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The following transcript was provided to Archives and Special Collections by The Gathering: Collected Oral Histories of the Irish in Montana with its associated audio recording.
Madison Lynn: All right, the date is March 8, 2011, and I am here with Gabe Lynn who we are interviewing for The Gathering. My name is Madison Lynn, and I am the interviewer and the videographer for this project today. Quickly Gabe, can we get some personal information from you? What is your name? Where were you born?

Gabriel Lynn: Yes, sure. My name is Gabriel Evans Lynn. I was born in Missoula, Montana, on November 27, 1984, at Community Hospital.

ML: And where did you go to school?

GL: I went to Target Range School as a boy, which is out west of town in the Target Range area and Big Sky High School as a teenager and I've been presently attending the University of Montana since 2005.

ML: And where have you lived during that time?

GL: I have lived exclusively in Missoula, Montana. However, I have had the good fortune to travel. And I have studied abroad for short periods of time as well.

ML: So, I suppose, jumping into the folklore fairly immediately, do you have idea about when your ancestors left Ireland?

GL: Yes. So our family...Basically, my family basically has three branches that came from Ireland. One of which we have a, we know almost exactly when they came although it was the farthest back. But they kept very good records of it, which was the Evans family which is our an...our Welsh Anglo Irish ancestry who came over in 1689, which is quite a while ago. We have Scots-Irish ancestry, which came over during the mid-1700s—mid-18th century—and then our Gaelic Irish ancestry could be anywhere in that zone up until post famine, but we don't really know.

ML: And do you know where they left from?

GL: The Evans family, so the Scots-Irish ancestry naturally comes from Ulster, and our mother’s side—our maternal grandmother—is entirely Scots-Irish. Her maiden name is, Luke. And her mother’s maiden name was Taylor. I’m sorry I have that, I have that wrong. [pause] No that, that’s correct. Her maiden name was Luke, excuse me, and her mother’s maiden name was Taylor, both of which are Scots-Irish from Ulster.

Gabriel Evans Lynn Interview, OH 435-055, Archives and Special Collections, Mansfield Library, University of Montana-Missoula.
ML: And do you know anything about their lives in Ireland? About how they lived?

GL: Our Evans family I do know a fair amount about, but they are really the only ones because they have gotten a fair amount of attention from the English because later on they became a part of the English peerage in Ireland. Not our branch of the family but we share a common ancestor and several common ancestors with what is now the Baron of Carbury in southern Ireland, which was a creation of the English Crown during the 1700s. What I do know about our family in Ireland is that our Anglo Irish family was related to an old Norman family by the name of the Diverden who came over with Strongbow, Richard DeClair, in and around 1169 which was the Norman invasion of Ireland. Our ancestor who we are directly related from is by the name of Bertrum Diverden, and his decedants owned at various points in the early Norman period of Ireland most of...most of the northern part of the country in Northern Leinster, Connacht, and Southern Ulster as well.

So that branch of the family was quite well to do and they owned—if not the majority of the country of Ireland for a substantial period of time—then one of the largest holdings within the old Norman group as opposed to the old Celtic Chieftaincy. So that group was fairly well to do and then in the 1620s our Anglo Irish family, the Evans’—my mother’s maiden name—were living in Limerick. Our ancestor John Evans was living in Limerick and married Ellen Diverden the direct ancestor of Bertrum. Their children were our ancestors who left Ireland in 1698 to come to the United States. They settled in Pennsylvania in what is now Limerick, Pennsylvania, and founded that town and named it after their old home. I’m not sure if our branch of the family directly controlled the estate outside of Limerick known as Ashel Towers. Certainly we have a shared ancestor or two with those that did—the Evans family in Limerick.

ML: Sorry, it’ll just take a moment. [adjusts camera]

So what does this Irish ancestry mean to you then in a very broad sense? What—

GL: Are we still recording at the moment?

ML: Yes.

GL: Okay. [pause] It means a lot of things because growing up I didn’t always...I didn’t always think of myself as Irish because there are a lot of, there are a lot of ways in which Scots-Irish and Anglo Irish are made to sound not Irish. To downplay the Irishness of it, to say, oh we’re Welsh, we’re not Anglo Irish. We’re Scottish, we’re not Scots-Irish kind of ignoring the fact of the matter that our families did come, in fact, from the nation of Ireland when they came to this country and considered it their home when they came to this country. So it was interesting, growing up with sort of a mixed kind of identity that was essentially I always knew that my name was Irish but I had to actually come to the university here and start to study a lot of things in order to understand how my family fit into that framework, into that history of Ireland. I knew that our family came from Ireland but I also knew that for some reason we
were...we were different from the predominant...than the predominant group of Ireland, at least the parts of the family that we have the real keys to the history to, those being the Anglo Irish and the Scots-Irish.

ML: Excellent. Do you know any stories about when our family first came to the United States?

GL: You know I really don’t aside from, aside from the founding of the town of Limerick Pennsylvania like I mentioned, which is another indication of the self-identification of our ancestors as being Irish. They came from Limerick, not Carmarthenshire which is where our even further ancestor, the Welsh Chieftain King Elston Gladrid who we’re related to. I’m butchering the Welsh pronunciation of that name, but we’re related to him. He’s a Welsh king of something like the fourth or fifth or sixth century.

So ancient times. Actually one of the creators of the original four primary areas in, in early Wales. So it’s sort of an important thing, however, when our ancestors came to the United States they didn’t say they were Welsh. They said we were Irish. And that’s significant to me.

ML: So as far you know, the only place they settled was Limerick?

GL: Yes, that group. Our paternal grandmother’s family all comes from the Tennessee area. East Tennessee predominantly—Appalachian country which is known for its high concentration of Scots-Irish ancestry and heritage. Kind of...Now in the modern day expressed particularly through the music styling, bluegrass etcetera, etcetera but also through folkways, customs, stories, etcetera.

ML: Do you know how our ancestors made a living when they came to the United States?

GL: The Evans’ were pretty well to do. I don’t know about the Scots-Irish side, and I don’t know about the Anglo Ir...or the Gaelic Irish side. I really don’t know.

ML: So as far as you know they just, most likely had enough money when they came over that they were able to settle and

GL: The Evans family came from, as I think you know has been indicated came from some amount of wealth, although the branch that came to the United States probably had less wealth than the branch that stayed in Ireland, continued to have the large vast estates and then in a few generations received title from the English crown. So that’s the branch of the family, like I say, who we share an ancestor with...was clearly well to do. I know that our ancestors who came to Limerick were educated. One of our ancestors was, I believe, a prominent lawyer in the Philadelphia area in early Pennsylvania. So those things are reasonably significant. Indications of a certain amount of class stature and wealth for that time period I would say. By the time it got to our generation, you know, [laughs] that’s all gone. But at the time, at the time, back in the early 1700s, yes, they were...Yes, yes, they did okay I guess, yes.
ML: Cool. Sorry, I’m stopping the tape every few seconds just to make sure we don’t lose any takes of anything. So talking about the idea that possibly the relatives that stayed in Ireland were likely better off, in your travels to Ireland have you met anyone that you have reason to believe is a relative of ours?

GL: No, no I wouldn’t say that. No, predominantly the Anglo Irish side from which we have...of which we have the best records, and let me say, the reason that we have the best records for that side of the family is only because the, the English monarchy keeps very, very good track of anyone that they allow to be in the purage (?). So the fact that we share a, an ancestor with one of those people means that we have a direct link back to their no longer speaking English and some you know? A long, long time ago. Because the English Monarchy is really obsessive about that. That, you know, doesn’t make any of the other sides of our family any less valid, it just means that we don’t know as much about them. I’m sorry, what was the question again?

ML: Just have you ever met any relatives you have reason to believe, or, any people in Ireland you have reason to believe.

GL: You know what it, it was interesting to me because our Irish name, Lynn, is a remarkably uncommon name in Ireland and in, and anywhere in English speaking countries. When I was going around the first...The first time I traveled extensively in Ireland, I...everywhere we went when we came to a new city, I would look through the phone book. I would look through and try and find each one of our names that I knew corresponded to Ireland. Every time I looked in the phone book, the name that I found with the most proximity was the name Evans. The most regularity was the name Evans. It came up again and again. In fact when I was Galway there was a diagram of the Clada district in Galway, which is the old Irish speaking neighborhood that was destroyed around the turn of the 20th century—early part of the 20th century—to make way for urbanization, modernization, etcetera. There was actually an Evans family that lived in the Irish speaking Clada neighborhood. So that name has a fair...has a fair distribution in Ireland as well as in the United Kingdom. Coming directly from Wales. It’s a Welsh name, but there is historically a great connection between Wales and Ireland, both culturally and...I hesitate to say racially but ethnically. They’re very closely and certainly Wales was a hotbed of Irish slavery in the past. That’s how famously St. Patrick came to Ireland from the first. He was a Welshman.

ML: So coming back to our ancestors in America...Well quickly, how did your family come to live in Montana?

GL: Okay, yes, our family moved to Montana...I would...We’re first generation Montanans, but our family is from the Pacific Northwest. Our father was born in Coeur d’Alene. Our mother was born in Seattle. Our family is from this area, so our parents moved here for work when they got married around 1980. That’s how we ended up here. But they were attracted to this place because of its beauty and also because of our family connections to the area.
ML: Which is?

GL: Like I say, Dad being from Coeur d’Alene, he grew up coming out here, and his father was a hunter and a sportsman who is...before he, before he passed away when my father was very young, encouraged those things. So I don’t know how often my father came out here as a young man, but certainly he’d come to Missoula a fair amount before he ended up moving here. He had friends from this area.

ML: Excellent. And what languages do you speak, Gabe?

GL: I have a pretty rusty and / or rudimentary handle on the German language, and I’ve studied Irish language, An Ghaelige, for several years. It’s a subject that’s very interesting and very important to me. Celtic languages in particular. I wish I could learn every variation, but time permitting. You know.

ML: Cool.

So, Gabe, getting started again, I’d like to kind of talk a little bit about your experiences being a Montanan with Irish heritage but specifically growing up here in Montana. So if...I mean, is there anything that you could talk about related to religion and your ethnicity and if there are any connections there?

GL: So those are two really big questions that are kind of, like, you’d have to take them one by one I’d say. Montana is a state that has a profound history of Irish involvement and Irish heritage, which we obviously know. We’re doing this project, which facilitates the exploration of that, that Irish heritage. Growing up in Montana it was an ever-present...it was an ever-present thing to the point where it took a long time for one to notice that my friends and the place names and everywhere I grew up—up O’Brien Creek—these things all, you know, were of Irish origin you know. Etymology if you will. Growing up we were always very conscious of Butte as being the heart of Irishness as well. So of my friends...[pause] Some of my friends who were from Butte naturally being of Irish descent would tease each other and give each other shit, excuse me...Give each other crap. [laughs]

It was complicated though because, like I say, we had a complicated kind of self-identity when we were children because our father always said our name is Lynn and his father had told him that the name Lynn was O’Lynn and that we were from Ireland. But beyond that, you know, I have never had much more information than that about that side of the family. I’ve looked for it. I’ve looked for it to reasonably small success, but what our father did identify as was Swedish, very much, because his grandmother had been from Sweden. That was his direct link to the old country. That’s what he knew. So, you know, we had an...I had, you know, Gabriel Evans Lynn. Gabriel, it’s a Biblical name. Evans is a Welsh name. Lynn, it’s an Irish name. So this is a pretty, kind of pan-Celtic name in a fashion, right? But always identifying myself in many ways. When I was really young as kind of...as Swedish almost more than Irish, although, you
know, ethnically that’s...that doesn’t really bear out any more than my being Irish. I’m just as Irish as I am Swedish, if not more so. So, it was interesting. It was interesting. Yes.

As far as your second question goes. The question on religion. We grew up in a very unique situation that contributed in a huge way to my gradual self-identification as being Irish. What that was was our church community called the Spirit of Peace which is [pause] an [air-quotes] alternative Catholic community in Missoula. That’s a very confusing statement. Alternative Catholic. It’s a very confusing, complicated kind of self-conflicting, contradictory kind of a statement. And so growing up in this community which was a community started by a pair of ex-Irish Catholic priests, who had left the priesthood ostensibly in order to marry women. Now, without getting into any of the particulars about why I think subsequently that’s a good idea, i.e. The Ryan Report, the reasons that we know that celibacy maybe is a great ideal but maybe not always so achievable, right? This has really informed my own personal morality in some real substantial ways.

But we had this community founded by Bill Lowney (?) and Francis Matool (?) who had both been Irish Catholic priests who left the priesthood in order to begin relationships with women. In addition to that, they’d also left the priesthood, or...I use the term left the priesthood. It’s always been a little unclear to me to what extent they left, to what extent they were excommunicated, but they also had to leave because Matool in particular refused to not give Communion to anyone. He would give Communion to non-Catholics indiscriminately. Anyone who wished to partake he would give Communion to. That was something he believed in very firmly and something that naturally became very problematic with his relationship with the Catholic Church.

So that’s the community that we grew up in and it took, again, like I say, you know it took me a while to start identifying very consciously Irish. It took a long time for me to stop identifying self-consciously as Catholic because, as a young boy, I really didn’t realize that there was a difference between our church and the Catholic Church that my friends went to. I didn’t get that. I didn’t understand that. Subsequently when I was a teenager, when I did start to understand that, I started going, you know, occasionally to mass and getting a fair amount from it. In this community that we’d grown up in, we were used to the rights, the traditions, the prayers. Most people made the sign of the cross. Most people in the community did the traditional Catholic things. Not everyone did. It was that sort of community. You didn’t have to if you didn’t want to, but most people did. So it was a unique scenario to grow up in and the fact that I identified as Catholic even though my Protestant grandparents were adamantly of a non-Catholic mind. I still identified as Catholic, and in most respects culturally I continue to even though technically the Catholic Church probably wouldn’t have me. Probably, there’s no probably about it. I’m not technically a Catholic.

ML: And your grandparents know you identify as Catholic?
GL: We don’t talk about that. I mean, they’ve got, I mean our, my grandparents are lovely people, self-contradictory as well, I mean. They have a, you know...they’re at once condemning the Catholic Church, and he also has a statue of St. Francis in his backyard too. I mean, so there’s...there’s little...I mean, things like that all over the place. We’re all a little self-contradictory from time to time.

ML: Sweet.

So, getting back into it I suppose, we can start broad if you wouldn’t mind, but I’d love to hear, about some of the experiences of your exchange program to Ireland.

GL: Yes, I mean that’s, I mean that’s such a broad kind of subject. I’ve been there...[pause] I mean, to begin...I mean, the first, the first program that I became involved with at the University of Montana was the Irish Studies Program. It’s a minor program, which made it an inefficient means about going and getting a degree. However, it did help ultimately focus other aspects of my studies in ways that I had never expected. And it fortunately took me, twice, to Ireland. One time on an exchange for the summer. Last summer, at the University College Cork, which was a fantastic experience for me. One that I can’t...Yes I can’t say enough about. There are so many things to say, I wouldn’t know where to start, actually.

ML: Are there any sort of connections that you maybe just felt socially with, any, anything you experienced growing up about feeling Irish?

GL: Oh, absolutely. Absolutely. I mean, the pub culture. I hesitate to admit, but, I mean, I have many childhood memories of bars, you know. I mean, I do. The pub culture in Ireland, and, to a certain extent in, in England, but not in the same way as it is in Ireland, it is...It is much more of a family experience. For instance I got the great pleasure of going to see these three brothers last summer play when I was spending some time on Inishmore in the Aran Islands. These three amazing brothers, the MulKerrin Brothers, and they were playing in the middle of a rowdy pub and everybody drinking and not the oldest one of them being any more than 14 years old.

I mean, very very talented kids. Extraordinarily talented kids, made me miss my own brothers very much, and it also made me think about...I mean, because here are a lot of songs that they’re playing that I did grow up with very consciously. Very consciously, and throughout my growing up our family always emphasized very much Celtic music and much more than Celtic music, Irish music in particular. We listened to a lot of The Chieftans and Christy Moore and Luka Bloom and I mean, more broadly like The Clancy Brothers. When I started to, you know, listen to Irish music on my own and discover older artists like John McCormack, Frank Patterson, people who really expounded my notion of what Irish music was and what it could be. It was a fantastic experience for me, so, I mean, I always grew up with Irish music and having that music be a real essential part of me. In a way that no other music really was. I mean, maybe the blues. Every American kind of has a certain, I mean, it’s true though. Every American does have a certain kind of connection with the blues, whether it’s an unconscious

Gabriel Evans Lynn Interview, OH 435-055, Archives and Special Collections, Mansfield Library, University of Montana-Missoula.
one through rock and roll or what have you. I mean, we’ve all heard Elvis Presley so many times that we react to that [snapping] 12 bar blues thing, but not everyone reacts to the structure of Irish music, which I just immediately and instinctually...and instinctually relate to, and have done since I was a kid, so...It comes from listening to a lot when we were kids. We had this great tape that I remember listening to all the time. All the time when we were boys. It was a collection of sea chanties, most of which were recorded by The Clancy. But man, we must have played that tape until it was, you know, no longer a tape, until it was burnt out. But yes, I learned all of those songs by heart when I was a kid and I can remember still some of them.

ML: Do you remember specific times at all of when, when you’d be listening to those?

GL: I remember my little brother’s pirate birthday party they had. Very well. When they got together, and they sang those songs with all their—

ML: Did we?

GL: Kid friends, and they had like a fake treasure hunt in the back yard. Yes. It was great.

ML: It was my birthday, and I was too young.

GL: And we sang those songs. Yes, just all, you know, Holloway Joe, Leaving of Liverpool, I mean very, kind of...I mean, sailor songs. But Irish sailor songs.

ML: Cool. Well. I suppose with that, you know, you kind of, kind of jumped into something I was going to ask you about anyway. I suppose if you wouldn’t mind, have you had any deep connections with any Irish literature of any sort and are there specific examples of such connections?

GL: You know I absolutely have. As a kid I was rather an obsessive about horror fiction, and so, probably the first examples of Irish literature that I came into contact with without even realizing it were like Bram Stoker, Joseph Sheridan Le Fenough. Kind of the quintessential masters of the gothic horror genre. I didn’t really know, that, that they were from Dublin. That they were members of the Anglo Irish ascendancy of that period and that place. Later on, I remember as a teenager, you know, discovering Oscar Wilde and that being quite, quite a revelation on many levels. Of course Oscar Wilde is...there’s no one like him. Then, you know, even a little later still discovering Beckett, but the predominant...the predominant literary influence for me, above and beyond all the others has always been Joyce. Ever since I was about 13 or 14. I heard a...What I did was I...I obsessively listened to the radio, and I would listen to this program Selected Shorts and it would do readings of short fiction. One Christmas when I was maybe 13 years old, they did a reading of Joyce’s The Dead. For whatever reason, I mean, I can point to many different individual aspects of the story that I connect with very strongly without getting too morbid, right?
I mean, it’s not simply a tale of morbidity. It’s a very complicated story about love and family and relationship, but that story...That story immediately changed everything that I felt about literature and about myself and about my identity. I became obsessed with Joyce from that point on, and continue to be. And continue to be.

ML: Cool. Do you remember specific instances of listening to The Dead at all, or?

GL: Man, I’ve listened to it, I’ve read it a million times, I’ve read it out loud to people a million times. I’ve read it out loud to so many different people that, I mean, I’ve made a nuisance of myself reading it out loud to people. There are passages I remember word for word. It’s a little...it’s not always the most endearing thing I...[laughs] I have to offer. It is my love of Joyce, you know? [Laughs]

ML: Well, I’m think.

GL: But yes, no I’ve read it...I’ve read it, you know...Yes.

ML: Thinking specifically about...Was there not a collection on CD that you had gotten that was Selection, Selected Shorts.

GL: No, I didn’t. What it was was I literally taped that off the radio. That’s how obsessive I was, was I taped it off the radio. And then I saved that tape. I probably still have it somewhere. I would be surprised if I didn’t...And then, after a certain point, I...kind of similarly to our sea chanties tape. That really didn’t...The sound quality had kind of. Because you use it so many times and the sound quality did eventually diminish, yes. Then I kind of, you know, by that time I had a copy of Dubliners and had read it. Had a few copies of Dubliners, ones with notes and annotations and so I could study about it and read about it and learn about the background of it. Also, you know, my mother’s and father’s library was pretty extensive, and so I was able to steal copies of Portrait of the Artist as a Young Man and, you know, it was...I was able to make my way through Joyce that way without, you know, even having to buy myself a book for a long time, which is the best way really.

ML: You ever attempted to delve into Ulysses?

GL: Yes, I’ve read...You know, I’ve read about half of Ulysses. It’s a fantastic book. It’s something that requires commitment. You know, it does. It’s so complicated and so interesting. I’d really suggest it to anyone who has a real interest in literature. But also, you know, my interest in film is particularly focused on surrealism and there are great connections between Joyce’s Ulysses and, say, Luis Bunuel or other surrealists who are really important to me from a filmmaking standpoint, which is my other area of study.

ML: Well excellent. I don’t know that I have a lot left that we can really talk about. Do you ever remember Mom making any Irish meals?
GL: I wouldn’t say Irish inherently. I remember...What I remember is Auntie Ann [maternal aunt] making Southern cooking, which is, Scots-Irish in origin, but I mean with all kinds of, obviously the influences on southern cooking from Africa are pretty strong as well, right? So, you know, we can’t say that that’s exclusively an Irish thing. But I do remember, I do remember that very well. I don’t think that remember much in the way of traditional Irish cooking. Certainly there has always been a great emphasis on Irish whiskey in our family. There is no question about that.

ML: I second that.

GL: Yes.

ML: All right, well. I mean, is there anything that you really want to talk about in connection with heritage or history?

GL: I could talk all day, and it would be very rambling and very, I mean, much more so than this has already been. Already proven to be. But, you know...[pause] It’s difficult to put into words the way I feel about Ireland, about the country, about how it’s shaped my identity as an American. I think for a lot of Americans in the modern age, the desire is to try and understand a little bit more where you come from. These days, where in the previous generations—and I think this is kind of worn out in the fact that we don’t know much about our Gaelic Irish ancestry—there was a real emphasis to kind of distance yourself from the old country. You know, speaking perfect American English, and, you know, not even talking about to a certain extent, one’s heritage, for fear of being labeled un-American. In the last several generations that’s really changed and the, what had previously been a very strong anti-Irish sentiment in the United States, largely because, I think, of the predominantly Protestant and secular nature of the American culture. That’s changed. That’s changed, and that’s no longer the case. Irish history and Irish heritage is only really starting, I think, to really be celebrated in, in the way that it, it should. We’re only now starting to recognize the full extent of the influence that this small, small place has had on the entire world. We’re not just talking about the United States, we’re not just talking about Montana, although certainly Montana owes a great deal to Ireland, and vice versa. The Republic of Ireland owes in no small part its existence to the state of Montana. But, I think that this is a really great moment in history to be an Irish American and I’m proud to be one. And say thank you for the opportunity to be a part of this project, and, yes, I suppose that’s about it. If I think of something else I’ll tell you.

ML: I do have one final question for you if you don’t mind.

GL: Yes.

[pause]
ML: So quickly I was just going to throw this out there. It’s super, super broad. If you don’t really want to delve in, that’s all up to you, but if you were to write the history of the Irish in Montana, how, how would it go?

GL: [Pause] Yes, that’s a tough one, because, you know we’ve been here kind of since the beginning. I mean, arguably, a huge number of the French, I mean we use the term French fur trapper. But a lot of those French people who were almost all half native, a lot of them were also Irish and self-identify as this to this day. If you go into the Metis communities, of Southern Canada and Western Canada and all, as well as in Montana, there are, you know, Irish names in abundance in and amongst the clearly French names. You get these names like Baptiste Kennedy and things like that.

I mean, I think Ireland has indirectly shaped Montana from the very first white interaction. Lewis and Clark were of Scots-Irish descent, so. At least Clark was. I can’t positively say that about Lewis. I believe he was.

ML: All right. That’s all I really—

GL: I mean, I mean I could go on. Believe me. I mean like do you want me to, to go through and name all the different parts, like the Fenians (?) in Montana and Thomas Francis Meagher of the Sword. I mean, I could go off. I really could. But it, it’s just too long. The Irish history of Montana is too long. And too multi-facetted. And it’s still writing itself and that’s the important thing, you know. This is a history in the making, and that’s what’s so nice about this project. What we’re doing with this project here, is that this is a collection of a living history. That’s one of the beautiful things about the oral tradition, is that it’s a living history, it’s a dynamic tradition. And that you don’t have to...just have it in this form, it’s not just on the written page. Although now we’re putting it on this [indicating camera], you know, and now I’m forever trapped in this guy over here and that does change things a bit. But the idea is that we’re collecting a living history, and I think that that’s very potent and very powerful. Because, sad to say, we’re losing people every day, and we’re losing stories every day. And I’m one of those sentimental, nostalgic kinds who wants to get all the stories. Every one of them. I really do.

ML: I’m there with you. All right, Gabe. Well, I think that’s about it. I think we got everything we need for the day.

GL: Okay.

ML: Thank you kindly.

GL: Yes. Did you want me to sing a song? Was that?

ML: Yes, I gotta cut.