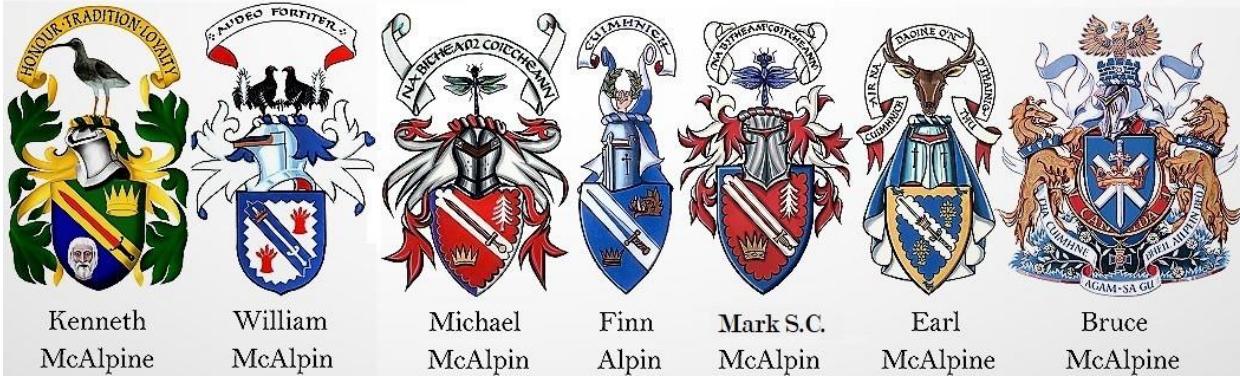


Remember Those From Whom You Came

Newsletter Of The Clan MacAlpine Society

The Worldwide Organization For MacAlpines

Third Quarter 2020 ~ Volume 49



Commander's Note

First, I wish to thank Robin McAlpine for all that she has done as Secretary over the last decade. She truly has been an instrumental factor in the Society. I am well pleased that she will continue with her support in the background.

I am also very pleased that Sue Potter has accepted the position of Secretary. I first met Sue when she was researching MacAlpin genealogy, and she has been very helpful and numerous Society events. Welcome aboard Sue.

I am aware that several of our members have had the virus, I wish them god-speed in their recovery.

You will find in this newsletter that the Kilmartin Community has abandoned the Kilmartin Church project. The future of the Church is unknown at this time. Many members have contacted me with thoughts about the church, some wanting to be involved, others saying that we should not be engaged. We have spoken to a structural engineer to determine what is necessary to stabilize the structure, and look forward to receiving the report. Once the travel ban is lifted, we will get a couple of folks to take a look and see if we can be constructively engaged in the future of the church, although it is way too early to suggest in what fashion, if at all.

On a personal note, as the reality of lockdown set in, I started to take lessons in Gaelic. So now it's been about 140 days since I started. Truly a beautiful language, and an interesting one to learn. I hope to become conversational in it one day.

Yours Aye,

Michael T McAlpin

Commander, Name of MacAlpine



President's Letter

I would like to take this opportunity to thank my beautiful wife Robin for her ten years of service as our

secretary. She has helped in so many ways these past years. She has expressed a desire to step down and focus on some other things. I know this was not an easy decision for her.



It has always been a desire of the Society to diversify the Clan MacAlpin/e Society's board to include a broad spectrum across our membership. I'm happy to announce that Sue Potter has graciously stepped up to fulfill the duties of secretary. Sue has been active, along with her husband Tony, supporting and attending our Clan Tents and Annual General Meetings. We welcome Sue to the team!



With all this extra time on my hands I started doing some research on McAlpine's of noteworthy mention. This story of a British Doctor of neurology, Douglas McAlpine who was working in 1958 in Minamata City on the coast of Japan's southern island of Kyūshū was interesting. Dr. McAlpine was working on a disease called Minamata that he realized closely resembled mercury poisoning. He found a link between methylmercury contaminated fish and the people of Minamata Bay. From 1932 - 1968, the Japanese Chisso Corporation was found to be dumping highly toxic waste product of methylmercury into a drainage canal that emptied into the bay. Minamata disease, year to date has 2,265 certified victims (claiming the lives of 1,784). The photo is a memorial to the people who have died from the disease.



What will future generations learn about our contributions to society? I find it fascinating and reassuring to know that we have many notable McAlpine's in the history of the world.

Until next time, I wish you good health and well-being. Would certainly love to hear what you all have been up to during this pandemic.

In Kinship,

Dale



Commander: Michael T. McAlpin
Society Board Members:
President: Earl Dale McAlpine
Vice President: Mark SC McAlpin
Secretary: Sue Potter
Treasurer: Janet McAlpine
Member At Large: Fin Stavnsbo Alpin
Newsletter Editor: Janet McAlpine

Kilmartin Church

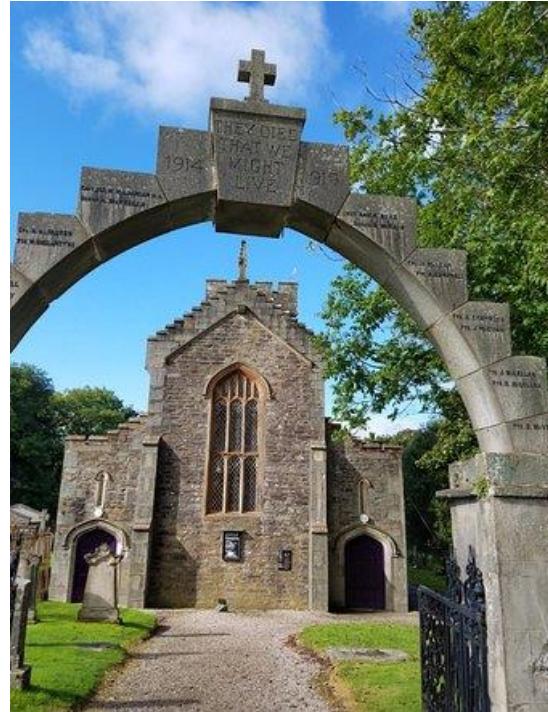
We received this from the Chair of the Dunadd Community Enterprise, the future status of the church has yet to be determined. We will continue to monitor events.

"The Directors have very carefully considered all the evidence gathered for the Kilmartin church building project.

Regrettably, after much discussion we have decided that the project should not progress. We know this will be a disappointment to many of you who took the time and trouble to take part in the consultation and voted.

One of the key promises that we made to you was that we would not burden future generations with an unsustainable building. In light of the Covid-19 situation we feel that the financial future is too uncertain to take the project forward. It is not clear what, if any funding will be available for community projects in the foreseeable future.

The need to set up a Community Shares Company and recruit an additional set of directors was also felt to be a step too far at the moment.



This was not an easy decision to make as a lot of work has gone into getting the project this far. We feel that this work has not been wasted as we have learnt a lot about your needs and wishes and have grown as an organisation. It has helped us to focus on understanding and delivering the community plan. Instead of having a building and seeing what we can do with it, we will now look at what is needed and how and where can it best be delivered.

Dunadd Community Enterprise was never just about the church building, indeed until it became available, we had no intentions towards it. We feel that it came at a time when the organisation was embryonic, and the timescales imposed on us by funding opportunities were unrealistic.

From the start we said that we would explore the possibility of community ownership of the church building. This we have done, and at least we can, hand on heart, say we explored this extensively and that whatever the building becomes in the future, we could not make it work financially.

Director Of Dunadd Community Enterprise



Who Was St. Martin?

By Laura McAlpine

All around the world there are churches and towns dedicated to the man known as St. Martin of Tours but who is St. Martin and why was he so revered by St. Columba and the monks of Iona?

Martin was born in Savaria sometime between AD 316 and 336 in the Diocese of Pannonia which is now modern day Szombathely Hungary. His father was a senior officer in the Roman army and was given veteran status and some land to retire in what is now known as Pavia in Northern Italy. This is where Martin grew up. As a youth near the age of ten, Martin began to attend Christian church services and became a catechumen (student) against the wishes of his parents.

Popular among the Imperial Roman Army and the upper echelon of the region where Martin grew up, Mithra was the “religion” of the area and thought to be originally inspired by the Iranian worship of the Zoroastrian divinity (yazata) Mithra. Mithraism was viewed as a rival of early Christianity. In the 4th century those practicing Mithra rituals were persecuted heavily by the Christians and by the end of the century the religion was suppressed and eliminated by the empire. Most of what's known about this religion is in carvings and temples and scholars debate still about the religion being the same in the Roman region as it was in the Iranian culture.

Now Martin, as the son of a veteran soldier, was required to join the army, a cavalry “ala” or Auxilia at age 15. By the 4th century the ala groups were small little armies formed as opposed to legions or regiments of soldiers formed in prior centuries. There is much written over the controversial style of military functions during this era. By the age of 18 however, Martin was stationed in Gaul (now Amiens, France) and he most likely was part of the elite regimen that traveled with and guarded the Emperor. The timeline of Martin's tour of duty is not clear as his biographer, Sulpicius Severus noted that he served only a few more years (this is where the question of time comes in due to his interaction and commands from Caesar Julian lining up with Martin's noted age) but it's recorded that just before a battle in the Gallic Provinces at Borbetomagus which is now Worms, Germany, Martin was charged with cowardice and jailed as he said he could not fight any longer under Caesar Julian (or Julian the Apostate) or receive pay for such duty and now would only be in the army of Christ. He's noted as saying “I am the soldier of Christ; it is not lawful for me to fight.” Martin's response to the charge and jail time was a request to be placed unarmed in the front line of the troops. His military superiors planned to take Martin up on his offer, but before that could happen the invaders sued for peace and the battle never occurred. Martin was released from service.

Martin left the military and made his way to Tours (in France) and became a disciple of Hilary of Poitiers Christian orthodoxy. When Hilary was exiled from Tours, Martin returned to Italy meeting many people and converting them along the way, and as noted, encountered the devil himself. Shortly after, Martin had a dream and was told to go back home to Pannonia (Hungary) where his parents now lived. It's noted that he converted his mother and others to faith, but not his father.

Drawn back to Tours in AD 371 by someone who requested his visit to a local resident that was ill, Martin was revered and acclaimed with his demeanor and thereby (quite reluctantly) was acclaimed as the Bishop of Tours. As a bishop, Martin set out to destroy the Pagan temples, sculptures and altars. He was quickly recognized as a man of God who by faith, performed many miracles and serving the imprisoned and those dealt with unjustly. The local emperors and towns rulers would refuse to see Martin when they heard of his visiting in fear that they would be required to release prisoners they had no intention of freeing but knew they wouldn't be able to refuse him.

Who Was St. Martin? Continued

Martin desired to live his life as a monk, and he established a monastery, The Abbey of Marmoutier, around AD 372 in Indre-et-Loire, France just outside the city of Tours. Martin died in Candes-Saint-Martin, Gaul (central France) in 397. The Abbey was quite prominent and influential in medieval France. In later times the abbey was destroyed by fire on several occasions and ransacked by Norman Vikings in 853 and 903. It burned again in 994 and was rebuilt by Herve de Buzancais which took them about 20 years to complete. This became the Shrine of St Martin of Tours and became a major stopping point on pilgrimages. In 1453 the remains of Saint Martin were transferred to a magnificent new reliquary donated by Charles VII of France and Agnes Sorel. During the French Wars of Religion, the basilica was sacked by Protestant Huguenots in 1562. It was disestablished during the French Revolution and deconsecrated and eventually used as a stable and finally demolished. Its dressed stones were sold in 1802 after two streets were built across the site, to ensure the abbey would not be reconstructed. There is a legend that while Martin was a soldier in the Roman army and stationed in Gaul, he had a vision. One day as he was approaching the gates of the city of Amiens, he met a scantily clad beggar. Martin impulsively cut his military cloak in half to share with the man. That night Martin dreamed of Jesus wearing the half-cloak he had given away. He heard Jesus say to the angels: "Martin, who is still but a catechumen, clothed me with this robe." In another version, when Martin woke, he found his cloak restored to wholeness. The part of the cloak that Martin kept became a famous relic preserved at the Marmoutier Abbey near Tours.

What, you may be asking, does any of this have to do with Scotland? Why is so much notoriety given to Martin in Scotland? By the early 9th century, respect for Saint Martin was well-established in Ireland. His monastery at Marmoutiers became the training ground for many Celtic missions and missionaries. Some believe that St. Patrick was his nephew and that Patrick was one of many Celtic notables who lived for a while at Marmoutiers. St. Ninian definitely studied there and was profoundly influenced by Martin, carrying a deep love and respect for his teacher and his methods back to Scotland. Ninian was in the process of building a church when news reached him of Martin's death. Ninian dedicated that church to Martin. Columba, who we read about in the last newsletter, requested to be allowed to pray at the tomb of St. Martin while traveling. St. Martin was commemorated during the Mass at Iona. In his Ireland and Her Neighbours in the Seventh Century, Michael Richter attributes this to the mission of Palladius seen within the wider context of the mission of Germanus of Auxerre to Britain around 429. This could be the context in which the Life of St. Martin was brought from Gaul to Ireland and could explain how Columba was familiar with St. Martin before Columba ever left Ireland around AD 429.

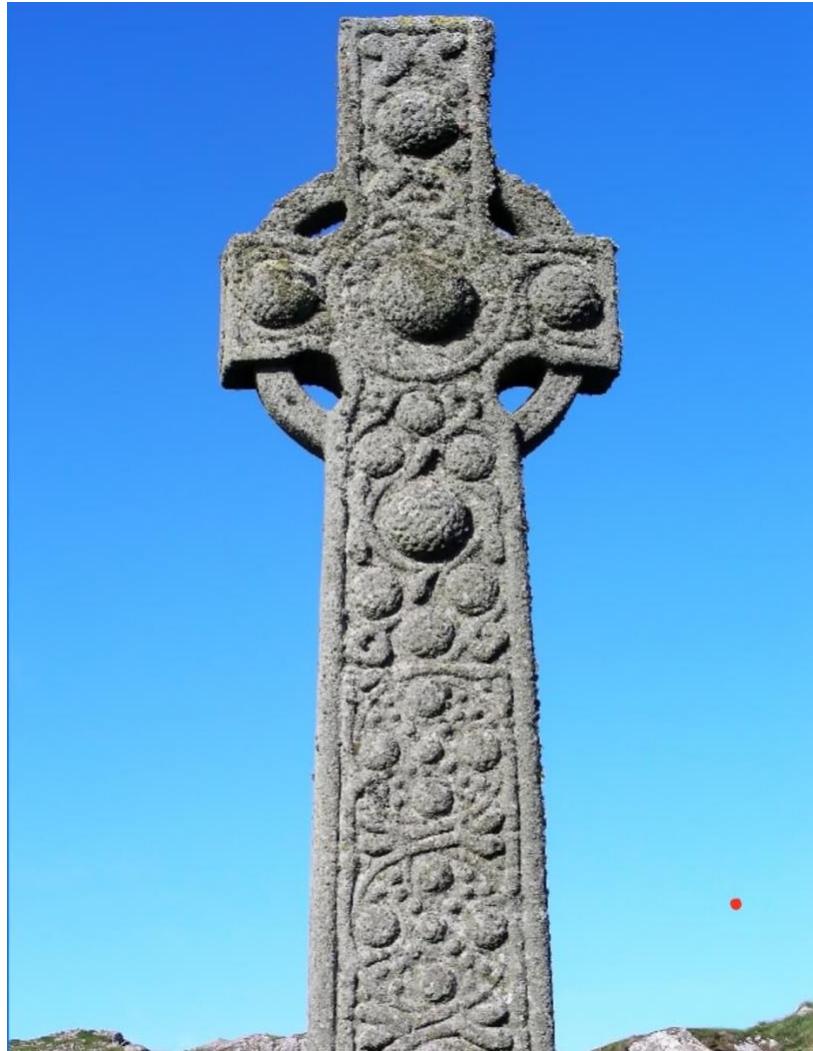
From the late 4th century to the late Middle Ages, much of Western Europe, including Great Britain engaged in a period of fasting beginning on the day after St. Martin's Day, November 11. This fasting period lasted for 40 days and was called the Forty Days of St. Martin. At St. Martin's eve and on the feast day, people ate and drank heartily for the last time before they would begin to fast the next day. This fasting period was later called "Advent" by the church and was considered a time of spiritual preparation for Christmas. St. Martin and ride in front of the procession. The children sing songs about him and about their lanterns. In Poland St. Martin's feast day includes St. Martin's Croissant which is a croissant with white poppy-seed filling. Yum! The monks of Iona may have had a particular devotion to St. Martin. As mentioned, St. Martin was a Roman soldier but had a vision of Christ and became a conscientious objector to war. He lived a life of austerity among cave-dwelling hermits and represented a religious ideal for the monks of Iona. He held an important position in the church while leading a life of poverty and simplicity. Eventually a cross was erected to St. Martin somewhere between AD 750 and 800. It's the only erected cross still standing complete in its original site.

Who Was St. Martin? Continued

The west face of St. Martin's cross is decorated with scenes from the Bible including Mother and Child, Daniel in the Lion's Den, Davi and Goliath and finally David and Saul. The east face is decorated with many old pagan symbols, serpents and typical decorative symbols of Christian carving of this period.

So many churches, towns and villages have been named after Martin including Kilmartin Scotland of which we've seen many articles in past newsletters. If you're ever traveling to Scotland, a trip to the ancestral region of our clan is well worth the trip. Leave time to explore Kilmartin, Argyll and Bute and the Isle of Iona. Be sure to see the Abbey and St. Martin's Cross. A history almost as old as Christianity itself.

Information & photo obtained via articles googled.



Allen Albee

(Society Member since 2009), has been learning the Phiob Mhor, the Great Highland Bagpipes. Here he is playing Amazing Grace outside of Lincoln City Oregon.



SNAPSHOTS



Family Convention, Scotland 09/10/2016



Highland Games, Pleasanton 2018ish, with all officers at the ready!



Michael, Ian and Mike in Scotland

The Scottish Dirk

By Donald Ross McAlpine

Well hello again kinsmen- If you are reading this, you must be enjoying the latest issue of our wonderful newsletter! Following the last issue where we looked at the sgian dubh, this time around we will be talking about another bladed weapon, the Scottish dirk; also referred to as the Highland dirk or in the native tongue, the Biadog. The dirk was most likely developed in the early 1600's out of the need for an everyday knife. Unrelated to the naval dirk, it probably developed as a continuation of the ballock or rondel dagger. Since many highlanders could not afford the cost of a sword the dirk was something just about every Highlander carried. The dirk was highly prized and was often seen as an instrument of a man's personal honor and was used as something which oaths were taken with-this was due to the thought that the steel used in it's construction was thought to be holy! The English, aware of this, used the custom against the Highlanders after Culloden: When Highland dress was prohibited in 1747 those Gael who could not read or sign an oath were required to swear a verbal oath, "in the Irish (Scots Gaelic) tongue and upon the holy iron of their dirks", not to possess any gun, sword, or pistol, or to use tartan: "... and if I do so may I be cursed in my undertakings, family and property, may I be killed in battle as a coward, and lie without burial in a strange land, far from the graves of my forefathers and kindred; may all this come across me if I break my oath.

The dirk itself was about 12" and had a handle made from whatever local hardwood, bog oak or sometimes ebony, or antler could be had. It was used in all the Highland regiments and is now a ceremonial weapon that all officers carry. The handle is shaped to resemble a thistle and can be very ornate.

The dirk hangs from a strap known as a "frog" that is part of a belt worn while kilted. Some dirks are sheathed and have small compartments to carry a fork and a smaller knife!



Duncan McAlpin jailed for “Trawling Herring”

Around 1838 an unknown fisherman at Tarbert decided to join several drift nets together and cast them in a circle around a shoal of herring. Every single fish was trapped within the ring and it soon became obvious that quick profits could be made by this new method. The ring net rapidly grew in popularity in the surrounding waters.

Not everybody was happy with this development. Some people argued that it destroyed immature herring and that it disturbed, if not destroyed, spawning beds. Pressure was put on the Government and eventually, in 1851, an Act of Parliament was passed prohibiting the use of ring nets.

Twenty-four year-old Donald McAlpin, a fisher, was arrested for Trawling Herring and brought to trial at Inveraray on January 7, 1853.



He was convicted by J. MacLaurin Justice of the Peace and sentenced to 30 days or 52 pounds two shillings.

He spent the next thirty days imprisoned, working at making fishing nets or picking oakum for ten hours a day. Oakum was made from recycled old tarry ropes which were to be painstakingly unraveled (“picking”).

The Oakum was sold by the jail and used as caulking on ships.

He ate and slept in his cell, except for a daily trip to the exercise yard.

Breakfast was served at 7:30, and consisted of five ounces of oatmeal porridge, and three quarters of a pint of milk. Dinner was at 1:00 PM, and was two pints of soup and twelve ounces of bread. Supper was at 6:00 PM, and was five ounces of oatmeal porridge and one half pint of milk.

The law against Trawling Herring was rescinded in 1867.

D Day Mulberry Harbours - The McAlpine Connection

Submitted by Graeme McAlpine

Last year I visited the The D-Day Story, a new museum on the South East coast of England. The D-Day Story is the only museum in the UK dedicated to the Allied Invasion of June 1944.

The D-Day Story is full of personal stories of courage and determination, comradeship and sacrifice, innovation and tactics.

It tells the unique personal stories behind this epic event. There are also extensive displays featuring maps, uniforms and other memorabilia, including several vehicles and even a real landing craft.

Displayed at the centre of the museum is the Overlord Embroidery, which was commissioned by Lord Dulverton as a tribute to the sacrifice and heroism of those men and women who took part in Operation Overlord.

The embroidery is 272 feet in length, and is the largest work of its kind in the world.

D-Day was the start of the Allied operations which would ultimately liberate Western Europe and end the Second World War. It was the largest invasion ever assembled, landing 156,000 Allied troops by sea and air on five beachheads in Normandy, France.

Whilst wandering around I found that there was a connection with the McAlpine clan on display.

In the days following the D-Day invasion, the Allies could not afford any delays in supplying the advancing forces. Plans were drawn up to provide harbour facilities where none existed and a decision to construct two artificial harbours for supplying the landing beaches was agreed.

With the planning of Operation Overlord at an advanced stage by the summer of 1943, it was accepted that the proposed two artificial harbours would need to be prefabricated in the UK and then towed across the English Channel.



Mulberry Harbour off Gold Beach

Mulberry harbours were temporary, portable harbours to facilitate the rapid offloading of cargo onto beachheads following D-Day, the two prefabricated harbours were taken in sections across the English Channel and then assembled off Omaha Beach (Mulberry "A") and Gold Beach (Mulberry "B").

D Day Continued....

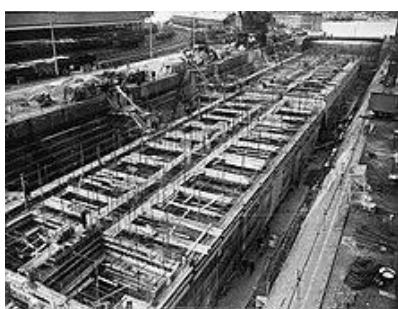
The harbours called for many huge caissons, (*a watertight structure which is used as an “anchor” for a project taking place in the water,*) of various sorts to build breakwaters and piers and connecting structures to provide the roadways.

The scale of the project was enormous and was in danger of over-stretching the capacity of the UK's civil engineering industry. From late summer of 1943 onwards, three hundred firms were recruited from around the United Kingdom, employing 40,000 to 45,000 personnel at the peak.

One of the construction firms at the forefront of this military engineering project of unprecedented size and complexity was Sir Robert McAlpine Ltd. Sir Robert McAlpine is a leading British construction firm which was founded by Scottish businessman Sir Robert McAlpine, (*13th February 1847 - 3rd November 1934*).



Sir Robert McAlpine constructed part of the concrete breakwaters and built 10 of the 80 largest caissons that created the Mulberry Harbours.



Caissons under construction

The breakwaters were formed from a series of 200ft-long floating concrete caissons which were constructed at docks and harbours along the south coast. Sir Malcolm McAlpine was chairman of the contractor's committee responsible for the design and supply of the breakwaters.

D Day Continued....

The Mulberry project was a highly complex task completed in just 6 months of manufacture, under wartime conditions and with a serious shortage of skilled labour and heavily influenced by the paramount need to secure the Allied supply line.

As well as the significant role in the construction of the Mulberry Harbours to support the D-Day landings, Sir Robert McAlpine also constructed a large number of the RAF airfields crucial to winning the war. More than 20 airfields were built, or upgraded, including Lasham, Mildenhall, Fairford and Northolt, sites that would provide bases for fighter defences and bomber command as well as support during the allied invasion of Europe.

Sir Robert McAlpine co-sponsored The 'Mulberry Harbours' display at the museum, where you can view what was a WW2 civil engineering project of immense size and complexity.

If you are in the vicinity of Portsmouth, take the opportunity to visit The D-Day Story and find out why Churchill said "Now this is not the end. It is not even the beginning of the end. but it is, perhaps, the end of the beginning".

Clan MacAlpine Information

We invite you to learn more about Clan MacAlpine Society by going to our website www.macalpineclan.com and reviewing the wealth of information found there.

We hope you enjoy receiving your quarterly issues of this newsletter, Remember Those From Whom You Claim, that contains articles of interest and activities our members participate in.

For those of you on Facebook, check us out. We have many contributors to that site.

On our website you will find the store where you can order the clan items shown on this page, get membership information, find information on the Clan MacAlpine DNA project, and a variety of other sections about MacAlpine history and the history of Clan MacAlpine Society.

Also on the website you have the opportunity to support your Society by checking out the page on "Funding Projects" to discover ways you can make a donation to Clan MacAlpine Society. It is through your donations that we are able to participate in or support heritage activities You can earmark your donation for:

- ◆ General Society Operations
- ◆ Society Clan Tent Fund
- ◆ Kilmartin Museum Fund
- ◆ Pipe and Drum Band Fund



Clan MacAlpine Challenge Coin

\$20.00 + 4.95 Shipping Available in store on Society website at www.macalpineclan.com

Contact drscotmac@yahoo.com for further information



Clan MacAlpine Lapel Pin

\$10.00 + 4.95 Shipping Available in store on Society website at www.macalpineclan.com

Contact drscotmac@yahoo.com for further information



Clan MacAlpine Society Kilt Pin

Custom designed by Mark McAlpin, incorporating elements of the boar's head, pine tree, crown, and sword, all of which are linked to the MacAlpines, and appear prominently in MacAlpine Heraldry. The pins are made of silver weighing approximately 1 ounce - Dimensions are 4"x 1 1/8" \$75 USD payable by PayPal or check. Please contact NotCommonKiltPins@outlook.com for questions or purchase.

The Vikings

Documentation of the Viking period of Scottish history is very weak. The presence of the monastery on Iona led to this part of Scotland being relatively well recorded from the mid-6th to the mid-9th century. But from 849 on, when Columba's relics were removed in the face of Viking incursions, written evidence from local sources all but vanishes for three hundred years.

About seven miles north of Kilmartin on the A816 is a mound named Dùnan-Amhlaidh (Dunan Aula). A standing stone, and cairn - known today as 'The Danish King's Grave' is clearly visible from the main road.

The burial chamber of Dunan Aula is located on the top of the mound, north of an 18th-century burial ground and mausoleum.

The chamber consists of large slabs of stone and a gabled capstone.

There is also an upright slab located roughly 9.5 metres (31 ft) to the north-northwest, on the side of the knoll.

The 1791–99 Statistical Account of Scotland, written by Rev. Lachlan M'Lachlan, parish minister, records that according to local tradition, Dunan Aula was near the site of a great battle between "Danes" [Vikings] and the locals of the area.

The tradition was that Olaus (Olave), son of the "King of Denmark", was slain in the battle; and that the mound of Dunan Aula, "the little Mount of Olaus", was named after him. He also notes that "not many years before" some workmen uncovered the chamber after removing some loose stones on the mound. Inside an [urn](#) was found; which was then broken and destroyed in an attempt to get at its supposed "treasure". M'Lachlan noted to the great disappointment to those who destroyed it that all the urn contained was ash, presumably of Olaus.

The battle began it is said on a spot called Druim Righ (Kings Ridge). In the first encounter the Vikings forced the locals to retreat up the valley. After receiving reinforcements, they rallied at a place named Sluggan, and renewed the action with such vigour that the Danes in their turn were compelled to give ground. "The Danes having in some measure recovered themselves made an unsuccessful stand where they first joined battle."

One of the "Danish" leaders, Ulric, was slain and a grey stone was said to still mark the spot where he fell. The "Danes" then recovered themselves and stood their ground where the battle first commenced. Olave and the Scottish king were said to have fought in single combat, in which Olave was slain. His body was then interred in the burial chamber, known ever since as Dunan Aula, located about a quarter of a mile from Druim Righ where he fell. Stewart stated that there were other monuments in the area which tradition stated were erected for those who fell at this battle.

Many grey stones rear their heads in the heath and mark the graves of the warriors of ancient times.

The Heritors continued, part 3

Submitted by Mark S.C. McAlpin
Sennachie elect

The Heritable Jurisdictions Act of 1746

Following the Rebellion of '45, the British government enacted a series of laws to destroy the clans and bring the Highlands under political supervision.

Amongst the laws was the Dress Act, banning the wearing of Highland garb, and a restatement of the Disarming Act, which prohibited Highlanders from having "in his or their custody, use, or bear, broad sword, poignard, whinger, or durk, side pistol, gun, or other warlike weapon".

Perhaps the most impactful and which had its own hand in the migration of many Highlanders was the Heritable Jurisdictions Act.

The long title of the Act, which sets out the scheme and intention, is:

"An Act for taking away and abolishing the Heritable Jurisdictions in Scotland; and for making Satisfaction to the Proprietors thereof; and for restoring such Jurisdictions to the Crown; and for making more effectual Provision for the Administration of Justice throughout that Part of the United Kingdom, by the King's Courts and Judges there; ... and for rendering the Union of the Two Kingdoms more complete. For remedying the inconveniences that have arisen and may arise from the multiplicity and extent of heritable jurisdictions in Scotland, for making satisfaction to the proprietors thereof, for restoring to the crown the powers of jurisdiction originally and properly belonging thereto, according to the constitution, and for extending the influence, benefit, and protection of the King's laws and courts of justice to all his Majesty's subjects in Scotland, and for rendering the union more complete."

The passage of the bill removed from the clan chiefs all "heritable Jurisdictions," The Heritors, typically chieftains of the Clan appointed by the Clan Chief, had been responsible for justice, and law and order in their district and for keeping the roads in good repair, and for appointing and paying the minister and for maintaining the Church, and the Manse (Clergy House).

With the passage of the Heritable Jurisdictions Act, those responsibilities passed from the appointees of the Clan Chief and became subject to the laws of the realm.

Justice was then administered by Sheriff-substitutes and local Justices of the Peace. Finally, the estates of many of the chiefs of the Forty-five were confiscated. As a result of these acts, the special bond between chief and clansman was effectively broken. The feudal, patriarchal Highland clan system came to an end as the chief became a landlord and the clansman a tenant or subtenant.

The demise of clan system as it was known had a far-reaching trickle-down effect. Without clan ties, the Highland population became far more mobile. The chiefs who earlier had been concerned with "man-rent" now began to exploit their lands for the largest possible return of money rent. The results of these changes were three: the old system of land leasing was revised, new crops and farming methods were adopted, and numbers of unneeded tenants were forced from their holdings.

The Heritable Jurisdictions Act of 1746, continued

The weakening of the clans allowed the government to step into the highland regions and make them more formally part of Great Britain through appointed government officials, often coming from London, rather than local clan members. This also brought the highland regions into the economy of Great Britain. For others in Scotland, the downfall of the clan system in the Scottish Highlands (a 'Ghàidhealtachd) allowed new families to arise, in particular those with connections to the mercantile and trade towns that began to benefit from increased and expanding British trade in the 18th century.

From Robin

Have you ever woken up one morning and wondered what happened to the last ten years? That is just what happened to me a few weeks ago. I was talking about Society business with Dale and I was amazed that ten years had passed. It went by so quickly and yet we have accomplished so much in those years. My mind was really set on being secretary until I die and being part of all the exciting things to come in the next few years, however my heart had a different idea.

While I have certainly enjoyed the service to the clan, the past few years have been a struggle for me. Retiring from my technical writing career, moving from CA to our retirement RV and many other life events have just created havoc for me. I am a planner. Yep, one of those people. I like to know where I'm going and what I'm doing. This pandemic has totally thrown me for a loop and all our plans went down the tubes right along with my plan to be secretary for life.

I will be here for the long haul, but in other manner than official secretary. I need a short break, and while I know I'll regret my decision to step aside, it is done. So for now, I'll write some articles, do some research on the McCain family, whom we know is related to the McAlpine family, I'll love on my grandbabies and catch up on some crafting. I'll keep Dale in line and hopefully grammatically correct and well, who knows what will come along?

Thank you all for your well-wishes. They are much appreciated.

Always at your service,

Robin

