

Mad Folk News

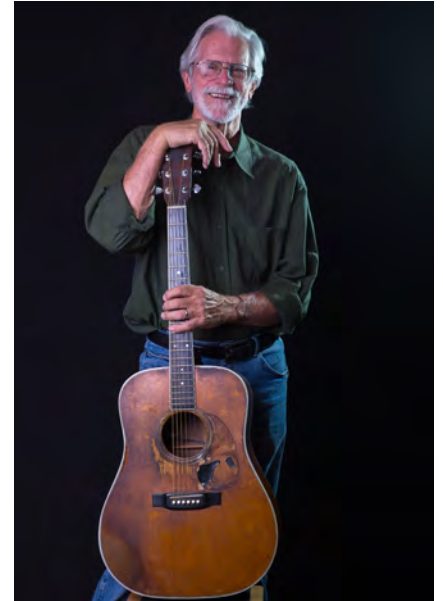
Jack Williams - July 19th

The Wisconsin Room, Music Makes A Difference and Threshold present Jack Williams, live in Madison on July 19 (7:00 pm) at Threshold (2717 Atwood Ave.). Kari Arnett will open.

Jack Williams is counted among the most dynamic performers in contemporary folk. An extremely talented guitarist, a writer of vivid songs with a strong sense of place, and a storyteller in an old Southern tradition who further illustrates each tale with his guitar. Luke Torn of The Washington Post writes, "Jack Williams is a national treasure. When it comes to pulling the worlds of blues, country, rock and roll and jazz together on an acoustic guitar, I've never heard his equal."

This show is co-sponsored by Music Makes a Difference, Threshold and The Wisconsin Room- three local organizations dedicated to bringing quality music to the Madison area. Proceeds from the show will support Operation Fresh Start. This charity provides a path forward for disconnected youth in Dane County through education, mentoring and employment training. Arrive early to socialize. Beverages (beer, wine) and snacks provided for donations which will also support Operation Fresh Start.

Tickets are available in advance for \$15 at <https://m.bpt.me/event/4254589>



July at Kiki's House of Righteous Music

There will be fireworks all month in the basement. The musical kind that is, not actual pyrotechnics, that would be dangerous. The music kicks off post Fourth of July with Jon Dee Graham and the Fighting Cocks on July 5 on their annual "Run for the Roses" tour through the Midwest. We seldom get the same Cocks twice, but this year sees the return of the fantastic Bonnie Whitmore on bass with her drummer Craig Bagby filling out the rhythm section. The pair were a revelation when they joined Graham two summers ago. Whitmore played an almost sold out show of her own here in June, so I'm sure folks will be excited to know that she will be opening this show.

Mid-month brings two of my favorite singer-songwriters. On July 14, I am excited to welcome Jason Ringenberg back for his second show at the house. The Scorchers frontman's solo shows are every bit as fiery as the ones with his band. We literally had to roll up the rug the last

time he played. He'll be playing songs from his terrific new record *Stand Tall*, as well as all the hits. Like Ringenberg, it's been far too long since Eef Barzelay played at the house. He will be correcting that on July 18. Synonymous with his band Clem Snide, the Israeli- American musician draws from both solo and band material for his shows, as well as a couple unlikely but brilliant covers. His collections of fan-chosen covers include everything from Neil Diamond to Jane's Addiction. His first appearance at the house was a very noteworthy show #100, of which he said, "I can't imagine doing anything a hundred times."

The finale to this fantastic month is Ben de la Cour on July 26. I seldom fall for a songwriter as quickly as I did for de la Cour. I first saw him play at the house with Graham in December, and immediately invited him back in February, which means this will be his third appearance in just eight months. Yep, he's that good. Check out

his most recent release *The High Cost of Living Strange* and its creepy/cool video for the unnerving "Tupelo," and you'll fall for him too. His upcoming record *Shadow Land* may be even better, but until it's released at the end of the year, the only way to hear those songs is live. Come check him out, as well as all the other great musicians this month, at Kiki's House of Righteous Music in July. Now that's patriotic.

All shows are at 8 pm, doors at 7. Contact me at righteousmusicgmt@gmail.com for more information or to make a reservation.

My Highway Home

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How Long Does It Take To Walk Two Miles?

In August 1963, the Rev. Dr. Martin Luther King Jr. delivered his famous "I Have A Dream" speech at the Lincoln Memorial. That march on Washington has come to be recognized as a turning point in the Civil Rights Movement, and in United States History. On the ripples of energy from that day, the Civil Rights Act (1964) and the Voting Rights Act (1965) were successfully legislated and became the law of the land in the US. From the steps of the Lincoln Memorial, such a poignant symbol, the organizers and leaders of a movement gave voice to their hopes, wishes, dreams, grievances, and truths. In the city that is the center of political power for the US, they came from every part of our nation to claim their fair share of access to the ideals put forth in our constitution.

"The march was initiated by A. Philip Randolph (international president of the Brotherhood of Sleeping Car Porters, president of the Negro American Labor Council, and vice president of the AFL-CIO), who had planned a similar march in 1941. The threat of the earlier march had convinced President Roosevelt to establish the Committee on Fair Employment Practice and bar discriminatory hiring in the defense industry. The 1963 march was organized by Randolph, James Farmer (president of the Congress of Racial Equality), John Lewis (president of the Student Nonviolent Coordinating Committee), Martin Luther King, Jr. (president of the Southern Christian Leadership Conference), Roy Wilkins (president of the NAACP), and Whitney Young (president of the National Urban League). Bayard Rustin, a civil rights veteran and organizer of the 1947 Journey of Reconciliation, the first of the Freedom Rides to test the Supreme Court ruling that banned racial discrimination in interstate travel, administered the details of the march." (Wikipedia)

To be sure, it was a coalition of Labor, Religious, Civic and Community leadership that were at the head of the event and the movement. And it was the many facets on that gemstone that gave it such luster. Please look up some of these names if you are unfamiliar with them. These organizations and individuals were every bit as pivotal to the Civil Rights movement as was Dr. King.

There are frequent comparisons of Dr. King to Mohandas Gandhi. I am read a book some years back called, *Gandhi & Churchill: The Epic Rivalry that Destroyed an Empire and Forged Our Age* (by Arthur Herman). It is an amazing book, examining without rose colored glasses, these two contemporaries, their families, cultures, strengths, weaknesses, similarities, differences and the place where they came to loggerheads, over the independence of India as a free and sovereign nation.

I learned for the first time that Gandhi was once a racist. He grew out of it. He learned that any meaningful libera-

tion movement has to be a movement driven by solidarity between class and race. He learned that the principals of non-violence, derived from his religious traditions, were applicable to all castes, classes and races. But he did not start there. In his many years in South Africa, where he began his work in earnest as a liberation leader, he was not challenging racism categorically. He was specifically seeking liberation for Indians.

Coming from a very class driven society, Gandhi was not opposed to the segregation of society by race, religion and class per se, but he wanted the Indians to be in the same class as the whites. And it took him years to realize that the British and the Dutch saw anyone who was not white, as being black. There was no distinction for them except that. And in the years that Gandhi worked so hard to elevate the Indians, he was indifferent to the tribulations of black South Africans. But in South Africa he came to a realization: Class and Race must come together for a meaningful liberation movement. It was with that understanding that the famous liberation leader we know as the Mahatma Gandhi was came into full being. He was over 40 years old before this pivotal transformation took place. (Dr. King was only 39 when he was killed). And the liberation movement, which Gandhi helped to lead, took many years and many people to really manifest. Yes he was amazing! But again, it was a strong coalition of leaders from every segment of society that ultimately led to the desired liberation. And it is still ongoing. The aftermath of empire is still felt in India and South Africa. The work continues.

So on inauguration day 2009, when I saw President Obama standing on the steps of the Capitol Building about to give his inaugural speech, I thought to myself, this has been a long time in coming. From the steps of the Lincoln Memorial to the steps of the Capitol building, 1.9 miles, 45 and-a-half years, and we are finally taking another major step forward in human liberation! I say human liberation not just liberation for people of color, because like the 1963 march, like the work of Gandhi, an ongoing Civil Rights movement that has to overcome racial and class divisions to succeed. And it still has a long way to go. But look at all that happened in that half-a-century? As the news cameras panned out to show some of the last living members of the Tuskegee Airmen, I saw tears falling down their cheeks. That was when I started to cry. These men knew that President Obama was standing on their shoulders, and they had never lifted so sweet a burden. You could see it on their faces.

"Free at last, free at last, thank God almighty I'll be free at last!"

Yes it took us nearly half a century as a society to walk those 2 miles from the Lincoln Memorial to the Capitol steps, but we did it!

What you mean "we" white man?

Well, I mean WE did it. Dr. King, a student of the trials and tribulations of India and South Africa, a student of their struggles for racial and class equality, was standing on Gandhi's shoulders. Dr. King started out working for the liberation of Blacks. But as he invested in the liberation movement, he came to an understanding that it was about all people of color, and then he came to understand that it was about class too. Dr. King understood that impoverished white people were struggling under the same load. He came to understand that racism was at times a tool of classism, and that if we wanted to dismantle racism, it needed to be done in conjunction with addressing classism. The two were partners in a crime against humanity, and the movement needed to address the larger issues in order to achieve its goals.

There had always been white people involved in the movement, and Jews, and Latinos/Latinas, and people of all stripes. But between 1963 and 1965, the Civil Rights movement gained huge inter-racial support. And from 1965 to 1968 when Dr. King was killed, the cross-cultural efforts were tremendous. King was trying to launch a major coalition movement to address poverty, unilaterally! And in the wake of his death, millions upon millions were baptized by that fire of conviction, tragedy, and purpose.

I hold a visual image in my mind of a young Jesse Jackson, on the evening of April 4th, 1968. He is kneeling on the balcony of the Lorraine Motel in Memphis. His friend, mentor, spiritual leader, and brother in struggle has just been assassinated. The news media have all gone away. The police are gone. The body of his companion was removed hours before. And still, there is a pool of blood on the balcony. The blood of a martyr... The blood of a friend! And Jesse Jackson kneels down in prayer beside this pool of blood, and he places his hands, palms down in that blood. And he lifts those hands out and places them on his chest. He is wearing a white shirt at the time. And he puts those bloody hands on that shirt, on his chest, over his heart.

Jackson takes the blood of his friend on his own hands, and on his own chest. In a way, he indicts himself in this act. For all of us carry some of the shame and burden of responsibility when so terrible a thing has happened. And Rev. Jackson in his grief took on the blood of his teacher. Not unlike the Apostles taking on the blood of Jesus, a tradition preserved in the celebration of the Eucharist. But Jackson literally took the blood of his martyred friend, and placed it on himself. Placed it on ALL OF US! And indicted all of us in the process. The blood of Dr. King was on us all, for every generation.

But the great lesson of Gandhi is transformation. And so it is possible to transform the blood of that indictment, the echoing cries of that martyred man, from the convicted into conviction! YES WE

CAN!

And in the half century that it took our society to traverse those two miles between the Lincoln Memorial and the Capitol steps, that is what we did. We have transformed a society. We changed a nation. And it is time to do so again. YES WE CAN.

I saw people carrying signs on inauguration day 2009 that proclaim, "Yes We Did." And while I appreciated the sentiment, I think it missed the mark. Yes, we elected and installed a new government, peacefully. Yes, the head of that new government was a man who claims a by-racial heritage. But I think it is important to remember that amidst all the talk of the fact that President Obama is Black, he is just as much White. Gandhi discovered that for many people, if you are not white, you are black. So perhaps many people still see Obama as a "Black" President. But I saw, and still see him as MY President. I see myself in him. I see all of us in him. I see the child of HUMANITY as a whole, finally mature enough to move forward, leading his people... all of them, one step closer to the Promised Land.

I mean, what if Moses had started flying a sign saying "Yes We Did!" after the Jews finally escaped Egypt? They wandered in the desert for 40 years as it was. How many more years would they have wandered if they had not again picked up the slogan, "YES WE CAN?"

In my travels of late, I have heard many people say, "Well, I voted for him. But he let us down."

Huh? Have you been listening? Have you been paying attention? It's YOUR job not to let you down. The 1963 march did not happen because one person made it happen. And President Obama did not make it to the White House, because one person decided it should happen. Yes he had the potential to be a visionary leader. But he could not have accomplished anything without the support of the people!

YES, We Can. Yes we CAN. Yes WE Can!

It is a spiritual statement. Not just a political one. It is a state of being. It is a way of thinking. And the work is still in front of us today. Yesterday is gone, and tomorrow is unknowable. The work is present time and real. YES WE CAN speaks to that truth. The work is in the present moment. People of every color, race, nationality and creed have joined in the process of human liberation. And in January 2009, we inaugurated a man of the people to the highest office in the land. But, Obama was and is not a saint. He is not a miracle worker. He was and is an organizer. And the best leadership this world has seen in any age, in any time or place, in any movement, is a good organizer.

And he is STILL asking all of us... ALL OF US, to follow that lead. President Obama continues to invite all of us to be organizers. In our families, in our houses of worship, in our neighborhoods, in our schools, in our towns, in our workplaces, in our circle of friends, we still need to

learn how organize.

Disease, poverty, environmental degradation, all of these matters will take a toll on all of us. Racism is again on the rise. But we have the power, the intelligence, the creativity and the ability to take on the problems we face as a society, and as a planet. And it is not up to a President to make those changes. And no president has the right to take away our inalienable rights.

Step by step the longest march, can be won, can be won

Many stone can form an arch, singly none, singly none

And by union what we will, can be accomplished still

Drops of water turn the mill, singly none, singly none

These lines, originally from the preamble to the constitution of the American Miners Union (circa 1850) still resonate in my soul! It is the same spirit as Yes We Can. These lines invite us to recognize that as great as a person may be, on their own, they are nobody. Only in community, in conjunction, in cooperation, in coalition, are we able to really make a difference. And we have, and we did, and we will.

I was on tour in Texas in January 2009. And I watched most of the proceedings of January 20th, 2009 on a huge flat screen TV at a friend's house. And then we were all invited over to a neighbor's house for a big barbeque. Texas Barbeque. Amazing. Ribs, brisket, chicken, beans, potato salad, yummmmmmm! (My respects to the vegetarians among you.)

But what was amazing to me, as if to cap off this significant day, was that we were in the home of a family of color. White and Black and mixed race, all of us having dinner together. Our host made his living doing a variety of odd jobs, including my friend's yard-work. He was their handyman. And yet on that auspicious day, he invited all of us over for dinner. He invited all of us over as his guests. And shared with us one of his truest passions, a good smoky barbeque. But he invited us to share even more, in the communion of the moment. He wanted to honor the day by recognizing that he was a man who was free to be friends with anyone he likes, and gather in public or private with those friends. I speculate that he wanted to celebrate with edible generosity, the fact that even though he took care of their lawn, that it was a job. Not a class. And on that day, in this nation, he was perfectly welcome to be peers and equals with his whole community.


And it was damn fine barbeque. In fact, it was the best I have ever had. And as I looked down at a BBQ sauce stain on my own shirt, on my chest, and I looked around at people who were even still, tentatively reaching across class and race barriers. I thought again of Rev. Jesse Jackson. I thought of the blood on his hands and his chest. And I thought of the miracle in which I was participating. Maybe it was not a water-into-wine biblical sort of miracle, but it was no less impres-

sive to me. I was participating in a world transformed. And the stain, the indictment itself had been for a time transformed into genuine community and fellowship. And barbeque sauce.

I hoped in that moment, that MLK and Gandhi and X, and children killed in church bombings, and activist murdered on their way to a march, and countless numbers lynched and tormented and abused over the ages and continents, simply for the color of their skin, were looking down on us and smiling. From Bombay to Durban and London, from D.C. to Selma to Austin, transformation is possible. And to each one of us falls the sacred and solemn and beautiful duty to carry that transformation forward one more step. Ours is not to finish the task, but to make sure we do our part. And on the 20th of January, 2009, as more people gathered in Washington D.C. than ever before in our nation's history, I saw the United States of America take one more marvelous and long awaited step forward. We installed a man of the people, of all the people. A child of our nation, come of age and ready to lead us. I saw nothing short of a miracle. And I will tell generations hence, I remember when...

So, how long does it take to walk two miles? It takes half a century. But what an amazing two miles! And we absolutely have the power to carry that spirit forward in the coming months and years. Si Se Puede!

Mad Folk Concert Tickets

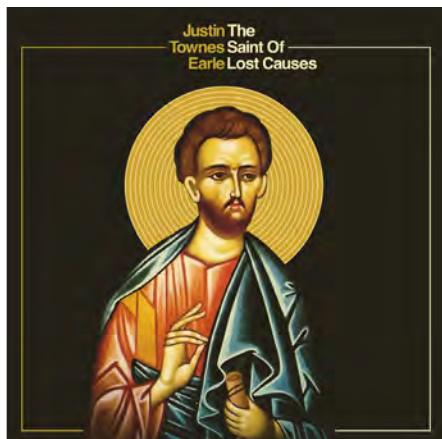
When you see this symbol –  – you'll know that you're reading about a Mad Folk sponsored event. Advance tickets for Mad Folk shows are available online at www.madfolk.org

Purchase tickets ONLINE for Mad Folk concerts via Brown Paper Tickets (with \$1.62 service charge):

<https://www.brownpapertickets.com/producer/10879>

You can also purchase advance tickets by mail. Send a stamped self-addressed envelope with your check payable to Mad Folk, PO Box 665, Madison, WI 53701. If all else fails, call 608-225-0710 for information.

THE SAINT OF LOST CAUSES - JUSTIN TOWNES EARLE
NEW WEST - 2019



Review by Kiki Schueler

Having seen Justin Townes Earle playing with and opening for his father Steve long before he became a Bloodshot recording artist, I felt like his first full-length releases were a little disingenuous. The Earle on record was Hank Williams Sr., while the Earle I'd seen prowling the stage was Hank III. His innocent Americana seemed like a ploy to earn a record contract with a label known for putting a name on the insurgent country movement. A niche he thought would be profitable to fill. Now eight LPs into his career, he's worn away my cynicism, and his new *The Saint of Lost Causes* makes it hard to argue that he'd ever been anything but sincere. His voice has mellowed in the decade since *The Good Life*, smoothing into a laid-back croon, perhaps reflecting the way his life has mellowed. Early in his career he battled addiction and spent time in rehab, after all, he did sing, "I am my father's son," way back in 2009. He has reportedly been clean since 2010, and is living on the west coast, married with a young daughter.

It may be the future version of his child he's addressing in "Ahi Mi Esta Nina" ("There is my girl"). In it, a father apologizes to his offspring for not having been in her life. It's a sad and meditative number, with perfect touches that personalize it knowingly, "Give me a cigarette, I know you smoke. 'Nuff about me, let's hear about this boy that you've been seeing." The title and opening track is a

puzzle. Who is this saint? It definitely isn't our narrator, a snarling watchdog who seems more likely to bite you than defend you, "Let's just say I'm the last thing you wanna see coming. I'm the reason they say watch your back." It seems more likely that he is referring to the last hope when things have gone from bad to worse, "First you get bad, then you get mean. Then there's nothing left but to grow cold, and pray to the Saint of Lost Causes." All the while, a Mark Knopfler-esque guitar swirls behind him. The Dire Straits leader isn't the only classic rock artist the record calls to mind. Both "Say Baby" and "Don't Drink the Water" hint at time spent with later period Dylan records like *Tempest* and *Modern Times*. The former is a harmonica laden (courtesy of Old Crow Medicine Show's Cory Younts), walking blues that doesn't even work up a sweat, while the latter is as political as the record gets. It could be an indictment of tragedies like the Flint water crisis, or a sweeping criticism of everything that is wrong in government, "Oh, but the man on the stand ain't said nothing, and he keeps talking, oh just keeps talking. Lord, won't you look at them guilty eyes. Don't drink the water, something just ain't right." It's the smartest song here.

Perhaps it's no coincidence that the record's catchiest tune is "Flint City Shake It," a toe-tapper that touts the charms of the much maligned town, "Well you've gotta be tough but there's a good time to be had." Its rockabilly heart and call and response chorus bring to mind former labelmate Luke Winslow King, or even the Stray Cats (though perhaps a neutered version). In a similar vein, "Pacific Northwestern Blues" continues the travelogue with more harmonica and pedal steel (hauntingly played by journeyman Paul Neihaus). Other stops on the musical journey

include the "Come Monday" style ballad "Mornings in Memphis," the dark cop-murder ballad "Appalachian Nightmare," and the melancholy coming of age story "Over Alameda." If this wanderlust leads to more releases as consistently listenable as *Lost Causes*, here's hoping young Earle never settles down.

Mad Folk News is published monthly by the Madison Folk Music Society, a non-profit, volunteer-led society dedicated to fostering folk music in the Madison area.

Contact us at madfolk@charter.net. Learn about concerts, membership, scholarships, and volunteer opportunities at www.madfolk.org.

www.facebook.com/pages/Madison-Folk-Music-Society/34497984835

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The Mad Folk Refrigerator Cover

July 2019

Gigs

Kiki's Righteous House of Music

Invitation & Advance RSVP required.

For full details or to request an invitation, contact Kiki at righteousmusicmgmt@gmail.com

- Friday, July 5th @ 8pm (doors at 7) Jon Dee Graham & the Fighting Cocks -- \$15
- Sunday, July 14th @ 8pm (doors at 7) Jason Rignenberg -- \$15
- Thursday, July 18th @ 8pm (doors at 7) Eef Barzelay -- \$20

KG & The Ranger

• Wednesday July 10 - Summer Concerts in Swan Park, 213 E Mill St, Beaver Dam, WI. 7:00 - 8:30 PM. Bad weather location Beaver Dam High School Auditorium. Free. (Trio show with Angie Roltgen).

• Friday July 12 - Monona Senior Center Ice Cream Social, 1011 Nichols Road, Monona, WI 1:00 - 3:00 PM. 608-222-3415

• Friday July 19 - Seaquist Orchards 11482 Highway 42, Sister Bay WI. 1:30 - 4:30 PM 800-732-8850. (Trio show with Angie Roltgen)

Louka Patenaude

• Monday July 16th at Robinia Courtyard (Free) - @6pm

• 1st & 3rd Wednesdays at Bandung's Nutty Bar (Free) - @7pm

Music Makes a Difference Presents! - Jack Williams

• Friday July 19th at Threshold 2717 Atwood Ave - @7pm - \$15

Venues

FOLKLORE VILLAGE

Folklore Village

3210 Cty Hwy BB
Dodgeville, WI
folklorevillage.org
608-924-4000

- Tue, July 2nd - Open Mic - @7pm
- Thu-Sat, July 25th-27th - Folk School Week Session 2
- Sat, July 27th - Healthy Hoedown

Cafe Carpe

All shows at 8:30pm unless indicated otherwise.
Please call 920-563-9391 to reserve.

- Thu, July 11th, New Pioneers - \$10 - @7pm
- Sat, July 13th, The Boston Imposters - \$10
- Thu, July 18th, Rod Picott - \$15 - @8pm
- Fri, July 19th, Piper Road - \$15
- Sat, July 20th, Lonesome Bill Camplin - \$10
- Wed, July 24th, Scott Ainslie - @8pm
- Thu, July 25th, Song Circle w/ Tricia Alexander - \$5 - @6:30pm



18 S. Water St.
Ft. Atkinson, WI
cafecarpe.com
920-563-9391

Madison Festivals

- LeFete - July 13 - 16
- Atwood Fest July 27 - 28
- GreekFest - July 27 -28
- Eken Park - August 17
- Gandy Dancer Festival - August 17
- Schenks Corner Block Party - August 16 - 17
- Orton Park - August 24 - 27
- Willy St Fair - September 16 & 17

Common Chord

- Sun, July, 21 @2pm - Brix Cider, Mt. Horeb
- Tue, August, 13 @7pm - Oregon "Sounds of Summer" Series, Oregon
- Fri, August, 16 @6:30pm - Common Ground, Middleton (Fish Fry)

Misc

Old Time Jam

Monthly - 3rd Sunday of every month, 4 to 6pm

EVP West 3809 Mineral Point Road

Coodinator: Al Wilson

cell: 608-572-0634

adwilson@pediatrics.wisc.edu

Madison Area Ukulele Initiative -- Singalongs 3rd Sunday 11am - 1:30pm
- for location visit www.MAUImadison.com

On the Air



Simply Folk on Wisconsin Public Radio w/ Dan Robinson, Host

Sun 5:00-8:00pm

Concerts recorded in Wisconsin, music and dance of people the world over. For playlists, calendars, station listings, and more, visit www.wpr.org/simplyfolk.



WORT 89.9 FM community radio

Sun -- 3:00-5:00pm

• "On the Horizon" w/ Ford Blackwell, Paul Novak, Gloria Hays & Helena White

Weekdays 9:00am-noon

- Mon - Global Revolutions (folk from the world over) w/ Dan Talmo & Martin Alvarado
- Tue -- Another Green World with Katie & Tessa
- Wed -- Back to the Country (country music on a theme) w/Bill Malone
- Thur -- Diaspora (folk and international) w/Terry O'
- Fri -- Mud Acres (bluegrass and acoustic) w/Chris Powers



WVMO The Voice of Monona - Promoting the best in Good Music - Roots Music - Americana Music Plus Community Members Hosted Shows Streaming Live and on your mobile device through tunein radio

• Cajun Jam - 4th Sunday of every month 1pm-4pm

Ziggy's BBQ Smokehouse & Ice Cream Parlor - 135 S Main St. Oregon -- 608-238-6039

Madison Dance

• African/African-American Dance classes with live drumming -- Sun, 7:00-9:00pm -- Metro Dance, 3009 University Ave. -- 255-3677 / 251-4311

• SpiritMoves Ecstatic Dance 2nd and 4th Weds, 7:00-9:00 pm -- The Center for Conscious Living, 849 East Washington Ave. -- \$7 min. donation

• English Country Dance taught - 1st, 3rd (and 5th) Mon 7:30-9:30pm - James Reeb UU Church 2146 E. Johnson - 238-9951 or 231-1040

• International Dancing -- Wed; classes 7:30-8:30pm, request dancing 8:30-11:00pm -- The Crossing, 1127 University Ave. -- 241-3655 and Sun, 8-10pm

• Irish Dancing -- Monthly Ceili and set dance events are posted at celticmadison.org/dance

• Italian Dancing -- Tue, 7:00-9:00pm, no experience or partner necessary -- 838-9403 (Philana)

• Madison Contra Dance Cooperative -- Tue; 7:30 jam band practice, intermediate level dancing 7:45-9:40pm -- \$5 for non-members -- Gates of Heaven, 302 E. Gorham -- 238-3394 (Steve)

• Morris Dancing -- Wed, 7:00pm - Neighborhood House 29 S Mills St. - casey.garhart@tds.net or John at 238-3847

• Scottish Country Dancing -- Sun, 7:00pm -- James Reeb UU Church 2146 E. Johnson -- 358-4478

• Israeli Folk Dancing -- Tues, 7:00pm -- Email for location
Melissa Marver — mdmarver@gmail.com

"WHEN IS MY RENEWAL DUE?"

(Hint: It is NOT the date on the mailing label!)

The date shown on the mailing label is NOT your membership expiration date! There has been some confusion lately, and we apologize for that. The date is just the date the labels were printed, as new cost-saving postal procedures do not allow us to include expiration dates there anymore. When it is time to renew, we will send you a personal notice by mail or email. At that point you will be able to either mail a check or renew online at www.madfolk.org. If you have questions about your membership in the meantime, send email to info@madfolk.org. Thanks for your membership and support of Mad Folk!

Way #1 – online

Visit www.madfolk.org and click on "Join MFMS"

Way #2 – unplugged

Complete, clip, and mail this form

<https://www.facebook.com/pages/Madison-Folk-Music-Society/34497984835>

Madison Folk Music Society
P.O. Box 665, Madison, WI 53701
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Madison Folk Music Society

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City/State _____ Zip _____

Phone _____

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Choose membership category:

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Regular \$12 _____

Family \$15 _____

Friend \$25 _____

Contributing \$50 _____

Life \$500 _____

Scholarship fund donation (optional) \$ _____

Total \$ _____

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