

Interview with Patrick Foster
Interviewer: Charles Petranek
n.d.

Q: The idea of this interview is that we were given a grant to study the German heritage and how it affects people today, and what type of heritage has been passed on to the children and still what type of German heritage is still affecting people today. Darrel Bigham saw Father Ziliak. He gave us your name. So, I am out here getting some of the Catholic side. We have been mixing it up. The idea is basically how German heritage is affecting people today. Do you have a German background? Are you German yourself?

A: Yes, I am. My mother was fully German. My father wasn't. He was half German and half Scottish. I am three-quarters German.

Q: well, let's just look at your life first then we can look at the parish and the background. What do you see that your parents tried to instill in you as far as being German? Can you separate it? Sometimes you can't separate the German and the Catholic or religion. The whole thing is pretty difficult. Is there any particular thing like holidays--Christmas, weddings, celebrations, or anything that is peculiar?

A: Well, I think one thing might be of value is your right to work. Work comes first and recreation second . You always did your work and then played. I see that out here, too. People still have that kind of orientation. You keep the place clean. That kind of a thing.

Q: You mean pick up your yard?

A: Yes.

Q: Do you find that this is a real clean community?

A: In general, yes, I do. There are exceptions to that. I guess it is a German value. I don't know if it is or not.

Q: Yes, it seems to be.

A: Yes, I think so. You go over to Germany and that pretty much seems to be the hallmark over there, too. You know, you are impressed with the cleanliness in comparison with France. I have been over there several times with people who have never been there before and that is one of the things that impresses them. I think that was a value that I was taught by my mother a lot. I see that value. I irritate people if things aren't neat and trimmed up right--painted up. Now whether that's a Germanic value or not...

Q: Well, it doesn't really matter as long as everybody feels that it has been passed on. It's hard to separate it with some other type of influence, too. I talked to Father Dilger the other day over at Holy Spirit. He came from Mariah Hill. He mentioned the cleanliness, too. He said that that was very evident in his community. For a while he was at Loogootee, an Irish community, and says that was really quite different.

A: Oh, yes, it is. I was stationed in Vincennes for eight years. It was French--primarily a French-Belgium background. I don't mean to say that those folks were dirty, they're not. They were really different. I was also in Bloomfield which is hardly anything. I mean there is no strong nationalistic background. It's just kind of a hodgepodge. You could tell the difference there. Industriousness. In other words, another thing like it that might be German to that is we can do it ourselves. We don't need help. We don't want pity.

Just as an example take the free lunch program. Now this is not a poor place but there are some families that might qualify. That really bothers them to do that.

Q: Do they still go with the program?

A: A few of them.

Q: Do you subsidize it through your parish?

A: No, see, the government will subsidize free lunches. Just another example along that same line. There's some help for the elderly that is available through the government. We have a couple of people who would qualify. One of them is taking it but the other won't touch that. They'll just do without. You know, for fuel and things like that.

Q: Yes, because there are some programs...

A: Yes, there are some programs. This one lady who is eighty some odd years old qualifies but she won't touch it. It's kind of like we can do it ourselves. We don't want pity. We can help ourselves. That's kind of a German trait. We don't want charity. I was brought up with this. You save and they buy. Some of that has disappeared now even out here. But generally, I think it is still true. One of the things that would be very difficult for this community out here would be to be in debt. See, they don't like that.

Q: What about when churches are built? Do you know anything about that? Do they go into debt very much then?

A: I don't know. I don't even know about that time. Not very much. Of course, in those days you would have to build it. Living from hand to mouth I guess you might say which a lot of people are accustomed to. In society today it is not nearly as prevalent out here as it is elsewhere. There's a savingness about German people. I think that's a Germanic trait. I'm right on the same boat. If I can't afford something, I don't buy it. It's very simple.

Q: So, charge cards wouldn't be big out here?

A: I wouldn't think so. Not that much.

Q: Do you think they have been able to instill that particular idea in the young people? I can see the old people doing it but what about the young people?

A: In this whole thing, Chuck, some of this is dissipating but there is still much more truth to what I am saying out here than you would find in town. I have been in town. I grew up in Evansville and still have roots there. It is much truer out here than it would be elsewhere although some of that is dissipating. The speaking of German out here is dissipating with our young people. I can tell you any number of families where the parents who are in their late forties to sixties who speak German, but their kids don't. They may understand a little stuff here and there. But they don't really speak it themselves.

Q: There are some people that are in their forties who could speak it or do speak it?

A: Oh, yes. A bunch of them.

Q: Why don't they pass it on to their children?

A: I don't know. I suggested that they do it.

Q: Do you have any program out here where you teach German at all?

A: No. I will throw some German at the kids every once in a while. I will teach them a phrase here and there. No, there is no particular program. I have mentioned that. I think they ought to pass that down. One of the things we do here now is when we have Forty Hours of Devotion. You know what that is?

Q: Yes.

A: At the end of that we still sing "Holy God" in German. Everybody pretty well sings along. All the folks my age and over know it and sing it together. The younger kids may understand phrases here and there. Mostly it's the parents speaking when they don't want their kids to know what they are talking about. At home, my mom taught me. I am the last of seven children. My dad didn't know any German, but when my mother was at home if they didn't ask for anything at the table in German, they didn't get it. It was as simple as that. The only time she would really use German is when she was mad at me or some of the other kids. Then she would say a word here or there. I remember when I was in college, I took German at school. I would ask Mom to talk to me in German and she would until I would tell her she was saying that wrong. She got mad at me and wouldn't say it anymore. She was using a dialect. One story that was just interesting. There's a family here. The man is in his late fifties. In 1973 I went over to Germany with three couples. One couple was from Evansville and two from out here. We had just landed in Frankfurt and were going up to a little town on the Rhine just to rest up for a few days. You know how the trains are over there. They are compartments. There were seven of us. Four were in one compartment and I was in another compartment with one of the couples from out here. There was an elderly lady in there-- I would say sixty-five or seventy. I said to her in German that we were from the United States and told her where we were going. Pretty soon this other couple that was with me started talking. She started looking at them and she said you are from Schwaben. They had never heard of Schwaben. It is in the southern part of Germany, the Black Forest area.

Q: She was picking up the dialect.

A: Of course, that was their dialect. They didn't know what she was talking about, but evidently that was where their ancestors came from. They could understand one another perfectly with no problem. Both of these couples from out here who went over there were just amazed at how well they got along. They couldn't read it, but if there were signs, I could read the signs for them and they could tell me what it meant. They were not used to reading the German.

Q: They don't have any German books? There were no German publications?

A: They don't read English very well either. That's true because of the education out here. It is changing now, but up until the age of forty-five and under people would generally have a high school education and forty-five and over would not. That doesn't mean they are dumb but some of them are just not educated.

Q: That is kind of amazing to me because it seems that people fifty or fifty-five wouldn't have a high school education.

A: I'd say darn near none.

Q: Because they are in a rural area out here? Or did they have to go to work on farms right away?

A: Yes, and it was too much trouble. I guess they didn't really realize the value of it.

Q: There is a big school here at this church. Wouldn't they stress education? The high school would have to go into Evansville, wouldn't they?

A: Right. See, the same thing has happened in my time out here. When I came there were very few going to college. It was an oddity. I think when I came here in this parish you could have counted the college graduates on the finger of one hand.

Q: So, when did you come here?

A: In 1968. Now that has changed. There are more and more that recognize the value of college. Probably in twenty more years there will be a lot more going to college.

Q: Is it that they don't value education or maybe not formal education?

A: They don't recognize the value of it. You can explain the value of education if you put it in economic terms. If you don't put it in economic terms and just put it in terms of general living better and recognizing life better, it is like explaining to somebody who is well fed the value of eating ice cream if they have never tasted it. How do you explain to them that their life is going to be richer in general because they will like ice cream? It is very difficult to do. It is almost like saying you are dumb now and you are not appreciating life to its fullest now. Which they are not, but they don't know it.

Q: So, could that go back to when we were talking about cleanliness and working? Work is more in economic terms. You work very hard and gain something.

A: Work is tangible. That is a tangible result. This other thing is not a tangible. Education is more intangible. I think they are gradually seeing more and more of that.

Q: When did this school go up out here?

A: That school has been here for well over one hundred years. Well, about one hundred years.

Q: Some education... They saw some value to some education.

A: Oh, yes. They see value in some education, but not too much more. You obviously have to know how to add and how to read a paper and things like that. I think all of them see the value of high school. When you get further along that is a little bit slower to creep in.

Q: Yes, that is interesting because that is my impression of this whole community, coming here as an outsider from northern Michigan and Minnesota. A lot of towns would have more colleges than we do. We have two colleges for this county with one hundred and sixty thousand people. In other communities they have two or three small liberal arts-type colleges. Even for ISUE we are talking about enrollment increasing. We have three thousand. University of Evansville has three thousand five hundred students. We should have more students than that even just from this community. That is interesting. Maybe people don't value a college education as much here. I think it is growing. I think more and more people are seeing the value of it.

A: How do you explain the value of a college education for a girl that is probably going to get married or wants to get married and have a family and might get married right after college and never use her education for a job?

Q: Are the girls pretty much concerned about getting married here?

A: Oh, yes. You know, you don't have to have a college education to have a baby. There is a value in living and what she is as a person, which is hard to explain to somebody that hasn't gotten it. You and I understand it. We're talking in the same terms, but they don't. I pursue that as hard as I can. I think one of the things that is helping them is that they see life is becoming more and more complicated even on a farm. It used to be if you had a grade school education you were pretty well qualified to farm. What did you have to know? Now you have to be a chemist, practically speaking. You are talking in terms of big finance.

Q: Like even St. Wendel's winery. Have a lot of farmers moved into that?

A: There are only a couple people from St. Wendel in that. It has become quite apparent to people that we are in big finance on a farm. Whether we like it or not we are in big finance. I have told some of the fellows to face it, whether they like it or not they are millionaires. They might not have the money in their pockets, but their assets are over a million bucks.

Q: That's right.

A: You don't have to build too big a farm to do that. You call them millionaires, but they're not too sure they like it. It kinds of bugs them. It is the truth so they can't get around it.

Q: You have a Bierstube out here in the summer. How much of this is really German? Is it just an excuse to raise money or get together?

A: It's two things. First of all, it was started as the money thing. It still is.

Q: Kind of a summer social?

A: Yes, but the church doesn't run this thing. We as this parish don't have any need for it financially. The people support these places very well. We don't really need it. The Knights of St. John's runs it and gets the benefits from it. People get confused. They've got it right on all of their signs, but everybody thinks it's a church thing. I don't care. The Knights need the money. They wouldn't go broke if they didn't have it, but it is very nice. I think it is a good thing for the community. It gives everybody a project to work on

together and that is necessary. I think it is good that everybody gets together and has fun and works together. Even if we didn't make any money off the thing, I think it is a good deal.

Q: Do you think it reflects a German tradition of celebration?

A: Yes, oh, yes.

Q: The Catholic Church is into celebration. It is a strong value.

A: Yes, I think that's there too. They like to get together and have parties. The Knights' home is really kind of the center of social activities. The church is very much central out here, too, in the lives of people. The Knights is not an extension of the church. I don't want to say that. It kind of is in a way. If the Knights were not providing some of those services from a social standpoint, we would probably have to do more about it. There are dances down there frequently. People generally come out for the dances. Yes. They work hard and like to celebrate, too. Here's one of the things that people would come out to celebrate. You know, when you live in a place sometimes you forget. The young people and the old people together come here. They are all together. It is not like they are all forty-plus. You will find young people there, even the teenagers sometimes with the grandparents. That is okay. I think that is pretty helpful. Another thing that collaborates that celebration is if you drive around here in the summertime from April through October on any given Sunday you will find a whole bunch of cars at one house. They are all getting together because there a lot of family celebrations where the whole family gets together.

Q: What would they be celebrating? Is this church related or is it just birthdays?

A: Could be birthdays but much of it is church related--first Communions and graduations mostly.

Q: Confirmation?

A: They don't celebrate confirmations. We have that on at odd times of the year. There's not that much celebration. They celebrate the holidays--the Fourth of July and even other things throughout the year. Maybe the birthdays of the parents or grandparents. Birthdays are a big thing.

Q: And probably anniversaries too?

A: Yes, oh, yes. Twenty-fifth anniversaries, fiftieth anniversaries are big things out here. This Sunday there's a twenty-fifth anniversary.

Q: So, you much play a pretty central role out here?

A: Yes, I don't like to say this, but it is true. I've got a lot of power out here. More so than most parish pastors would have in a little parish town. If I stand up and say something, I have a pretty good feeling it's going to be done.

Q: Do you get much feedback from them?

A: No. If it would be totally out of line I would.

Q: Yes.

A: But if it is reasonable, no problem. Because it's going to stop. It's going to stop.

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Q: Like what? Something in the parish?

A: Yes, you know. If I know that some kids are doing something--some of our kids are doing something--and I say we have to stop, the parents would back me up.

Q: I would imagine that would be a strong German tradition--patriarchal. You know, the priest, the figurehead of everything, the father as the head. You're able to push that power right into the family and say this is going to stop. I interviewed two priests in town. They didn't give me that impression. One lives out at St. Anthony's.

A: Rohleder? It wouldn't be the case for him. Out here that's still the case. Not only that but I've been here a long time.

Q: Oh, yes, you have to put in tenure, don't you?

A: Yes, you have to earn your respect. After they once trust you... I kind of get a kick out of this because I don't do it very much, but if I want to be taught, I can be genuine. There's a Sunday between Christmas and New Year's. I gave a rather blunt sermon about divorce. If you can't get along and you can't live with them then that's fine. You do that. That's not the first answer it's the last one. You try and get help first to get this thing straightened out. I really laid it on the line. I can't tell you how many people said that was a beautiful sermon. They like for you to be mean. They like for you to really get on them. The harder you are the better they like it. Now that's a little strange but that's the truth.

Q: Do you think that religion is less out here? Are people dropping out?

A: oh, no, no.

Q: So, it's still as strong as it always was?

A: Whether it's as strong as it ever was, I'm not ready to say necessarily. It's as strong as any other place. Ask any of the priests who have been here. Few people come late to church because I don't tolerate that. You can be on time for that. At the big masses on Sunday there might be a half dozen late, but Mass starts at ten thirty and I start as soon as the bell rings then we're out. Very few leave before Mass is over. I won't tolerate that.

Q: Do you have many other church-related things besides Mass on Sunday? Do you have many devotions in the afternoon?

A: Yes, well not during New Year's. During Lent we do. Church out here is very well attended. Like, for example, at Forty Hours of Devotion. At the closing of Forty Hours the church was packed. You couldn't have gotten anybody else in. Now, you show me another parish where that is the case.

Q: What about the young people?

A: Yes, they come too.

Q: Do they come willingly?

A: Well...

Q: Do the parents just say we're all going?

A: Well, I think the parents say they're going. They're like some kids everywhere, some don't want to come.

Q: What about the young married people? Do they still come to church?

A: Oh, yes. I think that value is being passed. I'm not saying it couldn't be improved. Everything can be improved. There are significant loopholes but in general the value has been passed on.

Q: As I see families in town the parents are very religious. We belong to Sacred Heart and there are several families there. When their kids went to school, and then to Catholic school, and then to church up until high school but after that the kids just really dropped away. Some of them stopped going altogether. Their parents are very religious people. I respect the heck out of them. I really can't understand why their kids have just dropped it. I don't think they were forced that much or whatever.

A: There are examples of that out here, but they are very isolated. Most of the traditions have been passed on for years. Because families out here are stronger in general the kids relate to the family on a longer basis than they do in town. Even married people will come back a lot out here. It's kind of like many times when city kids get out of high school where their family life has not been strong their ties with the family are not that strong to pull them back. They're pulled back for a longer time out here.

Q: Do most of them live in the same area?

A: A lot of them try to live out here, many of them try.

Q: Try? Do you mean they are not able to find housing?

A: Housing out here is difficult. We tried to buy a lot out here. There just wasn't anything.

Q: Everybody likes their own land? That would probably be another value.

They probably value their land. We've talked about being millionaires, but they have no intention at all of ever selling it off. That doesn't even enter their minds.

A: Here is the biggest problem that they've got right now. I know some people who are in this boat. See, farming has changed in the last fifteen years, ten years even. You've got to get bigger or you've got to get out. The days when you can have a hundred or a hundred and twenty acres to farm and get milk from are gone. You can't milk twenty cows. You have to have forty or sixty or more. What do you do then if you've got two or three hundred acres and you can make it on that, but you've got five kids? Who are you going to hand it down to? Not only who are you going to hand it down to, maybe it's clear who you're going to hand it down to, but how are you going to hand it down to him financially to make it feasible for him to make it? And yet be fair to the other kids who inherit it? See what I mean?

Q: Yes.

A: Because he can't afford to pay two thousand dollars an acre for all of this and buy all of the equipment to make it and pay you. There's no way. You can't do it.

Q: There are no bucks and nobody to loan it to them.

A: That's right. You can't make it off a farm like that. They have to sell it to him for a thousand dollars an acre before he could make it.

Q: Sell it to him and then they all divvy it up.

A: Then it's in their will.

Q: That's kind of a mixed blessing getting the farm.

A: Well, the guy that gets it has a pretty good deal, but all of the children are really subsidizing that farm. I could give you several examples of that.

Q: Can they even muster up enough money so that they can spread it out so everybody can usually get a loan on the farm? Can they sell it for a thousand dollars then?

A: Oh, yes, I think so . I don't know exactly how they do it legally but they're getting that as a rule. They can do it. I know a family. This guy is fifty-eight. He's got five children. Two of the boys are going to take over. They've amplified the milking business. They're milking more than a hundred cows. I guess totally they farm five or six hundred acres. Again, He's one of the ones that has well over a million dollars. He would never put an ad in the paper today asking if anybody wants three thousand acres because they'd buy it. I asked him how much would somebody have to offer you for that land before you would sell? He said I don't know. There's probably nothing when you get down to it. He wants it for the kids. He doesn't want the money. What good is the money going to do? He's got all he wants now. He doesn't throw money away but if they want something they go out and buy it. Why does he want more? That land is almost like a person to him. They don't want somebody screwing around with their land. They've worked that land and worked hard on it. I've been involved. I've plowed with them, running a tractor through it and helped him haul hay or something like that. Just some little job. You can see how it gets in their blood. That land is important. He knows every living part of that ground. He'll say right down to your left there's a little bit of a snag. They know everything about that land. It's really kind of healthy in a way. It's almost like a person. I remember one time I was over there and some neighbor who owned land that he had been renting for years accused him of not treating that land properly. He cried. It was the son of the guy that he had been operating with that did it. He took care of that land just like his own. So that land is sacred. You see that with young ones too. They don't want to fool with that. These boys are like thirty, twenty-nine, twenty-eight somewhere along in there. They say, Dad, don't ever sell any land.

Q: Would they even consider selling some land out to their own children so they could build homes?

A: Oh, yes, they will do that . For their own kids. I know them well enough that if I were in a position to say I wanted to buy some they might sell, but don't you go over there. You won't get it.

Q: I realize that. It's even tough on the west side trying to buy some homes there.

A: They have to know you first. If they know you well enough, they'll do it.

Q: Is that a particular German tradition?

A: That's some of the closeness of this community.

Q: This really is a closed community . Do you have a lot of new people moving in here?

A: Some. There's no big influx. It is difficult for new people to become acclimated. I've got a little German background, even though my name doesn't say it. "Foster" is not a German name. It took two years for me to be accepted. Now, I'm okay. People who come in and maybe are not German in background it takes them a little while. I try to fight against that all I can but I'm only marginally successful ~

Q: Do you notice any particular celebrations here around Christmas? Did they do anything? When do they open their presents? Or any celebrations around church that is German? Or St. Nicholas Day? Is that important?

A: Not too important.

Q: Do they celebrate St. Nicholas Day at all?

A: We celebrate in church.

Q: Do they give presents?

A: Some people do. It's done. I know some people who do it. It's not stressed. It's not a great big thing.

Q: Any particular foods that they fix?

A: After you called, I was thinking about some of this. Not really. When you say German food what are you talking about? I cook sauerkraut. When you go over to Germany what do you find on the menu? Weiner schnitzel, veal cutlets, sauerbraten, stuff like that. They don't serve veal so well out here. It's the same thing. Fried chicken, roast, steak, sausage.

Q: What kind of sausage? Is it a bratwurst type or just a regular... ?

A: Just like any sausage you buy in the grocery.

Q: So, it's not a particular kind? Where I'm from in upper Michigan in the stores you can buy real Italian sausage, or real Swedish-type sausage. We have Polish sausage.

A: Which is real spicy.

Q: We have potato sausage. Just a lot of different sausages. This potato sausage is two-thirds potatoes and pork. It's different than anything you've ever tasted. You know you're in an ethnic-type area. My father-in-law makes Polish sausage. It's quite different than what you would buy.

A: Which is highly spicy.

Q: Well, what about for your bierstube? Does anybody make bratwurst then?

A: We make that sausage. It's a good grade of pork sausage. It's a good grade of sausage.

Q: But it's not spiced any particular way?

A: Salt and pepper.

Q: Is that it?

A: Maybe a little garlic. Maybe just a little bit, but mostly salt and pepper.

Q: That's not radical at all.

A: Is that German sausage? How would you make it if you were Italian? You know? How would the Irish make sausage? I don't know. I don't really know what German cooking is. They'll make something and call it by a German name like "kuchens". You know that is coffee cake. Mom did that too but all it is, is coffee cake. A good grade coffee cake.

Q: I have been picking up from doing several of these interviews that many times people will label something German or somebody will fly off the handle and say that's the German in you. And then you ask them if they know if Germans ever do that. They don't know much about German heritage. It just seems like a label you put on it. It's a German label but that's about it. There's really no strong long engrained heritage at all. Like the bierstube. It's just a convenient term for a summer social.

A: It's a beer garden.

Q: I would imagine in Germany they celebrate those types of things. Like the Oktoberfest is really quite different than we would have.

A: Yes, it is because it's so big. Have you been there? All it is, is a few carnivals with seven or eight beer halls is what it amounts to. It really is. These beer halls are not small. They will hold five thousand people. It's about two blocks by four blocks. They have carnivals. They have the Ferris wheel and things you can throw stuff at. And all kinds of food. What kind of food do they have? Chickens. They just roast it and hand you a chicken, either in whole or halved or wurst. They have two kinds of wurst—bratwurst and veiswurst, which is a white sausage that you can buy at a store. They don't have it out here. Whitewurst or white sausage is really the texture of a hamburger or not a hamburger but a hot dog, but it's white.

Q: Why is it white?

A: I don't know if it's made out of veal or whether it's made out of lamb or what it is made out of, but it's white. You can go down to Great Scot and get it. "Brat" really means fried. See, fried sausage. Or you can buy other sausage which is similar to the pork sausage you can buy here. It is similar to the smoked sausage you can buy down at the store. Dumplings. Germans are big on dumplings. Out here, one of the things they'll have on big days is chicken and dumplings. There'll be a meat. They'll be quite a lot of chicken. Whatever meat you have might be roast beef or fried chicken. It might be whatever. One of the things that Germans do is eat a lot. Probably the worst thing that could happen to any family out here is to run out of food.

Q: I think that's just a European trait.

A: Yes, I will go to someone's house where twenty people are eating dinner and we could have forty more and it wouldn't make a whole lot of difference. There are twenty different things to eat. There's no way you can put a little bit of everything on your plate. I asked why don't we just have two or three things? It's all good. There's nothing wrong with it. There's no way. If you really wanted to hurt somebody it would be to run out of food. I've noticed that. You have to have something to eat.

Q: That's something. Anything else you would like to add as far as traditions or things that were in your family or in this parish peculiar to German?

A: I don't know what is peculiarly German.

Q: Did the German people build all these buildings, or did you have outside firms?

A: We built this rectory. We got together. I designed this rectory. We got the folks together. Of course, we have plenty of tradesmen in this area. They all chipped in and built it. We spent about four thousand in labor in this. This rectory is very nice. It's three floors, a full basement and two floors above, a total of thirty-three hundred square feet besides the basement. We built this thing for ten thousand dollars.

Q: Oh, my gosh! There was a lot of labor and a lot of things chipped in.

A: We had very little cost. They all chipped in. Another thing I'll just mention. This will show you the centrality of the church in the lives of people. In 1975 we redid the church. We redecorated it. We arranged it so the stuff that people around here could do we did. We used their volunteer labor. There was a nun who I wrote a letter to one time complaining of the problems. If I got up on Sunday and said Tuesday night, we need some help, we have a number of things to do and need somebody to do it, we would have two dozen people. We had them running out of our ears and didn't know what to do with them. She wrote back and asked what I was complaining about. I had no right to complain.

Q: I guess that's about it. I don't have any particular questions.

A: It's a little hard to know what's German and what is background. If you would want to talk to some folks either individually or in a group, I would be happy to do that.

Q: Could you give me some names and telephone numbers?

A: Yes.

Q: Thank you.