

Remember Those From Whom You Came

Newsletter Of The Clan MacAlpine Society

The Worldwide Organization For MacAlpines
3rd Quarter 2021 ~ Volume 53



Kenneth
McAlpine



William
McAlpin



Michael
McAlpin



Finn
Alpin



Mark S.C.
McAlpin



Earl
McAlpine



Bruce
McAlpine

Commander's News

As much as I enjoy attending Scottish events and visiting MacAlpines around the world, the consequences of the Covid virus continue to make gatherings problematic.

We were fortunate to have attended the Grandfather Mountain Games in North Carolina and look forward to the Stone Mountain Games in October just outside of Atlanta, and perhaps the Saint Andrews dinners in November will be allowed.

Unfortunately, travel to Scotland and Europe has all been scrapped for this year, but I remain hopeful for a return to normalcy in 2022 and having the opportunity to explore more of the old MacAlpine settlements in the area around Kilmartin.



Kilmartin will look a bit different next time any of us can visit. Many trees have been taken down to allow for the museum expansion. The museum is closed for renovations until 2023.



The Dalriada project which will be a series of videos that will preserve and teach the unique dialect of Gaelic from the Kilmartin area is also delayed, although we hope to see progress on it soon.

Cnuic `is uillt `is Ailpeinich
Hills and streams and MacAlpine

Michael T McAlpin
Commander, Name of MacAlpine



Commander: Michael T. McAlpin
Society Officers:
President: Earl Dale McAlpine
Vice President: Mark McAlpin
Treasurer: Janet McAlpine
Secretary: Sue Potter
Member at Large: Finn Stavnsbo Alpin
Newsletter Editor: Janet McAlpine

President's News

Finally, we were able to hold and attend the Clan MacAlpin/e Society's AGM! It has been a long time coming. On July 10th, after the day at the Grandfather Mountain Highland Games, located in Linville, NC, we met for our AGM and had a lovely dinner cooked by Commander Michael, with help from Carolyn, Robin, Michael and Mark. Commander Michael T McAlpin as well as Society Vice President, Secretary and myself attended the meeting. We were happy to have all in attendance after such a long break.



The Highland Games were also well attended with over 100 clans and societies, and 50,000 visitors. It was wonderful to have friends and family stop by the society's tent for a visit and wee dram.

On Sunday we attended the Kirkin O' The

Tartan service with Martha Enders representing our family. The Parade of the Clans was also held on Sunday. We had good representation of clan members march in the parade, but fewer attended on Sunday as compared to Saturday. That didn't stop us from flying our tartan.



We hope to be able to attend more games and events in the year ahead.

I am happy to announce the next AGM will be held at the 44th Central Florida Scottish Highland Games on January 15 – 16th, 2022; located at 1000 Central Winds Dr, Winter Springs, FL 32708.

Here is the link <https://www.flascot.com/>

In Kinship,

Dale McAlpine
President, Clan MacAlpin/e Society

Questions, please email me at President@macailpein.com



The Arms of Neill McAlpin

Submitted by Robin McAlpine

This is the third in a series of articles relating to the MacAlpine arms. Neill McAlpin 1758 – 1831; born in Kilmartin, and baptized January 31st, 1758, at Kilmartin Church.

Neill's father, James McAlpin, was the schoolmaster at Ford, about two miles outside of Kilmartin, while his mother Elizabeth Campbell McAlpin, was the daughter of the Laird of Inverliever, about five miles from Kilmartin.

 Extract of entries in an OLD PAROCHIAL REGISTER
Registration of Births, Deaths and Marriages (Scotland) Act 1965, s 47 154176
Parish of Kilmartin County of Argyll

Anno Dom: 1758
January 20th
Annie Daughter of Campbell
Alexander Campbell in
Garnasrie-beg and Mary
Palerson his spouse was baptized
January 31
Neil son of James McAlpine
Schoolmaster at the Ford and
Elizabeth Campbell his spouse
was baptized



Neill was apprenticed to his uncle as a silversmith, and later became a junior officer in a Highland Regiment in Cornwallis' army when the American Rebellion arose.

His time of service in the war was fraught with injury as he was shot three times, and bayoneted in the face and was left to recuperate at Wilmington N.C. During his recuperation he heard of the surrender of Cornwallis, took the oath of Allegiance to North Carolina, and situated himself in the Gaelic speaking Argyll Colony at Cross Creek (now Fayetteville), North Carolina. He became a schoolteacher, as he was fluent in both English and Gaelic. While there, he acquired many acres of land.

Blazon

Shield: Gules, on a bend Argent between in chief a fir tree eradicated Argent and in base an ancient crown Or a sword in bend Gules hilted and pommeled Or. 17th page of the 89th volume of the Public Register of All Arms and Bearings in Scotland.

Hiking the West Highland Way — July 2021

Submitted by Leigh McAlpine - London, UK

The Mighty West Highland Way is one of Britain's most iconic long-distance walks. It's an exhilarating 96 miles stretching from the lowlands just past Glasgow to the highland township of Fort William that sits in the shadow of Ben Nevis.

The first leg starts off in Milngavie and crosses sheep paddocks, meanders past whiskey distilleries, small lochs and hunting lodges before working its way around the volcanic plug of Dumgoyah to the town of Drymen.



The Way changes dramatically beyond Drymen as the path starts climbing up towards Conic Hill, a foreboding 361m mount overlooking the blue waters and Islands of Scotland's largest loch.

The view of Loch Lomond from Conic hill is stunning and makes the long climb up and the incredibly steep decent down to the loch side town of Balmaha worth all the effort.

From Balmaha, the trail winds its way up the loch to The Rowardennan Hotel where the journey ends for vehicular traffic. The further up the loch you travel the more technical the trail becomes. Clambering over boulders and tree stumps, climbing incredibly steep stairs and ladders and walking perilously close to the water's edge. This terrain goes on long after you reach the isolated Inversnaid Hotel, a popular lunch stop on the most difficult part of the whole walk.

Once you finally leave the loch you pass through a large valley following Glen Falloch, past the Falls of Falloch on an old military road. From there you head into thick pine forest and the path slowly rises and falls before emerging onto farmland, past ancient ruins and an old cemetery to the cute wee town of Tyndrum.

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Hiking the West Highland Way . . . *Continued from page 4*



Continuing on, the path leaves the road and ascends upward through pine forest to the Northern hillside of Ben Inverveigh. At the top, the views over Loch Tulla and the sprawling motorway beyond is impressive and you can see peaks and valleys for miles into the distance.

After the short decent, you pass the old Inveroran Hotel and Forest Lodge before taking on Rannoch Moor, an isolated area of moorland that stretches out towards Glencoe like a Red carpet leading to an exquisite theatre. The Midges and Horseflies were bad up on the moor and despite its beauty, you really try to motor along to avoid getting bitten by these cunning Scottish beasts.



Glencoe is one of the most beautiful and historic areas of Scotland. The massacre in 1692 gives the place a sense of sadness but the beauty of the landscape invigorates you and the ski hill, the tracks trailing off up into the hills and valleys and all the campervans whizzing past evokes your sense of adventure and makes you feel like you are in a very special place.

The Devil's Staircase climbs steeply out of Glencoe just after you pass by the rocky Buachille Etive Mor and into the valley behind which twists and turns, up and down eventually re-joining the road for an extremely steep descent into the small industrial town of Kinlochleven.



The climb out of town is just as bad unfortunately. A steep series of cross backs cut up the side of the hill and into the valley of Lairig Mor beyond. This has been described as one of the best continuous ridge walks in Britain and is just stunning. Passing the ruins of Tigh-na-sleubhaig is a highlight of the walk and photos of the old, abandoned house is featured in most guidebooks

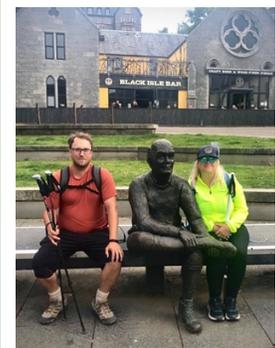
The valley continues to follow the military road until you enter what was once a thick forest. Felling in the area has meant it is now covered in Heather, Foxgloves and wildflowers. Upon reaching the highest point, the Mighty Ben Nevis, Britain's highest mountain, towers up in front of you giving you an impressive view of her steep Western side. It's a reassuring sight knowing that you are close to the end of the Way.



The road takes you gently along the Glen Nevis valley road before the final few meters along Fort Williams's busy main pedestrian street to the official West Highland Way finish line where a celebratory pint of cold beer or cider is waiting for tired and weary walkers.

The West Highland Way is tough, but mostly flat and easy walking on roads and well-worn paths. For me, having travelled to Scotland a handful of times, it was a way of

connecting to the country of my ancestors and a lot of the time, when you are waking along with just your thoughts for company, you look up and imagine seeing the clans roaming the hillsides, their settlements in sheltered places along the rivers and the sounds and smells of the ancient times.



We met people from all over the World and everyone, from our fantastic baggage handlers to the Inn keepers and other walkers, we repeatedly bumped into along the way, were just amazing. I'd definitely do it again, maybe not for a few years but it's something that should be on every outdoor lover's Bucket List.



Gaiseadh a' bhuntàta – The Highland Potato Famine

Submitted by Mark S.C. McAlpin, Sennachie elect

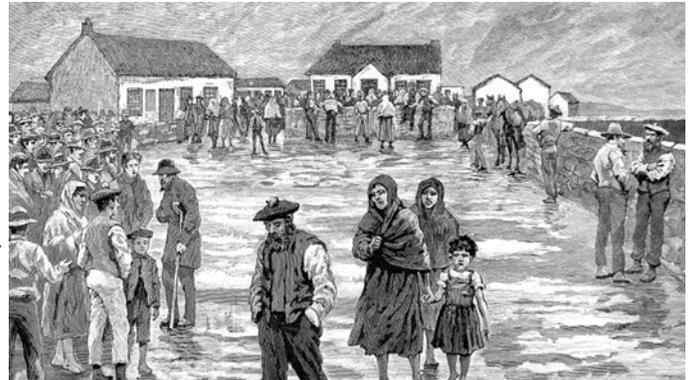
18th and 19th Century Scotland was an era of struggle. The Jacobites were crushed, language and native traditions were being squashed underfoot, and ethnic cleansing was rife. Fear of famine was an omnipresent feature of life in the Highlands and Islands for much of the 18th and 19th centuries. The Scottish Potato famine swept in at a time when the country had already suffered enough, culminating in an horrific death toll and an exodus of thousands. Those who stayed would force through a new political climate for the people of Scotland, those who fled, would re-build in the new worlds, spreading Scottish culture to distant shores.

Records tell us potatoes were first cultivated in Scotland near Stirling in 1739, and states that they were not known in the Highlands and Islands before 1743. Initially met with suspicion by Scotland's farmers and crofters, the potato was soon widely embraced. While the Highlander's diet consisted traditionally of *'barley, oats and kale along with whatever cheese and milk that could be kept back from rent in kind paid to the landlord.'*, within two generations of arriving in Scotland the potato took over as the main foodstuff. High-calorie, a good source of Vitamin C, and thriving in even the toughest soil, the potato became 80% of the average Highlander's diet.



When Scotland's 1846 potato crop was wiped out by blight, the country was plunged into crisis. In the Hebrides and the West Highlands, a huge relief effort came too late to prevent starvation and death. Farther east, meanwhile, towns and villages from Aberdeen to Wick and Thurso protested the cost of the oatmeal that replaced potatoes as the people's basic foodstuff.

Oatmeal's soaring price was blamed on the export of grain by farmers and landlords cashing in on even higher prices elsewhere. Despite the pleas and desperation of starving people, the government refused to interfere with market prices under claims that it would destabilize the markets. This resulted in mass starvation, anger, and riots across the country. As a bitter winter gripped and families feared a repeat of the calamitous famine then ravaging Ireland, grain carts were seized, ships boarded, harbors blockaded, a jail forced open, and the military confronted. Construction workers abandoned the railways and joined mobs, forcing customs officers, sheriffs, and special constables to give way beneath the unrelenting onslaught of starving people. Despite military forces firing back at hunger-ridden citizens, nothing could stop the anguished masses. They fought and rebelled in a desperate frenzy.



A line from the February 6th 1847 issue of Spectator sums the situation. *"Food riots have been spreading in the North of Scotland to so great an extent that several parties of military have been despatched from Edinburgh. In some parts the country is described to be nearly in a state of insurrection."*

Savage sentences were imposed on others. But crowds of thousands also gained key concessions. Above all they won cheaper food. And as public awareness grew thanks to newspapers, the government began to take action. In 1847 steamers from the royal navy helped supply famine-afflicted areas of the islands, and a central board was established to manage relief efforts.

As a result of the Great Highland Famine thousands left for Canada and Australia between 1846 and 1857 while many thousands more emigrated "internally" to Lowland cities. The western mainland of Scotland and the Hebrides, the heart of crofting territory, were affected most severely. The crofting areas lost about a third of their population between the early 1840s and the late 1850s, losses were higher in the Hebrides and remoter areas of the mainland such as Ardnamurchan with over 40% of inhabitants being evicted by 1856.

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Gaiseadh a' bhuntàta – The Highland Potato Famine . . . *Continued from Page 6*



Some landlords had contributed towards 'assisted' emigration (under which over 16,000 crofters were shipped overseas to Canada and Australia), others encouraged their tenants to move by taking a harder line on rent arrears, turf-cutting rights and other practices on which tenants had traditionally been allowed some leeway. In total, the potato blight affected 70 per cent of parishes in the Highlands. The impact on the Highlands and Islands was devastating. Landowners took the initiative to rid their estates of populations that were no longer tenable and helped fund the passage of up to 20,000 Highlanders to Canada in the late 1840s. What's more, many Highlanders remained destitute for many years after the initial emergency.

The longer outcome was a success for common Scots. Eventually, after riots, mobs, and protests, the British government finally caved. Concessions were awarded, cheaper food was secured for the future, and perhaps most importantly for future generations, no more clearances would be enforced.

This was the end of an era, and the beginning of a new one. Despite hardship and death tolls, the Scots remaining in Scotland gained for themselves and their descendants, an age of greater security for the future, and safeguards against tragedy. For the Scots who left Scotland fleeing starvation and deprivation in a mass exodus, it heralded their new lives and the building of Scottish culture in the New Worlds. We then saw Scottish communities far from home on different continents, reestablishing traditions in Australia, Canada, and across the world.

Greetings from our end of summer gathering in Stockholm. Tommy, Finn, Ronny and Christian



The MacAlpines held an historic family convention on September 10, 2016.



The Family Convention was held at Abbotsford House in Melrose, Roxburghshire, home of Sir Walter Scott. MacAlpines from many different branches from seven countries had petitioned the Lyon Court to hold this meeting under the supervision of the Court.

Supervising the Convention was Mark Dennis, Ormond Pursuivant to the Court of the Lord Lyon. After careful consideration, Ormond accepted the nomination for our choice of Commander, Michael T. McAlpin Sr. His recommendation to the Lyon Court was accepted by Her Majesties Council, Lord Lyon, King of Arms, and a Commission from the Court was issued April 19th, 2017 recognizing and confirming Michael T. McAlpin Sr. as the Commander of the Name of McAlpine for a period of ten years.

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The MacAlpines historic family convention . . . *Continued from Page 8*

COMMISSION by the Lord Lyon King of Arms in favour of Michael Todd McAlpin, Senior as Commander of the Name of McAlpine.

Unto All and Sundry whom These Presents Do or May Concern, WE, Joseph John Morrow, One of Her Majesty's Counsel learned in the Law, Doctor of Laws, Lord Lyon King of Arms, send Greeting: Whereas it has been represented to Us without a Chief of the Name of McAlpine difficulties have arisen in maintaining the well-being of the McAlpines at home and overseas; That in order to preserve the spirit of family, traditions and kinship of the said people of the said Name, a Commander ad interim should be recognised to rally the said people, to convene meetings thereof and to preside thereat during the absence of a Chief; That the Principal Men and Women that now are of the Name of McAlpine have, after due consideration by way of Family Conclave, otherwise known as derbhfhine selection, selected and recommended to Us Michael Todd McAlpin, Senior, residing at 2380 Saddlesprings Drive, Alpharetta, Georgia, United States of America, as a fit and proper person to be recognised as Commander ad interim of the said Name; Now Therefore We, after due consideration and investigation, being well satisfied as to the good qualities, abilities and loyalty of Michael Todd McAlpin, Senior and of his fitness for the said Office, do by These Presents Recognise and Confirm the said Michael Todd McAlpin, Senior as Commander of the Name ad interim for a period of ten years from the date hereof with power and commission to him to do and perform all acts and functions proper to the Commander of the said Name in the personal absence of the Hereditary Chief thereof, in the same manner and to the same effect as if he had been specially appointed and instructed by such Hereditary Chief; And We direct These Presents to be recorded in the Books of the Lyon Court (Probative Writs Section); In Testimony Whereof We have Subscribed These Presents and the Seal of Our Office is affixed hereto at Edinburgh this Nineteenth day of April in the Year of Our Lord Two thousand and Seventeen before this witness Elizabeth Ann Bruce or Roads, Snawdoun Herald of Arms.

*Elizabeth Ann Bruce
Snawdoun
(Witness)*



*Joseph John Morrow
Lyon*

Grandfather Mountain Highland Games and Gathering of Scottish Clans

Submitted by Martha Endres



On Sunday morning of the 2021 Grandfather Mountain Highland Games and Gathering of the Scottish Clans, I had the honor of representing the Clan MacAlpin/e Society in the Kirkin' o' the Tartan during the Worship Service. Although I had observed this event at past highland games, I had never participated in it.



The Scottish Tartan Authority website details the history of this tradition. Reverend Peter Marshall, originally from Coatbridge, Scotland, was pastor of the New York Avenue Presbyterian Church in Washington, DC, and served as Chaplain of the United States Senate before his death in 1949. He is believed to be the originator of the Kirkin' o' the Tartan service. During the Second World War, Reverend Marshall held prayer services at New York Avenue to raise funds for Scottish churches as well as the British war relief effort. At one of the services on April 27, 1941 (although a May 1943 date is sometimes mentioned), Reverend Marshall gave a sermon entitled, "the Kirkin' o' the Tartans" and a legend was born. According to an article on the Montreat, North Carolina, Scottish Society's website, a service leaflet from the church mentioned that the funds raised from the kirkin' would go toward a mobile kitchen. Across the United States and Canada, Scottish, Caledonian, and St. Andrew's Societies hold Kirkin' o' the Tartan services. Many are in Presbyterian Churches but they may also be found in Episcopal, Methodist, Roman Catholic, and other denominations. *



Among the nearly one hundred tartan carriers gathered in formation beside the Worship Service platform prior to the service were seasoned participants together with first-time tartan carriers. There is a strict, traditional protocol to the procession and recession of this event. We were instructed as to the lineup and sequence. We processed in precise formation to the front of the Worship Service platform during the latter part of the service, which included a Prayer for the Tartans, the *Star Spangled Banner*, and a tribute to the Flowers of the Forest. We recessed following the Benediction. I managed to perform most of the expected movements due to the guidance from those who were beside and in front of me, including using only one arm to hold the long, heavy pole with our woolen tartan banner, which was

challenging on this windy morning. Following the Worship Service, more than a thousand marchers clad in Scottish attire and representing more than one hundred clans marched around the track in the annual Parade of Tartans.

I was proud to represent our Clan MacAlpin/e Society as I carried our tartan during the Worship Service. It was a very heartfelt, poignant experience to be part of this tribute to our Scottish heritage. I believe that my great grandmother, Elizabeth MacAlpin from the Paisley area, would have been proud of this honor.

*Information shared from the Scottish Tartans Authority website and Kirkin' o' the Tartan Prayer & Worship Outline, Reverend Jeff Binder, website

Scotland in North Carolina: The Argyll Colony

About 350 emigrants sailed from Campbeltown, Kintyre on the Thistle of Saltcoats in June of 1739. They landed on Brunswick on the Cape Fear in September and settled about 90 miles up the river in what is today called Fayetteville. This was the beginning of the Argyll Colony, and consisted of emigrants from Kintyre, Kilmartin, Knapdale, Jura, Ghiga, and probably Islay.

The leaders of the Argyll Colony petitioned the Presbytery of Inveraray for a Gaelic-speaking minister as they prepared for their departure in 1739: *"In consequence of your and our resolution of going to the continent of America in summer next and fixing a Colony there, and our design of having a clergyman that can speak the Highland language since from that country [the Scottish Highlands] all our servants are to be, many of which cannot speak any other language ..."*

They had asked for Robert Fullarton, the Gaelic speaking pastor at the church at Kilmichael. They were turned down and sailed without a minister.

Families back home, encourage by letters from the new arrivals followed. From 1739 to 1748, a period of nine years, the Colony grew from 150 Households to 350. The prosperous trading community of Cross Creek was first developed as a trading post in 1756. Gaelic speaking Reverend James Campbell began ministering to the community in 1756 in their native tongue. Nearby Campbeltown was established in 1762.

In about 1767 a second and larger wave of Highlanders began to flood the Cape Fear valley. This group was from a larger area of Argyll, including the islands of Arran, Jura, Islay and Gigha. With worsening economic conditions in the 1770s, the impulse to emigrate spread much further throughout the Highlands and Outer Hebrides. Records show that there were a dozen McAlpin/e families living in the colony prior to the Revolution.

With the onset of the Revolution the community was divided, Reverend Campbell took up the American cause and spoke to it in his sermon. One of the congregation, McAlpin Munn, a staunch Loyalist, approached Reverend Campbell after his sermon and said *"Minister, if ever ye pray again as ye did today, the bullet is molded and the powder is in my horn tae insert it in your head! By the way, I liked your sermon today, they get better every Sunday"*. Reverend Campbell never preached in the area again.

By the time of the American Revolution, as many as 20,000 Highland Scots had settled along the Cape Fear and its tributaries making up one-third of the population of that region which over time became known as "Valley of the Scots". Cross Creek and Campbeltown united in 1778 and were renamed Fayetteville in honor of the Marquis de Lafayette after the Revolution.

Gaelic was spoken in the Upper Cape Fear until the Civil War in the 1860's, and as late as 1901 Gaelic was still widely used in the area, the Statesville newspaper reported that *"If a Scotch Highlander were to visit a certain section of Harnett county he would be tempted to believe that he was still in his own country. The Gaelic language is spoken by the people of the section in question almost as much as the English. It is said that when the Cape Fear section was first settled by the Scotch the English language was seldom heard. Parents in this particular section taught it to their children, consequently it is still in use."* Statesville Record & Landmark 1901.



"COMMEMORATING THE SETTLEMENT / OF THE UPPER CAPE FEAR BY THE / HIGHLAND SCOTCH / **TWO** HUNDRETH ANNIVERSARY / ERECTED 1939"

The small Community of McAlpin's Grove was established after the Revolution, named after Neill McAlpin, an officer in a Highland regiment during the Revolution who settled there. It was renamed Rennert in 1895.

Such massive immigration to North Carolina has led to claims that the state now has more descendants of Scots than has present-day Scotland. There is a granite marker in the historic area of Fayetteville which commemorates the thousands of Highland emigrants who moved to North Carolina.

Look For The McAlpin/e Tent At These Events



stone mountain highland games

and scottish festival

49th Stone Mountain Highland Games and Scottish Festival

October 15 - 17, 2021

44th
CENTRAL FLORIDA
SCOTTISH
HIGHLAND GAMES
JANUARY 15-16, 2022
CENTRAL WINDS PARK WINTER SPRINGS
Saturday 8:00 AM - 9:00 PM Sunday 8:45 AM - 5:00 PM



Clan MacAlpine Information

We invite you to learn more about Clan MacAlpine Society by going to our website <https://macailpein.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
- ◆ Scottish Dancing Fund

Be sure to watch for Highland Games in your locale. Look for a Clan MacAlpine Society tent and celebrate your heritage by meeting fellow MacAlpines.



Clan MacAlpine Challenge Coin



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

Clan MacAlpine Society Information

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