

FOREWORD

Beyond the achievements of every successful man or woman lies a motivating force that has moulded the life of the individual and is a reflection of his early training, a mirror as it were in which we see his home environment from childhood through the years, his training and teaching by precept and example of father and mother.

As with Lincoln so was it with Richard Ballantyne, whose father died when he was six years of age, also his sister, Jane. I knew and revered them both. Jane married the future President John Taylor. Her very presence breathed refinement and culture. To me she seemed a veritable queen with her dainty white lace cap and apron over her flowing dark gown. Richard likewise was gentle and manly, quiet, always so neat and clean, kind and friendly, and deeply religious.

When a little child I loved Richard, and to the close of his life I adored and admired his virtues. That his mother, Ann, was the motivating force in his life is shown in his diary. She was his confidant and advisor. She, it was, while in Nauvoo, who told him of a dream that foretold him of his early meeting with Huldah Meriah and their marriage. Ann seemed to have vision and foresight. She was prayerful, full of faith in God, and fearless in doing what she felt was right; a true pioneer well prepared to meet the vicissitudes of life.

Thus I have written the life's story of Ann as I see it reflected in the lives of her children, and from her son, Richard's, diary. May it help us to appreciate our ancestry and live worthy of the great heritage they have left us.



Delecta Ballantyne Burton

STORY OF ANN BANNERMAN BALLANTYNE



Ann, or Annie Bannerman, was born of good sturdy parents, Peter Bannerman and Ann or Annie Mattheson, both of whom were born in Kildonan, Sutherlandshire, Scotland. She was born in October, 1789, the fifth of eleven children (all of whom were also born there).

Iseby	Abt. 1780	in Kildonan,	Sutherland	Scotland	
Christiana	Abt. 1782	"	"	"	
Catherine	Abt. 1785	"	"	"	
Grace	Abt. 1787	"	"	"	
Annie or Ann	Oct. 1789	"	"	"	Died Oct. 12, 1871
Isabella	Abt. 1790	"	"	"	
Wilhelmena	Sept. 6, 1791	"	"	"	
Donald	Abt. 1794	"	"	"	Died under 8 years
William	Abt. 1796	"	"	"	Died age 6 years
Isabel	May 14, 1799	"	"	"	Died under 8 years
Mina	Nov. 17, 1805	"	"	"	

Peter Bannerman's birthdate is not definitely known but Anne Mattheson's birth is given as the year 1752. Her son Richard's diary gives the information that her parents were of Swedish descent but no mention is made of their parentage.

Bannerman is not a common name but one given as a special award by his king to the standard or banner bearer who has for unusual valor been instrumental in winning the king's battle. This title has been awarded to a banner bearer in two different clans in Scotland and it is a much coveted and highly prized honor to this banner bearer and upon his descendants who inherit the name.

Since Ann Bannerman, who was my great grandmother, passed away some five years prior to my birth, I have no personal recollections to record, and her nearer kinsmen who did know her, have little to pass on to me. However, to her son, Richard, who kept his diary for many years, we are greatly indebted. From this I shall quote, it being my greatest source of information. Ann told practically nothing of her early life which is not unusual as reticence is a strong characteristic of a Bannerman.

During Ann's early motherhood which is usually the story telling time for mothers, her days were filled to the brim with the problem of filling hungry mouths and clothing the little bodies of her wee lads and lassies. Night time found her weary body ready for rest with little energy to even recount her own happy childhood when she tended the cows and sheep as they grazed on the lovely green hills and fields of Kildonan. It was probably her task also to churn the rich cream into chunks of golden butter and help with work around the home. In those days children early learned the value of work and were skilled in the various trades of these sturdy people.

It is a Scotch tradition that no young woman is considered eligible for marriage until she with her own hands has spun the flax for an ample supply of bed and table linen for her home. She was also skilled in the art of converting wool from their sheep into beautiful plaids for blankets, dresses, and kilts for the family and in leisure hours her nimble fingers turned yarn into warm stockings, mittens, and scarfs for members of the household. In those days sewing machines were unknown, so all sewing of clothing for the family was done with just the needle and thread.

Researchers have long been puzzled over the dearth of early parish records from the north of Scotland. This seemed strange to us until a few years ago we decided to try to contact Bannermans from that section for family history. An advertisement was inserted in a leading Scottish newspaper. Replying to this, a Bannerman descendent sent us a book entitled "Memorabilia Domistica" or Parish life in the North of Scotland, written by Donald Sage, a minister.

This book gives the Sutherland Clearance of 1800-1809 and the complete clearance in 1819. He pictures the life of the people there from 1725-1869, by giving the memoirs of his grandfather, his father, and himself. All three men were ministers. He tells of the ejection of the people of Sutherlandshire from their farms which had "from time immemorial, been in possession of their mountain tenements." Quoting, "This sweeping desolation extended over many parishes but it fell most heavily on the parish of Kildonan, where it had its beginning. The whole north and south sides of the Strath, from Kildonan to Caenon the left bank of the river, and from Dalcharn to Marcel on the right bank, were at one full sweep, cleared of their inhabitants. The measures for their ejection had been taken with such promptness, and so suddenly, and brutally carried out as to excite a tumult among the people."

In 1819 the lordly proprietors of Sutherland climaxed their system of oppression by the Clearance of 1819 which proved to be the extinction of the Highland Peasantry in the north. One day, at a weeks notice, the people were cast out of their "tenements and told to go -- many knew not whether." Quoting, "The middle of the week brought on the Strathaven Clearance (1819). It was on a Tuesday. At an early hour of that day, Mr. Seller, accompanied by the Fiscal, (William Young) and escorted by a strong body of constables, sheriffs-officers and others, commenced

work. Their plan of operations was to clear the cottages of their inmates, giving them about half an hour to pack up and carry off their furniture, and then set fire to the cottages and churches alike. To this plan they ruthlessly adhered, without the slightest regard to any obstacle that might arise while carrying it into execution."

It appears to us that in this clearance Ann may have been separated from her family. We learn from Richard's diary that Ann's mother died in upper Canada which makes it appear that her parents went there with others in the Lord Selkirk Company.

We do know that Ann Bannerman came from the north of Scotland as she spoke the Gaelic language when she came to Edinburgh which is so different from that spoken in the south that she had difficulty making herself understood. She must, however have resided there for a time and learned the Southern dialect before meeting David Ballantyne, a widower, whom she married the 28th of October 1808. She was 19 and he 60 years of age, but it proved to be a most happy and congenial union from which were born seven children:

Ann, born August 7, 1809, died February 20, 1819.
Peter, born June 15, 1811 in Shelfied Co. Beruch, Scotland, died Sept. 18, 1893.
Jane, born April 11, 1813, in Shelfied Co. Beruch, Scotland, died Dec. 1904.
Robert, born Dec. 9, 1815, in Whitridge Bog. Beruch, Scotland, died in infancy-1819.
Richard, born August 26, 1817, in Whitridge Bog. Beruch, Scotland, died Nov. 8, 1898.
Ann, born September 2, 1819, in Whitridge Bog. Beruch, Scotland, died March 16, 1908.
James, born August, 1822 in Millerstain, Scotland, died March, 1833.

David was a large handsome man six feet tall and weighing over two hundred pounds. He was a good devout and faithful follower of Christ and a lover of His divine truth and mission. His first wife, Cecelia Wallace had died and left him with the following children, William, Margaret, Henry, and Cecelia. Quoting from her son Richard's diary, "By profession my father was a farmer and owned a homestead of 80 or 100 acres of land. The name of the place was Shielfield, about two miles from Earlston, a village in the south of Scotland, which then contained about eleven hundred inhabitants. In addition to the property named he owned in the town of Galashiels five two-story rock houses which he rented, and from which, and the farm, he derived a comfortable support for himself and family." "When about seventy years of age he was stripped of all his property and reduced, with his family, to actual want. The accumulation of years of patient and persevering industry were wrested from him in a moment. The hope of being able to live in ease and comfort during the decline of life with his devoted and beloved wife and family was blasted in an instant. Through being security for other parties, and to pay their debts, his entire property was seized, sold at public auction and himself and family turned out of doors with only a cow and a few articles of household furniture. In this distressing situation he hired a small cot on a neighboring farm from the proprietor of which he received employment at common labor. "But as age increased upon him, he became unable to do much of that and the support of the family gradually came to devolve upon my mother who was 19 years the youngest. From this responsibility she never flinched. Her devotion to him and the family knew no bounds. For years she toiled unaided, never seeking for, but ever refusing public charity. She would rather have worked herself into the grave than to have lost her native independence of character. By and by, however, the children gradually grew up and could help share the responsibility; but even their aid did not much lighten her burdens until most of them were able to do for themselves, and also to help her. It was a characteristic of the family to help each other. No one called that which he earned his own. All went to Mother to be

used as she thought best, and never was any dissatisfaction manifested in regard to her management or distribution of their little earnings. At ten or eleven years of age until I was fourteen, I worked hard, ten hours a day at farm labor, for ten cents a day. And my elder brothers and sisters wages were correspondingly low. From this it may be seen, that though Mother never relaxed her own efforts, the strictest economy was required to maintain a respectable appearance. The accomplishment of this aim with proper moral and religious training was the acme of her ambition, but even in this she might have failed had not some wealthy neighbors, who had learned the sad misfortunes of the family, come occasionally to their relief. But with this generous private aid, though in all really amounting to but little, made up in the kind of aid furnished a lack that otherwise would have been keenly felt, but with this she was able to clothe, as she thought, her children like little princes, at least on the Sabbath day, and was saved that deep mortification, which otherwise would have been felt, in looking at the condition of the objects of her most devoted affection. To be able to accomplish this was a balm and solace to her heart which filled her with a cheerful and happy contentment. In stature she was small, but in ambition and every domestic and Christian virtue she was truly great.

Before closing this brief but dutiful sketch of her valued life a more graphic picture may be presented to the mind by relating the incidents and labors of a single day as illustrative of many another day of her busy life. It being time of harvest, when wages were high, she availed herself of the opportunity for several years of working about a month in the harvest field in order to pay the annual rent of the home. During the time she arose between three and four o'clock, milked two cows, prepared breakfast, and cleaned the house, travelled two miles to begin work at six, there used the reaping hook till eleven, took dinner and rested till one, then worked again five hours till six, then she went home, ate supper and milked the cows, went with the milk a mile and a half, distributed it to customers. Returning home faint and weary she retired to rest to again resume the performance of the same duties each succeeding day till the harvest should end, without a murmur ever falling from her lips.

In thinking over the sturdy accomplishments above referred to, I do so with gratitude to God, my Heavenly Father, believing that such a course of events was necessary to prepare our minds for the reception of the gospel. Had we been raised on the lap of ease and comfort, where pride is apt to be engendered, we might not have been sufficiently humble to receive the gospel with joy and gladness. Therefore I relate these things with thanksgiving that God in his infinite mercy did thus prepare our minds to receive this glorious truth.

Both Father and Mother had a sacred regard for the Sabbath and its religious duties. After Father's death she kept up the same order of religious worship and duty in the home. And on the Sabbath the same punctual observances at Church and Sabbath School. She received the gospel with myself and my sisters, Jane and Annie, and was baptized December, 1842. Next year she emigrated with all her living children to Nauvoo, arriving there on the 11th of November, 1843, then the place appointed of God for the fathering of His saints. She received all the ordinances of the Church in her faith, and every tenet of its doctrines, had the happy though toilsome privilege of gathering with the saints to the Rocky Mountains, arrived in Salt Lake City, probably September, 1848, then spent the remainder of her life in Salt Lake City at the home of her daughter, Jane Ballantyne Taylor. She passed away October 12, 1871 and was buried near her daughter in the lot of President John Taylor in the Salt Lake City Cemetery.

This sketch would hardly be complete without adding the tribute Richard pays to his father whose religious habits were of such great value to his children.

He died before hearing the gospel but his example was worthy of being imitated by his family. Morning and evening he called his family together for worship. A Hymn was sung, a chapter of the bible was read, and a prayer most sincerely and devoutly offered up to God. Each one of the family was taught to attend to sacred prayer as well. He was likewise attentive to public worship and the duty it imposed. He was a member of the Relief Church, a body of worshippers who had dissented from the National Presbyterian Church. He always took the family to Sunday School and Church with him as long as he was able to do so. I cannot remember an instance when I was not taken or sent to both meetings. It never seems to have occurred to my mind that I had a right to stay away from either. Having had these advantages of pious parental care, the habit of attending meetings and Sabbath School became in later years more of a pleasure than a duty. In fact, in maturer years I have felt that attention to these things has been indispensable to my happiness. A habit had been formed and desires and tastes gradually created which could only have their fullest gratification in these pleasing and profitable associations.

Written by Delecta Ballantyne Burton