

Mclver/Mclvor/McCann Clan: A Family History

"From My Perspective"

My earliest of memory of my grandfather, William John Mclvor (after whom I was named) and grandmother Catherine Brady Mclvor (nee McCann) were their brogue Scottish accents, particularly that of my grandfather. Both were born in Glasgow, Scotland. My mother was extremely proud of her Scottish heritage and until most recently prominently displayed the Campbell Clan tartan and plaque on her wall. From very early in my life when asked about my heritage, I was quick to identify myself as German (Anhorn) and Scottish (Mclvor).



Most recently, while conducting genealogy research concerning our Mclvor family tree, I discovered, much to my surprise, that my family originated not from Scotland but rather Ireland and that my ancestry is not Scottish but Irish!

My Great grandfather, David Mclver was born in 1860 in the County of Down, Northern Ireland. My great grandmother was Margaret Mary Livingston who too was born in County Down in 1861. They were married on June 8th 1885 in Newtownards, Ireland.

The 1891 & 1901 Scottish census indicates that they had nine children as follows:

| | |
|---------------|---|
| Agnes- | born 1886 County Down Ireland |
| Rose- | born 1887 Bridgeton, Lanarkshire, Scotland |
| Robert James- | born 1891 Bridgeton, Lanarkshire, Scotland |
| Patrick- | born 1895 Bridgeton, Lanarkshire, Scotland |
| William John- | born June 8 th 1898 in Pollokshaws, Glasgow, Scotland ¹ |
| David- | born June 22 nd 1900 in Pollokshaws, Glasgow, Scotland |
| Maggie- | born approx. 1893 |
| May- | born approx. 1905 |
| Joseph- | born approx. 1903 |

The comparison between the two censuses would suggest that between Agnes's birth in 1886 and the 1891 census, the family had moved from Ireland (County Down) to Scotland, firstly residing at 24 Oswald Street in Bridgeton, Lanarkshire, Glasgow (1891) and later at the Town of Pollokshaws, Eastwood, Renfrewshire, Scotland after that date and up to 1911.

The 1911 census provides information regarding the latter 3 children. Maggie was aged 18 years and therefore 2 years older than Patrick, which would have put her birthdate as 1893. Joseph as described as 8 years of age, 5 years younger than William, therefore giving him a birth year as 1903. May, the youngest child, was 6 years old and therefore had a birth year of 1905. Both the father David and the mother Margaret were 49 years of age in 1911, consistent with their birth years as noted.

David occupation was described as carpet weaver and the oldest child Agnes (24) as curtain weaver. Rose (22) and Maggie (18) were identified as being harness weavers and Patrick (16) colliery worker. David's occupation (20) was not specified. The remaining younger children were all attending school and were all noted as having been born in Pollokshaws.

My Grandmother was born Catherine Brady McCann on March 16, 1902 at 45 St James Road in Glasgow, Scotland. Her father was James McCann, (journeyman

¹ William John McIver, my grandfather was born June 8th 1898. The family was Catholic and the name McIver was the Northern Ireland spelling. When exactly and for reasons which not quite clear, the spelling of the last name went from McIver to McIvor.

mason) and her mother was Margaret Mary McIlrhone. They were married on April 6th 1896 in Letterkenny, Ireland. So they too were Irish!

James and Margaret McCann had three children:

- Margaret McCann who married John McBride
- Bridget McCann who married George Tracy
- Catherine Brady who married William McIvor (McIver)

Brady was the maiden name of the mother of James McCann. My grandmother always used the middle name Theresa and it is presumed to be her confirmation name.

Bridget married George Tracy and they had 5 children including three girls: Sadie (Doug McCarthy), Phyllis (Bob Alexander) and Catherine. All three of the girls ended up in Lethbridge Alberta and I have fond memories of visiting Phyllis and Bob in that city and them travelling to Medicine Hat to visit us. Bob and Phyllis both had strong Scottish accents, which as a child I found most interesting and entertaining. I cherish those times together.

What's in a name? McKeevir, McIver, McIvor

One of the first most confusing aspects of my initial research revolves around the spelling of my grandparent's surname. As was common in the early times, the spelling of the surname often went through various alliterations. The reason for this was two-fold. Firstly, most of the data was recorded by quill pen and it was not uncommon that data was transcribed from one source to another with different letters by mistake. Secondly, names were, due to illiteracy, often spelled or written phonetically.

On a recent review of the marriage certificate of David McIver and Margaret Mary Livingston, I discovered that he was actually identified in the document as David "McKeevir" and that his father was William McKeevir. He clearly signed the

document as David McKeevir.

REGISTRATION OF MARRIAGE IN NORTHERN IRELAND
Certified Copy of an Entry in Marriage Registration Records
Marriage (Northern Ireland) Order 2003

CP00135061 Entry no: M/1885/A1

Registrar's District of Ards

1885. Marriage solemnized at the Roman Catholic Chapel of Newtownards in the Registrar's District of Newtownards in the Union of Newtownards in the County of Down

| No. | When Married. | Name and Surname. | Age. | Condition. | Rank or Profession. | Residence at the Time of Marriage. | Father's Name and Surname. | Rank or Profession of Father. |
|-----|-------------------------------|-----------------------------|------|------------|---------------------|------------------------------------|-------------------------------|-------------------------------|
| 39 | June 14 th 1885 | David M ^c Keevin | 26 | Bachelor | Weaver | N. T. ands | William M ^c Keevin | Weaver |
| | | Margaret Livingston | 26 | Spinster | — | N. T. ands | M ^r Geo Livingston | Weaver |

Married in the Roman Catholic Chapel of Newtownards according to the Rites and Ceremonies of the Roman Catholic Church by me,

This Marriage was solemnized between us, { David M^c Keevin } in the Presence of us, { Daniel X Cooney }
{ Margaret Livingston } { Catherine M^c Laughlin }
Witness to Mark of M^c Conway P^p

CERTIFIED to be a true copy of an entry in the Marriage Registration Records in the custody of the Registrar General for Northern Ireland and given under the SEAL of the General Register Office on this 18 September 2017

The Registrar General shall cause any certified copy of an entry given in the General Register Office to be stamped with the seal of the Office of which judicial notice shall be taken.

CAUTION: THERE ARE OFFENCES RELATING TO FALSIFYING OR ALTERING A CERTIFICATE AND USING OR POSSESSING A FALSE CERTIFICATE. © CROWN COPYRIGHT.

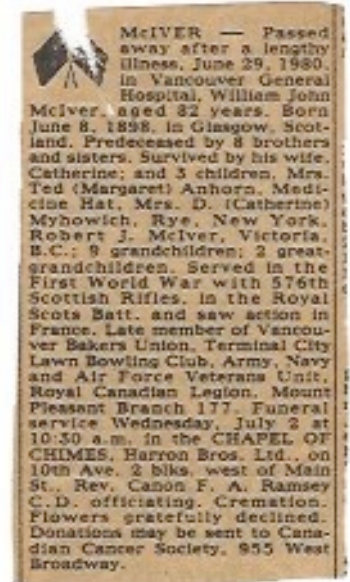
WARNING: A CERTIFICATE IS NOT EVIDENCE OF IDENTITY

It is of some interest to note that one of the witnesses to the ceremony signed with an "X".

Historical data clearly indicates that the last name of this Irish side of the family was later spelled "McIver". How the name went from McKeevir to McIver is somewhat of a mystery. There is some suggestion that the former surname was the Gaelic pronunciation or spelling, which was later transformed or translated into McIver.

As noted earlier, my Great Grandfather was David McKeevir (later McIver) and he married Margaret Mary Livingston on June 8th 1885 in Newtownards, Northern Ireland. Sometime between 1886 and 1891, the family moved from County Down in Ireland to Scotland. My grandfather's birth record clearly indicates the "McIver" surname and that at the time they were residing at 7 Duncan Street

Pollokshaws, Glasgow, Scotland. The 1911 Scottish census indicates that the family name was recorded as “Mclvor” with the family residing at 100/106 King Street, Glasgow, Scotland. This census reveals that the home was in the Civil Parish of Eastwood, 4th Burgh Ward of Pollokshaws, in the City of Glasgow and that the Parliamentary Constituency was East Renfrewshire. My grandfather “William” was noted as being aged 13 years. A Record of Service Paper for my grandfather dated January 26, 1917 indicated his enlistment for military service in WWI shows his name clearly as “William John Mclvor”. He is noted as being 18 years and 5 months of age at that time and residing at 106 King Street, Pollokshaws, Glasgow. It has been suggested that the name “Mclver” was the Northern Ireland Catholic spelling and that the change to ‘Mclvor’ was prompted by the move to Scotland where the Protestant spelling was more acceptable or politically correct. My mother throughout her life adopted the surname Mclvor as best evidenced by the marriage certificate when she married my father, Theodore John Anhorn on April 14th, 1950. It should be noted that whether by accident or design, the original surname “Mclver” was referenced in my grandfather’s obituary having passed away on June 29, 1980 in Vancouver, British Columbia.



The Irish Connection and A ‘little’ History Lesson

In order to put matters into perspective and understand the motivation that led to the families to migrate from Ireland to Scotland, and later to North America, it is necessary to a brief history lesson.

Irish immigration to Scotland was part of a well-established feature of early 19th century life in Ireland: the annual harvest migration. Since Scotland was Ireland's closest neighbour (only 13 miles separate the two countries at one point), it was an obvious choice for those that lived in the north part of the island.

In the 1820s, up to 8,000 economic migrants crossed back and forth across the Irish Sea every year, bound for seasonal agricultural work or other temporary contractual work in northern England, Wales and Scotland. By the early 1840s, the number making the harvest migration alone had risen to about 25,000.

Permanent settlement usually required a greater skill base than those held by agricultural labourers. Most of the non-harvest migrants came with highly valued textiles and jute knowledge and came from the Irish counties where linen and yarn were produced – Derry, Donegal, Monaghan, Sligo and Tyrone. These early trickles of Irish immigration to Scotland do not conform to the stereotypes of migration in later years, which were largely about the arrival of unskilled and destitute people.

While most of the temporary migrants and probably a small proportion of the skilled workers eventually returned home to Ireland, some chose to settle permanently. This was more likely to happen in Scotland than in England or Wales, possibly because of the strong cultural ties between Scotland and Ulster, the province that provided most migrants to Scottish industries, especially in textiles. It should not go unnoticed that the McIver side of the family appeared to be involved in the textile industry both before and after leaving Ireland.



Up to the 1830s, Scotland could offer if not rich pickings, at least a chance of a regular wage. The country was experiencing a boom in the construction of homes,

factories, roads, canals and other infrastructure while the coal, textile and steel industries were also increasing production. Whole towns grew up to provide a workforce to some of these industries and saw the development of significant Irish communities within them. In Girvan, Ayrshire, for example, some three-quarters of the 6,000 in population was Irish-born in 1831.

By 1841, when the earliest Scottish census was taken, some 125,321 (4.8%) of the 2.6 million population was Ireland-born. In contrast, the Irish-born made up only 1.8% in England and just 0.78% in Wales.

The next decade saw the Great Famine exodus from Ireland when the poor and starving arrived in ports in desperate straits. By 1851, the Irish-born population of Scotland had reached 7.2%. The Irish were to be found in greater numbers in Glasgow, Dundee, in the mining communities of the Lothian's and in Airdrie, Coatbridge and Motherwell. These migrants came at a time when many Scots were emigrating to England, where wages were higher, or to more distant parts of the British Empire, looking for greater prosperity. As they left, they created work for the Irish, who went on to sustain Scotland's industrial revolution. They were especially famed as "navvies" building canals, bridges, railways and ports.

While the significant minority of Irish Protestants (about a quarter of the total who arrived in the late 1840s) found it relatively easy to settle in Protestant Scotland, the Catholics had a rougher time of it. Some might speculate that the change in the spelling of the last name from the Catholic Irish spelling "McIver" to the more acceptable form "McIvor" may have been occasioned by this reality. Anti-Catholic Scots were active in the Scottish Reformation Society and sometimes caused riots (as in Greenock in 1851). This mid-century tension may have encouraged the setting up of distinct Irish Catholic communities, often based around the growing number of Catholic churches.

Through fund raising, Catholic organisations were established to help the poor and Catholic schools were founded. While these self-help efforts were welcomed, in many ways, they raised ethnic awareness and had the longer-term effect of keeping the community separate and delaying integration. While negative perceptions of Irish immigration to Scotland diminished as the century moved on, they did not disappear altogether. Employers generally had no opposition to this

source of cheap labour, but as often happens, whenever the economy declines, anti-immigrant feelings rose, and the hate-fuelled and cruel stereotype of the 'savage Irish' would be wheeled out for another airing.

The Irish were a handy scapegoat for all Scotland's ills. Even in the 1870s, the Registrar General, William Pitt Dundas, claimed that Irish immigration to Scotland *'had undoubtedly produced deleterious results, lowered greatly the moral tone of the lower classes, and greatly increased the necessity for the enforcement of sanitary and police precautions wherever they have settled.'*

As the 19th century wore on, Irish immigration to Scotland continued. By the end of the 1860s, the Irish had reached every county even the distant islands of Shetland and the Registrar General reported in 1871 that 'in six counties, five of which are on the western side of Scotland (and nearest Ireland), the proportion of Irish-born in the population exceeds the mean of Scotland'. The “mean” by this time was 6.2%.

But the main areas of settlement were the western Lowlands and the central belt. While the proportion of Irish was pushing towards 20% in some cities including not surprisingly Glasgow.

The Potato Famine and the Irish Immigration to North America

Between 1845 and 1855 more than 1.5 million adults and children left Ireland to seek refuge in North America. Most were desperately poor, and many were suffering from starvation and disease. They left because disease had devastated Ireland's potato crops, leaving millions without food. The Potato Famine killed more than 1 million people in five years and generated great bitterness and anger at the British for providing too little help to their Irish subjects. The immigrants who reached North America settled in the United States in cities like Boston, New York, and other large metropolitan cities along the eastern seaboard, where they lived in harsh and difficult conditions. But most managed to survive, and their descendants have become a vibrant part of American culture.

Even before the famine, Ireland was a country of extreme poverty. A Frenchman named Gustave de Beaumont travelled the country in the 1830s and wrote about his travels. He compared the conditions of the Irish to those of “the Indian in his forest and the Negro in chains. . . . In all countries, . . . paupers may be discovered, but an entire nation of paupers is what was never seen until it was shown in Ireland.” In most of Ireland, housing conditions were terrible. A census report in 1841 found that nearly half the families in rural areas lived in windowless mud cabins, most with no furniture other than a stool. Pigs slept with their owners and heaps of manure lay by the doors. Boys and girls married young, with no money and almost no possessions. They would build a mud hut, and move in with no more than a pot and a stool. When asked why they married so young, the Bishop of Raphoe (a town in Ireland) replied: “They cannot be worse off than they are and . . . they may help each other.”

A major cause of Irish poverty was that more and more people were competing for land. Ireland was not industrialized. The few industries that had been established were failing. The fisheries were undeveloped, and some fishermen could not even buy enough salt to preserve their catch. And there was no agricultural industry. English Protestant gentry, who collected rents and lived abroad, owned most of the large and productive farms. Many owners visited their property only once or twice in their lifetime. Middlemen, who split up the farms into smaller and smaller sections to increase the rents, managed their property. The farms became too small to require hired labour. By 1835, three quarters of Irish labourers had no regular employment of any kind. With no employment available, the only way that a labourer could live and support a family was to get a patch of land and grow potatoes.

Potatoes were unique in many ways. Large numbers of them could be grown on small plots of land. An acre and a half could provide a family of six with enough food for a year. Potatoes were nutritious and easy to cook, and they could be fed to pigs and cattle and fowl. And families did not need a plough to grow potatoes. All they needed was a spade, and they could grow potatoes in wet ground and on mountainsides where no other kinds of plants could be cultivated.

More than half of the Irish people depended on the potato as the main part of their diet, and almost 40 per cent had a diet consisting almost entirely of

potatoes, with some milk or fish as the only other source of nourishment. Potatoes could not be stored for more than a year. If the potato crop failed, there was nothing to replace it. In the years before 1845, many committees and commissions had issued reports on the state of Ireland, and all predicted disaster.

The Blight Strikes

In the summer of 1845, the potato crop appeared to be flourishing. But when the main crop was harvested in October, there were signs of disease. Within a few days after they were dug up, the potatoes began to rot. Scientific commissions were set up to investigate the problem and recommend ways to prevent the decay. Farmers were told to try drying the potatoes in ovens or to treat them with lime and salt or with chlorine gas. But nothing worked. No matter what they tried, the potatoes became diseased: "six months provisions a mass of rottenness." In November, a scientific commission reported that "one half of the actual potato crop of Ireland is either destroyed or remains in a state unfit for the food of man."

By early spring of 1846, panic began to spread as food supplies disappeared. People ate anything they could find, including the leaves and bark of trees and even grass. Lord Montaeagle reported to the House of Lords in March, people were eating food "from which so putrid and offensive an effluvia issued that in consuming it they were obliged to leave the doors and windows of their cabins open," and illnesses, including "fever from eating diseased potatoes," were beginning to spread.

The blight did not go away. In 1846, the whole potato crop was wiped out. In 1847, a shortage of seeds led to fewer crops, as only about a quarter of the land was planted compared to the year before. The crop flourished, but not enough food was produced, and the famine continued. By this time, the mass emigration abroad had begun. The flight to America and Canada continued in 1848 when the blight struck again. In 1849, the famine was officially at an end, but suffering continued throughout Ireland.

The Famine Takes Its Toll

More than 1 million people died between 1846 and 1851 as a result of the Potato Famine. Many of these died from starvation. Many more died from diseases that preyed on people weakened by loss of food. By 1847, the scourges of “famine fever,” dysentery, and diarrhea began to wreak havoc. People streamed into towns, begging for food and crowding the workhouses and soup kitchens. The beggars and vagrants who took to the roads were infected with lice, which transmit both typhus and “relapsing fever.” Once fever took hold, people became more susceptible to other infections including dysentery. Little, if any, medical care was available for the sick. Many of those who tried to help died too. In one province, 48 medical men died of fever, and many clergymen died as well.

Nowhere to Turn

Many Irish believe that the British government should have done more to help Ireland during the famine. Ireland had become part of Great Britain in 1801, and the British Parliament, sitting in London, knew about the horrors being suffered. But while the potato crop failed and most Irish were starving, many wealthy landlords who owned large farms had large crops of oats and grain that they were exporting to England. Meanwhile, the poor in Ireland could not afford to buy food and were starving. Many believe that large numbers of lives would have been saved if the British had banned those exports and kept the crops in Ireland. But stopping food exports was not acceptable to the Whig Party, which had taken control of the British Parliament in 1846. The Whigs believed in “laissez faire” economics. (Laissez-faire is a French word meaning “let do” or “let it alone.”) Laissez-faire economists believe that the state shouldn’t get in the way of transactions between private parties. Instead, the government should interfere as little as possible in the economy. Because of their belief in laissez-faire economics, members of the Whig government refused to stop landlords from exporting oats and grain while the poor were starving. The Whig Party also shut down food depots that had been set up and stocked with Indian corn.

The British government did take some steps to help the poor. Before the famine, in 1838, the government had passed a Poor Law Act. It established 130 workhouses for the poor around the country, funded by taxes collected from local landlords and farmers. Conditions in the workhouses were grim. Families lived in

crowded and miserable conditions, and men were forced to work 10 hours a day cutting stone. Many people avoided workhouses if they could because moving in meant almost certain illness and likely death. The government also established a public-works program. The program was supposed to be run by local committees that would employ labourers to build railroads and other public-works projects. The British government advanced money for the projects, but the local committee members had to sign a contract promising to repay the British government in two years (plus interest).

The projects were too few to support the hundreds of thousands of desperate families that needed help. Most of the workers—including women and children who were put to work building stone roads—were malnourished and weakened by fever, and many fainted or dropped dead as they worked. In early 1847, about 700,000 Irish worked on projects, but did not earn enough money to eat. Between March and June of 1847, the government shut down the public-works projects. In their place, Parliament passed the Soup Kitchen Act in January 1847. The Soup Kitchen Act was intended to provide free food in soup kitchens sponsored by local relief committees and by charity.

Free food was desperately needed. In July 1847, almost 3 million people were lining up to get a “vile soup” or a “stirabout” porridge consisting of Indian corn meal and rice. For most of the poor, this was the only food they had each day, and many were still dying of starvation. By September 1847, the local relief committees that operated the soup kitchens were almost bankrupt, and the government shut down the soup kitchens after only six months. With no more soup kitchens to feed starving people, little hope was left.

Leaving for North America

Driven by panic and desperation, a flood of emigrants left Ireland in 1847. Many left dressed in rags with not enough food to last the 40-day journey across the Atlantic and not enough money to buy food sold on board. Some went to Great Britain and to Australia, but most intended to go to America. Because fares on the Canadian ships were cheaper, many emigrants went by way of Canada and walked across the border into Maine and then south through New England. Many stayed in Canada.

The emigrants travelled on Canadian “timber” ships, which carried lumber from Canada to Europe and would otherwise have returned empty. The ship owners were happy to carry human ballast, but their ships were not equipped for passenger travel. The conditions on the timber ships were horrible. One philanthropist, named Stephen de Vere, travelled as a steerage passenger in the spring of 1847 and described the suffering he saw:

“Hundreds of poor people, men, women and children of all ages, from the drivelling idiot of ninety to the babe just born, huddled together without air, wallowing in filth and breathing a fetid atmosphere, sick in body, dispirited in heart . . . dying without voice of spiritual consolation, and buried in the deep without the rites of the church.”

The Canadian ships became known as “coffin ships” because so many emigrants died during passage or after they reached land and were put into quarantine. One expert has calculated that almost 30 per cent of the 100,000 immigrants to Canada in 1847 died on the ships or during quarantine, and another 10,000 died on their way to the United States. Others who could afford the fare travelled directly to New York on American ships where conditions were much better. Some were already suffering from fever and were kept in quarantine on Staten Island. But the vast majority of immigrants who came between 1845 and 1855 did survive the journey.

No Irish Need Apply

Almost all of the Irish who immigrated to the United States of America were poor peasants from rural counties. Most were illiterate, and many spoke only Irish and could not understand English. And although they had lived off the land in their home country, the immigrants did not have the skills needed for large-scale farming in the American West. Instead, they settled in Boston, New York, and other cities on the East Coast. The men took whatever jobs they could find—loading ships at the docks, sweeping streets, cleaning stables. The women took jobs as servants to the rich or working in textile factories. Most stayed in slum tenements near the ports where they arrived and lived in basements and attics with no water, sanitation, or daylight. Many children took to begging, and men often spent what little money they had on alcohol.

The Irish immigrants were not well liked and often treated badly. The large number of new arrivals strained the cities' resources. (The 37,000 Irish immigrants who arrived in Boston in 1847 increased the city's population by more than 30 per cent.) Many unskilled workers feared being put out of work by Irish immigrants willing to work for less than the going rate.

The Irish also faced religious prejudice, as almost all of them were Catholic. With the large number of Irish immigrants flooding into the cities, Catholicism came close to being the largest single Christian denomination in the country. Many Protestants feared that the Irish were under the power of the Pope and could never be truly patriotic Americans. The press described Irish immigrants as "aliens" who were mindlessly loyal to their Catholic leaders. As anti-Irish and anti-Catholic sentiment grew, newspaper advertisements for jobs and housing routinely ended with the statement: "No Irish need apply."²

Glasgow (Pollokshaws) Scotland – Home Sweet Home

The McIver and McCann families seemed destined to migrate to Scotland for reasons which no doubt were tied to the economic conditions in Ireland, which is well-documented. The McIver/McIvor family settled in Pollokshaws, which was a town/suburb outside of Glasgow. An understanding of the history of this community would be instructive as far as the family history is concerned.

Pollokshaws has a long recorded history dating from before the year 600 AD. A monk named, Conval, son of an Irish prince, left Ireland, his native country and according to legend crossed the sea standing on a slab of stone, and stepped ashore at Inchinnan on the Clyde. The meaning here may be that the stone was of some significance to the Celts, or was simply being carried in some kind of craft as ballast. Two stones, which were reputed, to be connected with this event can be seen lying in a small-railed enclosure near the Normandy Hotel in Inchinnan Road, Renfrew. From there Conval joined St. Kentigern (or St. Mungo as he is better known), and was directed by him to preach the Christian faith to the pagan people in the wooded area to the south east of Paisley, a region now known as Eastwood. Here, beside a spring of clear water, he built his little wattle-and-daub

church in what is now Eastwood Old Cemetery, and commenced his work of bringing Christianity to the district. The church was no more than a small hut used by Conval for his devotions, and he preached to the people in the open air. As time passed he gathered round him a number of converts who, as monks who lived in other huts nearby, formed a group which in the course of time became a small village named Kirkton. This village existed in various forms until industrial development nearby from the middle of the 18th century caused the spring to dry up. Conval was canonised later, becoming St. Conval, and is believed to have died on the 18th of May 612.

The next significant event in the development of Eastwood came around the middle of the 14th Century. Descendants of a Saxon Nobleman named Maccus , who had previously settled in an area known as Maccuswell near Dumfries in the 12th century, acquired land in the Eastwood district. In time the family name became Maxwell, and branches were established around the south and west of Scotland. One of these, the Maxwells of Nether (lower) Pollok, were given a charter for their lands in 1494, and

Sir John Maxwell built Haggs Castle, thought to be the third building belonging to the family in the area, during the years leading up to 1585.

Through the centuries the Maxwells were benevolent benefactors of the people of Pollokshaws, and it is significant that the first mention of Pollokshaws should be in a document concerning members of the family. It occurs in a Papal Bull (a proclamation by the Pope) issued in 1536, and the story behind it is that some years before, a Laird of Pollok had three sons, the eldest of whom was to succeed him. The first son's marriage produced a daughter who was the heiress of Pollok. When the second son married, his father gave him the lands of Cowglen that had been purchased from the Earl of Lennox in 1518. This marriage produced a son, and the two, the heiress of Pollok and the heir of Cowglen wished to marry, but as they were

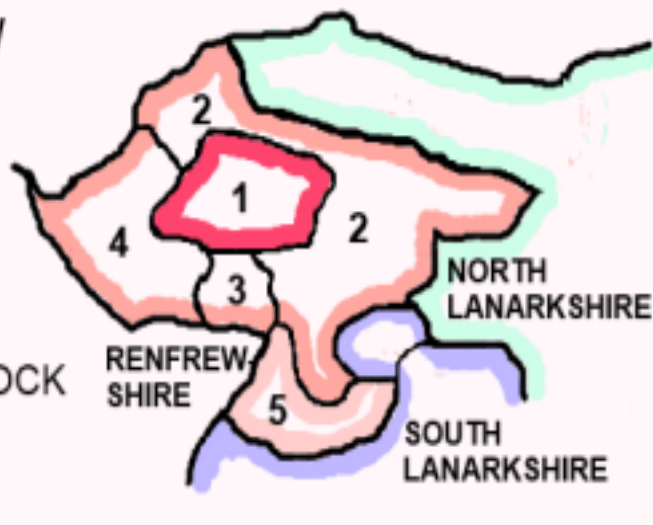
First cousins the consanguinity laws of the church did not allow this. However, it was possible to overcome the barrier by applying to the Pope for a special dispensation.

The Laird's third son had entered the church and became Bishop of Orkney, and he was persuaded to apply to the Pope for the dispensation. Permission was granted for the marriage in a Papal Bull of the time, which also referred to Pollokshaws and its meal mill. At this time, under Scots Law each Laird had to erect and maintain a mill for the use of his tenants, and it is evident that from then on there was such a mill and that Pollokshaws was well established.

The first historical mention of the town is in Crawford's 'History of Renfrewshire' published in 1710, where it is described as 'a village with a stone bridge of two arches over the river'. In 1764 John Wilson, in his poem 'The Clyde' refers to the expanding Pollokshaws in the lines: Here youthful Shaws by vigorous industry Aspires in fame, with ancient towns to view In John Galt's novel, *The Entail* (1822), at one point one of the characters is depicted as living in a slated (i.e. not thatched) cottage in Pollokshaws (called Camrachle in the story p218/21 and mentioned again in a footnote on page 400). The rural surroundings are congenial, and there is a brief description of the village's setting as it was at the turn of the 18th/19th centuries. There is also a reference to a stream, which joins the River Cart nearby that can only be the Auldhouse burn. The town also features in a novel by William Black, 'White Heather' published in 1886. In his novel 'Stronger than his Sea', Robert Watson, who was born in Pollokshaws and emigrated to Canada around 1900, used the town as its setting under the pseudonym Piershaw in the story. Watson also produced an unpublished booklet entitled 'The Native Returns', a very poignant 16 pages describing his return with his young daughter to his birthplace. The town is also mentioned in Rudyard Kipling's 'McAndrew's Hymn' and in John Buchan's 'Huntingtower'.³

GLASGOW PARISHES

- 1 GLASGOW
- 2 BARONY
- 3 GORBALS
- 4 GOVAN
- 5 CARMUNNOCK



Letterkenny and Newtownards: Our Northern Ireland Connection

The Northern Ireland towns of Letterkenny and Newtownards are identified as having a historical connection to both the McIver/McIvor and McCann families as noted earlier. A brief description of each would be in order.

Letterkenny is known as the **Cathedral Town**, and is the largest and most populous urban settlement in County Donegal. Its English name is derived from the Irish name *Leitir Ceanainn*, meaning "Hillside of the O'Cannons" – the O'Cannons being the last of the ancient chieftains of Tir Conaill. With a population of 19,588, Letterkenny is located on the River Swilly in east Donegal. Along with the nearby city of Derry, Letterkenny forms the major economic core of the northwest part of the island of Ireland.

Newtownards is a large town, and a civil parish in County, Northern Ireland. It lays at the most northern tip of Strangford Lough, 10 miles (16 km) east of Belfast on the Ards Peninsula. It is situated in the civil parish of Newtownards and the historic baronies of Ards Lower and Castlereagh Lower. Newtownards is the largest town in the former Borough of Ards. The locals colloquially refer to it as the “Ards”.

World War I- My Grandfather’s Service to Country

My early recollections of my grandfather, William John McIvor was that he had served gallantly in WWI and saw action overseas. Subsequent research reveals that he had enlisted at age 18 in the British army on the 26th of January 1917 and became a member of the Scottish Rifles, 5/6th battalion. (Military Regiment # 41711). He was discharged from service in 1919 at age 21. (Regimental # 16687). Below is Record of Service Paper recording the enlistment into military service.



Army

RECORD OF SERVICE PAPER

For men deemed to be enlisted in H.M. Regular Forces for General Service with the Colours or in the Reserve for the period of the War, or Ex-Soldiers recalled for Service with the Colours, under the provisions of the Military Service Acts, 1916.

No. 26/1667 Christian Names William John Surname McIvor
Corps 1st/4th T.R. Coy.

Questions to be put to the Recruit on Joining.

1. What is your Name? ... 1. Christian Name William John
... Surname McIvor
2. What is your full Address? ... 2 106 King Street
... Galla T. house, Glasgow
3. Are you a British Subject? ... 3 Yes
4. What is your Age? ... 4 18 Years 5 Months
5. What is your Trade or Calling? ... 5 Labourer
6. Are you Married? ... 6 No
7. Have you ever served in any branch of His Majesty's Forces, naval or military? If so, which? ... 7 No
8. Have you any preference for any particular branch of the service, if so, which? ... 8
9. Are you desirous of serving in the Royal Navy, if so, state your qualifications. ... 9

I, William John McIvor do solemnly declare that the above answers made by me to the above questions are true.

Christian Names William John Surname McIvor SIGNATURE OF RECRUIT.
Date 26-1-1917
Place GLASGOW J.R. Alexander Signature of Witness.

EXEMPTION FROM COMBATANT SERVICE ON CONSCIENTIOUS GROUNDS.

If the Recruit has been exempted by a Tribunal on conscientious grounds from serving as a combatant it should be so stated here.

MEDICAL CLASSIFICATION AS TO FITNESS FOR SERVICE ON JOINING.

Classification A General Service

* To be filled in by the Recruiting Office after Classification by the Medical Board.

† Certificate of Approving Officer.

I approve the acceptance of the above-named man, and appoint him to the:

Date 26-1-1917 J.R. Alexander Approving Officer.
Place GLASGOW

† The signature of the Approving Officer is to be affixed in the presence of the Recruit.

* If so, the Recruit is to be asked the particulars of his former service, and to produce, if possible, his Certificate of Discharge and Certificate of Character which should be returned to him, and to be entered in red ink, as follows, viz. (State) ... on the (Date) ...

The Scottish rifles were known as the famous “Cameronians” which had its origins with the 3rd Lanarkshire Rifle Volunteers.

The 3rd Regiment of the Lanarkshire Rifle Volunteers (1872) were volunteer forces raised during the Napoleonic Wars but most were disbanded after the French defeat at Waterloo in 1815. French naval expansion in the 1850’s caused ‘invasion panic’ and in 1859 Volunteer Corps were re-created. The Lanarkshire Volunteers were made up of the 1st, 2nd, 3rd and 4th Corps with the 3rd based in the Strathbungo area in the south side of Glasgow. The 3rd Lanarkshire Corp was made up by the amalgamation of several independent units including the ‘8th Coy Etna Foundry’ and the remainder of the ‘78th Corps Old Guard of Glasgow.’ Their increasing ‘professionalism’ was confirmed in the Volunteers Act of 1863 by which time the Volunteers could now be called out for active military service instead of being utilised solely for defence purposes.

In May 1881, there was a major reorganisation in the British army. Regiments ceased to be numbered and instead took names associated with their recruiting area or an element of their history. The Volunteer Corps were now linked with the regular army and the four Lanarkshire Rifle Volunteer Corps became the 1st, 2nd, 3rd and 4th Volunteer Battalions attached to the Cameronians (Scottish Rifles). The Cameronians (Scottish Rifles) were formed in 1881 by bringing together two single-battalion regiments: The Cameronians or the 26th Regiment Foot (raised 1689), and the 90th Perthshire Light Infantry (raised 1794), which respectively became the 1st and 2nd Battalions of the new Regiment. The Cameronians were unique in that they were the only regiment in the British Army to have a religious origin, having been formed by Covenanters.

Each regiment now had two regular service battalions, one based at home recruiting and training, and one serving overseas. At regular intervals the two battalions would exchange roles. The Regiments 1st Battalion took the name The “Cameronians”, whilst the other Battalions, including the Volunteers, were known as Scottish Rifles, a distinction which remained until the 1920s after which all Battalions used the Regiments full name. It was Queen Victoria’s wishes, that the

Regiment became a rifle regiment, as a result of their great skill as marksmen, rather than ordinary infantry, thus becoming the only Scottish Rifle Regiment. This distinction was, by army tradition, considered a great honour.

The Haldane Army reforms of 1908 was to herald the end of the famous name of the 3rd Lanarkshire Rifle Volunteers when they were disbanded, only to reform as the 7th Territorial Battalion of the Cameronians (Scottish Rifles). The 1st, 2nd and 4th Volunteers became the 5th, 6th and 8th Territorial Battalions, respectively. The turning point for the Volunteers came when they served overseas for the first time in the Boer War and had distinguished themselves fighting alongside the regular battalions. The ultimate test for the new territorial battalions was not far away, with the advent in 1914, of what was to be the most cataclysmic conflict of those modern times, the Great War.

Battalions of the Territorial Force of the Scottish Rifles-WWI

The following identifies the battalions of the famous “Cameronians” and their deployment during WWI.

1/5th Battalion

August 1914: at 261 West Princes Street in Glasgow. Part of Scottish Rifle Brigade, Lowland Division.

November 1914: left the Division and moved to France, landing at Le Havre 5 November 1914. Came under orders of 19th Brigade in 6th Division.

31 May 1915: transferred with Brigade to 27th Division.

19 August 1915: transferred with Brigade to 2nd Division.

25 November 1915: transferred with Brigade to 33rd Division.

29 May 1916: merged with 1/6th Bn to **become 5/6th Bn**.

1/6th Battalion

August 1914: at Muirhall in Hamilton. Part of Scottish Rifle Brigade, Lowland Division.

March 1915: left the Division and moved to France, landing at Le Havre 21 March 1915.

24 March 1915: transferred to 23rd Brigade in 8th Division.

2 June 1915: transferred to 154th Brigade in 51st (Highland) Division.

12 January 1916: became Divisional Troops, training as Pioneers.

25 February 1916: transferred to 100th Brigade, 33rd Division.

29 May 1916: merged with 1/6th Bn to **become 5/6th Bn.**



One of the few photographs of the actual moment of attack; an officer of the 9th Battalion of the Scottish Rifles leads the way out of a trench on 11 April 1917

I would be remiss if I did not mention my grandfather's brother Robert James McIvor.⁴ He was his older brother (1891) and during WWI joined the British Navy. He was a crewmember on the HMS Black Prince, which was involved in the Battle of Jutland. This was one of the largest naval battles of all time with 250 British and German battleships involved. The HMS Black Prince along with several other British warships was sunk on May 31st 1916 by several German battleships with all 857 men on board lost at sea. First hand accounts passed down through generations, indicate that my great grandmother Margaret Mary McIvor on receiving the news of her son's death, collapsed to her knees and thereafter was never the same. It is difficult to imagine the countless number of loved one's who received similar news during the Great War and the emotional toll that it all took, which is often overlooked.

Lest we forget!

⁴ The circumstances surrounding the sinking of the HMC Black Prince remains one of the most famous naval mysteries of World War One.

The Immigration to Canada with Hopes for a Better Life

Catherine McCann immigrated to Canada departing from London and arriving In Quebec City on August 17, 1923. She indicated on the passenger manifest that she was seeking employment and that her intentions were to stay permanently in Canada. Her stated destination was Winnipeg Manitoba. William John McIvor immigrated to Canada in 1926. There is a strong suggestion that they new one another in Glasgow but it is unknown whether they met in Canada by accident or design. They were married in Calgary AB on the 30th day of April 1929. My grandfather was a “baker” by trade and worked for Richardson’s Bakery in Medicine Hat following their marriage. It is here that my mother was born. Later, they moved to Saskatoon, and by all accounts had a comfortable lifestyle. Later, as WWII broke out, he moved back to Medicine Hat either out of necessity or for an employment opportunity and worked as a baker to provide bread to the German prisoner of war camp located there. Accommodation was scarce and my Dad recounted that when he met my mom, the family was living in a two-room suite above Hutchings and Sharp building downtown on 3rd Street, in less than ideal surroundings. In the late 40’s or early 50’s, they moved to Vancouver British Columbia and either rented or owned a house on Spruce Street. I recall as a young child either 3 or 4 years old, going on the train to Vancouver with my parents and visiting my grandparents. They visited Medicine Hat on several later occasions including attending my wedding and my sister Arlene’s wedding.

They had three children:

-Margaret Mary-born December 20th 1929 and who passed away September 17th 2017 at age 86⁵

⁵ Margaret Mary was the first child of William and Catherine McIvor and my mother. She married Theodore John Anhorn on April 14th 1950. I was born on December 18th, 1950 and was their first child and the first grandchild of William and Catherine McIvor.

-Catherine-born April 3rd 1934

-Robert-born January 19, 1940 and who passed away on November 13th 2004 in Victoria B.C.

My mother married Theodore John Anhorn ⁶on April 14th, 1950 at St Patrick's Church in Medicine Hat and passed away on September 17th 2017 at Camrose, Alberta at the age of 86 years. But for a few short years in Saskatoon and the last 5 years in Camrose, she lived all of her life in Medicine Hat. She graduated from St Theresa Academy in 1948 and attended Garbutt's Business College. After raising her family, she worked as a parish secretary at St Pat's Church for over 20 years retiring in 1994.

Together they had 4 children:

William John-December 18th, 1950

Arlene Cathryn-November 14th, 1952

Theodore Robert- November 6th, 1954

James Conrad-September 4st, 1959

There is No Perfect Ending

Genealogy drives its name from the Greek words "generation" and "knowledge" and is the study of families and the tracing of their lineages and history. The results are often displayed in charts or in written narratives. The pursuit of family history and origins tends to be shaped by several motives, including the desire to carve out a place in one's family in the larger historical picture and a sense of responsibility to preserve the past for future generations.⁷ The latter has been my primary motivation.

The difficulty with a project such as this is not where to start but... where to end. The hope of any tree that is planted is that it will grow straight and tall,

⁶ See "The Anhorn Family History-From My Perspective by William J Anhorn which can be found at wjanhorn.ca

⁷ Wikipedia, Genealogy.

with a root system that will remain healthy and firm and that it will endure the strongest of storms. The same is true with the family tree.

Like any family tree, the limbs can be multiple and the branches and leaves elongated. The purpose of genealogy, in its purest form, is to document the lineage most often from a patriarchal standpoint. It is nonetheless just as important to trace, document and preserve the matriarchal ancestry in order to fully understand and appreciate one's true "roots". With that in mind, I have endeavoured to document the McIver/McIvor/McCann family history and established our Scottish/Irish heritage. My hope is that this writing will be of value and interest to the "McIvor Clan" and those both behind, beside and ahead of me will find some comfort in knowing about their heritage and perhaps, at some point, they too will be inspired and motivated to take up a similar cause.

William J. Anhorn QC ICD.d

Medicine Hat, Alberta

October 24th, 2017