

Remember Those from Whom You Came

Newsletter for The House of MacAlpine

The Worldwide Organization for MacAlpine's



First Quarter 2026 ~ Volume 71

SAVE THE DATE!
June 16 – 20, 2027

House of MacAlpine Family Convention in Scotland

The time has come for us to stand together in support of Commander Michael T. McAlpin as we advance toward the recognition of a Chief of the House of MacAlpine.

We have navigated a date with our supervising officer from the court of the Lord Lyon, Carrick Pursuivant, Dr. Gillian Black and we hope you will join us in support of the mission we have been on for more than 25 years.

In order to make arrangements for attendees, we encourage those **SERIOUS** about attending please email the committee at macalpine.organizing.council@gmail.com. We will reply with next steps.

We will be arranging some tours, a special dinner and free time during our time in Scotland.

10 20 40
Miles

ENGLAND

Commander's Note



There is a Gaelic word, Duthcas. It doesn't translate well into English, but it is perhaps best described as a sacred wedding of the land to the people – which of course is at the heart of the passion for place in the Gaelic culture.

It is where place becomes a part of the mind, not only with personal and ancestral memories, but with the whole living community, the culture. The feeling of being one with one's place of origin. Community becomes place, place becomes community.

Cnuic 'is uillt 'is Ailpeinich, ach cuin a thàinig Artairich? (The hills and streams and MacAlpine—but whence came forth MacArthur?), implying that while MacAlpines are as old as the land itself, the origins of others are still a mystery.

Each field, hill and stream was named with affection.

I and several others are going back to that community again this May, where we will continue to map, photograph, and embrace the area that was once the home to so many MacAlpine's.

While there, we will begin to outline potential stops and tours that can be combined with our Family Convention to be held next year in June.

This will be a second Family Convention as a follow-up to the Family Convention held in 2016, where I was nominated, and then commissioned by the Court as Commander Ad Interim. One of the principal responsibilities of a commander is to seek to identify any potential hereditary claimant to the chiefship. It has not been possible to identify a chiefly line, and consequently, we seek to encourage suitable candidates who may have support from the family to come forward as a candidate for the chiefship.

While it is my honor to serve as Commander of the MacAlpine's, there is no expectation that a person who served as commander will be the candidate for the chiefship. Other candidates may have better qualifications or greater support among the family.

By June of 2027, the ten-year required period between the appointment of a Commander, and the nomination of Chief will have expired. The purpose of this next Family Convention, which will be chaired by a supervising officer appointed by Lord Lyon is to nominate a chief for the approval of Lord Lyon.

Once a chief is recognized by Lord Lyon in this way that chief's heirs constitute the new hereditary line for the chiefship and the commandership comes to an end.

I would urge any potential candidate to come forward and be considered.

Michael T McAlpin
Commander
Name of MacAlpine



Presidents Letter –

This quarter has been a busy one for the House of MacAlpine. We're excited to have some of our newer members interested in hosting tents at local Highland Games; Robin and I have locked in a few games in California this Fall (Pleasanton September 5 & 6 and Ventura Seaside Games, October 10 & 11), and we now have a date for our long anticipated second family convention in Scotland.

We have all been waiting anxiously for this day for twenty-five years and we want you there with us. As the planning council starts making arrangements, we will make sure to pass that information on to you all. I would like to point out a few things regarding this family convention; first, your name does not have to be MacAlpine (or variant of) to participate, secondly, if you are not able to join us in Scotland, you can participate via Zoom, so no need to have any FOMO, and third, if you have any questions about the process (keep in mind we do not have all the details yet, only the dates), feel free to email me and I will do my best to answer your questions: President.macailpein@gmail.com.

If you are able to join our Facebook page, this will be the quickest way to receive information in a timely manner. Once we get closer and we have the final list of participants, we will be able to send emails to that group with updates.

In Kinship,

Dale McAlpine
President



Check our Facebook page for upcoming games and all things House of MacAlpine related



The Homestead Project :

Rudha MhicAlpein — The MacAlpine Promontory

Submitted by
Mark S.C. McAlpin
Sennachie elect

Lineage Written in Stone and Sea

A Name Carved by Wind and Memory

On the south side of the Isle of Mull, where the land thrusts into the Sound of Kerrera in a long, dark sweep of stone, lies a headland known today as Rubha na Faoilinn — “*Promontory of the Gulls.*” But in the older tongue of lineage memory, it was called Rudha MhicAlpein — “*Promontory of the MacAlpines.*”

This dual naming tells a story not just of geography, but of time. In the west Highlands, names often shift between lineage and description — one preserving ancestral belonging, the other reflecting the living landscape.

Rudha MhicAlpein marks the promontory as part of the MacAlpine maritime identity, a visible declaration of family presence.

Rubha na Faoilinn reflects later cartographic practice, likely inspired by seabirds nesting along the cliffs and adopted during 19th–20th century mapping.

Both names are true. One speaks to heritage, the other to habitat. Together, they remind us that the land carries both memory and motion — the enduring and the evolving.

Landscape and Setting

Rudha MhicAlpein is a low, rugged promontory shaped by centuries of Atlantic weather — wind-scoured, wave-cut, and marked by tidal pools that fill and empty in a slow, rhythmic pulse. It stands as the most seaward of the four MacAlpine heritage sites, visible from the Sound of Kerrera and Loch Spelve approaches.

The headland’s defining features include:

A bold outward projection into open water

Clear sightlines toward southern Mull’s maritime channels

Exposure to wind, swell, and shifting light

A sense of threshold — the meeting of land and sea

It is the outward face of the MacAlpine story, where lineage meets the Atlantic horizon.

Historical and Cultural Role

The Homestead Project :

Rudha MhicAlpein — The MacAlpine Promontory (continued)

Though not a settlement, Rudha MhicAlpein served as a navigation marker and shoreline gathering place for families working the coast. Oral tradition describes it as a site of:

Boat rounding and maritime orientation

Seaweed and shellfish gathering

Communal shoreline use

Territorial declaration — visible from both land and sea

Promontories like this often carried family names, marking boundaries of belonging and maritime rights. Rudha MhicAlpein fits this Highland pattern perfectly: a natural feature transformed into a spoken symbol of identity.

Function Within the Heritage Constellation

Within the MacAlpine heritage constellation — Oib → Eilean MhicAlpein → Uamh MhicAlpein → Rudha MhicAlpein — this site serves as the seaward anchor. It completes the lineage arc from inland hearth to ocean horizon, embodying the family's maritime reach and enduring presence.

Its roles include:

Lineage marker visible from the water

Maritime waypoint for navigation

Resource site for shoreline gathering

Cultural landmark marking the outward edge of MacAlpine territory

Rudha MhicAlpein is not merely a point on a map — it is a threshold of belonging, where the family's story extends into the sea itself.

Why the Name Matters

The shift from *Rudha MhicAlpein* to *Rubha na Faolinn* mirrors a broader Highland pattern of linguistic evolution — from oral lineage naming to standardized cartography. In reclaiming the ancestral form, the House of MacAlpine honors the continuity of identity that runs through both land and language.

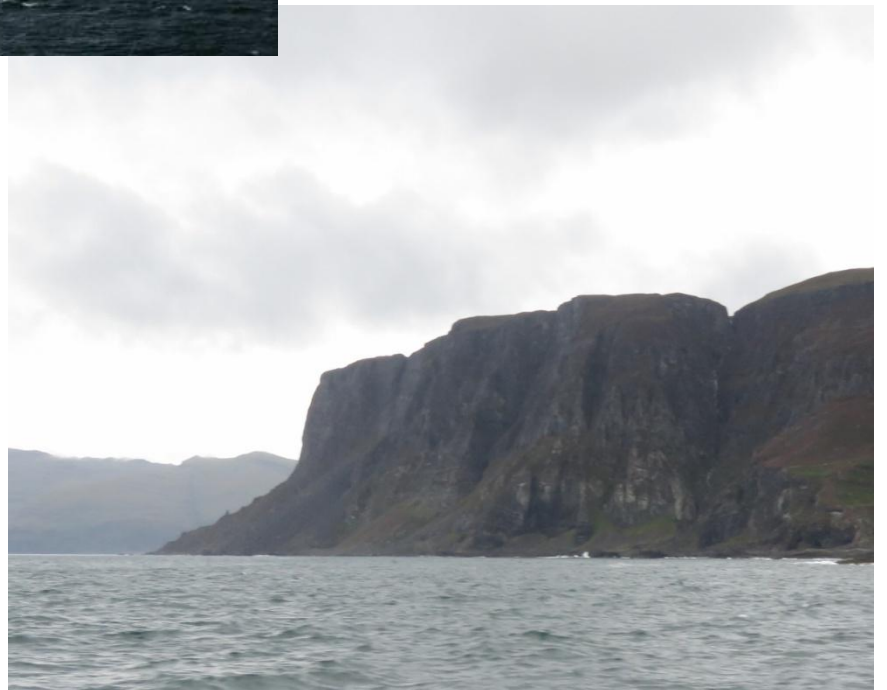
To speak the older name is to remember that the stones and tides once carried the family's mark — and still do.

Closing Reflection

Standing on the promontory today, the wind carries the same salt and sound that shaped its name centuries ago. The gulls wheel overhead, the tide turns below, and the horizon stretches westward into memory. Here, the lineage is not written in ink or parchment — it is written in stone and sea.

The Homestead Project :

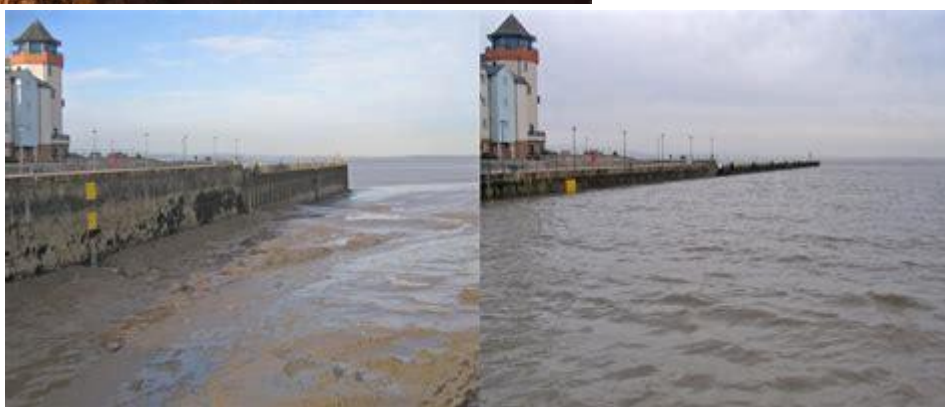
Rudha MhicAlpein — The MacAlpine Promontory (continued)



The Homestead Project – The Tide Keeper of Oib

Submitted by
Mark S.C. McAlpin
Sennachie elect

Where the Water Waits for a Gesture



A Shoreline That Listens

Along the inner curve of the Oib shoreline, where the sea loch narrows into a long, quiet reach, the tides behave in ways that defy the charts. They arrive early some days, late on others, and sometimes pause mid-turn — as though listening for something before deciding whether to rise or fall.

Locals say the tides there are **kept**, not measured. They speak of a figure who walks the shoreline at dusk — a presence known simply as **the Tide Keeper of Oib**.

No one agrees on what the Keeper looks like. Some say he is a man in a dark coat whose boots leave no prints. Others insist she is a woman with seaweed caught in her hair, her steps silent even on shingle. A few claim the Keeper has no fixed shape at all — only the outline of someone walking where the tide meets the land.

But all agree on one thing: **The Tide Keeper appears only when the water is about to change its mind.**

The Homestead Project – The Tide Keeper of Oib (continued)

Three Tellings of the Tide

- **The Fisherman's Account** A fisherman once saw the Keeper walking the tideline, counting each step. When the figure paused and lifted a hand toward the water, the slack tide began to turn. He reached shore just before the current strengthened. He said later, *"It was as though the sea waited for that gesture."*
- **The Crofter's Encounter** After a season of loss, a crofter walked the shore and saw a figure standing knee-deep in the water. The tide swirled around their legs but did not pull them under. When the figure turned slightly, the tide stilled — then began to fall, slow and steady. She said, *"It felt like the water was breathing with me."*
- **The Young Man's Question** A young man came to the shore with a question he could not voice. He saw a figure walking toward him along the curve of the bay. The Keeper stopped, the tide paused, and the air grew still. The answer settled into him — not spoken, not shown, but understood in the way the sea understands the moon. When he looked up, the Keeper was gone. The tide began to rise.

Presence, Not Command

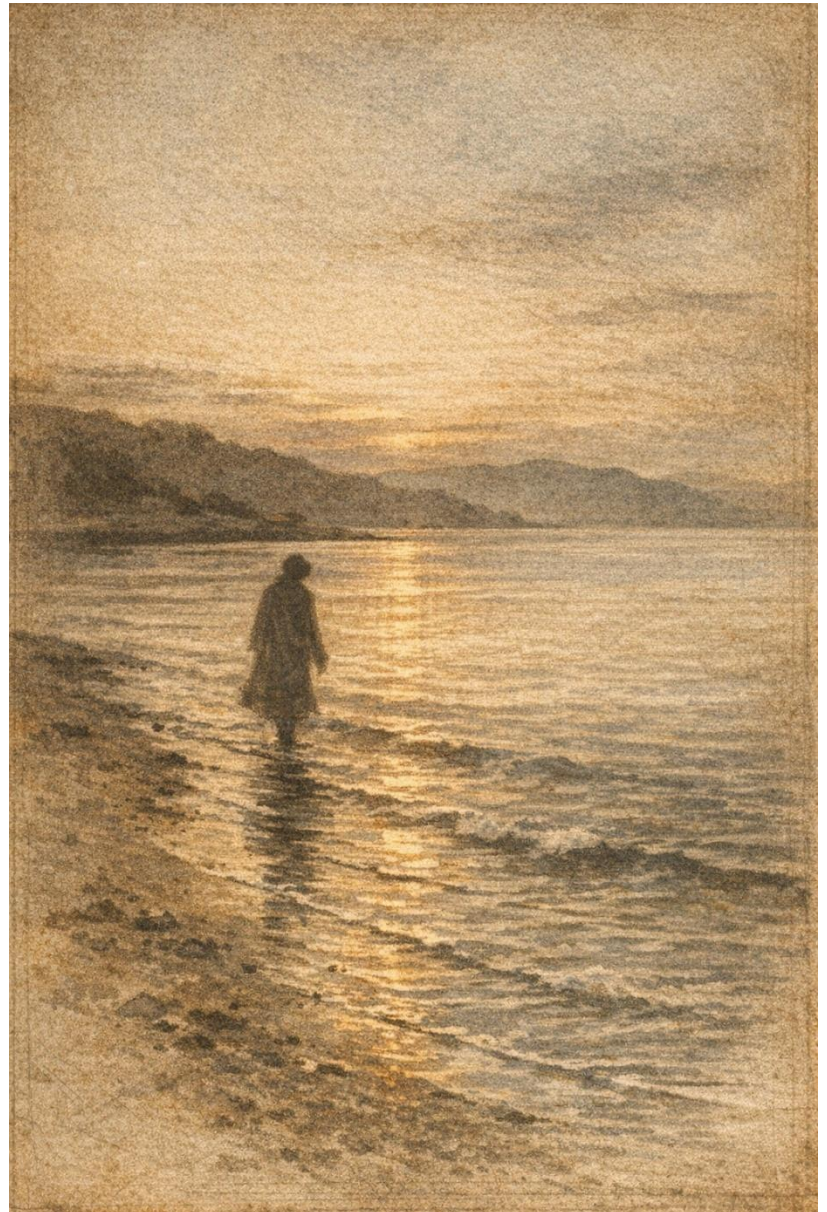
Even now, the shoreline at Oib holds its peculiar hush. Walk it at dusk, when the light thins and the water gathers itself for the turn, and you may feel someone walking just ahead — not leading, not following, but keeping pace with the tide.

A ripple may move against the wind. A wave may hesitate before breaking. A stillness may settle that feels older than the land itself.

Most dismiss it as imagination — the mind reading meaning into rhythm. But those who know the shoreline speak differently. They say the Tide Keeper does not command the water. **They accompany it.**

Some forces do not need control. They need witness. They need presence. They need someone who understands the quiet moment before change.

And the tide remembers every step the Keeper has ever taken along its edge.



Burn's Dinner Celebrations

French Delegation

This year again, on January 24, 2026, the MacAlpine family was represented at the Burns Supper at the *Marie Stuart Hotel* in La Roche-sur-Yon, Vendée, France

The story of this extraordinary hotel and restaurant began in Edinburgh more than 70 years ago, when a 24-year-old Frenchman named René Drapeau began his career in the hotel industry, on the advice of his uncle, a sommelier at the "Tour d'Argent" in Paris. As a young head waiter he would have cause to rub shoulders with British high society. There he also met Margaret Mary Donald, a member of the MacArthur family who worked at the prestigious Jenners department store and happened to be a close friend of Queen Elizabeth II. The couple married at Edinburgh Cathedral in 1961 and four years later, in La Roche-sur-Yon, Vendée, they created a hotel unique in France, named after Mary Stuart, Queen of Scots, who was also Queen of France. A powerful symbol for this mixed-race couple.

The warm welcome, the cuisine (Scotch eggs, haddock, haggis, and Highland steak), and the Scottish culinary expertise are the hallmarks of the establishment. The decor evokes Scotland : stuffed deer heads, imposing wooden furniture, elaborate decor, carpeting, portraits of Scottish kings and queens, and of course, bagpipes.

Submitted by:

Marc Joyau MacAlpine



Burn's Dinner Celebrations (continued)

Swedish Delegation in Stockholm

This year Burns Supper was celebrated on the 24th of January and as always, at the Officers Mess of the Royal Dragoon Guards. We enjoyed the full Burns programme of piping in the Haggis, Loyal toasts and speeches. The menu was Haggis, neeps & tatties followed by the main course of roast lamb and potatoes au gratin. During the evening, we were entertained with traditional music played by the group "Northclan". Notable guests this year were the UK Charge d'affaire, Kate Orrick and the US Military Attache, Col Michael Cullinane. As we were in the Cavalry Mess, we carried on another tradition, "The toast to the horse", where we stand with one foot on the chair and the other on the table. Always a hilarious preceding to the inevitable but manageable chaos, which follows, when we "dismount" tables and chairs. After dinner and coffee we had a couple of hours of country dancing. We rounded the evening off with Auld lang syne. Then the piper played the Black Isle around the room and we came to the end of another Burns night. Same procedure as last year? Same procedure as every year!



Submitted by:

Finn Alpin



Burn's Dinner Celebrations (continued)

Savannah Delegation

The Coastal Scottish Heritage Society of Savannah, Ga held their annual Burns Supper on February 21st, 2026. (It was postponed from the original date of January 21st due to an unexpected ice storm that hit Savannah.) The weather delay did not hamper attendance as we still had over 150 that showed up to enjoy the night and celebrate Robert Burns.

The event was held in the activity hall of St. Thomas Episcopal Church in the historic area known as Isle of Hope – down the street from Wormsloe Plantation. The church is over 105 years old, and a beautiful setting surrounded by giant live oak trees on the property.

Burns suppers in Savannah are slightly different. It's set up like a covered-dish potluck affair where everyone brings in their finest dish to share. The haggis is home made and delicious. The rest is carefully prepared and some of the most delicious items you can imagine. It's a wonderful mix between traditional Scottish cuisine mixed with good old fashioned 'Southern cooking'.

The evening had all the traditional activities: Piping in the Haggis, Address to a Haggis, Toasts to Lads and Lassies etc., etc. We were entertained by some young highland dancers, bagpipe tunes from the Savannah Pipes and Drums, and songs by our special guest Linda Bandolier, who also led us in singing some Burns' songs as well. I was given the special honor of providing the keynote speech for the evening, and the Toast to the Immortal Memory.

Overall, it was a very wonderful evening in Savannah, Ga.

Submitted by:

Charles McAlpine



Tartan Day, Columbia, SC

On Saturday March 28th, 2026, we were honored to represent House of MacAlpine at the Tartan Day South Highland Games in Columbia SC. It was a windy day, but sunny with mild temperatures.

The games are located in the center field of an old historic NASCAR racetrack in Columbia. It was made famous when the legendary driver Richard Petty won his first race there back in 1959. Since then, the town has taken over the property and now uses it for various events like car shows, cookoffs, festivals, concerts, and yes, Scottish Highland Games. It's a perfect venue!

The games themselves are highly produced and sponsored by cities of Cayce, Lexington, and Columbia. The festival spans over 4 days with various events throughout town and culminates at the highland games on Saturday as the main event. Approximately 10,000 spectators were in attendance.

These games were special for me to introduce a new generation to the Scottish culture and our clan. My son (Kane McAlpine) attends the University of South Carolina (Columbia) and came with about 10 of his college friends. None of them had ever seen or attended a highland game before. It was fun to watch their amazement at all the clan tents, vendors, food, athletic competitions, the bands, kiddie section, bagpipes, a British car show, sheep herding and bird of prey expos, highland 'coos' you could pet, and of course, good whisky! All of them were invited to march in the clan parade which was a thrill!

This was our first time attending these games, and I must say I was very impressed. The overall experience provided by the multi-day festival and games sponsored by the city was phenomenal. Everyone had a blast and the energy level was high. It was fun to see the reaction from our guests! I will be returning to these games in the years to come!

Respectfully submitted,
Charles McAlpine
Commissioner. SC/GA/FL



Tartan Day, Columbia, SC (continued)



A Wee Bit of Gaelic



tir gun teanga, tir gun anam

A land without a language, a land without a soul

A wee bit of Gaelic

Whisky: Derived from uisge-beatha, meaning "water of life".

Galore: From gu leòr, meaning "enough" or "plenty".

Glen: From gleann, a valley.

Loch: A lake or sea inlet.

Slogan: From sluagh-ghairm, which translates to a war cry.

Clan: From clann, meaning children or offspring.

Gillie: A male attendant, from gille.

Bard: A poet, from bàrd.

Bog: Soft, wet ground, from bog.

Crag: A steep rock, from creag.

Inver- (inbhir): River mouth (e.g., Inverness, Inverclyde).

Kil- (cill): Church or graveyard (e.g., Kilmartin, Kilmichael).

Dun- (dùn): Fort (e.g., Dundee Dunadd).



Commander: Michael T. McAlpin

Society Board Members:

President: Earl Dale McAlpine

Vice President: Mark SC McAlpin

Secretary: Laura McAlpine

Treasurer: Teala Pannel

Membership: Robin McAlpine

Member At Large: Fin Stavnsbo Alpin

Newsletter Editor: Robin McAlpine

Culloden

Family tradition says that many MacAlpines were killed at Culloden, April 16th, 1746.

In fact, there were only a half dozen McAlpines that were caught up in the '45.

Ensign Patrick M'Alpin was captured and later released after taking the oath.

Lieutenant James M'Alpin was the standard bearer for the Glenbucket Regiment, under Major General John Gordon on the left of the second line at Culloden.

Glenbucket was at the head of his regiment on a grey highland pony. James M'Alpin would have been by his side hoisting the banner of the regiment.

When the Jacobite army advanced, the regiment advanced, but due to swampy ground and small ponds to their front they were unable to make contact with the enemy. When the general retreat and disintegration of the Jacobite army began the regiment was able to retire from the field virtually intact and in good order.

Along with other remnants of the army, the Glenbucket Regiment escorted Prince Charles from the field for at least part of the way.

There is no record of what happened to James M'Alpin nor the Glenbucket regiment after Culloden, it may have been amongst the units which gathered at Ruthven barracks after the battle, whatever happened, the regiment was disbanded soon after Culloden, never to be heard of again.

Donald McAlpin was captured on the field, and after months on a prison ship taken to Tilbury Prison near London, where he died before trial.

John McAlpin became secretary to Lord George Murray, the general commander of the Jacobite army.

James and Archibald McAlpin were at the Battle of Falkirk Mur on January 17th, 1746, but returned home following the battle and were not on the field at Culloden.



Why We Left

Between 1852 and 1857 nearly 5,000 Highlanders were relocated to Australia by the Highland and Island Emigration Society (HIES). The HIES believed that assistance was required to the Highlanders due to the collapse of the Highland economy, the eviction or clearance of tenants by the Highland landlords and the Potato Famine which had left thousands without work and close to starvation. It was funded by voluntary subscriptions and landlord contributions, aiming to help families relocate. Prince Albert was listed as the patron with Queen Victoria personally donating £300 to the cause.

'they who are a burden to the British community in the mother-country, will become a support to it when they have been transferred to the colonies'... 'they will exchange a life of demoralising dependence for one which will abound with the rewards of industry and enterprise'. [2]

Preference was given to the most destitute, to entire family groups and to those with relevant skills, such as agricultural labourers, shepherds, carpenters, and farm and domestic servants.

Not everyone left Scotland gladly.

Reports of the emigrants' emotions were varied; for example, on the ship 'Georgiana' 'the 23rd Psalm was sung, amidst much sobbing, ... not one bitter word was spoken... They declared it, in very touching language, that they went forth trusting in God, as Abraham of old, not doubting that he was sent for God for purposes of good'.

They spoke no English, were poorly clothed, and many were malnourished from years of living in poverty. James Chant, the HIES emigrant officer, wrote of their despair at leaving their homeland –



This is a famous photo, titled "Last of the Clan". The Last of the Clan is a famous 1865 oil painting by Scottish artist Thomas Faed (1826–1900) depicting the emotional devastation of the Highland Clearances. The painting shows a poignant scene of a family forced into emigration, highlighting the elderly and young left behind. It is currently housed in the Kelvingrove Art Gallery and Museum in Glasgow.

Why We Left (continued)

"The leave taking was the most painful scene I ever witnessed. Sturdy Highlanders grasped each other by the hand, while the muscles of their faces and bodies quivered with emotion. Women hung on the necks of their friends, and were in some cases removed by force. To say they sobbed aloud, would faintly express their sorrow... they threw their arms into the air, giving full vent to their grief, as they gazed for the last time on the black peaty glen and bleak rocky hills, over which they had long been accustomed to roam and to which they were so devotedly attached."

For the Highlanders who left their meager existence behind, in hope of better some never made it to their new home, dying during the passage, for others it may well be that the voyage that saved their life.

Just looking at the Parishes of North Knapdale and Kilmartin, the population dropped by 70% from 1831 to 1911.

	1831	1841	1851	1881	1911
Kilmartin	1475	1213	1144	811	582
Kilmodan	648	578	500	323	264
Kilmore and Kilbride	2836	4327	3131	5142	7154
Kilninian and Kilmore	4830	4322	3954	2540	1811
Kilniver and Kilmelford	1072	970	714	405	392
Knapdale, North	2583	2170	1666	927	656
Knapdale, South	2137	1537	2178	2536	2100
Lismore and Appin	4365	4193	4097	3433	3279
Lochgoilhead and Kilmorich ...	1196	1100	834	870	1023
Morvern	2036	1781	1547	828	635
Saddell and Skipness	2152	1798	1504	1163	964
Small Isles	1015	993	916	550	396
Southend	2120	1598	1406	955	767
Strachur and Stralachan.....	1083	1086	915	932	700
Tiree and Coll	5769	6096	4818	3376	2214
Torosay.....	1889	1616	1361	1102	959

1. The emigration will be conducted, as much as possible, by entire families, and in accordance with the rules of the Colonial Land and Emigration Commissioners.
2. Passages to Australia are provided by the Commissioners, from Colonial Funds, for able-bodied men and women of good character, and not exceeding a specified age, with a certain proportion of children, on production of a stated quantity and description of clothing, and on payment of a deposit of from 1*l.* to 2*l.* for adults, and 10*s.* for children. For persons exceeding a specified age, a larger amount of deposit is required.
The emigrants asking for aid will be required to apply all their available means to defraying the expense of their outfit and deposits.
3. The Society will advance the sum necessary to make good whatever may be deficient for these purposes, as far as its funds will admit, in the Districts to which it may be determined to extend its operations.
4. The owners or trustees of the properties from which the emigrants depart, will be expected to pay one-third of the sum disbursed on account of the emigrants by the Society. The emigrants will be required to repay to the Society the whole of the sums advanced to them, which will again be applied in the same manner as the original fund.

UPCOMING HIGHLAND GAMES

Mark your calendar &
Look for the MacAlpine Tent



Join us at the Savannah Highland Games
May 3, 2025
Bethesda Academy
9570 Ferguson Ave.
Savannah, GA 31406



Join us at the Fair Hill Scottish Games
May 17, 2025
Fair Hill Fairgrounds
4640 Telegraph Rd
Elkton, Maryland



Join us at the Greenville Scottish Games
May 24, 2025
3300 Poinsett Highway
Greenville, SC 29613

**NEW
TENT!**



Join us at the Milwaukee Highland Games
June 6, 2025
Croation Park
9100 s. 76th Street
Franklin, WI

From Glasgow to Dunedin New Zealand aboard the Clipper Storm Cloud

Hector McAlpine and wife from Kilmichael Glassary, and Malcolm McAlpine also of Kilmichael Glassary took passage on the Clipper Storm Cloud departing Glasgow for Otago (Dunedin) New Zealand on March 26th, 1861.

On May 10th, Hector and his wife celebrated the birth of a baby girl who unfortunately died the next day.

They arrived 84 days later, July 26, 1861 at Port Chalmers in Dunedin with the other passengers on the ship, which consisted of the following occupations:-

6 masons, 10 carpenters, 2 blacksmiths, 8 bakers, 2 shoemakers, 24 ploughmen, 9 shepherds, 23 laborers, 3 gardeners, 3 quarrymen, 1 sawyer, 1 candle-maker, 2 teachers, 1 bricklayer, 1 butcher, 1 brasier, 2 tailors, and 47 domestic servants.

The passenger list was a make-up of:

Married couples.....	50
Single men.....	81
Single women.....	54
Male children between 1 and 12	38
Female children between 1 and 12.....	35
Infants - male 10, females 6.....	16
Total number of souls, 324 - equal to	281 adults.

Dunedin was founded in 1848 by the Free Church of Scotland through their "Otago Association" to assist poor Highlanders to emigrate. The city was designed to be a Scottish colony, named after Dùn Èideann (the Gaelic for Edinburgh).

In addition to religion, poverty was a motivation in the association's foundation and operations. The Highland Clearances, crop failures and over-crowding and competition for low wage jobs in the urban cities of Scotland made emigration seem attractive to many poorer Scots. The Church, in conjunction with the New Zealand government offered incentives for poor Scots to come to Dunedin, farm laborers, mechanics, and female domestic servants. labor was needed, and free travel along with other incentives were offered.

Hector and his wife were paid passengers, whereas Malcolm was an assisted passenger.

In early 1861 gold was found at Gabriel's Gully which incentivized more migration, briefly making Dunedin New Zealand's largest city.

Not "cleared" of their land by fire and sword, but seeking opportunity, many MacAlpine's left their ancestral homes in search of opportunity.



The "Storm Cloud," from Glasgow, arrived off the Heads on the 26th ult., after a remarkably quick passage of 84 days. She brings 324 passengers, whose arrival is most opportune. We hear that some are already off to the diggings. We think they would have acted more wisely by taking advantage of the high rates given in the town. We presume those who have gone to be only the young men. It is gratifying to hear that the passengers speak highly of the Captain and his crew: there are no complaints of any kind. This is the second visit which we have had from this fine clipper ship, and on both occasions she has made capital voyages—presenting, in this respect, a strong contrast to the class of "tubs" which Messrs. Shaw, Saville, & Co. are in the habit of despatching from London. We are surprised that any one can be found to ship goods or take a passage in such ships. The loss from the non-arrival of goods, and the waste of time to passengers, adds to the amount of freight and passage money, besides avoiding the chance of sickness. It is generally in slow ships that the passengers become sick. We congratulate Captain Campbell on the command of so fine a ship, and his having had so pleasant and speedy a voyage.

Flowers of the Forest

Our condolences to Clan MacDougall on the passing of Madam Morag Hadfield MacDougall of MacDougall, Chief Clan MacDougall.

Madam Morag MacDougall, the 31st Chief of the Clan, succeeded her aunt in 1990. She served her clan with dedication, quiet strength, and a profound sense of responsibility to heritage and community.

In 1998, she founded the MacDougall of Dunollie Preservation Trust, entrusting part of the Dunollie estate to charitable stewardship to safeguard Dunollie Castle and the clan's legacy for future generations, a lasting contribution to both the worldwide clan, Scotland and the community of Oban.



Formal arrangements for her succession by Robin MacDougall who will become the 32nd clan chief, will be shared in due course.

Flowers of the Forest

Ann McAlpin passed on Wednesday March 4th, 2026.
Our condolences to her husband Richard Campbell, and the entire family.

Ann was born in Franklin Pennsylvania in 1943, attended Tufts University in Boston, and worked at Luzerne County Community College in Northeastern Pennsylvania for 26 years.

Ann was a friend, a devoted member to the MacAlpine Society, and a champion of women's rights. As well as a lover of the arts.

Ann Has long supported House of MacAlpine and was a member of the 2016 Family Convention group that supported our long goal of seating a chief.

She will be sorely missed.

