

## HISTORY OF WILLIAM AND HANNAH RUSSELL BALLARD

William Ballard was born February 1795 in Birkshire, England, and was christened March 8th, 1795.

He was the son of Barnard and Mary Ballard. His mother died when William was a young boy and his father married as his second wife, Ann Avery.

William was unhappy in his home with his stepmother and at an early age ran away from home.

Of his youth and parentage and brothers and sisters we know very little.

At the age of twenty-four he married Hannah Russell, daughter of George and Hannan Higgleton Russell, who, according to Hannah's knowledge were blood relatives of the titled Russells of England.

Hannah was born April 9, 1799 at Hannington, Hankshire, England and was the first born of her parent's children. She married at the age of twenty-one and unto Hannah and William four sons were born. All were born at Cold Ash, Thatcham, Birkshire, England:

Charles	B. 10 Jan 1821, D. 28 Jun 1878, age 57.
George	B. 26 Dec 1823, D. 12 Aug 1864, age 41
John	B. 18 Aug 1826, D. 12 Feb 1883, age 57.
Henry	B. 27 Jan 1832, D. 26 Feb 1908, age 76.

Of the early married life of William and Hannah little is known.

Their son, Charles, married Rebecca Hatton. George married Elizabeth \_\_\_\_\_ and John married Sarah Hawkins and they were all married prior to 1849, for at that time their youngest son, Henry, a youth of seventeen was the only one unmarried.

Hannah was in her forty-third year when Henry was born. Prior to his birth she had reason to believe she was past child bearing for her last child, John was nearly six years old. When she found she was again going to become a mother, she was very unhappy and the expected child was indeed an unwelcome addition to the family.

Because of her age and poverty, Hannah regretted his birth and wished that he might not be born. After his birth, however, he became the most favored and most beloved of all of her children. She was filled with remorse and in recompense devoted her life to this, their favored son.

Surely his birth was no accident for later he became the savior of his father's household, a chosen vessel of God and through him they shall receive an opportunity for eternal salvation.

Their sons, John and George, were prosperous carriage manufacturers of London and remained in this business until their deaths.

By profession William was a gardener and had spent many years in the service of an English Nobleman as a care taker of his large estate and lived in a house on this estate most of his married life in England.

At the age of thirteen years, their son, Henry, left the home of his father and mother and secured work on a farm owned by William Northaway.

While working on this farm, in the fields Henry became acquainted with a farm hand by the name of Joseph Kimber. Mr. Kimber was a Mormon and through association, Henry learned of Mormonism and became converted and was baptized in February 1849.

This brought disgrace upon the Ballard household and Henry was severely criticized by his brothers and was disowned by them and he also suffered the disapproval of his parents.

Shortly after this, Henry contracted typhoid fever and through the administration of the Mormon Elders he was healed.

This healing, in connection with Henry's teachings and testimony, converted William Ballard and he was baptized into the Church of Jesus Christ of Latter-day Saints in August 1849, at the age of fifty-four, by Joseph Kimber. His wife, Hannah, was not converted at this time. She was so greatly affected by her son's healing and her love for him was so near devotion that she desired with all her heart to please him. Shortly after her husband's baptism she consented to be baptized.

Fifty years of worship' in her church, the Church of England, was not easy for her to forget and when she confided in her minister her intentions of baptism in the Mormon Church, by immersion, he cunningly took advantage of her lack of knowledge concerning the restoration of the priesthood and authority to administer therein, as restored to the modern prophet, Joseph Smith, and he persuaded her to allow him the privilege of performing the ordinance of baptism by immersion, claiming he could do this the same as could the Mormon Elders.

Being persuaded, she made an appointment to meet her minister on the bank of a nearby river where this ordinance was to be performed. The minister took precautions that no one else knew of their intentions and no witnesses were present.

Hannah returned to her home, after the mock baptism, foolishly rejoicing, because she had done that which she thought would please her son. At dinner that night she proudly acclaimed herself baptized into his church. Henry was surprised and said, "Who was at the ceremony, Mother?" Hannah gave an evasive answer

and upon further inquiry Henry was shocked at her confession that her minister had performed the ordinance. Henry showed her the great error she had made and the mockery of a sacred ordinance and told her to go on her knees to God and ask forgiveness for such a mockery and ask God to open her heart and her mind that she might feel and know the Gospel of Jesus Christ as it had been revealed in these latter days.

This Hannah did and was truly converted and was baptized the following September 1849, by the local Elder, Joseph Kimber, and remained humble and true to her faith all the days of her life upon the earth.

Because of their acceptance of Mormonism their sons cut off all support and this left them in very poor circumstances.

The spirit of gathering to Zion rested upon this household of father, mother and son. Henry hired himself out to herd sheep across the plains to pay for his passage across the ocean. His father and mother, he felt, should not undertake such a hardship at their mature ages of fifty-seven and fifty-three years, so he arranged for them to take advantage of the help the church offered to those in poor circumstances, who desired to gather to Zion, through a fund just established by the church called the Perpetual Emigration Fund.

This fund was made up of small contributions by the saints in Zion and given into a trust fund to the Presiding Bishop of the Church. Under his supervision, money was to be sent to the European countries and throughout the United States, wherever the converts were scattered, to assist these saints by a loan of money to gather to Utah. Upon their arrival, after securing work this money was to be returned to the Presiding Bishop and again to be re-dispersed to other saints to be used for emigration. This fund was put into operation on the 13th of March 1850. On September 3rd, 1852 the first company of emigrants assisted by this fund arrived at Salt Lake City, Utah. William and Hannah were members of this company.

Henry left his parents with this provision, with the promise of paying the debt himself upon his arrival in Utah, and set sail January 10, 1852.

The father and mother did not sail until some time later but when the time arrived for the company to leave England, William and Hannah packed all their earthly belongings and bid farewell to their humble cottage, to their friends and to their three sons whom they were leaving, to all the familiar scenes so dear to them, to their associates of more than a half a century, to the refined English customs, the thickly peopled cities, and cut themselves off from the security of means in their old age, and entered upon a life among strangers with strange customs, to cross a vast ocean, plains, rivers, hills and gigantic mountains to locate in sparsely settled villages with people of varied customs, habits and dialects and to approach old age with but few comforts of life and cast their lot with the chosen seed of

Israel to dwell in the mountain tops of Zion.

After weeks of weary travel on a rocking, tossing vessel, they 'reached a strange land.

From here, in company with many others, William shouldered his long musket and took their lives in their hands and crossed the plains, going up the South Platte River under the leadership of O. A. Smoot and arrived in Utah, after many weary miles of travel over the sun baked deserts and rocky hills, on September 3, 1852,. one month in advance of their son, Henry.

William and Hannah went with some of the saints, south of Salt Lake City, and upon Henry's arrival on the 16 of October he found them comfortably located in Mill Creek, Salt Lake County, Utah.

During that winter their son herded sheep on the north hills of Salt Lake City and the father and mother spent many lonely days and nights alone in this new strange country.

They took up the activities of life, however, common among the Utah pioneers; they plowed, planted, reaped, gardened; raised sheep, pigs, chickens and cows; sheared, corded and dyed wool; made soap and candles and assisted their neighbors in their work when necessary; attended their religious services and did all in their power to build up a new community.

On April 7, 1856, William was ordained a High Priest by David Pettegrew and in this priesthood he was active and faithful all his remaining years.

After several years of waiting, at last William and Hannah realized their fond hopes, that which they had looked forward to for so long, and entered into the House of the Lord to receive their endowments and to be sealed to each other for time and all eternity. This was done on May 16, 1856 in the Salt Lake Endowment House.

After this they spent many days performing baptisms for their dead kindred. On Feb. 13, 1857 they received their patriarchal blessings under the hands of Patriarch, John Young.

They enjoyed health and peace for a period of five years when on that memorable day, 24 July 1857, while celebrating the tenth anniversary of the arrival of the Pioneers, war rumblings reached them and banished from them the security of peace in this promised land.

They had left the comforts of life with the assurance of unmolested worship and the peace and approval of God dwelling with them ever more and here they found themselves at the mercy of a malicious army or the alternative of being driven into a vast wilderness to seek shelter under the protection of a straggling tree or a hanging rock, while their son was facing the fire of the enemies' rifle or the blade of a ruthless sword.

Weeks of misgivings filled their minds as they lived in anticipation of the horrors of the Utah War, and on 27 Sept. it seemed a reality as their son, their only one of kin in the whole

United States, took up arms and marched to Echo Canyon in defense of the saints of God in the valleys of the Rocky Mountains.

With staunch hearts and undaunted faith, they carried on casting their lot with the saints, hoping and praying for the victory of Zion. Finally a peace treaty was signed by the Johnston Army and after eight months of service, Henry returned unharmed to his parents on May 4, 1858.

In obedience to the orders of their President, Brigham Young, for all saints to move south, far beyond the valley, beyond the intrusion of persecutors and to leave their homes empty and deserted and their farms desolate, Henry packed one wagon load of their goods and moved it to Santaquin, Utah. William packed up more of their belongings and assisted others and moved five loads as far as American Fork, Utah and left them there with Stephen Chipman.

Upon his return for another load he found his son, Henry, had returned from Santaquin and on May 24 they loaded up their last load and took Hannah with them, also Brother James Bowkett and family and all of their livestock and everything they owned, leaving their houses empty with dry straw stacked against the doors ready to apply a match if molested by the soldiers.

Their progress south, was very slow as they were driving their pigs. It took them five days to reach Provo, where the pigs became exhausted and could go no further, so they camped at Provo until the 29th of May.

They then adjusted their loads and loaded up their pigs into the wagons so they might be able to travel faster and they proceeded upon their journey.

The next day a wagon wheel broke and they were again delayed. They borrowed a wheel and traveled on until they reached Santaquin, arriving there the 31st of May.

They built themselves a small shanty for shelter and with bushes they built a sheep pen.

Great hardships were endured at this time and the trials proved too great for many of the people and many of them apostatized. Notwithstanding their advanced ages, William and Hannah passed through hardships and trials without complaint and remained steadfast and undaunted.

Johnston's Army passed through Salt Lake Valley on June 26, leaving the City undisturbed.

On July 1, President Brigham Young returned to Salt Lake and sent word to all saints, who so desired, might return to their homes as the soldiers had passed through the valley peaceably and their homes were now unmolested and were free from danger.

On July 7, the Ballard family loaded up their possessions and prepared to return to their home in Mill Creek: Many of their stock

had died and their sheep and pigs were fewer than upon their move south, due to a scarcity of food. They loaded their pigs into the wagons and started homeward over the dusty, dry, well traveled road.

They reached their home in Mill Creek on July 10, all safe and well and very thankful to again have a house in which to live.

The home to which they returned, was on ten acres of ground located on the west side of where now is fifth east street and north of 33rd south street, in Salt Lake City, at that time called Mill Creek. Henry bought this place for them, upon their arrival in the valley, from Samuel R. Aiken for the sum of \$40.00 and received the deed on December 11, 1857. Mr. Aiken secured this property by squatter's rights earlier in the history of the valley.

The next day, their son, Henry went to Cache Valley in search of a new home. William and Hannah lived alone and pursued life in their usual manner.

On February 13, 1860 their son returned, having located land in Logan and a home and desired his parents to come and live with him.

The weather was very severe so William rented his home in Mill Creek and left his wife with the renters until warmer weather.

On February 22, Henry took his father with him and started out for their new home. They reached Logan on Feb. 28, 1860, after six days of hard, cold traveling over a distance of less than one hundred miles, on through the snow clad mountains of Brigham Canyon, suffering winds and snow and cold.

Henry had secured two large lots of ground in Logan and had built a house upon one of them for his parents.

The house consisted of two rooms, a bedroom and a kitchen and a slope at the back for storage. In one of the rooms there was a big fireplace and, as was the custom, there were wheat bins on which they made their beds.

This house was located where now is the northwest corner of 2nd West and Center Streets in Logan, Utah and this became their permanent home for over twenty years. The house was located in the corner and a little west of the house stood an open well, sheltered with a gabled roof, and from the rope hung the bucket. West of the house a beautiful orchard was planted and north of the house was their well kept garden. On the street in front of the house (1936) still stand the old Box elder trees planted by Henry and his sweetheart, Margaret, before their marriage.

On June 4th, William left Logan and went back to Mill Creek to get his wife. They returned to Logan June 16, 1860 and lived in Logan the remainder of their lives.

On April 14, 1861 their son was appointed Bishop of the second ward of Logan and on Sunday May 5, he was married to Margaret McNeil and again the old couple were left alone.

On May 31, James Cragun came to Logan and bought their old home in Mill Creek. This old farm later, on November 25, 1879, became the property of Harrison T. Shurtliff.

William spent his time in gardening and upon these two lots he raised a beautiful vegetable garden for many years, and in addition kept his orchard in perfect condition.

Henry took his parents with him to Salt Lake many times to go to the Endowment House to perform ordinance work for their dead ancestors and in this work their souls rejoiced. Their last trip was made on May 25, 1873 and on the 28th they did baptizing and on the 29th they performed the sealings and returned home happy and satisfied.

On June 29, 1873, after many years of faithful service in the Church, William Ballard was ordained a Patriarch by George Q. Cannon.

Henry had married as his plural wife, Emily McNeil, Margaret's sister. He maintained a house for each wife on the same lot, a short distance from his father's home.

When Hannah became feeble and the care of her home became a burden to her, Henry moved his parents to either Emily's or Margaret's, and in their turn, the two daughters-in-law took these old people into their homes and to their hearts and provided all the comforts within their power, to make their last days, happy days. They remained with either Margaret or Emily for several months, mostly during the winter, and then returned to their own little home and would be contented and satisfied for a short time.

Upon tiring of the burdens of their home, they would again return to their daughters-in-law and remain for several months. For a period of about eight years, until their deaths, they thus shared the homes of their daughters-in-law and were happy in the association and hospitality of their son's families. The grandchildren were dearly loved and looked upon as perfect by the fond old grandparents.

Upon an occasion when they were moving from their old home, they divided some of their old relics among their grandchildren. Their grandson, Willard, inherited the long faithful musket which William had carried across the plains and which guarded them during the dangerous years of pioneering. Some months after, rumors of war were heard and William, although past eighty years old, felt the call for defense and said one day in his English dialect, "Go Willard, give bok that musket that I give thee, I be needing he to go to war yet."

William was slow to anger and usually was as calm as a summer's day, unruffled over trifles, cheerful but determined; clean and particular as an old maid, neat in his appearance, methodical in his work and orderly in his belongings. He could find anything in the dark for he knew just where it was kept. He was generous and friendly and was a favorite with his grandchildren. He was small of

stature but erect, active and alert. One of his favorite sayings was, "All are queer but thee and me and thou art a little".

His closest friend was Philippe Cardon, a man near his own age, who was also a Mormon emigrant. William drove a team which consisted of a very large horse and a very small horse. Philippe's team was a black horse and a cow. It was a familiar scene, as well as amusing, to see these old friends jogging along the roads of Logan together, enjoying each other's companionship as they shouted in exchange friendly thoughts, above the clatter of their wagons, each drawn by their unevenly matched steeds.

Hannah was tall and thin, alert and impetuous and not too generous. The many years of weary toil aged her and life's burdens weighed heavy upon her drooping shoulders.

During her later days her housekeeping was cluttery and her habits of living untidy, but she was a splendid cook; her plum pudding and thick apple pies were a favorite with her hungry grandsons.

Superstition influenced her life and if she put her apron on inside out she dared not change it for fear it would "change her luck." Rather than change the apron she covered it with a clean one, that her luck might not be changed.

Her love for her son was unbounded and at times became so intense that it assumed forms of jealousy and selfishness. Many times in her old age, she remade the bed so that Henry had more feathers-on his side of the bed than Margaret. She was always concerned for Henry's needs and comforts.

Soon after the dedication of the Logan Temple, William and Hannah, on June 4, 1884, went to the Temple to do endowments for their dead kin, but this work was too tiring for their feeble bodies and they left the remainder of their work for their son, Henry, to do.

William was always kind and gentle with Hannah and was patient with her infirmities and did everything possible to make her home comfortable. They had at this time a bed with four posts. It had on its woven rope springs, a very heavy mattress, well filled with dried corn shocks, and on top of that a very heavy feather tick. All this made the bed very high and hard for Hannah to get in and out of in her feeble condition. William sawed off the four legs which lowered the bed, and with these legs he made a little stool which he kept by the side of the bed on which Hannah stepped to get in and out of her bed.

During their last sojourn at their own home, Hannah became ill and was moved on a couch to Margaret's home. Here she became bedfast for several months and then died on September 19, 1884 at the age of eighty-five years, five months and ten days. Her funeral was held on the 20th in the Logan Tabernacle and she was buried in the Logan Cemetery.

After her death, William grieved for the "Missus" as he always

called her, and was never happy again. Many mornings while still in bed, he could be heard moaning and crying for Hannah. Every morning he was disappointed that he was yet alive. As he walked out into the sunshine he would say, "Laws amasse Hannah, another day and I ain't with thee yet."

After his wife's death he broke up his old home and was moved to his daughter-in-law, Margaret's home where he was given loving care.

His two grandsons, Thomas and Henry, inherited the property. Thomas received the north lot where the garden was planted and Henry received the house and orchard. Thomas later sold his property and upon it now stands the Presbyterian Academy.

Henry Jr. married just a month prior to Hannah's death, so he moved his bride, Alvira Davidson, into the old Ballard home. Some of the belongings of the old grandparents were left in the house and it was always William's desire to have things arranged just as Hannah had left them. One of their prized possessions was an old clock which Hannah had always kept by the side of the bed. Alvira kept the clock upon the mantle, but whenever she saw grandfather coming up the street, she quickly moved the old clock to its proper place. He made frequent visits to the old home and it always pleased him to see the house kept "as Hannah kept he."

William went to his bed and became ill for several months and gradually grew worse.

He was very fond of his granddaughter-in-law and she was kind to him and assisted Margaret in keeping him and his bed, sweet and clean. Margaret was in delicate health at this time as she gave birth to her eleventh child, Mary Myrtle, the August following. He appreciated her kindness and during these months of sickness he often patted her cheek and drew her down and kissed her and would say, "God bless thee Margaret, for all thee does for me, thou art good and God bless thee, thou art a good daughter."

Margaret's large family took much of her time and she was unable to be by his bedside always. His voice was very feeble so in order that he might receive attention when he needed it, a tin cup was kept by his bed, which he rattled whenever he wanted anything. This always brought a cheery response from the household.

His grandchildren amused him and cheered his lonely days but he continued to grieve for Hannah. Lettie, his little four year old granddaughter, he called his chatter box for he could not understand a word of the wonderful tales her little tongue prattled. He called his older granddaughter, Rebecca, his interpreter for she translated the childish tales of the "chatter box." He would pat them on the head and say, "God bless thee my little dears, thee will get thy reward for being good to thy poor old grandfather."

Being no worse than usual, his two grandsons, Thomas and Melvin, took their night vigil and watched over him. A lamp was left burning on the table near his bed. About midnight, Melvin, then 12 years old, went into the room to see how he was feeling. The lamp

had gone out and Melvin called to Tom to come for he could not hear his grandfather breathing. When Tom brought a light, they saw the old man had fallen to sleep, a sleep from which there is no awakening. He passed away peacefully on May 19, 1885, past 90 years of age. His funeral was held on the 20th in the Logan Tabernacle and he was buried by his dear Hannah, in the Logan Cemetery.

The night he died, at the hour of his death, the old clock, which had not run for many months, started to strike and as if striking the last taps for the old man, continued to strike until it was stopped.

Their first three sons, Charles, George and John had preceded them in death and although William and Hannah left but one son, and he being the only one whoever embraced the Gospel of Jesus Christ, through this son, Henry, a numerous posterity of five generations have come, who bear the honor, the name of these ancestors, the name of Ballard and they give thanks to these noble spirits, who, through embracing the Gospel, have planted their posterity in this, the chosen land of God.

Written by Myrtle Ballard Shurtliff, Granddaughter

A PATRIARCHAL BLESSING GIVEN BY JOHN YOUNG IN MILL CREEK WARD,  
SALT LAKE STAKE, ON FEBRUARY 13, 1857, UPON THE HEAD OF HANNAH  
RUSSELL BALLARD WHO WAS BORN APRIL 9, 1799, IN HANNINGTON  
HAMPS, ENGLAND, A DAUGHTER OF GEORGE RUSSELL AND HANNAH EGGELTON.

Sister, Hannah, in the name of the Lord, Jesus Christ, I lay  
my hands upon your head to bless you, and to seal upon your head  
the blessings of the everlasting gospel which you have embraced with  
an honest heart. Inasmuch as you desire to carry out the principles  
of the Gospel of Salvation, you are entitled to its blessings, being  
a lawful heir to the blessings of the heavens and of the earth.

You shall be blessed with health, live till you are satisfied,  
be a blessing to your family, to your husband, and to all you are  
associated with.

If you are willing to abide a celestial law, you shall be a  
blessing to your father's house and to your progenitors and all your  
friends that have lived upon the earth.

You shall help to build up the Kingdom and many shall call  
you blessed for it is in your heart to do good and you shall have  
ability to do it, and if you will live your religion, be humble and  
prayerful, you shall have power to come forth in the morning of the  
first resurrection, with the company that John saw having overcome  
and got the harps of God in their hands.

You shall dream dreams, and the destroyer shall not have power  
over you, but you shall live to be gathered with the righteous as a  
ripe shuck of corn, fully ripe, and enjoy the blessings of the new  
heavens and the new earth wherein liveth righteousness.

All these, and all you desire, I seal upon you, for they are  
yours and I do it in the name of the Father, Son and Holy Ghost,  
even so, Amen.

A PATRIARCHAL BLESSING GIVEN IN MILL CREEK WARD, SALT LAKE STAKE, ON FEBRUARY 13, 1857, BY JOHN YOUNG, UPON THE HEAD OF WILLIAM BALLARD WHO WAS BORN IN ENGLAND ABOUT 1790.

Brother William, in the name of the Lord, Jesus Christ, I lay my hands upon your head at this time to bless you, even with a father's blessing.

You are a lawful heir, being a literal descendant of Ephraim, entitled to the blessings of the everlasting Gospel, all, of which I seal upon your head at this time.

Thou art and shall be blessed, for thou shall do much good. Thou hast embraced the truth with an honest heart.

I seal upon you the blessings of health, life and prosperity, even long life upon the earth, inasmuch as you feel desirous in your heart and carry on the principles of the Gospel of Salvation as revealed to us by the Prophet Joseph.

I can seal upon your head the blessings of Abraham, Isaac and Jacob, and say notwithstanding, tho art considerably advanced in life, yes, thou shall have wives and children, thy posterity shall be numerous upon the earth and thou shalt have power to govern thyself and control and preside over thy house and they shall rise up and call thee blessed and thy word shall be law unto them.

I seal upon thee the blessings of the Holy Priesthood of which you shall hold in fullness. Your heart shall be glad and you shall do much good in your day and generation.

You shall have power to administer to your own family and to the afflicted in Israel.

Your mind shall expand and you shall more fully understand and comprehend the principles of the kingdom and you shall understand the designs and be able to resist the temptations of the Devil. You shall have power over evil spirits. You shall be blessed in all your lawful undertakings and avocations of life.

The labor of your hands shall be blessed. You shall have flocks and herds and a greater portion of the spirit and additional testimony from time to time and grow strong in the Gospel which you have embraced, live upon the earth till you are satisfied with life.

Your name shall be had in honorable remembrance among the saints of God in consequence of your benevolence and kindness to them, You shall become a savior upon Mount Zion, notwithstanding you are getting to aged. You may have the opportunity yet of doing good by being diligent in the things of God.

The Devil shall not have power over you for I seal you up to the day of redemption, by the power and authority of the Priesthood, which is to bind on earth and in the heaven of the Father, Son and Ever-blessed Spirit, even so, Amen.

(Recorded in B.C., page 87, no. 50.)