

All three are rolling.

OK. You'll watch for history.

Yes.

My name is Stanley Garfinkel. And in a few moments, I'm going to be interviewing--

Cut, cut. Sorry, Stan, we had a jump on the tape here again.

Oh.

So relax now. And don't worry.

Your part was fine then.

Yeah.

OK.

We'll be looking for the point.

And Stan, when you do, address it right in there where his finger is to start with, just at the start.

OK.

OK.

My name is Stanley Garfinkel. In a few moments, I will be interviewing Mrs. Freda Schmelzer, who is seated here next to me. We're going to be talking about Mrs. Schmelzer's experience as a Holocaust survivor. This is a project, Holocaust Archive Project, sponsored by the National Council of Jewish Women, Cleveland section. Mrs. Schmelzer, first of all, I'd like to ask you something about your life as a child in the village in which you were born and grew up.

Yes, I was born in Turulung, TÃrterebes in Hungarian. The population were Schwabes. We were about 45 Jewish families in that village, and the Jewish people, mostly all of them, Orthodox Jews. And me and my parents lived in a very strong religious upbringing and respect.

I had three sisters and three brothers, seven of us all together. And we lived there in peacefully with the Gentile people. And until 1941, '40, we were Romanian. In 1941, the Hungarian came in and took over from the Romanian. The place is in Transylvania, Romania right now. We were going in Romanians-- I was going in Romanian school and talking Hungarian.

Tell me, what did your father do? What was his occupation?

My father was in America. My father came in America in 1913. And he came home in 1920. And I was born after he came home. And he left my mother with three-- five-- three or five-- two died, so three older sister and brother than me. And he was working in Bronx.

And what he did-- in a Jewish household, there was a lot of things doing. My father bought property. He had a big vineyard. He made slivovitz. And we had a combine, which cleaned the wheat for a percentage, I don't know, 10% or 9%. And the girls, we had a store around the house. And everybody was busy, very busy.

And what did you sell in the store?

Grocery, yard goods, and our own wine, and our own liquor because we had that.

Did you help and did your mother help in making the slivovitz? Or was this--

My father was working. And my oldest brother-- I had a brother which was the oldest. And everybody, every boy-- I had three brothers and sisters. And we went even in the vineyard. And everybody was working. I see.

Tell me, in the village in which you lived, were there only Jewish families?

No, we were about 800 Gentiles. And we lived in a very peaceful atmosphere. There was always a little antisemitism, like jealousy. There was no such a thing a Jewish child would be illiterate because they had to go-- if he had four classes in public school, then he had to go in Hebrew school. And everybody looked for a trade, go to a yeshiva, or go and-- in high schools, it was possible, who could afford to do that. My brothers were yeshiva bochurs.

And did they plan to become scholars or teachers? Or did they plan to go into a trade?

That was their idea. My parents are there first, the religion, first the-- after a couple of years until they grow. My oldest brother was 21 when he came out from the yeshiva. My youngest were younger already.

And he went to my uncle-- he had a big store-- and helped out to learn the trade to be a merchant, or a storekeeper, or something. And my other brother too. Jewish girls, that was a different story. They had to stay at home mostly because-- learn, help out in the house, learn from our mothers how to keep kashrut, what to do. And that was the mother's responsibility. And very few girls left the house.

What sort of house did you have?

A big house. I am sorry, I didn't bring the picture. We had a beautiful, big house. And we had a nice garden with the trees with fruit and all the certain-- everything. I should have the picture.

You mentioned that you lived quite peacefully and pleasantly. But you mentioned also that sometimes, there was a little antisemitism.

Yes.

Can you give me an example?

Because they were Catholics, Catholics and Greek Catholics, most of them, in the villages. They were taught, the children, in the school already, Jews killed Jesus. And when we went in school, and we got a push from here and there, we went home complaining and told our parents, I was beaten by this or that, and the answer was always, don't go near to her or him. And it went. The boys had payos and like this.

And always were holidays like Easter or Christmas, some kind of violence, there were always, always. But people live with that. We shouldn't. We should pay attention to those things. It went too far already. And people kept the stores closed, never open. We didn't do any job, any kind of work on Shabbos or High Holidays.

And you see, in 1937, the stores start to be open, the Hitler's thing came in already, the Hitler's pressure in Germany's Jews, antisemitism. It was very bitter for us when we saw the store. We had to go and serve people came in the store. We didn't believe it. We thought they won't-- wouldn't come in the store.

On a Saturday, you mean?

On a Saturday. And you'd be surprised, they came. If we wouldn't serve, that would be a violation.

Were-- this was a time when the Romanians were adopting some of the antisemitic measures.

Cuza and Goga era. That lasted for I don't know how many-- not too long.

Did you-- do you remember your parents talking about this at home at all?

They took it hard. They took it-- it was very bad. And they hoped it will be over.

You mentioned that you spoke Hungarian at home. Your parents spoke Hungarian. You, however, and they consider themselves Romanians at this point.

All they considered themselves Jewish. Romanian or Hungarian, any European country-- you see, like we came here, we are good Americans and good Jews.

So that they were Jews and Romanians?

That's right.

You didn't speak Yiddish, then, at home?

My parents did. And always, I understand everything Yiddish. But we had maybe servants in there, somebody in the household. And they spoke to us Hungarian. And our friends, we were socializing with the Hungarian girls-- and not boys, just neighbors and some girls from school, but not boys.

Not boys because your parents said not?

No. No. Absolutely, god forbid, no.

And was the same true with the boys as far as Romanian girls were concerned?

Hungarians.

Or Hungarians?

That's a very funny situation there because Transylvania considered Hungarian and Romanian. We were speaking at home Hungarian. And I went in Romanian school because it was Romania until 1940, I guess, '40.

Would you tell me something about the way you celebrated Jewish holidays?

Beautifully.

Say the Sabbath.

Sabbath? That's absolutely was nature, keep everything. There is one kind of Judaism. That is no left or right, just straight Orthodox. There was no carrying a handkerchief on Yom Tov or Shabbos, except if Yontif was on Tuesday or weekdays.

Shabbos, you didn't carry anything. You didn't pick a fruit from the tree. I was walking in my backyard in my garden, beautiful fruit maybe fell last night from the tree. I wouldn't pick it because that fruit was fallen on Shabbos.

And every-- we didn't make fire. We had to have somebody come to light because Shabbos wasn't out. Sometimes, we couldn't sit there. We didn't have electricity that time yet. And somebody, a neighbor, what we paid for it, they should come and light the light or make fire in winter. Because we didn't have that kind of stoves like here. We used wood for burning.

And everything is possible. Was possible to eat kosher food for the extent. There is no-- nothing in mind for however you should eat treyf. I went to visit my friends, they would offer me anything. They know-- they knew we wouldn't take except fruit.

And it was like this and beautiful holidays. Everything was celebrated, nothing left out from Shabbos. The Maleva Malka, the doing Havdalah, going in shul Friday evening candlelight, and so on, doing nothing, just celebrating, resting up.

And you had a shul or synagogue in your village you shared?

You share, yes. The synagogue, It was beautiful. My father was sitting by the Ark. And those shuls were not like this one in United States. The bench were separate. You had a long bench. And in front of you, there was a stand for your books, for your tallis. And there was no fancy rabbi. There was only a schachter who did the shechita, cut the poultry. And I don't know.

And so who conducted the service if there was no rabbi?

The schachter.

The schachter. And was there a cantor?

No. Every bar mitzvah, it was very simple. A bar mitzvah-- the bar mitzvah fell on Tuesday, they celebrated on Tuesday. You go to a minyan. And before you know, the boys know more about Judaism or a bar mitzvah than just going shul, and learning from a tape, and say it like a poem. And you go in a treyfer restaurant here. And there was nothing.

Maybe you gave a Kiddush. That's what I did for my oldest son. My oldest son was bar mitzvah in SzatmÃ¡r. And I gave-- we gave a Kiddush. And his friends came over and had a good time in a very quiet way. But it's possible. And it doesn't give you so much headache like here.

You have to-- so people have to go for after somebody who has more than other people. And then it's terrible. It was in one way. Woman on Rosh Hashanah and Yom Kippur, everybody was wearing white. I mean, white dress.

Maybe people like my mother was wearing his-- her wedding dress for a long time after he-- she changed it to a very light blue, but is with a white apron covered all over. And you should see her when she was ready to go to Kol Nidre. One piece of hair didn't look out from that white scarf. There was a scarf under the scarf and her beautiful face.

He blessed the candle. And my father blessed the children. All of us, we kiss our parents' hand. That was our education. That was our upbringing, respect and well behaving, not hanging on the streets. And it was very nice. I wish my sons had-- I have good sons. But it's beautiful. You cannot teach that in college. It's beautiful. You can't describe it when I-- my father blessed us seven children.

I had two more. But they died. They were infants. And we all lined up. And he blessed us before he went to Kol Nidre and Rosh Hashanah. And my mother told us not to warm up the food until the stars don't come up. After the Neilah, after Yom Kippur, and for 10 days after Yom Kippur, we had to say that prayer, [HEBREW]. Two times a day, we ate our meals, we had to bentch. There was time for everything.

At 4 o'clock in winter, the store door was closed. Everybody knew it was Shabbos already. And they made it. If they wanted something, they were in a hurry to come. Like here, they say, it's competition. They have to open because the competition. And they lose their customers. If they want your store, they wouldn't use-- they wouldn't miss it. And they would go earlier. But this is-- it's a big change.

One more question-- perhaps not the most important question-- about life in your home-- food. What sorts of food, tell

me what-- a little bit about the--

Very nature of food, everything, everything natural. Every mother, every girl-- I did it here too. I baked my-- you should see, ask Lynn. My challah, I bake challah, I bake kuchen. I am making meals. You save a lot of money. I don't like to go in restaurants. That was natural.

You made your noodles at home. You bake your bread, your challah and cooked your meals, everything-- every day, different things, different, not just a piece of roast and you go-- pull put a piece of vegetable, or this, or that, but you have every day a piece of roast.

No. Every day, different meal. And at 12 o'clock in noon. And for supper, we had only light, some milk, some coffee, some vegetables, some fruit. That's what-- how we ate-- and kosher food.

When was the first inkling, your first knowledge that something was going wrong as far as the Jews were concerned?

After-- before the war. Like I told you, the Jewish people are very good patriots. So was my parents and the Jewish people. When the bishop came in the country, no matter how religious the person was, he took off his hat for respect. We never went in a Catholic Church or something because that was not our religion. Maybe we were brought up this way.

But after, for a while, the Hungarian came out. We were very happy. I went out. I was a young girl. And I-- to receive, to be happy because the Hungarian came in. The nice things, my parents told about the Hungarian era they lived in. And first of all, we were among Hungarian people. We spoke the language.

And then those people told us, the Jewish people came, some of them. Don't be so happy. Because they bringing you that tsuris. After the Hungarian came in, the Jewish-- the boys there must be as pre-military, you understand me? A military service before the real military. It started from 16 to 21-- 21. And the Jewish boys already couldn't have an arm, only from wood.

And they were not accepted in '41, only to clean the streets. And the people change their faces right away toward us. They were big Hungarians. And even if they were never honest with us, a lot of people could save their lives if they would be-- from after the war start, Germany went in in Poland.

And the preparation for the war and everything, the excitement, a lot of Hungarian people, boys run away to Hungarian from Romania volunteer in the army. And later, after year by year, and called in, and taken to the front, never once, we didn't hear what's going on in Poland. The telephones and radios were confiscated.

And Jewish girls and boys couldn't educate themselves in high schools and colleges. And it was-- Jewish stores had to be open again. And you couldn't get a license anymore to open a store. Young, married couple would open a store, they couldn't. And a lot of things like this-- it was very, very hectic.

And our boys, I don't forget this. And this boy is from all over in '40 and '41 already, started to be cleaned out, to clean out from the villages from cities, and taken to make bunkers. And it went so fast, so fast. Everything went so fast.

And still, we were good friends with our neighbors in the villages. And they were very happy, right away, when the Hungarian came in. They saluted Mussolini, and Hitler, and Goring. And even then, we didn't take it so seriously. We thought it will change. And then in 1943, my middle brother, the second brother, died. They let us know he disappeared.

Was he taken? Was he then serving in one of those labor units in the Hungarian Army?

Army as a soldier. He-- they took him. He's supposed to be a soldier. You see, this has a memory to me too. Because that boy was born in 1920. And a couple of days made him older with one year, in 1920, December 24. And he was-- when he had to go to-- he was called in. He went with the '20s. And seven days made him a year older.

And those contingents, those boys, no one of them came home in that city of mine. Lot of-- who was born in 1921, lot of people came home a lot of boys came home. My brother was older with a year. So my sons were born-- first, Eugene, the oldest, he was born in December 6th. And I thought, in the hospital, for the nurse-- was a nurse, wasn't a house called or--

Midwife.

--midwife. I says, don't report my son only in December-- in January 1. And my Eugene is older-- younger with a year because of his what happened with him. My second son was born in December 27. And I told the doctor to-- to midwife to keep quiet four more days. And he was born in January 1. When-- I don't want. So every occasion brought some memory back to us, occasions like this, and marriages.

How old were you at this time in 1943?

1943? 20.

OK. What happened then in 1943?

In 1943, already, we didn't have men, only old men in the city. Everything was taken away from us. You know that I mentioned we had the slivovitz-making business. That was put a stamp on it. And the cylinder was put on the attic. And we couldn't have the bar. We had-- we sold our drinks, wine. And we couldn't have that anymore.

And we had-- we didn't get license for anything. Jews, all the Jews were at home. They were pulled by the beard. They were cut-- some of the drunk boys who came home from the front cut the beard with a knife. And we were afraid. We couldn't get newspapers anymore, maybe if your-- the store owner was very good friend of yours.

And that was in '43. A Jewish man couldn't go out already with a Jewish girl on the street. We have to stay at home, mostly. And we did. A lot of people didn't have anything to make a living. So they went to work for the Gentiles for third part of the-- maybe potatoes, or this, or that, and working in the fields. And it was very sad already.

Were there still Gentiles who were friendly?

That was already not friendly. They couldn't do otherwise but be friendly. They were not friendly. Now, I'm thinking back a lot of times, they should be more honest and tell us what's going on. They knew what's going on in the front because those boys came home for maybe-- they were wounded. They were in the hospital and released. And they went. They knew the story what's going on with the Jews. They should let us know, at least. But they kept quiet. I'm sure they knew about it.

And among the Jews, there was no feeling that they had to escape somewhere or somehow save themselves?

No. It went too far. Where could you-- where could we escape? In-- we were surrounded in Bulgaria, in Hungary, it was fascist already, and Yugoslavia was fascist, Poland was fascist. We can't-- we couldn't. We were in very, very wrong place, in the middle.

And then what happened?

Then in 1940-- I don't want to left out anything. In 1944, it was very bad before. We had to go with tickets to buy bread and this. And this level poverty was very, very big among the Jews and especially big families. And they were just-- we were hoping miracles. The Jewish people look always hoping. We were praying. We were fasting.

We knew already, finally, something is going on wrong with the Jewish people. And we were fasting on Thursday. The shochet gave out we should fast on Thursday because maybe, the situation should change. And in 19-- that's how it went.

Then my oldest brother disappeared-- died, disappeared. They let us know. They sent home the empty suitcase of my second brother, full of letters what my mother sent him. He saved it. He carried it with him anywhere he went. And all the letters what he got from us, he saved it. They sent that home for us. So we were sitting shiva for an hour. And the chevra kadisha man came and cut that. And that was it. I don't know how my mother took it.

So the last Pesach, we were baking the matzo because we baked our matzos. We made our wheat specially and select every kernel. And there were people who go through those wheat in the mill. And by supervision, all Jews-- older men, younger men-- participated in that to making that flour specially.

And the girls, we went. You came to me and I went to you to make the round matzos. And that's how it was. And the last Pesach, I had to-- we cleaned, we-- like other Pesach. And except, I had to wear already in March the yellow star.

This is in March '44?

'44. And I went to the shochet to cut my poultry. We had our own turkey, beautiful, and fat goose for Yontif. And I had to wear my yellow star. So imagine that, the village already, Turulung, Terebes in Hungarian, was full with German soldiers, how exposed we were to them going with a yellow star.

I had a good neighbor, a very good neighbor. You were talking about good Gentile friends. He was the-- she was the best. And he was the best. And he-- she was a seamstress. So why-- my-- we couldn't go further higher education. And my father said, I should learn something. I was there for a year and a half. She was doing beautiful job on embroidery and all that stuff. And I was there.

And I saw-- I told her to make the yellow star for me and my parent-- my husband's parents lived across the street from them, very good neighbors, very good. And they lived like relatives.

And she didn't see me, but I saw man coming from that way. And he ask her, what are you doing? And she picked up the yellow star and show him what she was doing. And I put up a good face to it. And I walked in. And we were not talking about these things.

So Pesach came. And we made the meat kosher. And we prepared. My father-- we used to have nine people sitting around the table. We were only six, the four girls, and them. And my mother says to us, you should come. We had a big table. They-- we didn't have a living room and dining room there. It was a room, a nice room, where-- the family room, let me say.

And we had a big table, a dining room table there. And the window was this way, looking to us. And the table was set nice. We were sitting around. And my mother told us to come away from the table because she saw some German soldiers looking through the window. Even then, we didn't think it's that bad. That's idea, it will pass by. So Germans are in the city. They are.

And it was after Passover. And before already happened, two Germans came in and put the dog on the table where my father was sitting, even on there, a table. And we were sitting around, and talking, and very quiet, very depressed already. And they came in, two of them.

And one of the Germans had a dog. And he put it on the table. And the dog's name was Ivan. And he looks around. And we were sitting there. And he ask Ivan if Freda is coming with us-- [GERMAN]. My mother made a sign to me. First, he asked, what is my name? And I told him what is my name. And here is his dog.

And I went in from that room. And I opened the door, the store door. And I went out. And he saw me going out, he went out on the kitchen door. And when I saw him going out, I came back in to my family. And I just locked the door. He went back to the kitchen door and knocked the door, knock to the door.

And then I walked out and went to the other side, we-- the river, a Tur, call it Tur. And I was felling in and out from one hole to another. And then I established myself somewhere on the riverside. I could see what happening with my family.

And I saw my family didn't open the door for the Germans, the kitchen door.

They-- one by one, they crossing the street and going in to a neighbor's house. The old lady let them in. So when I saw this, the German was looking for me with a light-- when I saw this, I walked in to that house.

And they-- we were-- everything made us happy already, just to be together. That's all we wanted, always, until the last minute, hold your hands, be together. So that's how it was before Pesach. And after Pesach, that was a-- Pesach-- during Pesach, we didn't have patience. We didn't have peace of mind already. We didn't know anything.

My mother-- my father talked to that lady, to that seamstress-- her name was Juliszka-- and asked them, maybe two of the younger girls, me and my sister, we could sleep at their house. They have a back room, a very nice bedroom. And she was a good woman.

And they right away told us, yes. So every night during Pesach, my father escorted us to that place to sleep. The man was so decent, gave me the key. I should lock the door from inside.

But we have to come out from there. And there were Germans in the room, in the front room, because there were more Germans coming. And they needed to give rooms for them. So a couple of them put to station at their house. I had to come out. I was wearing a babushka, no sign I was a Jewish girl or something. I had a babushka, no hair was looking out.

And a German soldier ask the owner, who am I? He says, my sister. And then she asked-- he asked me, what's my name? I says, Freda. That was foolish. Oh, Freda, showing her name. Then I shouldn't tell that.

So I figured-- and I told my father, no reason we should go there anymore because I am suspicious. We are suspicious there. And we stayed at home for the last two days. And I never forget the end of Pesach. Pesach ended.

And next day, my mother appeared in our bedroom standing by the door. I could see her and telling us, I don't know what's going on. We are surrounded with those young soldiers, military. I went to go out to bring a little water because we didn't-- we had to go in the yard for water. And they didn't let me. And your father wanted to go out for wood. And there is no-- they chased him back.

We wake up and go out. And we saw boys sitting in our store's window, with their food outside and have a very happy face like they watching the Jew. And when-- so it was 10 o'clock already-- 10 o'clock, around 10 o'clock.

Our neighbors, my best friend's husband came, he was the instructor of those paramilitaries and their orders. And he says-- I says to him, as a good neighbor, friend. Was-- they were all-- I looked through the window. Then I see a very poor family, grandmother, a son, wife, and seven children, the smallest aged. The grandmother holds the children's-- the grandchildren's hands.

And that shocked me. Where are they going? I says to that fellow, I says, where are they going? He says, I think they taking you in Nagyszolos. Nagyszolos was a part also connected to Hungarian after '40. That was Czechoslovakia.

I didn't know about ghetto. Who wanted to hear? I was never busy with the word ghetto. So at 10 o'clock, they came after us-- pack three days' clothing, three days' food. And that's all. Nothing is allow. We are not allowed to take anything out from the house.

And we went to the shul where we used to pray Kol Nidre and celebrate bar mitzvahs. There was straw on the floor. And we stayed in there until Tuesday. Old and young, we were not allowed to go out, only maybe in the yard, only in the WC, they call it. In European houses, that time, they didn't have a bathroom. So we'd escort every one of us-- and pregnant women, young children, 90-year-old, 85-year-old, innocent people there-- young girls, boys.

And we stayed there until Tuesday. And Tuesday, they came and tell us, get ready. We going. What we did-- we didn't have anything anymore, but food for three days, they said. You going in Szolos. So even then, they didn't tell us, the



people with the wagons-- you don't know Romania, or Hungarian, or even still now, Romania, everything was done by wagon with horses-- put eight people or 10, one wagon. We were sitting on top of each other, just we should be somewhere. We have to go. We have to be there.

So we went from Terebes a long line, young and old. I remember an old woman. She was 83. That's how she took from her house. She cut one corner of a pillow. And she picked it up. She was a very intelligent woman. Her husband was a secretary of the-- in the city hall. And she says, [HUNGARIAN] in Hungarian, the sickle one. And she was sitting there, 80-90. My husband grandmother, 83. And the other, 83, innocent.

They kept religion like it's in the Torah, from everything, from soup to nuts, everything. They were taken. So I was laughing because when we arrived there, one of the old lady says to his son-in-law, he says, in Hungarian, Lajos, he says, you are a very smart man. Why don't you do something we should go home from here?

So what happened? We were packed in a shul, big temple for the first night. But you don't know how we looked at. Terrible-- all our packages what we can pick up, some cover, or something for us, everything, and packed in the temple, not sitting, not standing, not sleeping. The kids were crying. The old people were-- ah, ah, oy can, like this. They were sick. They were tired. They were old.

And the ventilator was going. And that made us so-- feel so bad. And some Germans sometimes came and look around. But imagine the chair put like this or more together, and another people put his packages here, no word of sitting, just standing, like herring were. And it was like this.

So next morning, they packed us out, put us out. And very interesting thing-- my mother was around there from Szolos. And when they put us out in a house, we find out that house was my aunt's. My mother had a old sister-- my grandfather gave that big house for her because she could have an income for that to rent it. It was a big house. And all lot of my friends wanted to be with us, stay together together.

So when I come here, my grandmother comes here, only my uncle comes here, only this. And she had a tenant. But the tenant was put in one room. And the tenant, their name was Handler.

And they were also appreciate it like me in there. You have to be how many people, 20 people in one room. So we were sleeping together, everybody together on the floor, every room. They came and they told us, that's not enough. You should have 40. We should have 30. They don't have the transports. And the wagons came in. They didn't have place. So everybody settled down.

And while we were traveling with the wagon, no word to each other. Everybody was keeping quiet. We were mute, just we going someplace for two or three hours. Somewhere, we wind up, my mother thought.

And she was so happy to look around in that area because during the-- the two countries were divided. For 25 years, she never saw her sisters and brothers. And she find there one brother with wife, and son-in-laws, and grandchildren, and other sister, and another sister. They were sitting shiva because she died. My mother didn't know. She sat for an hour.

So the family, cousins, all of us beautiful girls, we were together. I don't know how many very intelligent people at that time in my family, there were lawyers, and professors, and teachers, and bankers. And my cousins, they were chosen out to the Judenrat.

I know now, I read about it, they were exceptions. They were high officers in the Hungarian Army before. And they had some kind of deferment. They came in in the same day of the deportation with cousins we, were together, and their parents, and their cousin. Sometimes, what they can bring us, you know what, peas-- peas and onions. That was good too? Finally? What is it? Further?

A little bit.

Pardon me. So that was until four weeks in ghetto. Four weeks in ghetto, there were laws, the Jewish girls have to cut

off their hair. It started. There were laws. There were sick people, older people. There were no medicine. And sometimes, the Germans went in places where they saw beautiful girls at night.

So the older people and the religious people gave out orders not to socialize because we were in a place, beautiful place in a garden. The lilac was blooming. And young people-- and it's always young people. Young people, we were talking to each other. We went out in that garden from the house. The houses were blocked with wood. We couldn't look in the streets because the window was with lumber. So that particular family, my-- shall I?

Pause for a minute. We'll pick up. We're going to pause for a moment. And our interview will continue in just a few minutes.

I know, you know this.