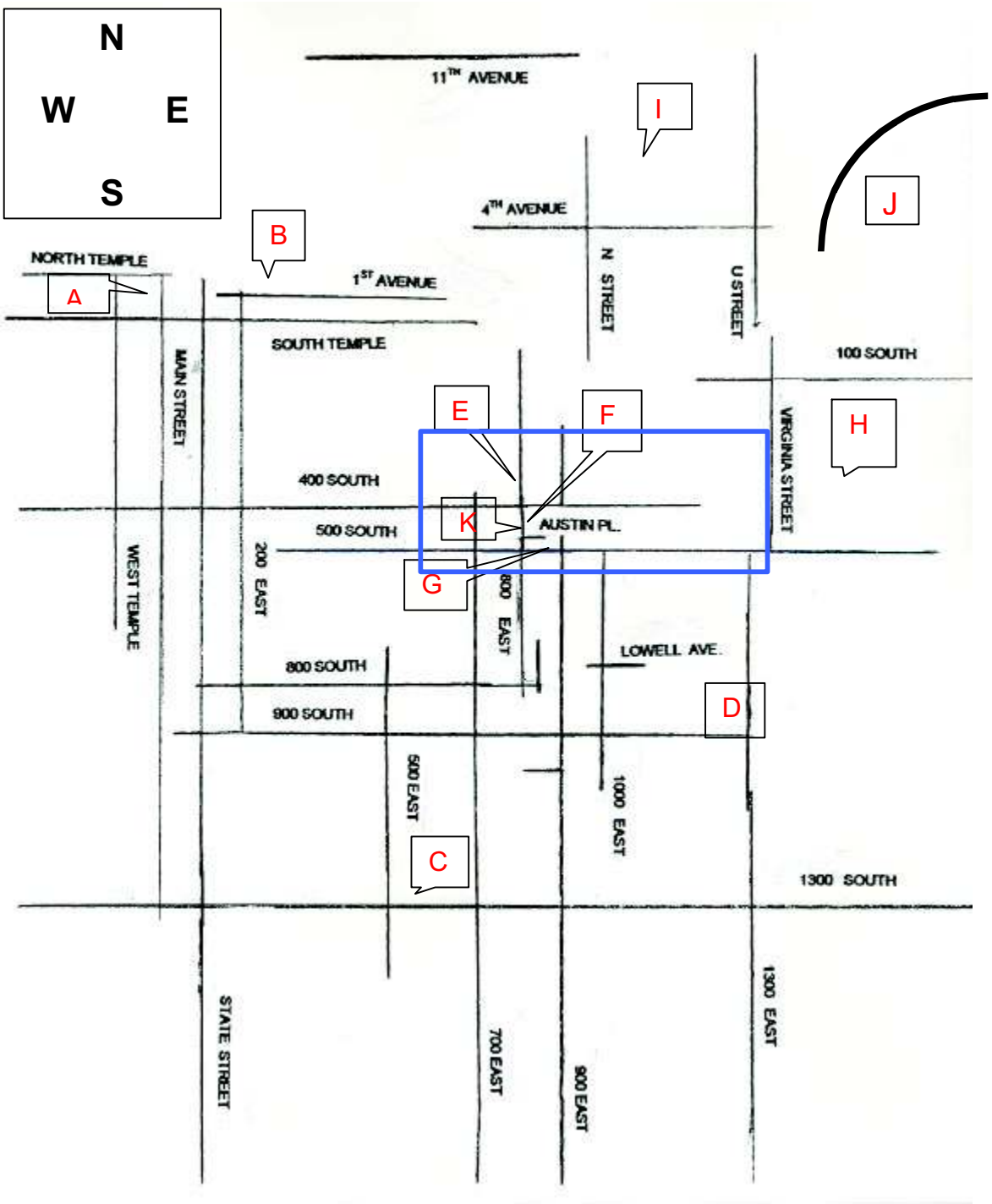
451 South Austin Place was just through the block from Elizabeth Webb's and was the home of her daughter, Sarah Ann Keddington Austin.

The following Map and legend shows the location in Salt Lake City. The map also shows Temple Square and Dry Canyon. The Salt Lake Tithing Office was near Temple Square and Dry Canyon is where William had his butcher shop for a short time.

Following the map is a photo of the Tenth Ward Building in Salt Lake.

[53] Salt Lake City Directories 1867, 1874, 1885,, 1886, 1894-1895 and 1900

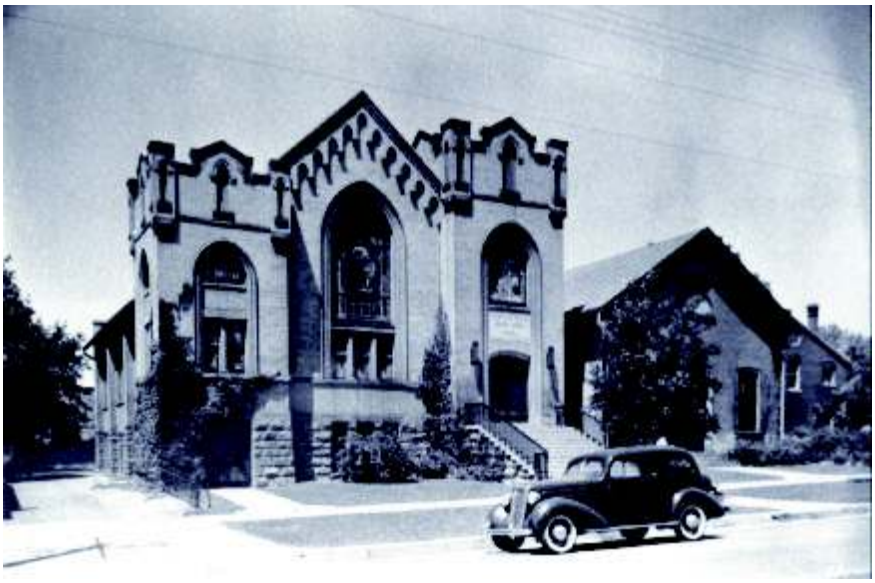
The family purchased land along 800 East and 500 South.



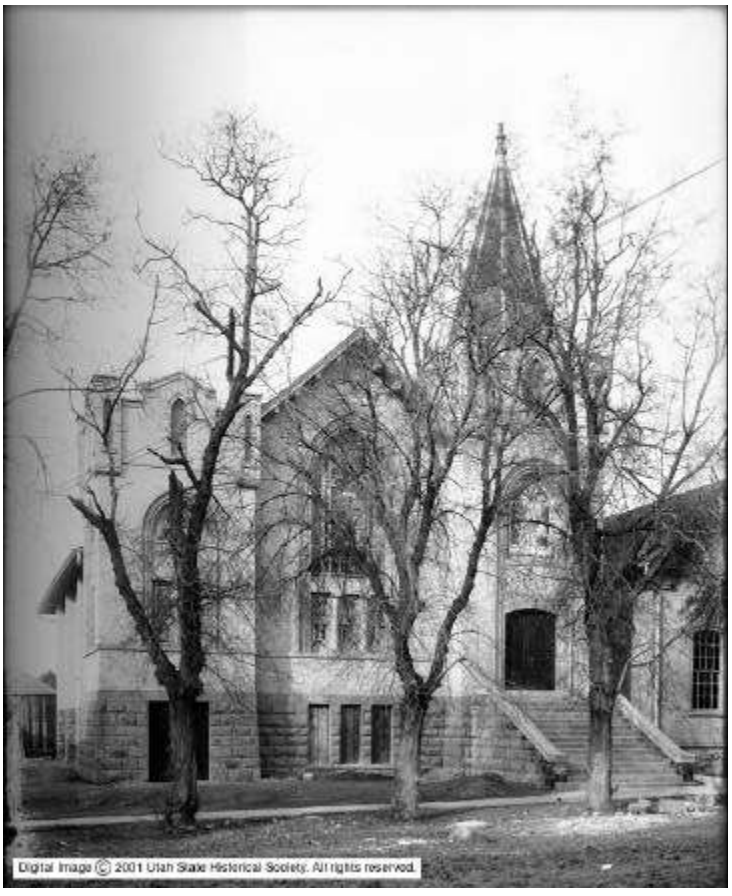
Legend for map on previous page:

A. Temple Square
B. Brigham Young's Grave and garden
C. Liberty Park where the family held picnics and outings
D. East High School
E. 443 South Eighth East, William and Mary Ann's home
F. 451 Austin Place, home of Sarah Ann Webb Keddington Austin
G. Entire block between 8th and 9th South on Fifth South were Keddington homes and where the Webster Elementary School stood.
H. University of Utah campus
I. Salt Lake City cemetery where the Keddington Family are buried
J. Dry Creek Canyon where William had his butcher shop
K. 451 South Eighth East Elizabeth Webb Keddington home

Outline of the original Tenth Ward Boundaries (from the 10th Ward Reunion Book)



Original 10th Ward chapel. Note the adobe chapel to north. This was where church and school was held.



Tenth Ward Church building. From the Utah State Historical Society photo collection. Compare front window to older building, they are the same window.

Money System in the Territory of Deseret

Brigham Young

Brigham Young and other church leaders felt that people should work hard and help develop the community. An ordinance incorporating Great Salt Lake City the territorial legislation provided that "…the inhabitants of said City…shall have power…in all actions whatsoever to purchase, receive and hold property, real and personal, in said City; …to sell, lease, convey or dispose of property real and personal."[54]

The problem was, this was a territory and there was no legal money available. So the bishops were authorized to issue "Tithing Script."

The people grew what they needed and took what they didn't use to the Bishop's Storehouse. There they were issued "Tithing Script" in exchange for what they brought in or for skilled labor performed for the community. With this script they could purchase from the Bishop's Storehouse what they couldn't make for themselves. Wagon companies traveling through this "Crossroad of the West" often traded items they had brought, but now found cumbersome. This overland transport of goods provided many desired items for the pioneers and thankfully (for them) at bargain prices.

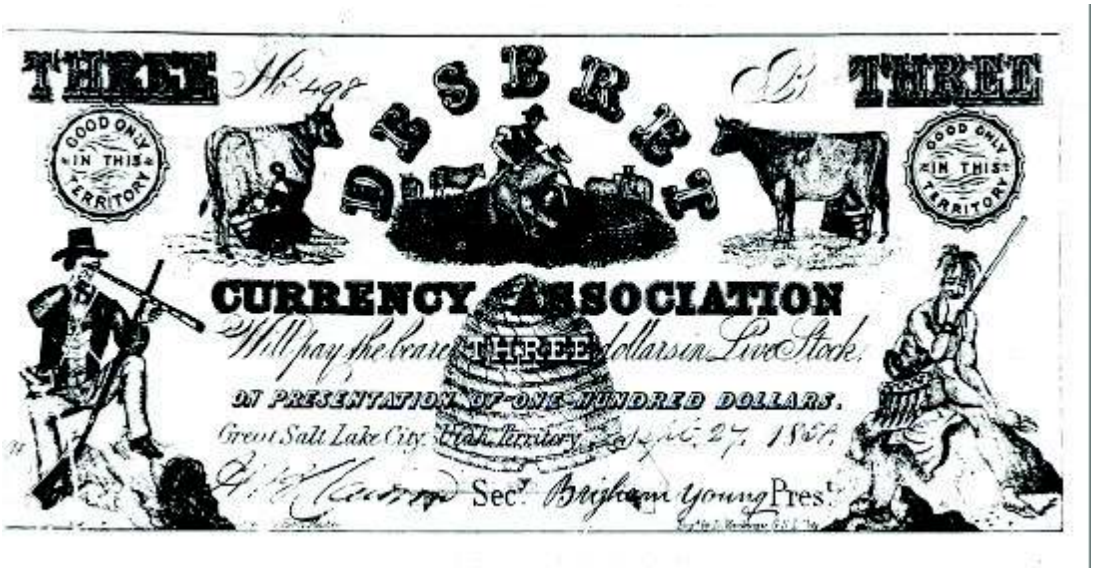
Even in outlying communities the Bishops could issue this "Tithing Script." William traveled around Salt Lake to slaughter pigs and other animals at home farms. His son, Joseph also worked part time as a butcher at the Bishop's storehouse in Salt Lake. One tenth of the member's increase was given as their

tithe to the church, then used to support each other. “The most important early banking activity of the church, however, was that connected with the tithing houses located in every LDS settlement.

Until 1869, the tithing houses were the only general stores in most Utah communities. Each kept an elaborate bookkeeping system, with debits and credits for each customer; the accounts were ‘settled,’ but not necessarily balanced at the end of each year”[55] In 1848 a Church Mint was established with money being backed by Brigham Young and other officials of the Church. Coins were minted in 1849, 1850, and 1860. Currency with Brigham Young’s signature was placed in circulation in 1848, 1850 and 1858.

Examples from the photo collection of the Utah State Historical Society show Tithing Script and Territorial money.

[54] Linford 132
[55] Arrington, Leonard J., Utah History Encyclopedia, www.media.utah.edu, “Banking in Utah”



The mint stood on the northeast corner of South Temple and Main. It was made possible by the gold dust brought back by members of the Mormon Battalion who returned from California in 1848.[56]

This worked very well at first, but then the community began needing an infusion of money. It was at this time that the transcontinental railroad was completed. Mining companies found silver, coal, copper, and other mineral deposits that could be exported and help the economy.

When the Civil War started, the United States Congress outlawed circulation of any currency other than that minted by the U.S. In 1862 the books of the Deseret Currency Association were closed, all monies printed by the territory of Deseret were accounted for and any remaining notes held by the Association were burned and the dies destroyed for any coins.[57]

[56] Arrington
[57] Currency from Utah State Historical Society Photo Collection

Schooling for Pioneer Children in Salt Lake City

Education proved challenging for the pioneer families. "Most elementary schools in the 1850s and 1860s were organized on the basis of Mormon Wards with the church meeting house serving as the school house during the week."[58]

The education offered in these schools differed from school to school. In a pamphlet on schools in Utah found at the Utah State Historical Society it states,

"As was the custom along the Atlantic seaboard at a much earlier date, some of Utah's first schools were private in that they were taught by some widow or housewife in a portion of her own house."[59]

In November of 1850 the *Deseret News* reported that "plans were underway for the construction of school houses in every ward…with a view for a general system of school houses throughout the city."[60]

Even until the 1900s most children only received an elementary education with the Elementary Schools providing all the teaching up through the eighth grade. William's children and grandchildren attended the Webster School. In a report of the Committee on Buildings and Grounds of the Board of Education for the year 1897 the board stated, "The Board has arranged to proceed with the erection of an eighteen-room building in the Tenth Ward." The same article says that the "boys of the upper grades, fifth to eighth inclusive, received instruction in

[58] Buchanan, Frederick S., "Education in Utah," Utah History Encyclopedia, www.media.utah.edu/UHE/e/EDUCATION.html

[59] Utah State Historical Society, "History of Education in Utah", page 21

[60] *Deseret News*, Vol I, November, 1850

manual training and shop work, while the girls of these same grades were instructed in domestic science, including cooking and sewing."[61]

Local trustees appointed by the local Bishops governed the schools. They used the LDS scriptures as supplemental texts and the cost of running the schools was met through private tuition and some local taxes.

The following graph shows enrollment for a few schools, including Webster. It also shows tardiness and how many teachers were employed at each school.

Salt Lake City Public Schools –
Report for Second Month Ending November 1, 1901

Schools	Total Enrollment	Number of Teachers	Average # of pupils per teacher	Cases of tardiness	Percent of attendance	Percent punctual	Cases of corporal punishment	Cases of truancy	Visits by patrons	Visits to patrons	Colored pupils
Wasatch	530	13	41	36	96.3	99.8		2	89	6	3
Washington	772	18	43	101	95.2	99.5		1	140	13	1
Webster	760	18	42	111	96.3	99.6		5	105	31	2
Whittier	270	6	45	62	95.7	99.3	4	4	25	9	
High	726	27	27	593	94.6	97					

From the Salt Lake City School District Information Systems --- Various Printouts on schools of Salt Lake City

Mormon leaders valued education, but the people were still struggling to just survive. Parents could not spare able-bodied children from the farms to go to school, because the children helped put food on the family table.

William's family probably attended the w ard schools. No records have been kept by the Salt Lake City School District that record the early school attendees. William's granddaughter, Elizabeth Keddington was born in 1883.

[61] Salt Lake City School District Information Systems, A compilation of reports on the Salt Lake City Schools, Webster School, page 84.

She attended the Tenth Ward school, so the Ward schools were still in use at the time she was old enough to go to school, probably in 1888. The Webster School is where many of the Keddington children went to school, though they were not William's children, but his grandchildren.

Webster School on 500 South and 800 East by the Keddington homes. 1903. Utah State Historical Society Shippler Collection #384

Conflicts with the United State Federal Government

When the Utah Territory was settled by the Mormon pioneers it was hoped to be a place of refuge from the persecutions they had suffered. The members of the church had been driven out of many states, from New York, from Missouri to

Illinois then to Iowa and into eastern Nebraska. These people meant to survive, not die as Governor Lilburn Boggs of Missouri had hoped when he instituted his "extermination order" in 1838. That order stated that all of the Mormons were to be "exterminated or driven from the state."[62]

Approximately 80,000 Latter-day Saints migrated to Utah.[63] Groups who would never have gotten along in the "mother country" were now working side by side to pull a community from a land thought to be so barren, that Jim Bridger, an explorer and trapper, offered Brigham Young $1,000 for the first bushel of grain grown there. It was thought to be an experiment doomed to fail. Many in the Federal Government were hoping it would fail. The Mormons thought by settling in a land so barren, no one else wanted it, they'd be left alone. Instead they found themselves on the overland route to California and thousands of people moving West came through the Mormon-occupied territory.[64]

The Federal Government didn't trust this "different" people. They had their own local army, and the political leadership under the church authorities seemed at odds with a democratic political philosophy. Brigham Young, with his strong personality, brought people from all over the world and sent them out into the Territory of Deseret to settle, to colonize and to build. The settlements were in Utah, Arizona, Idaho, Nevada, California and Mexico. Under Brigham Young and his successors, as many as four hundred separate communities in present-day Utah were founded. The people were organized under priesthood leadership and they followed the counsel given them. In 1850, Congress had created the

[62] Hinckley, Gordon B., "The Mormons' Trail of Hope" *The WallStreet Journal,* July 1997
[63] Arrington

Territory of Utah with Brigham Young as governor, but after receiving false information about the Mormons, the United States Congress dispatched an army to bring the territory to task and overthrow this "Kingdom" being established on U.S. soil.

In 1857 President Buchanan decided to name new officials for the territory. In May, over 2,500 troops were dispatched to Utah. The first commander, General William S. Harney, had to remain in Kansas due to ill health. The army marched out without him and in late August, Albert Sidney Johnston was assigned to command though he didn't catch up with them until November.[65]

On September 15, 1857, Governor Brigham Young issued a decree that forbade the entry of armed forces into Utah, and he declared martial law. Brigham mobilized the local militia known as the Nauvoo Legion. The Latter-day Saints had been driven from state to state and they weren't going to go anywhere without a fight this time.

Brigham Young sent a defensive group to Echo Canyon, east of Salt Lake to hold off the troops. On October 5, 1857 Lot Smith and his band of Mormons attacked and destroyed fifty-two wagons of U.S. Army provisions. William and his nephew were part of the defending militia. Robert Warne Reeve, Jr. recorded his experience in his journal:

> I was one of the first called to go out in the mountains to stop the soldiers in the fall of 1857. I was drawn into Lot Smith's Company at Fort Bridger when General Wells talked to us as we were drawn up in line ready for starting. Truly the Spirit of God was

[64] Arrington, "A Brief History of Utah," 6
[65] Nielson, Scott, "Albert Sidney Johnston," Utah History Encyclopedia, www.media.Utah.edu

there, and I never heard him talk better, and he blest us and told us not a hair of our heads should be hurt, and we should all return safe if we would do as we were told. This was verified, with the exception of Orson Arnold, who was shot through accident and carelessness as well and not taking care of their guns as ordered.[66]

Robert W. Reeve, Jr. added his own account of a different encounter with the fighting army that arrived:

> We went to get our animals when shooting commenced by them. I was then behind with pack mules. My horse got quite skittish, and I had to go quite a little ways before I could get on him. A bullet went whiz by me and struck in the brush a little to the right, doing no damage. Lot had fell back to help us. I think there was from 30 to 40 shots fired at us doing no damage except to graze a mare's leg and make a hole through one man's tall black hat. I do not think I was more than 100 yards from them when the shooting commenced. They followed us no further.[67]

Robert Warne Reeve, Jr.

Finally on November 3, 1857 Albert Sidney Johnston caught up with his army and pushed on to Fort Bridger, known later as Camp Scott, and prepared to camp for winter.

William didn't record his own adventure defending the city against the federal troops, but years later told an artist (Avard Fairbanks) how he had been part of the deception. The pioneers were not a large group, but they wanted the invaders to think otherwise. William said the pioneers set piles of boulders along the walls of the canyon. When the army passed close by the men set off landslides of rocks to tumble down the hillside into the narrow canyon

[66] Reeve, Robert W. *Chronicles of Courage* "An Early Journal and Diary of Robert Warne Reeve, Jr." Daughters of the Utah Pioneers. 1992. Vol 3. 186.
[67] Reeve, 188.

road, scattering the horses and frightening the mules.[68] They also set up campfires along the hillsides where the federal agents had to pass in their wagon. The newly appointed governor watched the hills as he passed along with his driver. The men saw groups of militia surrounding a watch fire burning along the canyon walls. Then later down the road they'd see other groups. What they didn't realize was that the slow moving wagon was outrun by William and his friends running down the canyon to the next campfire. William said the new governor asked his driver, "How many men to you have guarding this canyon?" He was told, "Well I'm sure it isn't more than 50,000." The agents were impressed not realizing that it was the same men they saw campfire after campfire. It was a distance of over 50 miles the men ran and William said it was "an exhausting endeavor."

Sculpture of William done by Avard Fairbanks
photo provided by Eugene Fairbanks

Mediators reached Washington and President Buchanan. The president was receiving criticism for sending the army without an investigation. So, Colonel Johnston was told to investigate. By March of 1858, Brigham Young decided not

[68] Eugene Fairbanks, son of Avard Fairbanks, recorded William's experience. He said there are still boulders in piles along the canyon walls that can be spotted from the present-day freeway.

to resist federal authority and the army marched into Salt Lake on June 26, 1858. Brigham Young was replaced as governor. Johnston's army was received with no further hostilities and they camped on the Jordan River before moving south to establish Camp Floyd. They had found no insurrection against the United States, only a people who wanted peace and a place to live.

William Takes a Second Wife

In the winter of 1857, storms that bogged down the Federal Troops also added to one of the tragedies of the Mormon migration. Because of the poverty of many of the people wanting to come to Utah, the church set up handcart companies. Thousands of pioneers walked to Utah pulling their meager belongings in handcarts. One such group was the Martin Handcart Company. They left later in the season than the Church leaders had recommended, because they were so eager to go west. The group decided to chance the weather, but the wood they used for their handcarts had not had time to cure and was still too green. When they arrived at the foot of Big Mountain the snow was packed to a depth of twenty feet. President Brigham Young sent a rescue party to find the stranded company. A passage was dug through the snow to help them pass and the few starving survivors were rescued.

One stranded family was John Griffith's. His young wife, Elizabeth Webb, had met Brother Griffith in England after John's first wife died. They both wanted to come to Utah, and so Elizabeth agreed to care for John's four children and they wed. One of the girls, a daughter Sarah Austin, still remembers the heart rendering incident her mother told her of that journey on foot. How four ounces

of flour per day was the allowance for her family of four. The two sons of Brother Griffiths died en route. One was buried in one grave with ten others. The stepmother could not stand the thought of the frozen earth falling on the little lad's bare face. So from her pitifully few cherished treasures from her far distant England she took a white nightgown. This she pulled over the little frozen body like a sack.

Elizabeth Webb Keddington

John Griffiths lived only one day after arriving in the Salt Lake Valley. Elizabeth was now alone with two children and no means of support. At first friends cared for them, but soon they needed to be on their own. Jane Griffith, one of the surviving daughters, recorded she was taken to a friend of her late father. She wrote:[69]

> He said he would keep me. I went there on my ninth birthday. Mother would carry me as far as she could, then put me down in the snow and we would cry a while, then go on. I did not stay there long. They told me I would have to hunt another home. I did not know where to go and I was on the woodpile crying when Brother William Keddington came along and wanted to know what was the matter. When I told him he said, "You come along with me and you shall have a piece of bread as long as I have one to break." He afterward married my stepmother and I had a home with them as long as I wanted.

Elizabeth and William were married in the Endowment House in Salt Lake City on September 13, 1857. Mary Ann (the first wife) did not particularly care for polygamy from what family members have said, though as William's first wife Mary Ann would have be required to give her permission before the marriage

[69] Elizabeth Webb History by Cheryl Rotkiewicz in possession of Kris Latham

could take place. Elizabeth kept her own residence and ran a small grocery store. Her maiden name appears on census records.

William and Mary Ann had seven children. John William, Elizabeth, Joseph, Mary Ann, Jane, Thomas, and Eliza.

Elizabeth and William had Phebe, Elizabeth, William and Mariah (twins). Sarah Ann Webb Keddington was their last child and the only one to live to be an adult. She married George Austin.

Sarah Ann Webb Keddington Austin
(William lived in her home before he died)

William's Work

The Territory of Deseret was a different place to be even from the rest of the western United States. It grew quickly with new members of the LDS church arriving all the time. They came as artisans, laborers, ministers of other faiths, masons, carpenters, and farmers. In most cases they were people who had worked hard before joining the Church and now worked for a common cause. William began working as a butcher. He had a butcher shop at the mouth of Dry Canyon, which is close to where Fort Douglas was eventually built.

John Tipple was 73 years old[70] when he arrived in Salt Lake and no record has been found to show what he did for a profession once he got there. He is recorded as living in the First Ward[71] in the 1856 Utah census and again in

[70] Nichols, Elaine C. *Genealogical Journal* Vol 18.2. 1990 "Pioneers To Utah Over 70 Years Old 1847-1869. 53-81.

[71] Geographical boundaries called "Wards" were made up and named. Each Ward was under the ecclesiastical jurisdiction of the local priesthood.

the 1860 Federal Census. In the 1860 census his name is listed as “Redington” as is William’s, but the family members fit as to first names and ages. Later church Ward records show John living in the 10th Ward with Elizabeth, so they may have moved in with William and Mary Ann.

William worked for the Church at the Salt Lake City Tithing Store. He also was a butcher and traveled in the Salt Lake area to family’s homes to slaughter animals. Some of his grandchildren were intimidated by his profession and found him “scary.” (According to his great granddaughter, Miriam Jensen.) He was called a “pig sticker” in one account that describes him as standing about 5’6”. William also worked on canals, roads and general construction in the pioneer community. The 1860 Census shows his profession as a distiller.

Salt Lake Tithing Office from Utah State Historical Society photo collection.

William and Mary Ann’s Children

The following pages show William and Mary Ann’s children as information has been made available for this history.

John William Keddington

John William Keddington was born in England in 1850 and traveled across the ocean and plains with his parents. He married Aquilla Elizabeth Biggs on February 16, 1873 in Salt Lake City.

John W. and Aquilla had ten children and they lived on the 5th South block where other family members had their homes.

In 1883 John W. married Mary Jane Tall. Because of the persecution of polygamists President Wilford Woodruff issued a Manifesto in 1890 forbidding any more plural marriages. John followed the counsel of the Church leaders. He served a mission in 1889. When he returned he and Mary Jane did not live together until Aquilla's death at which time Jane and John W. remarried. They had two children together.

John William's more complete history and his mission journal follow in another section.

Elizabeth Keddington. Elizabeth was born in England in Leeds just before William and Mary Ann left for America. She died there, born on January 26, 1853 and died the next day on January 27.

Joseph Keddington. Joseph was born on October 7, 1854 in Salt Lake City. He had the distinction of traveling as Brigham Young's body guard as a young man. All of his life he worked for the Church. He worked in the Tithing Office and later became the grounds keeper for the Church Office Building and grounds. He married Sarah Ann Kirkman on December 27, 1877 in Salt Lake.

They had thirteen children together. Joseph and Sarah also lived on 5th South between 8th and 9th East.

Joseph's tall figure was easily recognized at LDS Conferences as he ushered in the Tabernacle on Temple Square. He served generously in Church callings and was often called upon to give priesthood blessings.

Their more complete history follows this section.

Conference crowds on Temple Square 1906. Utah State Historical Society photo.

Henry Russell Family

William, Henry Russell, Sr., Mary, Henry Jr., Mary Ann (Keddington) holding Alvin

Mary Ann Keddington. Mary Ann was born in Salt Lake on November 27, 1857. She married Henry Walton Russell on March 22, 1875. They had five children. Henry worked for the Rail Road. Mary Ann and her sister, Jane married brothers. Jane married John Russell.

Jane Keddington. Jane Keddington was born in Salt Lake on May 31, 1860. She married John Russell, the brother-in-law to her sister, Mary Ann. They had seven children together. John had traveled all the way from England by himself when he was 14 years of age. He married Jane when he was 28 years old.

Thomas Keddington. Thomas was born in Salt Lake on September 10, 1862. He worked for the Rail Road and unlike the others did not live on 500 South, choosing to live on the West side of the city, probably to be closer to the rail lines. He married Margery Ann Birrell on December 16, 1885. They were married in Logan, Utah. The 1870 census shows him as 8 years old.

Eliza Keddington. She was born on December 14, 1863 in Salt Lake. She also is on the 1870 Salt Lake census for the Territory of Utah in the 10th Ward. She married Thomas Braby on September 21, 1887. They were married in Manti, Utah.

William and Elizabeth's children

Sarah Ann Austin. Sarah was the only child to survive infancy born to William and Elizabeth. She married George Austin September 27, 1888. They had ten children together.

Record of the Deaths

The 1860 census shows John Tipple and Elizabeth Ellis Keddington. John Tipple died in 1867 on December 14. Elizabeth died June 1, 1872. Both died and were buried in Salt Lake.[72]

Elizabeth Webb Keddington died October 8, 1902. Mary Ann died March 12, 1915 at the home of her daughter[73]. She had been blind for 20 years, but her obituary states that she never allowed her affliction to dampen her cheerful disposition.

[72] FHL Film 0982294. Salt Lake City death registers
[73] Copy of the Utah Death Certificates in possession of Kristine Latham for William and Mary Ann.

William died at the home of Sarah Ann Webb Austin on Christmas Day, 1918.

The lives of these pioneers were full of adventure and sacrifice. They committed to a religion and way of life. Their descendents are many and live across the United States now. We can thank them for their efforts to build more than an ideology. They created a foundation of faith, courage and determination that the children of their children can learn from today.

Artist Avard Fairbanks' sketch of Bill Keddington around the year 1915. Sent by Eugene Fairbanks, son of Avard.