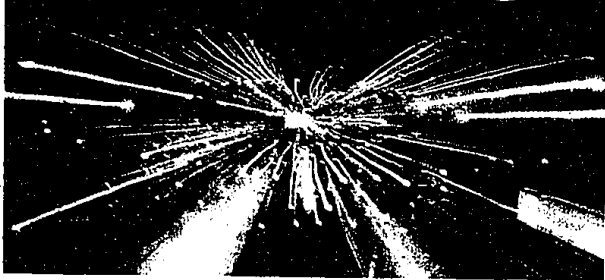


Genesis 1:3



The art of capturing fleeting moments

An exhibit of photography by William E. Dwyer continues in the County Gallerie, 1200 N. Telegraph, Pontiac through the month. Titled "Genesis 1:3," it illustrates the photographer's interest in light, how it reflects, its shadows and values. Dwyer has worked as a photojournalist, and

his work has been exhibited at Pontiac Art Center as well as other area galleries. The exhibit is sponsored by the Oakland County Cultural Council. The County Gallerie, in the Executive Office Building, is open during regular business hours, Monday-Friday.

Russian family survives

Continued from Page 1

MARGOLIS'S MOTHER, TEIBEL, was the model for Kala. Mrs. Broder said, "She was sort of a tomboy - adventurous, active. She actually drove a car and horse and went across the war lines. (She went many times when she was 14 or 15 to get hay for the animals and supplies for the family). She was very close to the peasants and she loved her town just as Kala did. She died in an auto accident with her husband five weeks after she didn't have a chance to read the book, but they liked the idea."

Teibel is the young woman in the lower left hand corner of the photograph on the front cover.

MRS. BRODER'S MOTHER left her home in Lunyetz, Russia, when she was 16 and came to the United States. She, too, died while the book was being written.

"She wanted to go around the world. She got as far as Detroit," said Mrs. Broder adding, "she wanted to see everything. . . In the tapes, my mother said 'you must write about the Revolution.' She was passionately against the Bolsheviks."

Margolis's mother, however, remembered those same times with warmth and affection.

THE DIFFERENT points of view about the Revolution and the turmoil show up in the sisters in the book. Ekaterina and her father looked rather favorably on the Germans, Sophie had eyes for a Polish officer and Kala was involved in the politics of the Revolution.

As he commented on the complicated politics of the time, Broder said, "The Jews really wanted the Germans coming in. They were less anti-Semitic than the Russian government which was inciting the peasants against the Jews. So they were looking forward to the Germans. And then there was the similarity of language (Yiddish and German)."

Feelings in the book were as mixed as they were in real life. Kala decided her place was with the refugees and the Russian peasants, the rest hid and waited for the Germans to arrive.

But, it was this very independence of spirit, the freedom and conviction which these young women had that was one of the motivations for writing the book.

THE FOUR daughters each have a strong identity, but the overriding strength that nourishes it comes from Malkeh, their mother. She, who owns and operates the village bakery, wields the power not only in her family but among all the villagers as well, Jew and gentile.

"My grandmother," said Mrs. Broder, "was a lot nicer, but every bit as strong. . . I always thought she could have been prime minister. My grandfather, I took as a model for Natfali. He retained his physical elegance. What he is in the novel is what he became, but he had evidently been a great deal more than that in Russia. He never knew the language here, but my grandmother picked it up fast. Even here people still came to her for advice and counsel."

IN THE BOOK, Natfali is almost always overshadowed by his wife, but in one sequence, when he goes alone to Moscow to bring

Kala home, he grows dramatically in color and stature.

Once back in the village, seated in the bakery, telling of his adventures in the big city, he reverts to his old self - an ineffectual boaster whom nobody really pays much attention to. But he had his moment, and Kala and her husband, Mikhail, learned to appreciate him.

In addition to dispelling myths about the dependent, subservient role of women in the Old World, the Broders wanted to do a book that detailed the lives of people before they came to the United States as opposed to the more common formula of using the arrival here as the take off point.

MRS. BRODER said, "Even with the stories, we had only a vague notion of who we were and where we came from. One of the greatest rewards in writing the book is that now we have the whole picture."

Broder added, "This real family of five sisters and two brothers grew up right in the midst of history. America has this great island status. We wanted to show the conjunction of history and the personal life and the choices they had to make. . . Lysek was our image of what Lunyetz was. We placed it a little differently, but it was a railroad town and a border town just like Lunyetz was."

BOTH STRESSED THAT they did a lot of research to establish geographical and political facts that were vague in the tapes, but the tapes, both said, were invaluable.

In the book, Kala is a watch repairer. And on the tapes, someone remembered a young woman from one of the villages who was trained to repair watches.

In the book, the family owns a bakery - Mrs. Broder said her grandparents really owned a small hotel.

THE BOOK, which flows well and reads easily, drew its most treasured praise from those most closely associated with the original events.

Mrs. Broder's father, born in Bialystok, Russia, had ridden through Lunyetz once on the train. He knew the area well and remembered the turn of political events.

He told his daughter and son-in-law their book was "absolutely as it was."

A family friend who came from Pinsk, Russia, in White Russia, was skeptical of the attempt, but read the book and the skepticism changed to admiration and approval.

The Broders have lived in Sausalito, Calif., for 26 years. They came back to Detroit several times a year to visit family and friends.

HE GRADUATED FROM Cranbrook School and Columbia University, she from the University of Michigan. They studied writing together in graduate school at Stanford University.

His first fiction work was "The Sacred Hoop," published by Sierra Club Books in 1979, and her short stories have appeared in "Harper's" and "Carleton Miscellany."

"Remembers Like In Russia" is available through the Jewish Community Center, West Bloomfield or local book stores.

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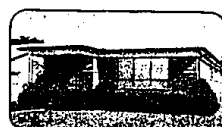
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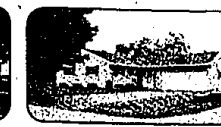
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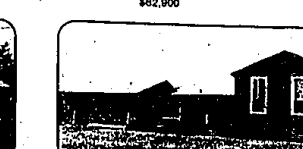
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