

# The **Talismán**

*American Clan Lockhart Society*

*The Only Official Clan Lockhart Organization for North America as recognized by  
Chief Ranald Lockhart of the Lee*

<https://americanclanlockhartsociety.org/>

Volume 23 Issue 4 Oct - Dec 2025



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**Must see...**

Braidwood Castle, also known as Hallbar Tower, is a 16th-century tower house. The castle is owned by the Lockharts of Lee. When traveling to Scotland, a stay is a must!

"It is gratifying to realize that this ancient Lockhart stronghold has been carefully preserved for future generations to enjoy."

Ranald Lockhart, Chief of Clan Lockhart

Any members wanting to stay in the castle should contact Ranald directly to arrange a discount.

Contact: [dawn@leeandcarnwathestates.co.uk](mailto:dawn@leeandcarnwathestates.co.uk)

# *Flowers in the Forest*

## *Richard E. Lockhart [L# 138]*

**ACLS Historian**



October 10, 1945 — November 25, 2025

Richard E. "Dick" Lockhart, devoted husband, cherished father, proud grandfather, and dedicated community member,

passed away peacefully at his home on November 25, 2025, surrounded by the love of his family. Born on October 10, 1945, in Boston, Massachusetts, son of the late Eugene and Evelyn (Phillips) Lockhart, Richard lived a life marked by service, generosity, and unwavering love for those around him. A proud U.S. Army veteran, he carried his sense of duty and integrity throughout every chapter of his life—whether in his work, his community, or his home.

Richard shared 56 wonderful years of marriage with his beloved wife, Rosemary Lockhart. Their life together was a beautiful example of devotion, partnership, and unwavering love—forming the foundation of a close and cherished family.

He was the proud father of three daughters, each of whom brought immense joy into his life. Richard is survived by his daughters: Amy and Christopher Green, Sarah and Benjamin Atamian, and Jessica Lockhart. His seven grandchildren—Trevor, McKenna, Samantha, Adyson, Beckett, Kasch, and Avery—were the pride of his heart. He relished every moment spent watching them grow, celebrating their accomplishments, and sharing his love, wisdom, and humor.

Richard is also survived by his sister, Marcia Ruma, and her husband, Charles Ruma of Columbus, OH. Through his marriage to Rosemary, he was blessed

with extended family bonds that meant a great deal to him, including Rosemary's sister, Margaret Janas, and her brother, George Inglis (Ann Marie), as well as several nieces and nephews.

Richard spent his childhood in Natick, where he developed the strong work ethic, curiosity, and values that guided him throughout his life. He graduated from Natick High School before earning his undergraduate degree from the University of Massachusetts Lowell, where he was a proud member of the Omicron Pi fraternity. He later completed his graduate studies at Suffolk University, shaping the thoughtful and dedicated professional he became.

Deeply committed to the City of Lowell and its heritage, Richard served on both the Lowell Planning Board and the Lowell Historic Board, offering his time, wisdom, and steady leadership to help preserve the community he loved. He was also a longtime and faithful member of both the Scots' Charitable Society and Centerville United Methodist Church (UMC), where he found fellowship, purpose, and spiritual grounding.

Richard lived a life grounded in humility, kindness, and gratitude. He will be remembered for his warm smile, gentle humor, and the deep love he shared with his family and friends. His legacy will live on in the hearts of those who knew him, the family he cherished, and the community he strengthened with his quiet leadership and generous spirit.

Richard was not only the ACLS Historian, but also a guiding member of the society. His presence and thoughtful leadership will be greatly missed. To leave a message of condolence go to this link: <https://obits.mckennaouellette.com/richard-e-lockhart>

# 18th Century Helping Hands

## Jeffrey Lockhart [A#194]

The recent government shutdown and its effect on supplemental support that many low-income, elderly, and disabled people rely on could have been much worse had the budget not been passed. It got me thinking about our support systems, and I wondered what it was like for our ancestors. Was there anything like we have now? The answer I found was "kind of."

### Modern Support Systems

There are two types of support systems in America today: social insurance and welfare/social assistance. We have social security, supplemental security insurance, medicaid, supplemental nutrition assistance program (SNAP), housing assistance, low income home energy assistance program, unemployment insurance, whew.

These support systems are designed to help various populations in need, especially:

- Low-income individuals and families (adults with children, working poor, unemployed, etc.)
- Seniors, disabled, or people with chronic health needs
- Children, infants, pregnant people, and families with young kids
- People who've lost jobs or income, or are facing housing insecurity or food insecurity

- People needing help with healthcare access, childcare support, and basic necessities

These are all provided by the state or federal government. According to the website [USAfacts.org](https://www.usafacts.org), in 2022 1 in 3 Americans were enrolled with at least one of these support groups.

### What About the 1700s?

What type of support groups, if any, were available to our ancestors in the 18th century? I did a little research and found that there were more options available than I thought there would be. Although nothing resembled modern welfare, social security, or public healthcare — the foundations of poor relief and community support were already developing.

These 18th century support systems were:

- Local, not national
- Highly limited and often harsh
- A mix of government, church, and community help
- Mostly focused on preventing vagrancy rather than improving welfare

### 18th Century Support

Most colonies followed versions of the English Poor Laws, which created a basic safety net.

### Town or Parish-Based Relief

Every town or parish was responsible for its own poor. Each had their own officials (often called *Overseers of the Poor*) that collected local taxes to fund relief.

Types of relief:

- Outdoor relief: Small payments, food, firewood, or supplies to keep people in their homes.
- Indoor relief: Housing people in almshouses, poor farms, or in private homes paid by the town.
- “Warning out” or “Settlement” Laws

Communities could refuse newcomers who might become poor.

If someone became destitute, the town determined whether they had a “legal settlement”.

If not, towns could *warn them out*, physically remove them, or pass them back to their settlement town.

This was an early form of residency requirement and existed in New England towns, Middle Colony counties, and Southern parishes and counties (though poor relief was weaker there).

### Almshouses

By the early-to-mid

1700s, larger cities (Boston, Philadelphia, Charleston, New York) built almshouses where the elderly poor, orphans, people with disabilities, and the sick or mentally ill were housed together.



18th Century Almshouse - Philadelphia

Conditions varied widely. Some towns tried to provide basic care. Many almshouses were overcrowded and underfunded.

### The Role of Religion

Religion played a central role in support systems.

Church-based aid included:

- Direct alms (food, clothing, wood)
- Medical or midwifery help
- Temporary lodging
- Funds from “poor boxes” or church collections
- Help from Quakers, Moravians, and other groups known for organized charity



The 18th Century Midwife

## 18TH CENTURY HELPING HANDS

In many places, church support came before government support.



*First Hospital in America - 1750 - Philadelphia*

### *Other Options*

Before formal government programs, many people relied on extended families, neighbors helping neighbors, and community "bees" (group gatherings to help build a barn, harvest crops, or assist widows.)

These were essential, especially in rural areas.

In some cities, voluntary organizations arose:

- orphan asylums
- hospitals
- charitable societies
- "Friendly Societies" offering rudimentary insurance for illness or death
- widow-and-orphan funds (often tied to trade guilds or Masonic lodges)

These were precursors to modern social services.

### *Still, Not Everyone Had Access*

Some people had little or no access to structured aid. These included:

- Enslaved people: No government poor relief; enslavers were legally responsible for basic subsistence, and enslaved community networks filled the gaps.
- Indigenous nations: Self-governing support systems existed within tribes, but colonial governments provided almost no aid.
- Free Black people: Often excluded from poor relief or given inferior assistance.

### *There was some support*

I found that there was some support in the 18th century, just not anything controlled by a central government—which makes sense when you think about it. The country wasn't formed so each colony had their own way of dealing with the issues of the disenfranchised.

I wonder how many of our ancestors used any of these systems. Many of mine were farmers so I don't think they would have come into contact with any of these, except for the community and religious offerings.

# The Bellman's\* Call

## Megan Lockhart [L#69]

Megan travelled to Dallas, TX to participate in the Susan G. Komen 3-Day 60 mile walk (to benefit Breast Cancer research.) While there, she found the Lockhart Smoke House. I asked her some questions about her visit.



### **How did you get involved with the walk? If it isn't too personal, are you a survivor or is there someone in your family who is?**

I got involved back in 2008. I walked with a college friend for a way to give back, a way to challenge ourselves and just get involved. My friend had some family members that had breast cancer and I thought it was a great physical endurance event and a way to meet new people. I participated in 5 events prior to being diagnosed myself in 2019. I went in for my first mammogram and the cancer was identified! It was early and hadn't spread. I had surgery, 4 rounds of chemotherapy, 28 rounds of radiation, and 5 years of shots and pills. I'm happy to report I'm doing well. There are no signs of disease and my pills and shots have ended! I continue to walk with this being my 5th event since being diagnosed. Here is a link to my current fundraising page. I'll be walking in the Tampa Bay area in early 2027. [http://www.the3day.org/site/PageServer?pagename=register&s\\_rfid=ML1353378](http://www.the3day.org/site/PageServer?pagename=register&s_rfid=ML1353378)

### **How many times have you participated in the walk?**

This was my 10th walk! Raising at least \$2,300 each time... most of the time hitting at least \$3,000 for each walk!

### **How did you like the Lockhart Smoke House? Is it Texas barbecue?**



Lockhart Smoke House was good; nice smokey smell and taste. I tried the burnt ends, spare ribs, brisket baked beans, and the brisket deviled eggs. They have one sauce which is sweet and smokey. It was a nice treat after the 60 mile walk! Also, small world story, the guy behind the counter used to live in my current home town of Falls Church/Tysons Corner, Virginia! So funny! I still co-own a BBQ restaurant here in Great Falls, VA- [Mookie's BBQ](#). Being in Northern VA, Mookie's BBQ is a hybrid of various styles, but we think we have Texas style brisket!

### **Do you recommend it to others traveling through or in Dallas?**

Dallas was a great town with smaller neighborhoods and hidden gems. I toured Deep Ellum which was a unique artsy area with great shops and restaurants. The walk also took me through Fort Worth, which was lovely.

## Paul Henkelman [A#205]

My band, Harford Highlanders Pipes & Drums, will again be participating in the Wreaths Across America ceremony on December 13th, 2025.

Wreaths Across America Mission: Remember the fallen. Honor those who serve. Teach the next generation the value of freedom.

*\*Bellman: one employed to cry public notices and call attention by ringing a bell; a town crier.*

Every branch of the service is honored, and wreaths are laid on the graves of the fallen.

Donate here:

<https://www.wreathsacrossamerica.org/Shop/Product/649?tid=2F459583-2D73-4DA0-95DA-876A9EA86CFF&vw=don>

Other than that, I'm trying to learn mandolin and some Celtic tunes.

## Scottish Recipes

Here are a couple of Scottish recipes from Celtic Life International magazine that you may want to try!

### Scottish Highland Scones



#### Ingredients

1 cup of un-sifted flour  
3 Tablespoons of sugar  
2 teaspoons of baking powder  
1/2 teaspoon of salt  
1/3 cup of shortening  
1/2 cup of quick- cooking oatmeal  
1/2 cup of currents  
2 eggs beaten

#### Instructions

Stir flour, sugar, baking powder & salt in a bowl. Cut in shortening until mixture is crumbly. Stir in currents & oatmeal. Add eggs & stir just until moistened. Turn dough on a floured surface knead lightly about 10 times. Roll or pat dough into a 7 inch circle. Cut into 8 wedges, Place on ungreased baking sheet 2 inches apart. Bake at 450 degrees about 8 minutes or

until golden brown. Serve warm.

### Scottish Lentil Soup

Lentil soup is a brunch favourite in Scotland and can be found in most cafes across the country.



#### Ingredients

1 cup (200g) red lentils, rinsed  
1 onion, finely chopped  
2 carrots, peeled and diced  
2 small potatoes, peeled and diced  
1 turnip  
1 leek, sliced (optional, but traditional)  
1.5 litres (6 cups) vegetable stock or chicken stock  
1-2 tablespoons vegetable oil or a knob of butter  
Salt and pepper to taste  
Fresh parsley, chopped, for garnish (optional)

#### Instructions

Prepare: Dice the onion, carrots, potatoes, leek, and celery. Rinse the red lentils thoroughly under cold water until the water runs clear. Sauté: Heat the oil or butter in a large pot over medium heat. Add the onion and cook until softened, about 3 minutes. Add the carrots, leek, and celery (if using) and cook for another 5 minutes. Cook: Stir in the red lentils, then pour in the stock. Add the diced potatoes. Bring the mixture to a boil, then reduce the heat to a simmer. Thicken: Simmer gently for 25-30 minutes, stirring occasionally, until the lentils are tender and the soup thickens. If it becomes too thick, add a little water or extra stock to reach your desired consistency. Serve: Season with salt and pepper to taste. Ladle into bowls, garnish with fresh parsley if desired, and serve hot.

Welcome Clan Members!

ACLS Store Items are pictured below. The cost of shipping will be invoiced.

013 Pewter hat badge \$24

014 Pewter kilt pin \$24

024 Polo Shirt, white \$30, special order with Crest in youth thru XXXL.

042 Red Lockhart Crest t-shirt adult small to XL \$15, adult XXL and XXXL \$18.

044 Tan Lockhart Crest t-shirt adult small to XL \$15, adult XXL and XXXL \$18.

[Clan-lockhart.org](http://Clan-lockhart.org), the official site in Scotland, has several publications including Seven Centuries, To My Pocket, Genealogical Chart, and others.

To purchase the ACLS challenge coin, please contact William Lockhart directly at [blockhart46@gmail.com](mailto:blockhart46@gmail.com).

Contact Colleen Lockhart for questions at [colleenlockhart52@gmail.com](mailto:colleenlockhart52@gmail.com)



Lockhart Clan Challenge Coin  
(Contact Bill Lockhart)



Pewter Hilt Pin  
\$24



Pewter Hat  
Badge \$24



Polo Shirt with logo - \$30. Special order



Red or Tan T-shirts  
adult small — adult XL \$15  
adult XXL — adult XXXL \$18

# *Birthdays*

<b>October</b>	<b>November</b>	<b>December</b>
Diana Lockhart Condry [A#213] Rick Daniel [L#103] Juston Dohmeier [A#203] Debra Dunn [A#178] James R. Grabell [A#166] Theresa Lee [A#227] Christopher Lockhart [A#207] Corey William Lockhart [L#220] Dennis Lockhart [L#202] Dillion Lockhart [A#221] Dr. James B. Lockhart, Jr. [L#11] Richard Lockhart [L#138] Linda Mehl [A#176] Jill Rea [A#250] Mark Riffey [A#240] Neva Stiltner [L#191] Billie Tolson [C#15] Patricia Valliquette [C#23] Linda Wilson [A#126]	Jennifer Bailey [L#3] Tammi Brightman [A#170] Charlotte Chonko [A#204] Andrew Daly [A#246] Billy Mott Jones [A#174] Trevor Lawson [A#180] Emily Lockard [A#60] Timothy Lockhart [L#106] Robert Hugh Lockhart [L#149] Rebecca Lockhart [A#163] William (Bill) Lockhart [L#198] Barbara Yaiser [L#22]	Dr. Margaret Allan [L#42] Dr. Matthew Allan [L#43] Mark Brightman [A#170] Dinesh Dillon Choy [L#212] Dorothy Lockhardt [L#238] Michael Lockhardt [L#238] Lee Lockhart [A#78] Mari Lockhart [L#157] Rebecca Lockhart Conner [L#195] Thomas Peters [L#177] Jacqueline Riffey [A#240] Karen Sallé [A#169] Natasha Stagmer [A#215] Matt Stagmer [A#215] Thomas Rea [A#250] Shirlie Reed Sweet [A#242] Dennis Vaughn [A#125] Melissa Wilks [L#210]

# *Membership*

<b>Renewals</b>	<b>New Annual</b>	<b>New Lifetime</b>
Jeff Lockhart [A#194] Ashlee Raven [A#188] Sara Shepherd [A#236] Sharon Vaughn [A#125]		



## Final Thoughts

I have the strangest thoughts. They come to me at the strangest times.

The other night I was sleeping nicely when a thought woke me up. (OK, maybe it wasn't such a strange time since that's when ideas usually come to me.) For some reason I kept thinking about life swirling like a funnel. Each spin around can be a certain time frame. I thought of it as one lap equaled one year. I'm not sure what I ate before going to bed.

This is my reasoning.

When you pour a liquid into a funnel, the liquid at the top looks as if it's spinning slowly. The more it drains out, the faster it spins until, when it reaches the bottom, it's swirling like a tornado. That's just the way I think about my life. When I was a kid Summer days were long. School days felt longer. But I was just starting to learn things; to gather experiences. My world was my immediate family and school friends. I was doing laps at the top of the funnel.

As time went on I met more people. I had new experiences because I travelled more. I went to college and met more people from a greater variety of circumstances. I got a job. I started a family. That's when the swirling picked up speed. People drop into your funnel and ride along with you. Occasionally they drop out. I have no idea where my childhood friends are.

When I reached 30 I thought, "where did the time go?" I had plans for life when I was younger that seemed to disappear or morph into something totally different and unexpected. You share time together with family. Everyone spinning together and apart as we do. The kids marry and grandchildren arrive. You spin together, but not quite at the same speed. They have their own lives.

There are holes in your funnel where the chance lies that you may drop out earlier because of an accident or sickness or just being at the wrong place at the wrong time. Sometimes you can see the hole coming and are able to avoid it (there have been a few near misses), but it only takes one unavoidable or surprising hole to end the ride.

And now I'm deep into the funnel. This year *flew* by! There are so many memories to keep track of now. I hope I have a lot more laps to make before I drop out the bottom. I have no idea where that leads. Perhaps it's another type of funnel. No one really knows until it happens.

Anyway, that's what I think about.

*Wishing you the happiest of  
holidays however you celebrate!*

