



Religion & Forced Migration Initiative

Princeton University's Office of Religious Life

Betty Grumet, Holocaust Survivor

Interviewed by Serena Alagappan in New York City, NY, 06/04/19

Transcribed by Jorge Pereira, 04/14/20

(00:00) **Serena Alagappan:** This is Serena Alagappan interviewing Betty Grumet on June 4, 2019, and this interview is taking place at Betty's apartment on 72nd Street on Broadway in New York City. So, Betty, can we start with just where you were born?

(00:21) **Betty Grumet:** In Antwerp, Belgium.

(00:24) **Serena Alagappan:** And where do you live now?

(00:26) **Betty Grumet:** In New York City.

(00:28) **Serena Alagappan:** And when did you resettle to the U.S.?

(00:30) **Betty Grumet:** 1955

(00:32) **Serena Alagappan:** And can you speak a bit more about the resettlement?

(00:36) **Betty Grumet:** Okay, I actually came to New York only on a visit, to visit the only surviving member of my mother's family, her sister. And so, when I came here, by just some coincidence - a good coincidence - I met my husband within 2 weeks and the same year we got married here. An American, wonderful guy.

(1:08) **Serena Alagappan:** Can you speak a bit more to that encounter?

(1:12) **Betty Grumet:** Well, actually we have to really trust faith, which I believe in. I happened to be visiting a very good friend of my mother from before the war, and when I was there, the bell rang and this friend of mine - a married woman with children - said to the intercom, who is it? And he said 'Sydney', is my mother here by any chance? Because it happened to be a family of this woman. And she says, come on up! At the time, I was only 20 years old and this friend said to me, "I'm going to

introduce you to Sydney.” And I said, “I don’t want to be introduced to anyone. I don’t have any makeup on, I was 20 years old.” I hid in the bedroom, I didn’t speak English, nothing. He came up, she asked “do you want a glass of water?” He said “Yes.” And of course, she calls me out: “this is my cousin” that was a cousin of hers and that’s his name is Sydney, and I said hi and hi and goodbye. And he left, and then the same day he called up this friend, her name was Helda, and he said “who is this girl?” And she says, “oh she just came to visit Anette in the United States, she’s from Europe but she doesn’t speak any English.” And he said “I’d like to take her out”

(3:07) **Serena Alagappan:** That is a great story! So, can you speak a bit about your first encounter that you can remember with either a religious practice or faith as it was communicated to you by your family, perhaps as a child?

(3:29) **Betty Grumet:** Not really, because my parents were traditional, pretty modern, and so before the war, I was a kid, 5 years old, religion did not come into play. Yes, Friday night we had Shabbat dinner, Saturday I remember my father going to the Synagogue, but that was pretty much all. After the war, we remained in France for a few years and there was no Jewish religious connections whatsoever. There were no synagogues in the South of France, because this is where we stayed during the war, that’s where I was hidden, and religion had absolutely no part in my life. But, when we returned to Antwerp in 1947, my mother wanted me to learn about my religion, where I come from, and what I’m all about. So, she put me into a religious school. I was very happy because having been hidden by the nuns during the war, I was only with girls, it was an orphanage. So the reason I said I was happy to go to that school was because the boys and the girls were separate, so I feel much more at ease. But once I was in that school it was a very religious school and I did get a very good basis for my religious upbringing.

(5:25) **Serena Alagappan:** And what kind of lessons did they teach at that school?

(5:28) **Betty Grumet:** A tremendously orthodox, it was prayers in the morning, prayers in the afternoon, and mixed with French language.

(5:40) **Serena Alagappan:** And you remember how you felt about reciting those prayers?

(5:47) **Betty Grumet:** Nothing really, it was part of my learning, that’s how I looked at it. I was a good student, and I was actually aiming to please and be the best that I could. Not because I was pushed, but because I think that was the remnant of what happened to me during the war, is by being nice, the best, polite, that I was able to be liked by people and being helped in order to survive.

(6:19) **Serena Alagappan:** Can you speak more about the experience of being in the nunnery during the war?

(6:25) **Betty Grumet:** Well during the war, for two years, I was in what they call the [INDECIPHERABLE], and those were nuns that took in children that had no parents, orphans. I was hidden over there, with 2 other jewish children, and there again, I

aimed to be a good student because this allowed me to have the honor to wash the dishes for the nuns and why was it so good? Because we the children didn't have much to eat, so we ate grass and things that we found outside - but the nuns had food. So I ate the scraps, and that was a big thing.

(7:22) **Serena Alagappan:** And what did being a good student in the nunnery look like?

(7:26) **Betty Grumet:** To be the best student - I was always the best and it wasn't hard for me.

(7:32) **Serena Alagappan:** Do you remember aspects of the religious traditions there that sort of stick out to you?

(7:41) **Betty Grumet:** Yes absolutely, you know the whole thing is a matter of survival. So looking around, I noticed that of course they had the first communion and the second communion. On those occasions, you get a new dress which was a big event. And so I wanted to be communed, not that it really meant that much to me, it's just that again, it's surviving and getting what you really need at the time.

(8:23) **Serena Alagappan:** So when you tried to get communion, what were the steps you had to take?

(8:32) **Betty Grumet:** Okay, the communion actually meant nothing to me religiously. It was all about the dress and being made a big fuss over. That's all it was. So I was in communication with my mother through letters and I wrote her - no - so, I went to the head nun and I said I want to be communed, and the head nun [INDECIPHERABLE] was her name, she said "You have to write home for permission." And I said "Okay". And I wrote home and of course all letters were always intercepted and you knew that you had to be careful when you write, but of course I knew that one thing to be communed there was nothing - you know -- wrong about it. So, my brother who was 10 years older than me, he was hidden in the mountains of the Pyrenees, and he used to come home at the end of the week to check on my mother. And during one of his trips because my mother didn't speak French at the time, coming from Belgium, he read my letter and he decided to write back a letter that was so dangerous, mind you he was about 19 years old at the time, and he wrote to me, in no uncertain terms "You will not make any communion. You were born a Jew and you will die a Jew." This is what he decided to write to me. Well the mother superior called me into the office because they intercepted every letter and explained to me: "this is a very dangerous thing that your brother did, had this come into the hands of the Germans, you must explain in your own words not to say the words that he wrote." And that was the end of my whole religious experience, we never talked about it again.

(11:00) **Serena Alagappan:** So do you remember how you felt at those words of your brother, kind of affirming your Jewish identity? Did that mean something to you at the time or were you kind of afraid?

(11:10) **Betty Grumet:** No, it was only surviving. I made no connections whatsoever with religion.

(11:17) **Serena Alagappan:** So why do you think your brother wrote that to you and took that enormous risk?

(11:20) **Betty Grumet:** Well, my brother was always a big idealist. This is something that I think is in your DNA. He lived his life that way, he saved a lot of Jewish children after the war, and this is why we remained in France. He was a very ardent Zionist and he was always trying to bring the Jewishness - not the religiousness - the Jewishness, from all of those children that were rescued. That was his mission, and he became a journalist later on as well.

(12:03) **Serena Alagappan:** Can you speak more to this distinction between not the religiousness but the Jewishness? Do you mean like ethnically or culturally?

(12:11) **Betty Grumet:** It's cultural, it's not religion. It's not talking about God. It's just something that you have, that you just feel.

(12:21) **Serena Alagappan:** So do you today consider yourself a spiritual person?

(12:25) **Betty Grumet:** Very much so.

(12:27) **Serena Alagappan:** And do you consider yourself a Jewish religious person?

(12:30) **Betty Grumet:** I believe in God, but I don't follow a lot of the things that you must do in order to be considered religious.

(12:48) **Serena Alagappan:** What kinds of things come to mind when you say that?

(12:52) **Betty Grumet:** Well, for instance, when High Holidays come, it is very meaningful to me. Shabbat candles every Friday, it's a tradition really, is the word that comes to mind. Tradition is very very important and it also remained with my children as well. And also on every holiday when they have a memorial service for my parents, my husband, etc, I will always attend and so will my children. That is truly traditional.

(13:35) **Serena Alagappan:** And so when you say the High Holidays and Shabbat, these things are important to you, do you think they're important because you have memories of doing them with your own family or with other Jewish families, or do you also think about the prayer's you're reciting or, kind of, in what way is it meaningful?

(13:56) **Betty Grumet:** Well, there is no denying that I saw it from the time I was little at home. I mean, again, this is all the tradition that your parents teach you, which my own children, without having to tell them, they saw it at home. I keep a Kosher home. This is all tradition and you feel it, it's in you. I don't think that it comes from the

outside, this is something that comes from home. And I think that it's for, in general, for everybody.

(14:37) **Serena Alagappan:** In their own kind of traditions, or for everybody subscribing to Jewish traditions?

(14:44) **Betty Grumet:** Well I can't speak for all the other people, but if you look at the very orthodox people, which are a large part of my husband's family. They follow the tradition, but in my personal opinion, it's in such a narrow way that they don't really see what's going on around them in the world. But still, the reason they are so religious is because they were brought up that way. They don't know any other way!

(15:20) **Serena Alagappan:** Right. So did you witness your mom's religious views changing from before and after the Holocaust?

(15:32) **Betty Grumet:** Definitely. What happened with my mother, before the war I was little, I don't remember too much. I remember vaguely the lighting of the candles, running to the show, not really much. But right after the war, when we lived in France where there were no Synagogues, I don't ever remember my mother lighting a candle or doing anything. We were still in that surviving kind of mode, not to show that we're Jewish, not to show anything that might be a danger. It took a very long time, until we took to Antwerp. Once we were in Antwerp, we had a huge Jewish community that was there to help you get settled. They also made sure that every child that returned, whether they had money or not, were able to go to a private religious school. They had 2 schools, I ended up in the more religious one. But, that's where the foundation came back. With my mother, it was a very very difficult thing because my father died in Auschwitz, and my mother couldn't accept it. It took her years to truly believe that he was gone. And that was a very big problem in the house because she was always looking for agencies throughout the world, researching, "maybe he's somewhere else." Once he settled years later, and I was in my teens already, I watched my mother become more and more religious. By the time she passed away, she was pretty much considered Orthodox.

(17:44) **Serena Alagappan:** And do you think that that affected - her sort of becoming more and more religious - your faith and practice?

(17:54) **Betty Grumet:** Not really, no.

(17:56) **Serena Alagappan:** And what about your telling your story of the war and survival, do you think that affected your children's level of religiousness?

(18:06) **Betty Grumet:** I don't think so, I just think that my children followed what they saw at home.

(18:15) **Serena Alagappan:** Okay so, we talked a bit about before the war, during the war, and after the war. But what about right before the war started as you kind of had to become more aware of being Jewish. I know you were very young but -

(18:32) **Betty Grumet:** Yeah, I was not aware at all that I was even Jewish. I was just like any other kid, I had an older brother who went to a very conservative school - boys and girls together. He played a lot of soccer, I went with him, I was just like any other kid in the city of Antwerp. Nothing religious about it.

(19:02) **Serena Alagappan:** So I know from obviously our work with Witness Theatre and from other stories you told me that you spent a lot of time researching and finding the people that helped your family and helped you survive during the war. Can you speak a bit to what kind of drove that search and that commitment to thanking those people and honoring them throughout [INDECIPHERABLE].

(19:31) **Betty Grumet:** Well, I had a kind of an exceptional experience. I actually owe quite a few sources my big [INDECIPHERABLE] besides God decided I will survive because it was a miracle that I did survive. But one of the people that rescued me was a pastor, a Protestant pastor. And I went to him after I was hidden for two years with the nuns and I stayed with them for about a year and a half until the war. Now, when [UNDECIPHERABLE] came to be, I felt very very strongly that the rescuers absolutely need to be honored because they risked their own lives to save other human beings. This pastor was married, had three children, and the place where he lived was a huge huge house which at the time - being a kid- I thought it was a castle, filled with people of all ages, but I was the only young child that was there playing with one of his daughters. The rest of the people, they looked to me - as a child - to be like older people, I don't know, because to me old was like 30 and up. And there were some people that, having a picture of that place, were about 50-60 years old. [INDECIPHERABLE] didn't come about until much much later and these people are all gone and I felt I am truly the only witness to this man who has saved so many Jewish children by taking them from very dangerous places and placing them to peasants all around this whole region. I was just the lucky one that remained in his home only because he had a daughter named Monique who wanted me to stay, that was just sheer luck. And when [INDECIPHERABLE] came about, I said "well, who is going to honor this man?" The children that he saved never even knew his name, they stayed overnight and they were shipped away. So I felt that it was up to me to find him. And it took us actually 20 years to find him and we actually did and he his descendants got the medal and he was honored.

(22:46) **Serena Alagappan:** And what was it like to reconnect with Monique after all those years?

(22:52) **Betty Grumet:** Well, actually it was very very strange. I think she was more emotional than I was, and it was very strange because she was actually 3 years or 4 years younger than me, and I never would have even imagined that she would have remembered me. And yet I found out that she gave my name to one of her daughters which absolutely shocked me. And when I asked her: "how come that you called her Betty, it's not really a French name?" She said, "well I named her after you." And you make connections sometimes in life that you don't realize the impact that you can have to a child because she must have been about 6 years old. That was all.

(23:59) **Serena Alagappan:** You spoke before a bit about how you felt like there were so many sources of rescuing throughout the war but that you do feel that it was also God, can you speak more about what god means to you and how you see the role of God in your life?

(24:19) **Betty Grumet:** Well, I very simply believe in God. There is no explanation, nobody can explain that. I do believe and I am a very very strong believer of faith. There's a certain karma that a person has, and it's just within you. It cannot change. Religion is not really something you can explain.

(24:44) **Serena Alagappan:** So do you see religious traditions as connected to that faith in God or do you see it sort of one as the more sort of cultural practice, and that's sort of one manifestation of religion, and then your private faith is separate? Or do you see those as interconnected?

(25:01) **Betty Grumet:** It's absolutely connected. You cannot separate one from the other. If you light a candle on Friday night, and you do your prayer, you don't do it to the candles, you do your prayer to God! And that's your connection.

(25:20) **Serena Alagappan:** So at this point, would you say now, even though it wasn't before, Judaism is very religious for you whereas before you said it was more cultural or rooted in sort of traditions of kind of going through the motions as a child but not thinking as much about it?

(25:37) **Betty Grumet:** Nothing has ever changed in my life really. I think that I always felt the same way, except of course when I was at the nuns. But that had another purpose, but throughout my life, I just, to me, God is a connection with being righteous, to be good, to be a decent human being, and to me it's all connected. It's not because you're gonna do your prayer morning, noon, and night, that it's going to make you a better person. It just doesn't. You can talk to God or make wishes or, when you have a big tragedy in your life, where do you turn to? Oh my God. So, this is where it's at.

(26:34) **Serena Alagappan:** And when you were resettling and you met Sydney in New York and you were starting your family, did you have conversations about how you were going to raise the family, how religiously, or did it happen very naturally?

(26:46) **Betty Grumet:** No, it came naturally. My husband came from a very religious home, and I mean very religious, but he was at the same level of practicing as me. And we never even had to have discussions, it just came normally, my son went to Yeshiva, but that was because it gave him a good Jewish foundation. My daughter didn't really want to go, so it was okay, so she went to public school, no problem there. There never was any disagreements about this. I still feel it all comes from home, it doesn't come from the outside.

(27:44) **Serena Alagappan:** What does the concept of home mean to you?

(27:49) **Betty Grumet:** Well, it's how you are raised, that's your life! Your parents, and you learn from example. It's not because you're going to tell your child when you know you have to pray every morning, but if you don't pray every morning - which I don't - but if you don't, why should your child follow this if you don't do it yourself?

(28:16) **Serena Alagappan:** So were there particular things your parents did that you emulate? I know that you mentioned lighting candles and celebrating the High Holidays? Were there other kinds of moments that you sought to emulate?

(28:31) **Betty Grumet:** I don't have too many memories of both my parents together.

(28:37) **Serena Alagappan:** Even your mother individually?

(28:39) **Betty Grumet:** Of course! Every Friday night, no matter what, there were candles, my mother's tradition in Antwerp was - there were quite a few young men who lost their family, had nowhere else to go on a Friday night, and even though we had very little, there was always an open door. There was always someone, a stranger, at the table on a Friday night. That is part of the Jewish tradition.

(29:18) **Serena Alagappan:** And that kind of speaks to, you know, the other people that you sought to honor throughout your life as well who saved you. I mean, it's also an extraordinary commitment and dedication to thanking all of these people and honoring them through [INDECIPHERABLE]

(29:36) **Betty Grumet:** You want me to tell you the other people who saved me?

(29:42) **Serena Alagappan:** Oh no, no, I was just mentioning that. I think that was a really beautiful manifestation of your faith and wanting to honor those people through a religious organization.

(29:54) **Betty Grumet:** Oh, absolutely. Absolutely.

(29:57) **Serena Alagappan:** What are some sensory memories or evocative moments that you recall from your journey, whether that is an internal one of resettling or actually physically journeying to the states?

(30:19) **Betty Grumet:** You mean the most exciting thing that happened to me?

(30:26) **Serena Alagappan:** Yeah, just like some sensory moment that maybe sticks out, and it can be like an emotional one, like something you were feeling, or it can be when you saw something new or different.

(30:37) **Betty Grumet:** Well, one thing I can say related to the war that I don't think I can ever forget, was that my mother, who was hidden during the war in the South of France, and she had to be in a room closed up so that it was, for years, all by herself. Of course, the only connection with her children that she really had, physical connection, was with my brother, who came home at the end of the week when he finished working in the mountains. So, of course, my father having been deported,

me being away from home, all she had left was that son. And very attached, and right after the war, my brother decided that he's going to surprise me and he's going to go to this pastor - which is where I was - and pick me up, but the pastor decided he's going to put me on the bus to go home. I was 11 years old but in those days it was different, it was from what I recall, perhaps a 2 hour ride from my home. And a scene that I cannot forget is - now we talk about the small village where my mother was - so she was waiting impatiently for my brother and I to appear, and she was at the end of the alleyway. And I'm opening up the front gate and I see my mother after 3-4 years of absence, and I pictured myself running to her, and of course running to me, and the first thing she said: "Where is Harry?" which is my brother. She was still in the mode that she was afraid he came to get me and they caught him. And this is something I can't forget because of the disappointment of her not running to me, and of course in all time she realized what had happened there and of course we were very close, but this is a moment that will always be etched in my mind.

(33:32) **Serena Alagappan:** Were there moments in terms of resettling in the U.S. that are also very sensory?

(33:41) **Betty Grumet:** Resettling where?

(33:42) **Serena Alagappan:** In the U.S.

(33:44) **Betty Grumet:** Well, it was different for me because I did not plan on settling here.

(33:51) **Serena Alagappan:** So the first resettlement was in France and this was a moment from there and then the next resettlement was right when you met Sydney and you moved?

(33:59) **Betty Grumet:** And I got married. But resettling in Belgium, I was still a kid. I was sent off to school, my brother went to work and it was, you know, a family of refugees coming back and struggling.

(34:13) **Serena Alagappan:** Was there anything similarly sensory in that next leg of the journey or not really - in the United States. Like certain memories that come to mind?

(34:25) **Betty Grumet:** No, it was just a new stage in my life. I thought in those years, 20 years old, was not unusual to get married. So I figured, okay I'm getting married, and then I'll work and then I'll have kids and then a normal life.

(34:42) **Serena Alagappan:** What work were you doing at the time?

(34:36) **Betty Grumet:** I was a diamond buyer. This is something that I actually, I quit school very young and I helped my brother. My brother was cutting diamonds, so he taught me how to cut and after I did that for a while, I was not too happy. Then, I went to work at an office because Antwerp then was a big diamond center and I assorted diamonds and that's how I learned my skills. And when I came to New York,

I found immediately a job. I wasn't speaking English at all, but I remember them giving me a test to see if I really know what I'm doing and I passed, they hired me and I was the only European in that whole place, it was a very large American firm. And everybody was very kind, they thought it was an oddity to have someone who speaks only French and can't understand what's going on around her. The whole office was talking very slow to teach me the language and within a couple of months I was in.

(36:21) **Serena Alagappan:** Do you have any more stories about, that you'd like to share, regarding either the role of religion in your life then or now, or just some of your thoughts on the role that religion can play on refugee resettlement?

(36:40) **Betty Grumet:** Not really. As I said before, it's just something that never played a big part. It's just the Jewishness in me.

(36:57) **Serena Alagappan:** That feeling of it being so innate, do you think about that, why that is, or do you think again that comes from home, that comes from family, and you sort of --

(37:07) **Betty Grumet:** It's a natural thing. It's a natural thing. And I really think that it's in you. You know, your environment. My parents never pushed it into me, but there was always this pride of being Jewish, and I still remember an incident that I had in Antwerp. I was very very skinny and little for my age, so when I was about, I would say, 12 or 13, I remember in Antwerp, coming back from school, and a tall gentile girl passed me by on the sidewalk, a bully, who figured she's so much taller and stronger, and she said to me, in Flemish, "[INDECIPHERABLE], which means "dirty Jew." I turned around, and I hit her, and we got into a fight, and she ran away. I remember coming home, I think that if it was my child that would've said "why did you get into a fight?" And I still remember my brother saying to me: "Good for you!" And my mother didn't say a word, because she always felt that you have to be strong and you have to stand up for yourself. My mother always backed me.

(38:48) **Serena Alagappan:** And do you think that your brother's attitude in that way, being so supportive of your kind of fighting back and being resilient, that that is why he ended up dedicating so much of his life to helping --

(39:05) **Betty Grumet:** He was very, very - talking religion I would say he was less religious than me. He didn't go to the Synagogue. Yes he would go for what we call [INDECIPHERABLE], that's a day of remembrance at the Synagogue to honor his father and say the prayer. That's about it. My brother was very ardent Zionist and this all comes together with the Jewishness. And I think that that was a very big influence for me. He founded youth organizations in Antwerp with some of the people, he organized summer camping, and I remember when we went camping - we're talking camping under the tents, not in the houses - and I remember every morning we had the Belgian and the Israeli flag to salute, we sang the Hatikvah and the Belgian anthem every morning before breakfast. So all of this is not lost, the only Jewish thing right after the war, even though we had no Synagogues or anything, and I think, I'm not sure but I think it was with the help of the American

organizations, because they did a lot after the war, in the South of France, my brother made sure, because he pretty much replaced my father being older, I joined the EIF, which is the French Jewish Scouts, in translation. That in itself gave you a gain of Jewish identity. So from the end of the war until forever, I was always among this Jewish atmosphere.

(41:26) **Serena Alagappan:** Are there any particular Jewish prayers or sayings that resonate with you especially?

(41:32) **Betty Grumet:** I would say so. There's only one actually, and we call it "The Shimah." And that is also the prayer that is in the Mezuzah, which is at the door. And when I am in a bad situation, and things really look very dire, that's the prayer that comes in mind - the Shimah.

(42:01) **Serena Alagappan:** What does it mean and why does it come to mind?

(42:04) **Betty Grumet:** Well, it's the first prayer that you learn when you are little, and it is the - i guess - the go to prayer, just like they have in Catholicism what they call [INDECIPHERABLE], which is also one of those prayers that I learned at the nuns that is the go-to when you are in dire. The Shimah Israel means: "listen Israel, the voice of God" and then it goes on and on.

(42:44) **Serena Alagappan:** That go-to prayer, when you were staying with the nuns, would you recite --

(42:49) **Betty Grumet:** I never said it at the nuns.

(42:51) **Serena Alagappan:** Even in your head?

(42:53) **Betty Grumet:** Never. Religion was totally out of my head. I learned Catechism very well.

(43:01) **Serena Alagappan:** And did you kind of adopt their prayers as your go-to prayers or did you not even really --

(43:03) **Betty Grumet:** I never had a prayer. I only prayed enough so that to satisfy the nuns. We did enough praying, I didn't need to go to a separate prayer.

(43:17) **Serena Alagappan:** Do you feel kind of most spiritual in worship communities or on your own in terms of praying or trying to talk to God?

(43:30) **Betty Grumet:** I don't worship in communities. I'm in a community only during the High Holidays or when I go for the day of remembrance for my parents, which come about 4 times a year. And it's always between God and me.

(43:50) **Serena Alagappan:** Do you think there is something you gain from those days of remembrance or High Holidays being in communities versus being on your

own, like, what kind of experience is it in being in a larger group praying versus praying on your own?

(44:12) **Betty Grumet:** I don't actually know what you mean because being in a group doesn't affect me. As I said, it's just between God and me. I don't do it to be with other people, and I do understand your question though, because there are people who will go to Synagogue to be seen and be connected with them as a group. But being that I don't do that, there is no interest in it for me ... I'm going to put on the lamp.

(45:01) **Serena Alagappan:** Are there any other objects or other touchstones from home that you brought throughout various legs of the journey towards resettlement, whether that was something that you held onto that you could keep when you went to the South of France or to Belgium --

(45:35) **Betty Grumet:** I was too young.

(45:37) **Serena Alagappan:** -- what about when you came to the United States, were there any touchstones or?

(45:42) **Betty Grumet:** No I didn't. I have candlesticks when I got married my mother gave me, that I have.

(45:52) **Serena Alagappan:** And that was for Shabbat?

(45:53) **Betty Grumet:** Yeah

(45:54) **Serena Alagappan:** So is there anything else you want to add, or?

(45:57) **Betty Grumet:** I think you pretty much covered it, you are very very good."

(46:01) **Serena Alagappan:** Well we can definitely keep talking about it if more stories come to mind, but I'll end it there.