

February 18, 1981. Thank you for sharing your story with us, Mrs. Feder. Why don't we begin with where and when you were born and a little bit about your family and background?

Yeah. Let me start. I was born in Frankfurt Main. You want to know about my family?

In what year?

What year, '15, 19-- April-- '15. I was the only girl with two brothers. I grew up, unfortunately, without a father. My father died very, very young. My mother was very young.

Apparently she raised us the way my father would have wanted her to raise us. My father came from very Orthodox people. My mother did not. As I remember as a child, she pretended that she was. She knew just everything.

So if you want a little more humorous things, I remember that my oldest brother always teased my mother. After having a meal or particular on Friday or Shabbat when we did the Bentsching, we sang, we children. We had grandparents with us who helped us.

I actually don't remember as a child that I missed the father as much because I had a very good grandfather, a lot of good uncles who tried to help us kids. We were very young when my father died, by the way.

I remember that my oldest brother, who was only three years older than I, always teased my mother when it came to the Bentsching and to the singing of the Shir Hamalos. She sang, but she never actually knew the words. So my brother was a very humorous, was a very humorous guy. He always said to my mother, now we let my mother sing the whole Shir Hamalos, which she actually didn't do. But she raised us in my father's, apparently, in his will.

I went to a parochial school which was very known in Frankfurt. I don't know if you are familiar. At the time, the congregations had the schools as part of their-- that, in other words, belonged to the congregation. So I went to the school that belonged to a very Orthodox congregation, which is known all over-- was known all over Europe, Breuer.

Can you spell that, please?

B-R-E-U-E-R. In fact, Breuer, again, has a congregation in New York. I just had some very lovely experiences. I went back after 40 years, visiting relatives who belonged. It was a tremendous experience to me, coming back to whatever I was brought up with, but haven't done in 40 years living in Cincinnati.

I was sort of a celebrity. Everybody said she kept-- my maiden name. Everybody came, actually, to see me.

Oh, that must--

That was a very fine experience, naturally. It was around Hanukkah time. I went to the congregation, which was just opposite of where my relatives lived, every service. I didn't miss one. I did not see too many, naturally, familiar faces, but I met a lot of friends I grew up with.

Unfortunately, most of the women are widows. They have oodles of grandchildren. The very Orthodox had-- I thought I have only one son.

So I thought if somebody would have told me they had three or four, which is tremendous. They have 10 or 15 grandchildren, women my age. It was a very lovely experience. I have in mind to return at one time.

Why did this congregation start in New York?

Because apparently most of the very Orthodox immigrated to New York. I mean, New York, actually, if you want to be very, very Orthodox, you have to go to New York or maybe Los Angeles nowadays.

They started their own?

They started their own. Apparently there were some very well-to-do people who were also very influential. They started this congregation. The children there grow up exactly like I remember this, the little boys with the long curls and with a yarmulke at all times.

In fact, this whole neighborhood, for instance, when they played during their what do you call them they have-- when they take off a pause, when they have luncheon? What do you call this? Recess.

Oh, recess.

The kids play outside. The little boys with their yarmulkes and their baseball bats? So I mean, this was something that I have never seen in 40 years. Also, they do not have, which I thought was very interesting, no intermarriages. Because the children follow exactly the pattern of their parents or grandparents. So they also marry, I would even say, in one neighborhood. All this takes place in Washington Heights.

Are these mainly Jewish people from Frankfurt?

No, from all over Europe.

So it's not predominantly a German Jewish--

No, no, no, not necessarily. As I understand, there are lots of American born, very Orthodox people living in this neighborhood in order to have their children and children after to do exactly what they do. It was very unusual.

But it was founded by?

By German Jews, and apparently by a family by the name of Breuer.

Was that the same family that--

The same family that I was brought up in Frankfurt.

Let's see. What else? Could we go back to Frankfurt?

So Frankfurt was a city like Cincinnati, very cultural city. Frankfurt in Germany was actually known for the most Orthodox city in Germany. Unfortunately, we went back to Europe very often, my husband and I. And I saw Frankfurt. I saw the school I went to.

This beautiful synagogue naturally does not exist anymore. They have sort of a monument in front of it. I remember that at the time when I went first, my husband also came from Frankfurt.

We went there just in order to see. I almost refused to go, because I knew that it would be terribly hard for me to take. But I forced myself, and it's a monument. I am not sure what it says on it. Also my schooling was, as I told you, I went to parochial school.

Was the synagogue an important part of your life?

Very important part of my life, yes.

Did you associate with any non-Jews?

No. The funny thing, because I went to a parochial school, I remember that my husband also was born in Frankfurt, but

he came from a much more reformed family. In fact, my family was not so terribly-- which was typical for Europe at the time.

A girl that went to this synagogue and was brought up in surroundings like Breuer, she should have married also a guy from the same congregation. But this was just so, that we met, and we fell in love. I was sort of young. I was still in school. My family thought of my husband, that he was considered a goy.

Yes.

Because he grew up. But the funny thing, that even in Germany, a reformed congregation, they wore tilakam and yarmulkes. I think the only thing-- I don't even know whether their services were in Hebrew or in German only. In fact, I was not even allowed to go there because that was considered church.

They probably had an organ.

An organ, and men and women sat together.

Mrs. Feder, when were you aware of any discrimination or attitudes of non-Jews to you or to the Jewish people? When were you first aware of discrimination?

Actually, as I recall, it started already in '34, '35. That my husband, at the time, my boyfriend, was a traveling man. He was very much restricted to territories or customers to go to, because some customers did not mind to see him, or when they were caught that they bought from a Jewish salesman. Actually, I believe this is when it started, in 1935, '36, around this time.

Afterwards, I also must say that my father's business dealt only with Gentiles. I always heard as a young girl that the Gentiles didn't want to come back to the Jewish firm to buy. They would rather go someplace else because one didn't buy from a Jew anymore. That must have been in '35, '36.

Yeah. Why did you decide to leave Germany? What were the circumstances?

There was no jude-- The Kristallnacht, as you probably know.

Yes.

There were no Jewish stores anymore. We couldn't have had a maid at home. We had a rather large apartment and had a sleep-in maid. She was with us for 10 or 12 years and very good to our family. She would have done anything for us.

But we couldn't have her any more because I believe my youngest brother was still at home. That wasn't allowed. If there was a Jewish man in a home, a Gentile woman could not have worked there.

By law?

By law. Naturally, all relatives of mine who were lawyers or doctors were completely shut out. They couldn't practice. They couldn't go to court anymore.

As I said, I heard that our business was non-existent anymore. Then, as then I got married, we couldn't go on our honeymoon anymore because they confiscated my husband's passport. We had in mind at the time to go to Switzerland, I believe.

So without a passport, it was impossible to go. So we went to Berlin. But that was in '37. But as I recall, even on our honeymoon, we went to the theater or concerts. That apparently was still no danger.

But later on, most young people emigrated. They knew you had to. My husband probably couldn't make a living. We

sort of had to prepare ourselves to go wherever we could, Israel, or America, or South America.

Was the Jewish community telling its people?

No. Actually, no. People getting together, your friends, you heard of people. They mentioned he got his affidavit to go to America.

Or then, naturally, the youth Aliyah became very popular. Lots of my friends came and said my mother wants me to pick up, to learn to make candy. I have to emigrate. I have to go to Israel. Maybe I can make a living. A lot of my friends emigrated already, much before I did.

Why did you choose to come to Cincinnati?

Why did I? Because we have a lot of relatives in America. Actually, where else would you have gone, Israel or America? Very few people, as I remember, went to any other countries, these countries.

We went to America because I have relatives in Cincinnati who signed affidavits for us. Now in fact, the relatives didn't even sign affidavits. Strange people signed affidavits.

As you probably heard of this, most of the relatives were sort of reluctant. Because to give an affidavit, even to a young couple, was sort of a responsibility. It just so happened that part of my family in Cincinnati, they were not in a position to give affidavits apparently. They themselves were young and had families to care for. But I actually got my affidavits from strangers.

Who left, your husband and yourself?

My husband and I left to Cincinnati.

Your brothers or your mother?

My whole family was trapped. My whole family was in different camps. My mother and my youngest brother were in Gurs. I believe that was in France. Yes.

My oldest brother and my sister-in-law were in-- that, actually, I had forgotten. They were deported from Belgium, I want you to know, my oldest brother and sister-in-law. They emigrated to Belgium and were absolutely safe. Then they had to leave Belgium, also in a concentration camp.

My mother-in-law was left behind. We actually-- I saved five people. My mother-in-law went via the Philippines came to America, because her number wasn't up to enter the United States.

My oldest brother and sister-in-law escaped the camp. In Spain, they were. They were in a prison. As I remember, they went through a lot of trouble. They didn't have any numbers to enter the United States.

So they went to Santo Domingo. From Santo Domingo, they immigrated into America. By the way, they went to Ellis Island first with nothing. They absolutely had nothing but just whatever they wore.

Did they eventually come to Cincinnati also?

They came to Cincinnati, but my brother, that was too small for him.

Yeah.

So he went to Chicago. He became, I must say, a very extremely successful businessman. Now naturally what helped us a great deal, and I think all of the European Jews, that we all spoke English.

Some better, because I had to learn this in school. Unfortunately, I had only two years of English and four years of French. Reversed, it would have been better for me.

We were young. We were willing. We had a new life ahead of us.

Also, we had a certain responsibility to help the others to get out. So we tried as quick as possible to establish ourselves and work so we had some money that we could help some others. Which, unfortunately, we couldn't help too many.

Mrs. Feder, try and think what were your most impressive memories of leaving Germany? Were you glad, sad?

Yeah. I guess there was no other choice. I mean, if you are threatened with-- but at the time, they were not quite as bad with women. But they took every Jewish man out of their house. I mean, I was married very shortly. Naturally, I was afraid of my husband's life.

In fact, it was one thing I remember. That during all this, when they came to the doors and looked for any Jewish men, my husband wasn't home. He was in the neighborhood. How I ever got a hold of him, I had forgotten.

But I got a hold of him. Actually, he left without me, Frankfurt. We had our numbers to go to America. That was absolutely OK.

But even having a number to go to America, they would take any Jewish man and put him in a concentration camp and kill him. I got a hold of my husband, and I believe that he, at the time, left his car, left everything, and I guess he left from England. He wasn't prepared, but they were looking for him. I was still safe, and I prepared the little thing that I could take along.

Certainly, naturally, if you have somebody behind you with a gun or with a knife, you try to escape and get out. I mean, there were not such feelings. I don't think you could feel anything. Get out.

Naturally, what was bad, my mother was still in Frankfurt and my mother-in-law. Leaving a mother, at the time, my mother must have been a young woman in her, maybe, early 50s. But there was no other way. Naturally, you felt very happy to get out as quick as possible.

Who especially helped you to adjust to Cincinnati? Were your relatives helpful?

Actually, to be honest, I think friends. People who signed our affidavits at the time were extremely helpful with jobs, and with advising to go to night school and learn English, and become American citizen, and sort of told us about the city. They showed us around and made us very comfortable.

Were there any Jewish agencies that were helpful?

Yes, very much, very much. Fortunately, we didn't need the agencies. But I believe at the time that every newcomer went to the agency and the agency must have done quite a lot for some others, of which I don't know.

Now for us, actually, we got jobs right away. I believe I started working on my third day.

So you didn't receive help from any social agencies?

No, not at all. No.

Did you identify mainly with the German Jewish community?

Yes, in the beginning very much so. Because first of all, even our English wasn't so bad. But you feel more so as an immigrant if you get together with Americans and you have the feeling your English is so bad.

So with Germans, German Jews, you could, in between, which we, by the way, do even nowadays, you could talk German. There was more of a, oh, well, they have the same experience. They came from the same background. We spent more time in the beginning.

Then we had the German clubs, like the Gate Club, which was established by German Jews, where you got together I don't know how often. Where you always were informed what was still going on in Europe, what could be done. Also, the Gate Club offered some entertainment. Then I don't know if you are familiar, which I believe was marvelous at the time, this get together with Americans.

No. Could you tell us about it?

I believe that that originated, or must have been, of some Cincinnati Jewish organization who tried to get us together with young Americans our age in order to get used to the customs.

Was it called get together with Americans?

Wait a minute. What was it called? Well, I have forgotten. It was a certain name for this get together. That had nothing to do with the Gate Club. The Gate Club was strictly a German affair.

But these get togethers, they were arranged by, I believe, by temples. It took place at Rockdale. Rockdale, at the old place, you don't know this. Where was that? What street? Rockdale Avenue, certainly.

Yes, I remember.

They had get togethers where they didn't charge anything. There were little entertainments, either by American groups or the Germans. At the time, we had a tremendous amount of very talented German immigrants.

My husband was one of them. He was very known in Cincinnati as a master of ceremony in both languages, English and German. I believe that a lot of friendships started there.

Through these get togethers?

Through these get together parties.

Did you join Rockdale Temple?

No. In the beginning, I believe our first year, we didn't join anybody. Because we really didn't have the money to join. Even the membership at the time, it was very low. But we did not. We felt we don't need being members of any congregations.

But then we were approached to join the German congregation, New Hope. We joined because we felt, as a young couple, that we should belong someplace. I still belong to New Hope. We never joined another congregation.

If my husband would be alive, we thought of the last four years to join another congregation. Because my husband did not enjoy New Hope as much because he didn't grow up in surroundings like this.

That's right.

For me, that was perfectly fine. So we also, which might interest you, at the time it was very much work for us to try to get affidavits together and help our people, the ones who were still left behind.

We'd love to hear about that.

There, unfortunately, our experiences were not too great. We naturally got these terribly, terribly alarming letters from Germany. Help us, try to get us out.

They weren't censored? The letters got through?

I believe so, at the time, yes. So we tried to. Naturally, as I said before, we helped five people to get out.

But that was easy because their numbers must have been around the corner, anyhow. That was on my husband's side, very, extremely well-to-do relatives in some place in Ohio, in a small town. They were cousins of my husband's family, of my mother-in-law, I believe.

We went there without being advertised that we would come. We decided one Sunday-- we got all dressed up, naturally, in our best. We wanted to impress them.

So we went to that little town on a Greyhound, I believe. I'll never forget, when we got there, we must have, maybe we wrote a note to her that we are cousins of such and such, we would like to come. If the woman knew what we would come for, I don't think she was aware of it.

But anyhow, when we got there, she had a tremendous-- they lived in a gorgeous home. It must have been around lunchtime. We naturally were young, and we hoped already there we get our lunch and we don't have to go to a restaurant.

So anyhow, when we got there, I'll never forget it. She had two servants. That impressed me terribly much. I smelled already the good food.

When we got in there, there was a beautiful dining room set up for maybe 20 people for lunch. When we got there, she was very nice and very friendly. She was only a distant relative, but she must have been a tremendously rich woman.

We asked her for one affidavit for her second cousin. That must have been my husband's mother. She refused.

She said she is not in a position to do it because she had bad experiences. Whatever this was, we never naturally could find out. She liked us. She said we are a very handsome, nice couple.

But she would not?

She would not. She would not give us an affidavit. It's too much responsibility.

Did she give you money?

She did not give us any money. She absolutely refused to even help us. Sometimes at the time if some person-- it didn't need one person to give an affidavit. You could have shared this. She could have shared it with another cousin of hers.

We convinced her that we had jobs and we made as much as we made at the time. She absolutely refused. Then, at least, we hoped she would invite us to brunch or lunch. She called her chauffeur and she said take that young couple to the Greyhound bus or wherever.

I will never forget it because I thought she could at least have asked us, you want a cup of coffee. That was actually the way both of us, my husband and I, were brought up, it was in winter, that you ask somebody, sit down, have a cookie, have a cup of tea.

Did you ever see her again or hear from her?

We never, no. We never saw her again. That's so long ago. I'm quite sure that she is not alive anymore.

But then strangers signed affidavits for my mother-in-law. I am still very friendly, not, unfortunately, with the people who signed the affidavit, but with relatives of theirs. I became very friendly. She's a very good friend of mine. Actually, I feel not that I only like her, she deserved it, because her family was very, very good to us.

So you were able to bring over your mother-in-law.

My mother and my two brothers and a sister-in-law, yes. Fortunately, none of them ever needed any relatives or anybody to help. We helped each other. We all got jobs. We were young, and I mean, we wanted to make a good life for us.

How was Jewish life in Cincinnati for you?

Beautiful, similar to Cincinnati, actually.

To Germany?

To Frankfurt, yeah. Cincinnati, I had a very easy time, actually, to adjust. Because I felt it was so close to Frankfurt. It was Cincinnati, cultural city. The Jewish life, in particular, with many congregations that we have, reminded me of Frankfurt quite a bit.

You have gone back to Frankfurt?

Actually, only to visit, and I'm sure you have heard this before, only to go to visit the graves. I personally was never too anxious to go. I loved to go to Europe. I think Europe is fascinating. As being born in Europe, it always will be. If you're born a European, no matter how much American I feel, but there is something that was always very attractive.

Frankfurt, my husband always liked to return to Frankfurt. But as I said, we stayed there for two days. I, in particular, was always happy to get out.

First of all, these German cities, 40 years is a long time. Part of it, very little of it, is still the way I remember it, but most of it is not. Actually, there isn't so much difference between America and--

Were you able to visit any Jewish families or friends?

No, I have nobody. No, nobody. In fact, I would feel sorry, actually, for any Jews who are still in Germany. I shouldn't say that. As I read, they have a normal life.

But I would not-- I could never understand that some people returned, or some people who never left. But the ones who never left are usually mixed marriages. Usually if there is a Gentile, either the wife or the man, apparently, they have a normal life, as I hear.

[MICROPHONE HUMMING]

This will take a minute for it just to get to about a two or three. This is a marvelous device.

Yeah, I had one like this. But mine is half as complicated, half as good-looking. We took our son to Europe when he must have been 11. He was very anxious to go, naturally, as a child of immigrant parents. We talked a lot about our youth, about our schooling. We compared often.

When we took our son to Europe the first time, we started out in New York. My husband was a connoisseur in any respect. Also, the trip was absolutely the high spots. He picked out wherever we went.

So we started out in New York and we saw Hamlet at the time. Hamlet in a modern version, in street clothes. We showed Gary New York and whatever we thought was important for a youngster to see.

After this, I believe we were gone at the time four weeks. We usually took off once a year for four weeks. So we went to Italy. That was the first time for the kid being in another country.

He's only 11?

He was only 11. We went to Italy, and we went to France. Naturally, he had to go to the Louvre. He was terribly disappointed in the Mona Lisa because you have to stay away so far. It's all railed.

So then we showed him Paris. We even took him to a nightclub in Paris. Then we went to Germany.

We wanted to show him Frankfurt. So we showed him where his father was born, where I was born, his father's school, my school. At the time, Frankfurt was an unusually beautiful city. The old parts of Frankfurt, I think that dates back to the 1500s. The buildings were still there.

He was very impressed. Then we went to Berlin. He wanted to see the wall and the place where Kennedy gave his famous speech. We really gave him a tour. It was absolutely beautiful.

He apparently liked it, too. But when we came to Frankfurt, and we went to the graves, we asked him if he wants to come in in the cemetery. He refused.

When we got out, apparently he got out of the car and he sort of looked inside. There were, as we saw when we walked out, lots of tombstones on the floor, quite hundreds of them. When we got out, we asked, too, what this was, all these tombstones.

The man who is in charge of keeping the cemetery told us. He must have mentioned the amount. It was tremendous. All these were people who committed suicide that day of the Kristallnacht.

When we got out, I told my boy that it was very difficult to find my father's grave and my grandparents and my husband's people. I wrote it down exactly, row so and so, go south or north, and then the second or the third. At the time, I said to my son, I want him, when he comes home, to mark down, maybe in a prayer book that he would always keep with him, that if he would ever go back to Frankfurt later on when he is a rich man, whatever, that he should go back and visit the graves.

He thought for a moment. Then he said to me, you know, I was always a good boy, but I think this is one thing I would have liked very much to do. I like Frankfurt, I like our whole trip, but I will never, ever come back to Frankfurt.

He is now 32, and he hopefully can afford it. He probably will take a trip. But I don't think he would ever go to Frankfurt.

Were they able to bury the suicides in the cemetery? Or they were just all around the sides at Kristallnacht?

There were hundreds of them.

Were you there in 1935, was it, during Kristallnacht?

Well, that was much later. Kristallnacht must have been in '37 or so. No, wait a minute. I got married in '37.

You had already left?

No, we did not. We left after the Kristallnacht. As I told you before, my husband sort of escaped.

That's right.

Because I had a warning that they were looking for-- one thing I remember that shows you how-- that I remember, a little incident. One night, some Jewish man, he was a young doctor who lived in our building, came up to my husband and said you have to be ready in 10 minutes. They are burning the Jewish orphan home. We have to see that we save the children.

That was in certain neighborhoods, how word got around that this had to be done that particular night. It was in certain districts. It was in Frankfurt, like in Cincinnati. We lived in a district, like, I would say, Roselawn.

So the Jewish men, they were all young boys, had to go out, they all had their own cars, and save as many children as they could. I guess at the time they were very successful.

The Nazis burned the orphanage home. So the kids were-- I don't know how many. I don't know exactly the details. But this is one thing that I remember exactly, that we saved, at least, I don't know how many kids in the orphanage.

Because you had relatives in Cincinnati, you chose to come to Cincinnati?

Yes.

How did they come here? You always wonder how did the Jewish--

I tell you, my mother-in-law's sister, there were nine children at home, I believe. They lived in a small place. The father was a Jewish teacher.

Apparently, he didn't make such a good living. So they tried to get some kids out. At the time, that was America, go to America. So this aunt of ours came to America as a very young girl.

She came to Europe, I remember once, to visit her family. So Cincinnati was, actually, in our family, the only place we knew of. Cincinnati, and where my American relatives lived, in Denver, and that man came as a very, very poor man from Nuremberg, Germany to Denver. He also died as a multimillionaire. He had a big department store there.

He helped at the time, as I heard-- it was a Mr. Gutman, typical German Jewish name-- he helped, as I heard, about 40 or 50 of his relatives. They all got out. Most of them, naturally, went to Denver.

When you had relatives, you thought you better go to a place where at least maybe you are invited once on a Friday night. We didn't know too much. How did we know of another country?

You felt very comfortable in Cincinnati, then?

Very comfortable, yes.

The community was warm for you? You didn't feel--

Yeah. I tell you something, if my husband would be here, he always talked that the Jewish community in Cincinnati was actually very good to us who were already. But he always said so much more could have been done.

Financially?

Financially. So many people could have been saved. He always felt that there was not enough done. I don't know.

I must say, I just don't remember. But that much I remember, that my husband, who was older than I and a very intelligent man, he always felt that more could have done to help more people to get out.

Let me just--

Well, we came from New York. In fact, we didn't even have the money to go from New York to Cincinnati. So other immigrants, relatives of mine who came a little before, maybe two months before had already jobs and made already some money.

So when we got to New York, we had in mind we didn't want to stay in New York. Because most of the people said at the time New York is not America. Go someplace else. We were definite to go to Cincinnati. So these relatives gave us, I believe, \$20 and told us exactly-- at the time, one didn't know about flying. There was no other way to come to Cincinnati but on the Greyhound bus.

So we came on the Greyhound, and it took tremendously long. And I was sick from beginning out. Every time the guide passed, a few miles, he had to stop because I needed fresh air.

So when we got to Cincinnati, the cousins picked us up, two men. We naturally practiced sort of what to say in English, and how do you say it, and all this. So they were very friendly. I remember that one cousin said to his brother, you wait here. I get my machine.

That word, "machine," to me, I never heard of. I thought a machine is something you call-- I couldn't understand him. Machine to me was not a car.

I didn't know. I knew the word "car," but that word "machine." So I whispered to my husband, God, he even has a machine! What I ever thought he has, I don't know.

Then I asked him what is the machine. He said a machine is a car. That must have been my first English word that I have heard of. I mean, that was very strange.

Our family was very lovely. We were there Friday nights always. I also remember that after dinner, these cousins came to their mother, and they came from Wise Center from services. To me, that people come at 9 o'clock service, in Germany, services stop whenever Shabbas is supposed to start.

But I was so happy. Even I came from an Orthodox family, and I knew that these cousins were all not even conservative, they were reformed. I was so happy to hear that, in America, Jews exist. That people, regardless of if they are conservative, they had also Friday night, and they also made kiddush in their own way.

So I was very much impressed and very happy. It made me feel home so much easier that there was a Jewish life. I personally needed that very badly. I'm glad that this remains. I'm very proud of being a Jew.

Unfortunately, I cannot do as much talking about the Russians that they need help. I often thought I should do something because I know how it is if you come to a new country, don't speak the language, and don't know where to go.

I guess speaking English was a big help for many Germans.

Oh, definitely. Yes, definitely. I mean, you mustn't forget the schooling in Europe, in Germany. I mean, it was very, very strict. Whatever little bit we knew, we really-- that what we have learned, we knew, that was taught. Schooling was tremendous.

[MICROPHONE HUMMING]