



IRISH TIMES

Newsletter of the
Irish-American Society of New Mexico
www.irishamericansociety-nm.com

JUNE 2020

Note: Irish-American Society meetings are usually held on the second Friday of each month, except during July and August (and for special events). The meeting location is the Memorial Hall at the First Unitarian Church, 3701 Carlisle Blvd NE, SW corner of Comanche and Carlisle.

Trails of Tears and Circles of Giving

By Christine Kinealy,
Director of the Great Hunger Institute at Quinnipiac University
Published in [Irish America Magazine](#)

“I know the cause of humanity is one the world over,” wrote fugitive slave Frederick Douglass at the beginning of 1846, at the conclusion of his “transformative” four-month stay in Ireland. At that stage, neither he, nor the people who had hosted him, were aware that Ireland was on the cusp of a devastating famine, which would prove to be one of the most lethal famines in modern history.

During the space of six years, Ireland lost one quarter of her population. Amidst the unrelenting onslaught of eviction and exile, of disease, dislocation and death, a few glimmers of humanity were evident. In 1847 – remembered as “Black ’47” – an unprecedented wave of sympathy and charity got underway on behalf of the Irish poor. Donations came from all parts of the world – from India to South America, from China to New Zealand, from Russia to South Africa, and everywhere in between. Heads of state, including President Polk and Sultan Abdulmecid, also donated.

More impressively, donations came from groups of people who were themselves poor, marginalized and despised. This included a donation from inmates on a prison ship in London, who sent 17 shillings made up of pennies, and who were all dead a year later from prison fever; money was sent from formerly enslaved people in the Caribbean who gave from their hard-earned wages; and contributions came from Native Americans, whose rich lands had been taken from them and they and their culture labeled as savage. Despite their poverty, these people all gave from their own meagre resources to help the starving in Ireland.

Native American donations included several from the Choctaw and Cherokee Nations, who historically were natives of the rich Mississippi farmlands in the south east of America. That had been their home until the “Indian Removal” of the 1830s, which systematically displaced five Nations (around 60,000 people), took their ancestral lands, and moved them to the arid lands of eastern Oklahoma (then known as Indian Territory). It was a journey of over 5,000 miles, through nine different states. The removal severed a connection with a land and a sense of place that was thousands of years old, while the journey, known as the Trail of Tears, resulted in hunger, privation and thousands of deaths. A decade after this displacement, as Irish people were undertaking their own trail of tears across the Atlantic on the infamous coffin ships, a number of Native American Nations sent their generous donations to Ireland, thus demonstrating, as Douglass had claimed, that “the cause of humanity is one the world over.” [Continued on p. 5.]

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Would you like to place a sponsorship in the *Irish Times* newsletter?

Business-card-sized ads are a mere \$5 a month. Larger-sized ads can be negotiated with the editor, Ellen Dowling (edowling@standuptrainer.com 307-1700).

Your sponsorship will also appear on the IAS website (www.irishamericansociety-nm.com) at no extra charge.

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President's Message

By Ellen Dowling

Hello, everyone. From my house to yours, hope you all are continuing to stay hale and hearty! We are still in suspended Irish animation, not knowing when we shall meet again, but I for one am happy to have this newsletter as a way of staying connected. Please let me know if you have anything you'd like to share with the membership. I am always looking for copy!

Today (May 21) I had the distinct pleasure of zooming in to a video teleconference with the Irish Consul General (Claire McCarthy, in Austin, TX), the Irish Ambassador to the US (Dan Mulhall, in Dublin), and around 36 other Irish-American folks, including the Honorary Irish Consuls in Denver, New Orleans, and Houston. It was indeed a treat to hear lots of Irish accents and to learn about how other Irish-American organizations are coping with and responding to the Covid-19 scourge.

The meeting began with remarks from Ambassador Mulhall, who discussed Ireland's current economic situation (10% drop), but also its well-planned response to the pandemic, which, together with high compliance to the stay-at-home regulations, resulted in a health system that was never overwhelmed. His words for the future: MAKE ST. PATRICK'S DAY 2021 THE BIGGEST AND BEST EVER!

The Honorary Consuls all talked about their sadness at the many Irish events that had to be canceled. (The Honorary Consul of Louisiana, Judge James McKay, is also the National President of the Ancient Order of Hibernians, and he reported that they were still planning to hold their annual convention in July, but that it most likely would be a virtual convention.) Then we heard from other representatives of Irish societies: Nancy Wormington, president of the Kansas City Irish Center, said that her organization was planning to hold small outside events, starting in June, and that they were also increasing the number of online programs and classes offered by the Center; then Pat Doab, head of The Irish Network in Austin, spoke, as did Darina Padian, head of the Ireland Funds program in Dallas. (Both Pat Doab and Darina Padian are Irish.) I had never heard of the Ireland Funds program, had you? "[The Ireland Funds](#) is a global philanthropic network established in 1976 to promote and support peace, culture, education and community development throughout the island of Ireland, and Irish-related causes around the world. With chapters in 12 countries, The Ireland Funds has raised over \$600 million for deserving causes in Ireland and beyond, benefiting more than 3,200 different organizations."

Alan Groarke with the Colorado Irish Network lamented the delay caused by the virus to a memorial under construction in Leadville to honor Irish miners [see p. 6 for more on this], and Lori Gallagher told us about the [Flynn Center for Irish Studies](#) at the University of St. Thomas in Houston. "As the only program of its kind in the southwest, the Center's mission is to preserve Irish heritage and culture, promote peace and reconciliation, and serve as a premier Center for Irish and Irish American Studies. With assistance from the Irish Government, courses are taught by scholars from Ireland." Lastly, Jane McDaniel, of the Irish Cultural Society of San Antonio, discussed how her 75-member organization is trying to reach out to members who do not use the Internet. (They're planning to buy tablets to give to these members with a grant from the Consulate.)

The Ambassador concluded the meeting by addressing two questions: 1. What is the status of the Notre Dame vs. Navy football game (currently scheduled to be played in Ireland on August 29)? (I myself had no idea that this was being planned.) The Ambassador said it was still in the works, but up to the Irish sports organization to decide if it would go on or not. And 2. What is the situation with non-Irish citizens visiting Ireland? Answer: At this time, any non-Irish citizen will have to self-quarantine for two weeks upon arrival in Ireland. He also briefly mentioned the ongoing Brexit discussion on how to implement the Northern Ireland protocol, with the hopeful result of opening the border in perpetuity.

Someone in the meeting said that challenges are also opportunities, and that is what I see for us going forward. How can we maintain connections with all IAS members and yet keep ourselves physically distant? Suggestions welcome. More on this to come. Meanwhile, stay safe, everyone! (And plan to visit Ireland next year!)

Membership Report

By Brynn Cole

No new members to report. As of 4/24 we have 3 students, 61 individuals, and 52 families (x 2), for a total of 168 members.

The German Club could use your help: As most of you know, for many years we held most of our functions at the Edelweiss Am Rio Grande German American Club, on the northwest corner of Quincy and Menaul. Starting in 2019, we moved most of our functions to the Unitarian Church (southwest corner of Comanche and Candelaria), but many of us have opted to remain associate members of the GAC as well, and we are grateful for their many years of cooperation with the Irish. Here is a message from Lance Klafeta, GAC president: The **German American Club in Albuquerque** is temporarily closed but is expected to open soon with events, celebrations, and many great memories with past and present friendships. Unfortunately, the temporary closing has decreased revenue (and fun times) but not our fixed costs. We are a nonprofit 501(c) (7) organization. So give a pint, play a tune, pay for the band or just a dance because each small part will help keep the lights on and the various Balls going throughout the year. You can give online or mail us a check at 2609 Quincy St NE, Albuquerque, NM 87110. Prost! Zum Wohl! Cheers and To Your Health.

<https://www.gofundme.com/f/edelweiss-german-american-club-of-abq-fundraiser>

Message from Norita Callahan:

RONALD MCDONALD HOUSE STILL SEEKING PULL-TAB DONATIONS! The aluminum or steel pull tabs donated from beverage cans or ANY kind of canned food (6000 + pounds annually) generate funds to offset the House expenses. YOUR donations make a significant impact and are very much appreciated.

Treasurer's Report April 2020

Kathy Wimmer, Treasurer

Category	Income	Category	Expenses
Electronic/Square: membership	\$18.97	U-Stor-It monthly storage fee	\$35.00
Electronic/Square GAC Associate membership	\$5.00	Ck#209: Larry Compton (reimburse for cookies for St. Pat's party)	\$79.90
Newsletter sponsorship: McCabe J&E	\$60.00		
Total Income	\$83.97	Total Expenses	(\$114.90)
		IAS Account prior month's ENDING balance	\$8,774.78
		Plus Income (current month)	\$83.97
		Less Expenses (current month)	(\$114.90)
		Current month's Ending Balance	\$8,743.85

Trails of Tears and Circles of Giving [Continued]

In October 1847, the London *Times* – no friend to the Irish poor – published an article mocking the fact that Ireland had received so many charitable donations in the preceding months, describing the country as a “begging box.” Listing some of the donors, they stated that a dozen “Red Indian tribes” had given. This article, offensive as it was, offers a rare and tantalizing glimpse into the extent of Native American generosity. Sadly, unlike the rich and famous who gave, the contemporary records do not always list donations from the poorer members of society who contributed or name them individually. Fortunately, the donations of the Choctaw and Cherokee Nations were documented at the time and they tell an incredible story.

Within months of the second and devastating failure of the potato crop in 1846, news traveled around the world that hunger and disease were taking the lives thousands of poor people in Ireland. This information created a spontaneous and global movement to send aid to Ireland. It was frequently accompanied by the recognition that the powerful British government was doing little to help its neighbor and fellow member of the United Kingdom. By the beginning of 1847, committees had been established throughout the world to raise money for Ireland. By April, news had reached the south central region of America where many Native Americans had settled. Hearing of the Irish suffering prompted an immediate response from the Choctaw people residing near Fort Smith in Arkansas. In April, they sent \$10 to a relief committee in New York, who then forwarded it to the Society of Friends in Dublin. As this money was making its way across the Atlantic, the Choctaws were already making a second and larger collection – the \$170 donation which is currently attracting so much attention. Again, it was sent to the committee in New York and, from there, onwards to Ireland. Today, this second donation would be worth over \$5,000.

The actions of the Choctaws inspired the Chief of the Cherokees, Coowescoowe, to convene a meeting suggesting that they make a collection both for Ireland and for the poor in the Highlands of Scotland, where the potato crop had also failed. Coowescoowe, who was also known as Chief John Ross because of his mixed Scottish heritage, had been a fierce opponent of the Indian Removal, and his wife had died during the Trail of Tears. Following this meeting, the Cherokees sent two donations of \$103 and \$245. Their money was channeled through the relief committee in Philadelphia. (It is possible that additional sums of money were raised by other Nations but that they were not documented or have not yet been located.)

In June, the donation by the Choctaws was being reported in Irish newspapers, many simply noting, “The Choctaw tribe of north American Indians have contributed a sum of \$170 dollars for the relief of the distressed Irish.” One Cork newspaper, however, reported that the Choctaws had contributed \$269, adding, “Lo! The Poor Indian – he stretches his red hand in honest kindness to his poor Celtic brother across the sea.” In a separate article, the same paper lamented on “The Irish Exodus” and the inevitable depopulation of Ireland. It warned that the emigrants who survived were being sent to the backwoods of America to replace the Native Americans, who had been “extirpated by the fire-arms and fire-water of most Christian England.”

While the role of the Cherokee Nation during the Great Hunger has been largely forgotten, the donation from the Choctaw Nation has been remembered and honored in Ireland for the extraordinary gesture that it was. In the early 1990s, as Ireland was gearing up to commemorate the sesquicentenary of the Great Hunger, Don Mullan of AFRI, a life-long activist for social justice, made the story of the Choctaw donation more widely available. The donations have been remembered at the highest political level. Irish Presidents, Mary Robinson and Michael D. Higgins, have expressed their gratitude on behalf of the Irish people to representatives of the Choctaw Nation. In turn, in 1995, President Robinson was made an honorary Choctaw Chief – the first woman to be so honored. In March 2017, *An Taoiseach*, Leo Varadkar, when visiting the Choctaw Nation announced that a scholarship had been created for Choctaw students to study in Ireland.

The donation has also been commemorated in art. In June 2017, the small town of Midleton in east Cork unveiled a six-meter tall circle of feathers, called *Kindred Spirits*. Clearly, the kindness of these strangers in Oklahoma and Arkansas, who had no connection with Ireland and who were themselves despised and impoverished, has not been forgotten by the people of Ireland. In 2020, however, this memory has taken a more practical turn as hundreds, possibly thousands of people of Irish descent have been donating to Native Americans who are disproportionately affected by the coronavirus. Their vulnerability arises from decades of social and economic marginalization and poverty, which was consolidated by the Trail of Tears.



Kindred Spirits, by Irish Artist Alex Pentek in Midleton, East Cork

The on-going connection between Native Americans and the Irish represents more than simply the giving of financial aid. In the Choctaw language, there is a small word, *ima*, which has no precise translation. It roughly means “to give,” but it also represents a wider sense of how to live and how to interact with those who need help. Despite repeated and brutal attempts to wipe out both Irish and Native American culture, both have survived, although not without much suffering. The circle of giving between Native Americans and the Irish people is a reminder that the winners don’t always get to write the history and that humanity will triumph.

Want to add your donation to Native tribes to that of your fellow Irish? Go here (and be sure to read the comments):

https://www.gofundme.com/f/NHFC19Relief?utm_source=customer&utm_medium=copy_link&utm_campaign=m_pd+share-sheet

Giving Voice to Voiceless Irish Miners

[From the University of Colorado, Office of the President](#)

Wind whispers through the tall pines that keep the graves company in the Evergreen Cemetery in Leadville, two hours west of Denver. Some of the graves feature modest headstones or small wrought-iron borders. Yet hundreds more stretching away through the pines are mere sunken depressions in the ground where mostly young Irish miners from the 19th century found their final rest in unmarked graves.

Colorado University Denver historian James Walsh has spent more than 15 years working to give voice to the voiceless buried in the graves and to write an important chapter in the history of Irish America. After years of work by Walsh and Colorado’s Irish community and a May visit to Leadville by Irish Ambassador to the U.S., Dennis Mulhall, it looks as though the story will be given its due.

Walsh, a clinical associate professor in CU Denver’s Political Science Department, first visited the Evergreen Cemetery in 2003 and was quickly captivated by the stories it harbored. “Being there among the sunken graves with the wind blowing through the trees shifted me, something inside me spoke,” said Walsh, whose Irish-American roots are in Pennsylvania. “I left the cemetery with a sense of responsibility that these were stories that needed to be told.”

He spent nearly a decade researching and chronicling the stories. Leadville was a thriving mining town during the silver boom from 1879-93 and the Irish were its dominant group. Filled with mostly young, nomadic miners, it was (along with Butte, Montana) one of the largest Irish enclaves between Chicago and San

Francisco. Nearly 10 percent of the people in Leadville in 1880 were Irish born, and they occupied the lowest rung of the social ladder. Life for many of them, to use Thomas Hobbes' phrase, was poor, nasty, brutish and short. The nearly two-mile-high climate often added to the misery.

Walsh estimates there are 2,000 graves in the "Old Catholic" section of the Evergreen Cemetery and believes that some two-thirds of them are Irish. Researching cemetery and parish records, which typically list only names and ages, he calculated the average age at death was 23. Many perished in mining accidents. Others succumbed to typhoid or pneumonia. There is a significant number of mothers, infants and young children among the graves.

Part of completing the story is telling it, as Walsh has been doing through his work. Another part is commemorating places like Leadville for their place in Irish-American history. That's what brought Ambassador Mulhall to Leadville recently. Walsh first connected with Irish Counsel General Adrian Farrell, based in Austin, to see if the Irish government would be interested in partnering with Colorado Irish groups for a memorial on the site. After visiting Leadville, Farrell embraced the idea and convinced Mulhall to visit the site on May 13, 2019.

Mulhall said the Irish government, once passively content to only view the Irish diaspora through the lens of tourists returning to the "auld sod," is increasingly reaching out around the world to connect with those with Irish roots. He said the Irish government would commit \$36,000 toward a permanent memorial to Leadville's Irish. The Irish Network of Colorado and other Irish organizations in the state are also very active in raising funds.

The memorial is being designed by a committee of people from Leadville, the Colorado Irish community and local artists. It's early in the design phase, but discussions include a spiral monument in a typically Celtic design. Miners usually had small brass tags with their names on them in places they could keep belongings as they descended into the mines, so one idea is to use them to provide as many names as possible of those in the unmarked graves. "We don't know yet how this is going to look, but we're hoping to have the names," Walsh said. "This is about naming the unnamed."

Walsh's work chronicles many of the struggles miners and others dealt with. He writes about two significant labor strikes led by Irish miners, about traditional Irish resistance methods used to counter heavy-handed government attempts to quash the strikes. Walsh also explores the difficult-to-extract stories of Irish women in the mining town, who were few but who had an outsized role in everyday life.

Some 40% of the Irish-born miners came from the copper mining region of Allihies, at the western tip of the rugged and remote Beara Peninsula of west County Cork. Hundreds fled the Beara Peninsula in the late 1870s and made their way to Leadville, moving from sea level to mining regions east of Leadville nearly 11,000 feet in elevation. Hundreds of Irish miners also made their way to Leadville from the Pennsylvania anthracite coal region near Scranton/Wilkes Barre. This is where the legendary Molly Maguires operated, a shadowy secret Irish society with roots in Irish tenant farmers' struggle for dignity and respect against cruel landlords. In the late 1870s, 20 Irishmen, suspected of being responsible for murdering mining superintendents and other prominent citizens, were hanged near Mauch Chunk, Pennsylvania. In the aftermath of the executions, the Irish fled and made their way to Leadville. When Irish miners launched massive strikes in 1880 and 1896, Colorado newspapers labeled them as Molly Maguires. Martial law was declared during the 1880 strike and both strikes were crushed through military occupation. When the silver boom ended in about 1893, many left Leadville. Some came down the mountain and became integral to the growth of Denver's Irish community. Yet Walsh said he hopes telling the stories can also bridge the years and the miles between Leadville and Ireland.

"This effort in Leadville is really an intent to put Irish Americans in touch with that difficult part of our story. Arriving hungry, destitute and skill-less. And ending up in places like Leadville or Butte, Montana, or the Upper Peninsula of Michigan," he said. "And their family never hearing from them again. These are overwhelmingly young men drifting from mining camp to mining camp, perhaps getting a letter off to their families in Ireland every six months or so. Our hope is that naming the unnamed in those graves will make its way back to Ireland, to families and loved ones who they never heard from."

The Irish Book Club

One of the best things about being an online book club is that there need be no interruptions during this trying time. If you are on Facebook, just type The Irish Book Club into the search bar (or click on <https://www.facebook.com/groups/2022642747761043/>) and you'll find us. Our book for discussion in March was *Oh My God, What a Complete Aisling*, by Emer McLysaght and Sarah Breen. For April, we're discussing *Tenderwire* by Claire Kilroy. And for June, we're reading *John the Revelator* by Patrick Murphy.

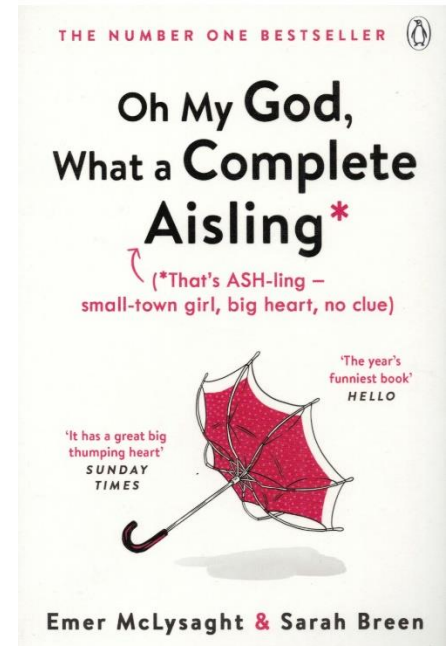
Oh My God, What a Complete Aisling, by Emer McLysaght and Sarah Breen

From Amazon's description: "Meet Aisling. She's a small-town girl who dreams of the big city. She has a heart of gold and an iron belief in the power of control tights. She has a steady job and a loyal boyfriend (though he hasn't put a ring on it even after seven years). Then one disastrous romantic getaway convinces Aisling to leave him behind and head for the bright lights. But with glamorous new flatmates, a scandal at work and a weird love square, Aisling has no idea what's about to hit her."

Ellen's take: "Oh my god what a complete pile of fluff *Oh My God, What a Complete Aisling* is. (This book was the Number One bestselling adult Irish fiction title of 2017.) Silly, sweet, snarky, but still only a second cousin to Bridget Jones. Still, reading it in this plague time was somewhat of a relief, imagining a time in what seems like the very distant past when people (in this case 20-something very young people) went out to bars, and attended crowded and sweaty raves. When the biggest problem was, "How many Weight Watchers points have I used up so far today?" Pete McKenna's take: "The essence of *Aisling* is captured by the bouncer at club Berghain in Germany with the pronouncement, 'Normcore. Sehr gut,' after he scans the crew trying to gain entrance to a trendy club where diversity (including perversity) is prized. If we take this book in context of what the Irish Book Club has been reading lately (lots of heavy, dark, material about youthful misadventure and the social and psychological effects from the Troubles) it is a breath of fresh, and sometimes silly, air. It is easy to see why this was so popular a couple years back. The blurbs say it all—sorta clueless, rural person placed outside their usual social network grapples with changes and frustrations in a light-hearted and engaging manner. If you're up for this sort of adventure, it is a pleasant diversion."

And from the Irish Times (September 14, 2018): "*Oh My God, What a Complete Aisling* was released last year and has already found a place in common parlance and Irish culture. Even if they don't know the Aisling of the novel, they certainly know *an* Aisling. We all do in Ireland. If you don't know an Aisling, it is because you are an Aisling. She's from outside Dublin and goes "down home" at weekends, is going steady with a long-term boyfriend from her hometown and walks to work in trainers (to get her steps in) while carrying her court shoes in a Brown Thomas bag She is the sort of person who would run to the dining room on a broken foot before she would miss a hotel breakfast she'd already paid for. Aisling knows where all the lids to her Tupperware containers are. She leaves notes in the office kitchen about wiping out the microwave after you heat up your soup. Aisling is the best of us; the sort of person the world needs."

Oh My God, What a Complete Aisling is the first of a trilogy, followed by *The Importance of Being Aisling*, and *Once, Twice, Three Times an Aisling*.





2020 TUNES in JUNE: FREE Virtual Albuquerque Folk Festival

The Albuquerque Folk Festival will celebrate its 22nd year on Saturday, June 13, from 11:00 AM to 9:00 PM online at www.abqfolkfest.org.

With live and pre-recorded online performances with national, regional, and local performers, the Albuquerque Folk Festival focuses on supporting musicians and their art, and public participation and teaching. View live performances online with our scheduled performers and presenters.

You can also participate in workshops (from 11-4 PM):

- Online workshop venues for singing, dancing, and musical instrument instruction.
- Online hosted singing and instrumental jams (genre varies throughout the day).
- Online Storytelling Tent and online Kids Tent.

Main headliners: The Limelitters.

Regional headliners: 3hattrio, Cedric Watson, and Stillhouse Junkies.

Local and other performers: The Adobe Brothers, Baracutanga, Bayou Seco, Cali Shaw Band, Cheap Shots, Margot Leverett & Duke City Hora, Hello Darlin', Julian Dossett Trio, Southwest Wind, Steve Cormier, The Kipsies, and Timothy Hill.

The website will be set up with “tents” in which to access performances, workshops, and children and family venues.

The Albuquerque Folk Festival—arguably the Southwest’s premier participatory folk venue—is run by volunteers and presenters, has no paid staff, and enlists organizations and individuals who can transmit folk art knowledge, skills, and traditions through a wide range of folk activities that draw upon American, New Mexican, and international traditions. The Albuquerque Folk Festival is a not-for-profit, 501(c) (3) and 509 (a) (2) public charity, funded by NM Arts and Urban Enhancement Trust Fund, and in part by the National Endowment for the Arts, the New Mexico Music Guild, and generous contributions from individuals.

Culture All Around

[Editor's Note: Although the organizations listed below are currently on hiatus, they will all be back when this is all over, so keep them in your thoughts! (And Two Fools is still offering takeout service.)]

Dance Classes:

♣ **Brightburn Academy of Irish Dance (formerly Celtic Steps Arizona/New Mexico)**, at the McDermott Athletic Center, 801 Loma Colorado, Rio Rancho. Call 505-415-4390 or visit <https://www.themacsports.com/brightburn-irish-dance> for further information.

♣ **Ceili dance classes** are held every Wednesday at the GAC at 7:15 PM, \$4.00. No experience necessary! Call Norita Callahan at 298-2708.

Celtic Music on the Radio and the Web:

♣ **The Thistle and Shamrock** program, featuring Fiona Ritchie, airs on KANW 89.1 FM, Mondays at 6:00 PM.

♣ **Celtic and Beyond**, with co-hosts Ellie Blair and Kelly Clement, 7:00 PM each Wednesday on KTAOS 101.9 FM. (Also broadcast on the Web at www.ktao.com.)



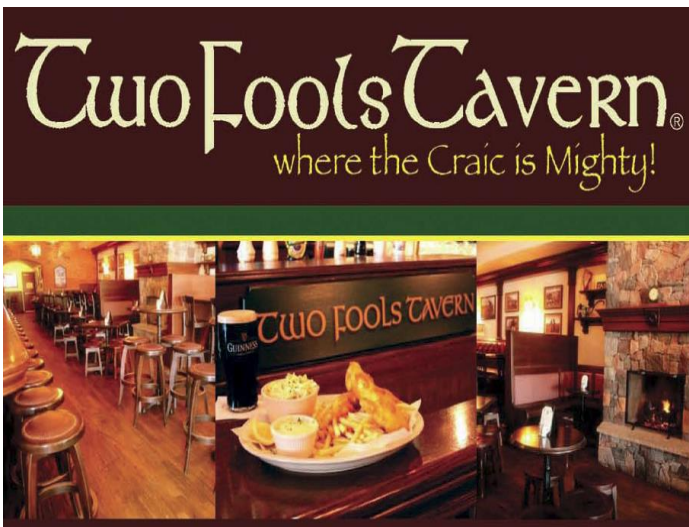
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Free Genealogy Research Days!

Interested in learning more about your family history but don't know where to start? Come to THE GENEALOGY CENTER at the ABQ Library (2nd floor), on the corner of 5th and Copper, where volunteers will help you one-on-one in your quest. Celtic Research is held from 1-3 PM on the last Tuesday of the month.

Free parking for two hours at the parking garage on the SE corner from the library, just get your ticket stamped at the library.

Questions? Contact Robert Harper at robertharper48@comcast.net

Support Your Local Irish/Scottish/Celtic Musicians/Performers! (Especially Now!)

Shenanigans

Celtic and American Folk with a twist, variety of instruments and vocals. Contact: Kathy Wimmer (249-7012 kmillewimm@comcast.net)

Iscuma ("It Doesn't Matter")

Traditional Irish and Celtic music with Kathy Wimmer and Marc Roberts. For information, contact Kathy at 249-7012.

Saoirse ("seer shih," Irish for "freedom")

Celtic music from Scotland, Ireland, Brittany, and Galicia, spiced with jazz and world beat. Contact: Harlow Pinson at hpinson@indepthl.com or 994-2135.

A Jug O'Punch

A trio playing Irish music galore! Contact Suzanne Taichert: suzytmusic@earthlink.net

The Duke City Ceili Band will entertain you with fast paced jigs and reels, lilting waltzes, and rousing sea shanties from the Irish traditional repertoire. Find them on Facebook or contact Jim Crowley: jabbas40@yahoo.com.

Michele Buchanan, Harper

765-1288 (tmbuchs@gmail.com)

Rye Creek

Folk, Irish, western and good old mountain music. Contact Terry Ryan Axline, 293-8924 (neomexicana@hotmail.com) or Ron Trellue, 505-362-2551 (trellue@swcp.com) or visit www.myspace.com/ryecreeknm.

Celtic Coyotes

Traditional music from Scotland, Ireland, Wales, and Brittany. Contact: Doug Cowan celticcoyotes@yahoo.com (710-0583).

Friends Forever

Michael and Donna Coy play Celtic, Folk, Cowboy and Originals. Contact: 296-2017 or 250-4429; mmcoy3@msn.com.

The Singing Coyote Sisters

Donna Coy & Michelle Palmer perform Celtic, Folk, Gospel, and Sing-A-Longs. Contact: 296-2017 or 730-1985 mmcoy3@msn.com

A Message from the GAC:

The Edelweiss Am Rio Grande German-American Club (GAC) is a private club and as such cannot solicit by advertising or otherwise participation in its events and activities to the general public. The IAS is an associate club of the GAC and all IAS members and their bona fide guests are welcome at all GAC events and IAS events held at the GAC.

Cans for Celts

Help raise funds for the Rio Grande Valley Celtic Festival and Highland Games in 2021! Please bring your aluminum cans, pie plates, foil, etc. along with copper items, tubing, and small non-working appliances with electric motors to the IAS meetings for recycling. (No cardboard or paper or large appliances.) For pick up between meetings – contact Paul McDonough @ 505-294-8205 and leave a message. Thank you!

Irish-American Society of New Mexico

Membership Application/Renewal Form

Please Check One: Membership Application Membership Renewal

First Name: _____ Last Name: _____

If this is a renewal, has your contact information changed? Yes No

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____

Email: _____

Please choose your membership level:

Student (\$10) Individual (\$20) Family (\$25) *

(Optional) Additional Associate Membership to the German-American Club (\$5 per person)*

* If you opt to add the additional GAC fee to a family IAS membership, please indicate which members of your family should receive a GAC associate membership card (and add \$5 per person to your total dues):

Enclosed is a total of \$_____

Please make checks payable to "The Irish-American Society" and mail to:
P.O. Box 13435, Albuquerque, NM 87192-3435

OR

You can also visit our website (www.irishamericansociety-nm.com) and pay by credit card.

How did you hear about us? _____