

<http://www.steveluxenberg.com/content/index.asp>

ABOUT THE AUTHOR

Bio



Photo: Josh Luxenberg

Steve Luxenberg, an associate editor at *The Washington Post* and author of the award-winning *Annie's Ghosts: A Journey Into a Family Secret*, has worked for more than 30 years as a newspaper editor and reporter.

Steve's journalistic career began at *The Baltimore Sun*, where he worked for 11 years. He joined *The Post* in 1985 as deputy editor of the investigative/special projects staff, headed by assistant managing editor Bob Woodward. In 1991, Steve succeeded Woodward as head of the investigative staff. *Post* reporters working with Steve have won several major reporting awards, including two Pulitzer Prizes for explanatory journalism.

From 1996 to 2006, Steve was the editor of *The Post's* Sunday Outlook section, which publishes original reporting and provocative commentary on a broad spectrum of political, historical and cultural issues.

Steve has given lectures, talks and workshops about his book, journalism issues and nonfiction writing at conferences, universities, book festivals and discussion forums, and has made occasional guest appearances on radio and television. He also has a TV "credit": Look carefully, and you'll see him as an extra in the fifth and final season of HBO's dramatic series, "The Wire," which aired in 2008. (Hint: Episode three.)

Annie's Ghosts was named to *The Washington Post's* Best Books of 2009 list and was honored as a Michigan Notable Book for 2010 by the Library of Michigan. It was featured on NPR's *All Things Considered* and on the *Diane Rehm Show*. Other media coverage included articles or reviews in *Parade*, *The Washington Post*, *The Baltimore Sun*, *The Detroit Free Press*, *The Detroit News*, the *Buffalo News*, the *Jerusalem Post*.

Several community libraries have selected *Annie's Ghosts* for a "One Book/One Community" event, hosting discussions about the book and then inviting Steve for a concluding talk and discussion. *The Buffalo News* picked *Annie's Ghosts* as the January 2011 selection of its Buffalo News Book Club, a monthly feature that promotes one book to the newspaper's readers.

After the publication of *Annie's Ghosts*, Steve was chosen to deliver the 2010 Horace W. Davenport lecture at the University of Michigan. He was also the keynote speaker at the following events: the National Alliance on Mental Illness's annual Washington gala "Unmasking Mental Illness," the annual meeting of the Maryland Mental Health Association, the 2009 meeting of the Fellows in Mental Health Journalism at the Carter Center in Atlanta, the 2010 Issues on Aging conference at Wayne State University, and the 2010 Writers at the Beach conference in Rehoboth Beach, Del.

Steve also has spoken at the Aspen Institute and at the 2010 Michigan Judicial Conference, moderated a panel discussion at the 2010 MentalHealthAmerica annual conference, and lectured at the National Council on Community Behavioral Healthcare's 2010 Mental health and Addictions Conference.

Steve has also given talks and readings at Johns Hopkins University, the University of Maryland Baltimore County, Towson University, the Lower East Side Tenement Museum in New York City, as well as public libraries in California, Michigan, New York and Florida. His talk about his research methods for *Annie's Ghosts* has become popular among genealogy groups.

In his current role as a *Post* associate editor focusing on special projects, Steve directed a team of reporters that examined the federal government's offshore drilling policy and regulation of the oil and gas industry as part of the newspaper's coverage of the Deepwater Horizon explosion in April 2010. Steve also oversaw in-depth stories on the causes and consequences of the financial crisis that unfolded in 2008. One of those projects, on the rise and fall of insurance giant AIG, was a 2009 Pulitzer Prize finalist.

Steve is a graduate of Harvard College. He grew up in Detroit, where *Annie's Ghosts* primarily takes place. He and his wife, Mary Jo Kirschman, a former school librarian, live in Baltimore. They have two grown children, Josh and Jill.

(If you would like to invite him to speak, contact info appears on the [Contact](#) page of the website. His direct email is steve@steveluxenberg.com.)

- See more at: <http://steveluxenberg.com/content/author.asp?id=bio#sthash.4Nr209MR.dpuf>

The Story of Annie's Ghosts My mother was an only child. That's what she told everyone, sometimes within minutes of meeting them. When I heard that my mother had been hiding the existence of a sister, I was bewildered. A sister? I was certain that she had no siblings, just as I knew that her name was Beth, that she had no middle name, and that she had raised her children to, above all, tell the truth. Part memoir, part detective story, part history, *Annie's Ghosts* revolves around three main characters (my mom, her sister and me as narrator/detective/son), several important secondary ones (my grandparents, my father and several relatives whom I found in the course of reporting on the book), as well as Eloise, the vast county mental hospital where my secret aunt was confined—despite

her initial protestations—all of her adult life. As I try to understand my mom’s reasons for hiding her sister’s existence, readers have a front-row seat to the reality of growing up poor in America during the 1920s and 1930s, at a time when the nation’s “asylums” had a population of 400,000 and growing. They will travel the many corridors and buildings of Eloise Hospital, a place little known outside Detroit but which housed so many mentally ill and homeless people during the Depression that it become one of the largest institutions of its kind in the nation, with 10,000 residents, 75 buildings, its own police and fire forces, even its own dairy. Through personal letters and photographs, official records and archival documents, as well as dozens of interviews, readers will revisit my mother’s world in the 1930s and 1940s in search of how and why the secret was born. The easy answer—shame and stigma—is the one that I often heard as I pursued the story. But when it comes to secrets, there are no easy answers, and shame is only where the story begins, not ends. Whenever the secret threatened to make its way to the surface, Mom did whatever she could to push it back underground. Just as Annie was a prisoner of her condition and of the hospital that became her home, my mother became a virtual prisoner of the secret she chose to keep. Why? Why did she want the secret to remain so deeply buried? Employing my skills as a journalist while struggling to maintain my empathy as a son, I piece together the story of my mother’s motivations, my aunt’s unknown life, and the times in which they lived. My search takes me to imperial Russia and Depression-era Detroit, through the Holocaust in Ukraine and the Philippine war zone, and back to the hospitals where Annie and many others languished in anonymity. For me, it was the quest of a lifetime. - See more at:

<http://www.steveluxenberg.com/content/book.asp?id=story#sthash.dHIfc4Nk.dpuf>

Annie's Ghosts: A Journey into a Family Secret

Discussion Guide

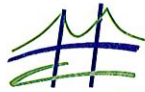
As a book that delves deeply into personal choices and social history, *Annie's Ghosts* offers a wealth of material for book club members to discuss and debate. Here is a list of suggested questions to add to your own.

1. A secret stands at the center of *Annie's Ghosts*, a secret potent enough to change lives even as it remained buried for nearly 60 years. But the book isn't just about that secret. Steve Luxenberg has said that the book is also about freedom and identity. What do you think he meant?
2. *Annie's Ghosts* revolves around three people: Steve's mother, Beth; Steve's secret aunt, Annie; and Steve himself, the journalist-son who pursues the secret. Why do you think the author chose "Annie's Ghosts" as the title rather than "Beth's Ghosts"? Why does the title refer to multiple ghosts rather than to a single ghost?
3. Learning about Annie forces Steve to abandon his image of his mother's childhood. He finds this hard. "In my mind's eye of life on Euclid, I had no space for Annie, no idea of where she fit," he writes (p. 17). What importance do you place on what your parents told you of their younger selves?
4. At the end of Chapter One, Steve describes his relationship with his mother as close. Pursuing Beth's secret, he says, wasn't a way "to settle any scores or revisit old arguments" (p. 25). Does Steve succeed in remaining non-judgmental in his quest to understand his mother's motivations? Do you think it's possible to be non-judgmental when it comes to writing about one's own family?
5. Social worker Mona Evans, describing Annie's mother, Tillie, wrote in a 1940 report: "She is a poorly dressed, middle-aged Jewish woman. She talks in a complaining, whining voice, expressing a great amount of antagonism toward the Welfare, various hospitals, etc." (p. 45). Discuss how and why Tillie might have felt this way. Did her immigrant status shape her views? If so, how?
6. As Steve pursues the secret, he finds people are eager to tell him the hidden stories of their families. He calls himself a "collector of other families' secrets" (p. 47). How and when do you think it is appropriate to tell a secret? Which secrets are better not revealed? Do you think Steve would have written *Annie's Ghosts* if Beth were still alive?
7. Steve calls *Annie's Ghosts* part memoir, part history and part detective story. The book doesn't fit neatly into any one of the traditional nonfiction genres. How does the book differ from other memoirs you have read?
8. Steve and his brother Mike don't agree on pursuing the secret. Mike tells Steve he doesn't understand Steve's quest. "We can't stand in their shoes," he says (p. 105). He also warns Steve that digging into the past might lead to other secrets, and asks Steve whether he is prepared for what he might uncover. Would you want to know more about a family secret if one came out? How would your family react?
9. Steve sprinkles the narrative with multiple memories of his parents, always in italics. Several themes and emotions pervade these vignettes. Discuss how these vignettes add to the portrait of Beth and Jack. How does the author try to establish the trustworthiness of his recollections? Why does it matter in this particular story?
10. Beth and her cousin Anna Oliwek, a Holocaust survivor, argue about the secret sometime in the early 1950s. Steve's attempts to understand each woman's point of view enmeshed him in Anna's story of pretending to be German and getting a job as a translator for the *Wehrmacht* during World War II. Do you reject Beth's decision to hide her sister's existence, as Anna does, or do you see her

Annie's Ghosts: A Journey into a Family Secret

more sympathetically? What would you have done if you were in Beth's shoes, at that time and in that place?

11. 11. The nature of memory is a recurring theme in the book. For example, in recounting his frustrations in interviewing Anna Oliwek about the details of her argument with Beth, Steve writes: "Those nuances lie beyond my reach. I cannot wrest them, undistilled or unvarnished, from Anna's memory" (p. 131). What do you think he means? Why is that important?
12. 12. Annie's 31 years at Eloise span two strikingly different eras in the treatment of the mentally ill. In 1940, the state of Michigan viewed treatment as an obligation but patients had few rights; today, patients generally cannot be forced into treatment if they object, but serious mental illness goes untreated more often. Discuss the tension between care and civil liberties. Have we struck the right balance with today's laws?
13. 13. Hospital records provide the only way for readers to hear Annie's voice, and the author has only a small portion of those. Steve writes (p. 212) that he tries to "inhabit Annie's world" through interviews and visits to places where she spent time, including her school. How does Annie's anonymity change the nature of the storytelling?
14. 14. Changes in federal and state laws over the past 25 years have emphasized privacy over disclosure, in part to protect living patients from abuse and discrimination. That trend puts obstacles in the way of telling stories like Annie's. Have we gone too far in protecting the privacy of patients long dead? Discuss the conflict between privacy and history.
15. 15. Gravesites serve as an important continuing locale in the story. What is the relationship between the Jews killed in the Radzivilov massacres during World War II and the former residents of Eloise Hospitals buried in the potter's field. What role do the three burial sites in *Annie's Ghosts* play in preserving or obscuring identity?
16. 16. An online reviewer observed that the book "is not a true story that reads like fiction (a description that has fallen under suspicion these days), but is, in the best sense, a true story that reads like a true story." What do you think she meant? Do you agree?
- See more at: <http://steveluxenberg.com/content/clubs.asp#sthash.cQJ6wkiW.dpuf>



Michigan Humanities Council

THE GREAT MICHIGAN READ IS PRESENTED BY

THE MICHIGAN HUMANITIES COUNCIL

The Michigan Humanities Council connects people and communities by fostering and creating quality cultural programs. It is Michigan's nonprofit affiliate of the National Endowment for the Humanities. Since 1974, the Michigan Humanities Council has supported communities through family literacy programs, special cultural and historical exhibits, book discussions, author tours, scholarly lectures and mentors, films, cultural celebrations, and school programs and performances that have reached millions of Michiganders.

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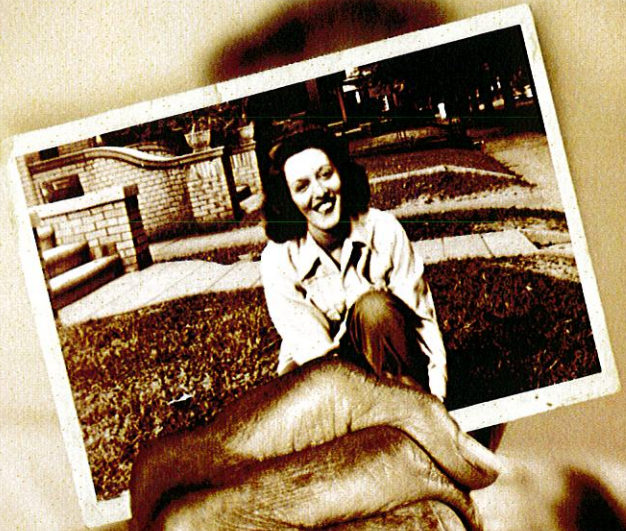
Thornapple Arts Council of Barry County

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Your donations enable us to transform communities through thoughtful and engaged conversations. Please visit our website, michiganhumanities.org, for a complete and up to date listing of our gracious donors.



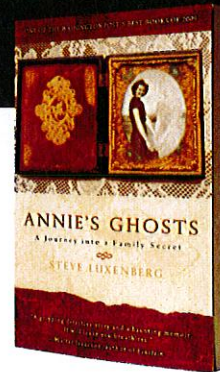
READER'S GUIDE



2013 - 2014

MICHIGAN HUMANITIES COUNCIL

GREAT MICHIGAN READ



Annie's Ghosts:
A Journey into a
Family Secret

Steve Luxenberg

WHAT IS THE GREAT MICHIGAN READ?

This reading initiative aims to connect us as Michigani-ans by exploring our history, our present, and our future as discussed in a single literary title. The program is intended for young adults to senior citizens with broad goals of making literature more accessible and appealing while also encouraging residents to learn more about our state and individual identities.

WHAT IS THE GREAT MICHIGAN READ?

The Michigan Humanities Council's Great Michigan Read is a book club for the entire state. With a statewide focus on a single book – *Annie's Ghosts: A Journey into a Family Secret* by Steve Luxenberg – it aims to connect us as Michigani-ans by deepening our understanding of our state, our society, and our history.

WHY ANNIE'S GHOSTS?

Annie's Ghosts is part memoir, part detective story, and part history. Employing his skills as a journalist while struggling to maintain his empathy as a son, author Steve Luxenberg pieces together the story of his mother's motivations, his aunt's unknown life, and the times in which they lived. His search takes him to imperial Russia and Depression-era Detroit, through the Holocaust in Ukraine and the Philippine war zone, and back to the hospitals where Annie and many others languished in anonymity.

Annie's Ghosts is a story about family secrets, personal journeys, genealogy, mental disability and illness, poverty, and immigration. It is a story of reframing one's self-understanding once a family secret is revealed, providing insight into how our identities are shaped by learning something shock-ingly new about our family history.

HOW CAN I PARTICIPATE?

Pick up a copy of *Annie's Ghosts* and supporting materials at Meijer, your local library, or your favorite book-seller – or download the e-book. Read the book, share and discuss it with your friends, and participate in Great Michigan Read activities in your community and online.

Register your library, school, company, or book club and receive copies of reader's guides, teacher's guides, bookmarks, and other informational materials at no cost. Nonprofit organizations – including schools and libraries – may apply for discussion kits, which include free copies of *Annie's Ghosts*.

For more details, including a calendar of events, additional resources, and to register your organization, visit www.michiganhumanities.org.

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GET CONNECTED & FOLLOW US!

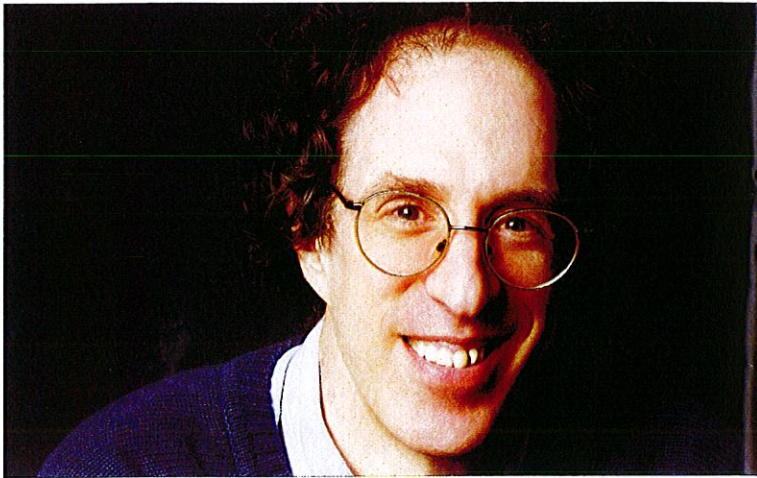
Join the Michigan Humanities Council Facebook group, or follow @mihumanities (#greatMIread) on Twitter.



A SPECIAL THANKS: The Michigan Humanities Council is grateful to the following individuals for their assistance with the reader's guide: C. Patrick Babcock, Public Policy Associates // Bill Castanier, literary historian // Jim Dwyer, collector of old photos // Carol Holden, Michigan Department of Community Health // Jo Johnson, Westland Historical Commission and Friends of Eloise // Cynthia Kelly, Michigan Department of Community Health // Steve Luxenberg // Anna Pegler-Gordon, Michigan State University // Mark Reinstein, Mental Health Association in Michigan // Kris Rzepczynski, Archives of Michigan // Charles Silow, Program for Holocaust Survivors and Families

ANNIE'S GHOSTS

AND AUTHOR STEVE LUXENBERG



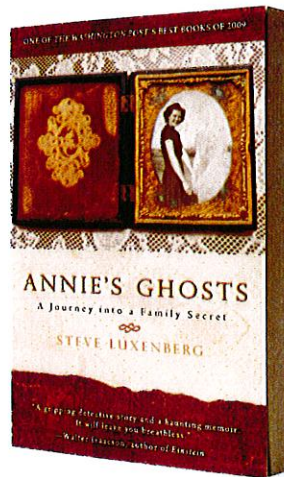
Steve Luxenberg ©The Washington Post

STEVE LUXENBERG

Steve Luxenberg, a Washington Post associate editor, has worked for 38 years as a newspaper editor and reporter. Post reporters working with Steve have won two Pulitzer Prizes for explanatory journalism.

Steve grew up in Detroit, where *Annie's Ghosts* primarily takes place. He attended Detroit public schools, including Henry Ford High School. He and his wife, Mary Jo Kirschman, a former school librarian, live in Baltimore. They have two adult children.

Annie's Ghosts was a Washington Post Best Book of 2009 and a Michigan Notable Book in 2010. Following the publication of *Annie's Ghosts*, Steve was invited to give the 10th annual Horace W. Davenport Lecture in the Medical Humanities, sponsored by the University of Michigan's Center for the History of Medicine.



ANNIE'S GHOSTS

Two sisters, born two years apart to immigrant parents, grow up in Depression-era Detroit. One—Beth, my mother—escapes eight years of low-paying jobs and her family's walk-up apartment by marrying and moving away from the neighborhood that she equates with broken promises and broken lives.

The other sister? She was my mother's secret.

Annie's Ghosts is their story, as best as I could unearth it.

—Steve Luxenberg

Q&A

WITH STEVE LUXENBERG

How did you approach writing *Annie's Ghosts*?

I saw *Annie's Ghosts* as a story about a search, about putting myself in someone else's place, about whether the truth can be found, and how to navigate the distortions that memory imposes on the truth. It seemed natural to write the story in the first person, as part memoir and part history, while separating my memories from those of the people I found and interviewed.

As you got deeper in your research, what was the biggest surprise you encountered?

I never thought I'd find so many secrets, with so many levels and implications—and not just in my own family. In retrospect, I'm not sure why I wasn't prepared for that. I suppose it seems obvious that one secret begets other secrets.

The difficulty of getting Annie's records also was a surprise. I had no idea that a family member would have such trouble seeking information about someone long dead. I think we need to revisit our privacy laws, and make sure that they don't prevent us from telling our own history or, most important, learning about past medical issues that could affect future generations in the family.

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What is the story's most compelling lesson for today?

The power of secrecy cannot be underestimated. For many families, secrets can be a destructive force. They can affect generations long after the secret is created. I don't want anyone to believe that we need to live our lives like open books, but if a secret is harming the secret keeper, if carrying that secret is causing the secret keeper pain, then my rule of thumb is to release the secret. My mother would have been a much happier person if she had released her secret.

ADDITIONAL RESOURCES:
www.steveluxenberg.com

FAMILY SECRETS AND PERSONAL IDENTITIES

Family secrets take many forms and are discovered in various ways – through a slip in conversation, by a family member doing genealogical research, through a treasure trove of old letters, or even through social media.

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Family secrets are kept for various reasons and often have unintended consequences, especially for later generations. *Annie's Ghosts'* author Steve Luxenberg notes, "Shame is often the reason why many people create and keep a secret. Shame is a terribly destructive emotion. If we could avoid shame, we would all be better off."

DISCUSSION POINTS

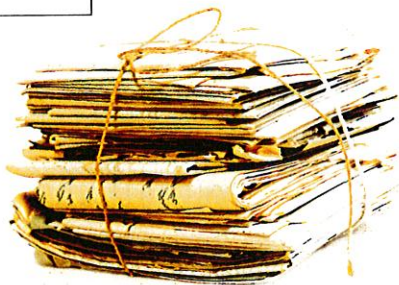
HAVE? HOW?

Have you discovered something unexpected about your family?

If so, how did it shape your self-understanding?

"Shame is often the reason why many people create and keep a secret. Shame is a terribly destructive emotion. If we could avoid shame, we would all be better off." STEVE LUXENBERG

Secrets and their discovery can powerfully shape our identities. Steve Luxenberg states, "Identity along with secrecy is one of the overarching themes of the book. My mom took on a new identity, reinvented herself as the girl who grew up as an only child after her sister Annie went into the institution. Annie lost her identity when she went to Eloise, essentially becoming anonymous. In trying to reconstruct their stories, and the times in which they lived, I had to reinterpret my own identity – and confront how my mom's secret-keeping defined me and my understanding of my family."



LETTER TO STEVE'S MOM

"Darling precious angel,

I'm ashamed to say this darling. I'm not making a very good soldier. It's getting me down dear and I'm going to pieces. I just can't take it...it's impossible to take all that's dished out. They just don't seem to have any heart. I'm being worked 18-20 hours a day, and every nite lying in bed I shed a tear. I just can't help it. Perhaps I'm not a man—at least in the army way.... I doubt whether I'll ever be the same where and if I return to you."

"Precious, if it's all at possible in any way regardless of price—get me out of this—if I stay much longer I'll be in the insane asylums. I know I shouldn't be saying this—I can't help it. I know once and for all I won't be able to take 17 weeks of this hell. Please, darling, do whatever you can—I really don't know what you'll be able to do—do something—please—please. Don't get upset as I know you probably will be—control yourself as much as you can and try and see if there is anyway for me to get out of this mess. Even if you have to write the president—I mean it..."

February 2, 1944. Steve's Dad at Camp Wolters, writing to Steve's Mom in Detroit

ADDITIONAL RESOURCES:

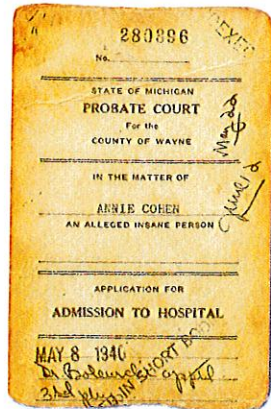
Broyard, Bliss. *One Drop: My Father's Hidden Life: A Story of Race and Family Secrets*. New York: Little Brown, 2007.

Cohen, Deborah. *Family Secrets: Shame and Privacy in Modern Britain*. New York: Oxford University Press, 2013.

Images of Mom and Dad, letters from Dad while away at Camp Wolters
Courtesy Luxenberg family

LOST FAMILY MEMBERS

Once we find out about a lost family member, we often feel compelled to find them or find out about them. *Annie's Ghosts* recounts Steve Luxenberg's journey to learn about his Aunt Annie.



ADMISSION RECORD
Annie Cohen, an alleged insane person 5/8/40

LOST FAMILY MEMBERS

After her parents died, Annie Cohen was left alone in Eloise Hospital. She was essentially lost to future generations of her family.

Her nephew, author Steve Luxenberg, learns that this is not uncommon. A state employee speculated that there were thousands of people who were institutionalized and forgotten.

There are many ways in which family members were lost in the past: in psychiatric institutions; in Indian boarding schools; via immigration to another country.

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DISCUSSION POINTS

DO? HOW? IF?

Do you have family members that were lost but are now found?

How did you find out about them?

If they are still living, have you been able to connect with them?

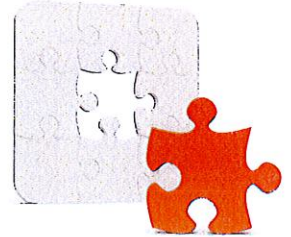
If they are deceased, what do you wish you could ask them?



Men at Eloise. Courtesy of Westland Historical Commission

There are many ways in which family members are lost today: to the streets; to prisons; to addiction; to societal and family shunning.

Once we find out about a lost family member, we often feel compelled to find them or find out about them. *Annie's Ghosts* recounts Steve Luxenberg's journey to learn about his Aunt Annie.



Only two of the
7,441
graves at Eloise have markers with names on them. The rest only have numbers.

PIECES FROM THE PAST

"To understand my mother's reasons for hiding her sister's existence, to learn as much as I could about my secret aunt, I was trying to reconstruct the world as Mom and Annie knew it in 1940, the year of Annie's institutionalization for mental illness at Eloise Hospital outside Detroit. To see what Mom saw, I had to find the people who lived in her apartment building, or went to her school, or listened to her account of what had happened."

-Steve Luxenberg

"As I try to understand my mom's reasons for hiding her sister's existence, readers have a front-row seat to the reality of growing up poor in America during the 1920s and 1930s, at a time when the nation's asylums had a population of 400,000 and growing." STEVE LUXENBERG

PORTRAITS OF HONOR: OUR MICHIGAN HOLOCAUST SURVIVORS

Portraits of Honor cherishes and honors each and every Michigan survivor. For so long, Holocaust survivors have not been appreciated for what they endured and for what they have gone on to accomplish in their lives after the war.

OUR MICHIGAN HOLOCAUST SURVIVORS

New research is teaching us more about the scope of the Holocaust. On March 1, 2013, *The New York Times* reported that researchers at the United States Holocaust Memorial Museum in Washington, D.C., have now cataloged 42,500 Nazi ghettos and camps that existed throughout Europe from 1933 to 1945. An estimated 15-20 million people died or were imprisoned in the documented sites.

After the Holocaust, some survivors immigrated to the U.S.; many of those came to Michigan. The Program for Holocaust Survivors and Families, a service of Jewish Senior Life of Metropolitan Detroit, has created an interactive educational exhibit, Portraits of Honor: Our Michigan Holocaust Survivors, to document the lives of our Michigan Holocaust Survivors for education and posterity. The exhibit is housed at the Holocaust Memorial Center in Farmington Hills and available online at www.portraitsofhonor.org.

DISCUSSION POINTS

DO? DID? HOW?

Do you have family members who left their home country because of persecution?

Did they find solace and protection in their adopted countries?

How can future generations keep their stories alive?

ADDITIONAL RESOURCES:

Lichtblau, Eric. "The Holocaust Just Got More Shocking." *The New York Times*. March 1, 2013.
www.portraitsofhonor.org
www.holocaustcenter.org



42,500 NAZI CAMPS & GHETTOS

Researchers at the United States Holocaust Memorial Museum in Washington, D.C., have now cataloged 42,500 Nazi ghettos and camps that existed throughout Europe from 1933 to 1945.

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ANNA OLIVEK

One of our Michigan Survivors, Anna Oliwek, was instrumental in helping Steve Luxenberg learn more about his family history. You can learn more about Anna by reading *Annie's Ghosts* and from her portrait in Portraits of Honor.

To be included in the permanent exhibit, survivors can contact Dr. Charles Silow at 248.661.2999 or at csilow@jslmi.org. Families of Michigan Survivors who have passed away are also encouraged to contact Dr. Silow to have their loved ones included in the exhibit.



Scan to Visit the Portraits of Honor Website

15-20 Million

An estimated 15-20 million people died or were imprisoned in the documented sites.



Anna Oliwek's postwar identification card. Courtesy of Anna Oliwek.

SURVIVOR: ANNA OLIVEK

NAME AT BIRTH
 Chayka Shlain
 PLACE AND YEAR OF BIRTH
 Radziwillow, Ukraine, 1923
 NAME OF GHETTO
 Radziwillow
 ESCAPE OR HIDING PLACE
 Novomoskovsk, Russia using a false German identity
 YEAR OF DEATH
 2013

GENEALOGY/ FAMILY HISTORY RESEARCH



Mom and Marsha, at age 2. Courtesy Luxenberg family.

Before writing *Annie's Ghosts*, author Steve Luxenberg knew little about his family's history. He calls himself a storyteller, not a genealogist, but he taught himself as much as he could about the techniques that genealogists use.

DISCUSSION POINTS

HAVE? WHAT?

Have you tried to research your family's history?

What was the most interesting thing you learned?

What was the most difficult roadblock you encountered?

ADDITIONAL RESOURCES:

Smolenyak, Megan. *Who Do You Think You Are?: The Essential Guide to Tracing Your Family History*. New York: Viking, 2009.

Szucs, Loretto Dennis and Sandra Hargreaves Luebking, eds. *The Source: A Guidebook of American Genealogy*. 3rd rev. ed. Provo, UT: Ancestry, 2006.

GENEALOGY/FAMILY HISTORY RESEARCH

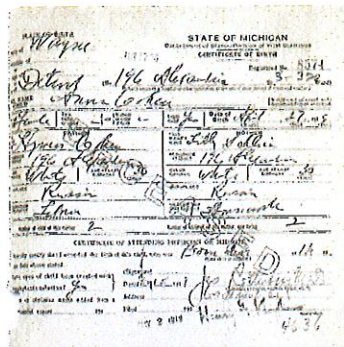
Before writing *Annie's Ghosts*, author Steve Luxenberg knew little about his family's history. He calls himself a storyteller, not a genealogist, but he taught himself as much as he could about the techniques that genealogists use. He began by talking with family members. Then he traced the paper trail that most of our ancestors leave behind: census records, birth and death certificates, old city directories, court and immigration records, photo albums, and much more.

Archives of Michigan Senior Archivist Kris Rzepczynski says that the first step to researching family history is to ask "any and all family members key questions such as who, where, and when?" Before delving into census and other records, he says, it is very helpful to be able to narrow your research by name, location, and time period.

BEGIN YOUR SEARCH

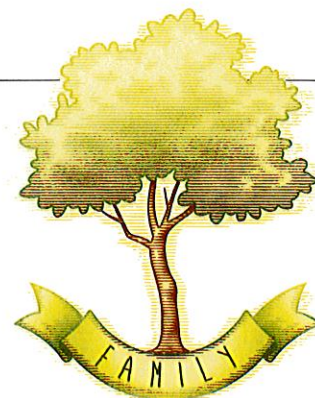
You can begin your search for census and other records by using online databases such as familysearch.org and ancestry.com. These and other resources are available to the public at the Archives of Michigan in Lansing. Online databases are also available through many public libraries, and for a fee, you can subscribe to them yourself and have access from your home computer.

Available for free at Seeking Michigan (seekingmichigan.org), the Archives of Michigan has developed a step-by-step guide to help researchers get started. With the combination of onsite research at archives and libraries, online research at subscription databases, and the network of local genealogical societies across the state, exploring your family history has never been easier.



ANNIE'S BIRTH RECORD

Born: April 27, 1919
Died: August 7, 1972



Discover your family history – start your family tree – who knows what hidden family secrets you might uncover.

Before delving into census and other records, it is very helpful to be able to narrow your research by name, location, and time period.

WHERE TO BEGIN YOUR SEARCH

CYNDI'S LIST

www.cyndislist.com

An excellent starting point for online research.

FAMILY SEARCH

www.familysearch.org

This free website has an impressive array of records from across the world.

SEEKING MICHIGAN

www.seekingmichigan.org

The free, digital platform for the Archives of Michigan.

ANCESTRY.COM

www.ancestry.com

Access billions of genealogy records including Census, SSDI & Military records.

GET STARTED

Online databases are also available through many public libraries, and for a fee, you can subscribe to them yourself and have access from your home computer.

MENTAL HEALTH CARE IN MICHIGAN: 1841-2013

As Michigan's general population grew, so did its population of citizens experiencing mental illness. The state recognized its responsibility to care for those experiencing mental illness, opening the Michigan Asylum for the Insane in Kalamazoo in 1859. As the need for mental health care grew, additional facilities opened.



BRIDGET "BIDDY" HUGHES

Eloise's first patient, admitted in 1841. She remained there until her death 54 years later in 1895.

MENTAL HEALTH CARE IN MICHIGAN: 1841-2013

The history of mental health care in Michigan begins in 1841 when Bridget "Biddy" Hughes was judged legally insane and admitted to the Wayne County Poor House. As Michigan's general population grew, so did its population of citizens experiencing mental illness. The state recognized its responsibility to care for those experiencing mental illness, opening the Michigan Asylum for the Insane in Kalamazoo in 1859. As the need for mental health care grew, additional facilities opened.

By the mid-1950s, more than "20,000 Michiganians with mental illness were residing in state- or county-operated psychiatric facilities" (Michigan Mental Health Commission Final Report, Appendix B, 13).

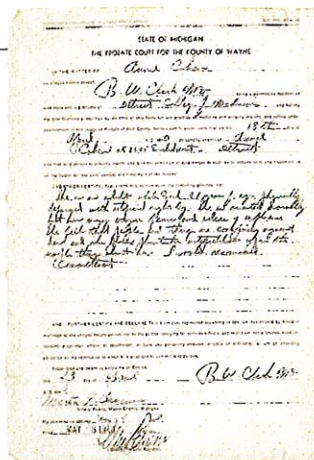
ADDITIONAL RESOURCES:

Author Unknown. *An Historical Outline of the Beginnings and Development of Michigan Institutions for the Insane and Similar Dependents*. Archived at the Library of Michigan. 1939.

Michigan Department of Community Health. *Combating Stigma Within the Michigan Mental Health System: A Toolkit for Change*. 2011.

Michigan Mental Health Commission. *Final Report*. 2004.

By the mid-1950s, more than "20,000 Michiganians with mental illness were residing in state- or county-operated psychiatric facilities."



PHYSICIAN'S CERTIFICATE -ALLEGED INSANE PERSON

"She is an adult white girl 21 years of age physically deformed with artificial right leg. She is oriented normally but has many vague fears and ideas of influences. She felt that people and things are conspiring against her and she places phantastic interpretations upon the simple things about her. I would recommend commitment."

From B.W. Clark's affidavit for Annie Cohen, 1940

In 1963, the passage of the Michigan Community Mental Health Services Act (Public Act 54) empowered each of the state's counties to establish and administer community mental health services. In 1974, the passage of the Michigan Mental Health Code (Public Act 258) established the principle of "least restrictive setting," which solidified the trend of deinstitutionalization. As a result of deinstitutionalization, the inpatient census in public psychiatric hospitals fell to 5,000 by 1975 (Michigan Mental Health Commission Final Report, Appendix B, 15). Since 1996, person-centered planning has been required by the Michigan Mental Health Code.

Currently, the Michigan Department of Community Health maintains four state psychiatric hospitals (in Westland, Caro, Kalamazoo, and Saline) and one state psychiatric facility for children and adolescents (in Northville). In 2013, Michigan's state psychiatric bed capacity totaled 1,017. At the same time, 46 Community Mental Health Service Programs serve all 83 counties in Michigan.



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Left: Walter P. Reuther Psychiatric Hospital. Center: Kalamazoo Psychiatric Hospital. Courtesy of State Archives of Michigan. Right: Center for Forensic Psychiatry. Courtesy of Michigan Department of Community Health.

DISCUSSION POINTS

HAVE? HOW?

How have understandings of mental disability, mental illness, and mental health changed over time?

How have these understandings shaped the provision of mental health services?

ELOISE HOSPITAL

1832-1984



The Wayne County Poor House – Eloise's progenitor – was founded in 1832, five years before Michigan became a state.

From cabinets at Eloise. Credit Elizabeth G. Conley, 2008.

ELOISE HOSPITAL: 1832-1984

The Wayne County Poor House – Eloise's progenitor – was founded in 1832, five years before Michigan became a state. Its original property, located at Gratiot and Mt. Elliott avenues in Hamtramck Township, deteriorated quickly. In 1834, 280 acres were purchased in Nankin Township, now the City of Westland, for a new poorhouse. In 1839, 35 people were transferred to the new location.

The name Eloise is derived from the name of the post office established at the Poor House in 1894. The U.S. Postal Service required that post offices have original names—Eloise was named after the postmaster's four-year-old daughter.

DISCUSSION POINTS

WHAT?

What do you think it was like to live at Eloise?

What would it be like to visit Eloise?

LITTLE ELOISE

The name Eloise is derived from the name of the post office established at the Poor House in 1894. The U.S. Postal Service required that post offices have original names—Eloise was named after the postmaster's four-year-old daughter.

Eloise, like many of its peer institutions, developed into a "self-supporting community with its own police and fire department, railroad and trolley stations, bakery, amusement hall, laundries, and a powerhouse" (Ibbotson 7). Eloise also had its own farm, including "barns, a piggery, root cellars, a tobacco curing building, and greenhouses" (Ibbotson 7).

At its peak during the Great Depression, Eloise occupied 902 acres and housed 10,000 patients (Ibbotson 8).

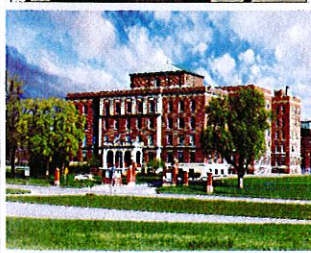
Farm operations ceased in 1958. Some of the larger buildings were vacated in 1973. The general hospital closed in 1984.

Today, four buildings remain (two of which are habitable) on a small parcel of land.



Namesake of Eloise Hospital. Courtesy Westland Historical Commission

Eloise, like many of its peer institutions, developed into a "self-supporting community with its own police and fire department, railroad and trolley stations, bakery, amusement hall, laundries, and a powerhouse."



From Top: Cannery Employees, Music Therapy, Sleeping Quarters at Eloise. Courtesy Westland Historical Commission. Bottom: Eloise today

902

Eloise occupied 902 acres, and also had its own farm, including "barns, a piggery, root cellars, a tobacco curing building, and greenhouses."

10,000

At its peak during the Great Depression, Eloise housed 10,000 patients.

1984

Farm operations ceased in 1958. Some of the larger buildings were vacated in 1973. The general hospital closed in 1984.

ADDITIONAL RESOURCES:

Clark, Alvin C. *A History of the Wayne County Infirmary, Psychiatric, and General Hospital Complex at Eloise, Michigan: 1832-1982.*

Ibbotson, Patricia. *Eloise: Poorhouse, Farm, Asylum, and Hospital 1839-1984.* Chicago: Arcadia, 2002.

www.cityofwestland.com/historicalcommission

PSYCHIATRIC HOSPITALS

PUBLICLY OWNED IN MICHIGAN -SERVING ADULTS

DISCUSSION POINTS

HOW?

Historically, how were Michigan's mentally ill children served?

How are they served now?

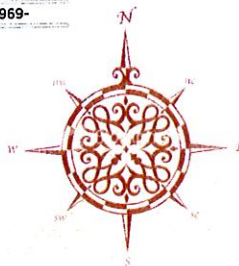
How were and are persons with developmental disabilities served?

MICHIGAN PSYCHIATRIC HOSPITALS

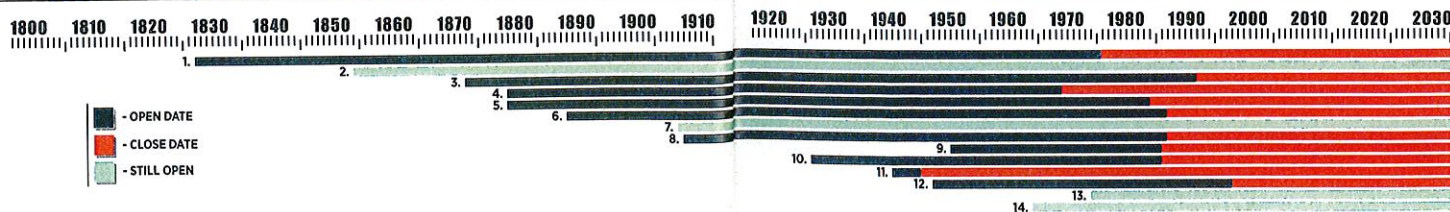
1. Eloise Hospital	1832-1984
2. *Kalamazoo State Hospital	1859-
3. Pontiac State Hospital/Clinton Valley Center	1878-1997
4. Ionia State Hospital for the Criminally Insane	1885-1974
5. Traverse City State Hospital	1885-1989
6. Newberry State Hospital	1895-1992
7. *Michigan State Hospital for Epileptics/Caro Regional Mental Health Center	1914-
8. Detroit Psychiatric Institute (served both adults and children)	1915-1997
9. Lafayette Clinic	1955-1992
10. Ypsilanti State Hospital	1931-1991
11. Sault Ste. Marie Hospital	1945-1950
12. Northville Psychiatric Hospital	1952-2003
13. *Walter Reuther Psychiatric Hospital	1979-
14. *Center for Forensic Psychiatry	1969-

Currently, 46 Community Mental Health Service Programs serve all 83 counties in Michigan.

*still open; all other publicly owned and operated psychiatric hospitals listed here have been closed

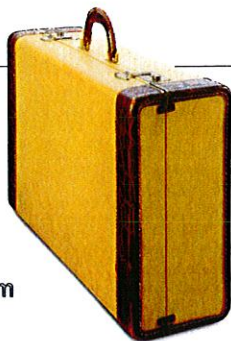


FACILITY OPEN & CLOSE TIMELINE



IMMIGRATION & MIGRATION TO MICHIGAN

The growth of the auto industry in the 20th century brought a new wave of immigrants to Michigan, including Arabs, Poles, Russians, Hungarians, Romanians, and Greeks. Joining them were African Americans from the south and whites from southern Appalachia.



DISCUSSION POINTS

HOW? WHAT?

How do you connect to your ethnic heritage?

What does it mean to you?

ROUGHLY
14,000
YEARS AGO

"The original settlers of Michigan were the Paleo-Indians," descendants of people who crossed the Bering Strait from Asia roughly 14,000 years ago.

IMMIGRATION & MIGRATION TO MICHIGAN

"The original settlers of Michigan were the Paleo-Indians," descendants of people who crossed the Bering Strait from Asia roughly 14,000 years ago (Glazier and Helweg 19). Between 1000 BCE and 1650 CE, the Ojibwa (Chippewa), Ottawa, and Potawatomi migrated to Michigan from the eastern seaboard, settling in the upper and lower peninsulas (Clifton, Cornell, and McClurken v).

In the 17th century, "the French were the first Europeans to come to Michigan" as explorers and traders (Glazier and Helweg 22; Dunbar and May 17).



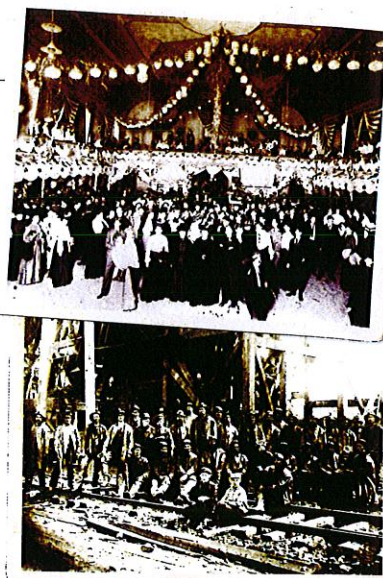
The opening of the Erie Canal in 1825 brought migrants from within the United States to Michigan. "Thousands of people from New England, New York, Ohio, Pennsylvania, New Jersey, and Canada arrived by steamship in Detroit to take up residence in the Michigan Territory" (Glazier and Helweg 24).

In the 1830s and 1840s, freed slaves migrated north to Michigan, often settling in rural Cass County (Dunbar and May 243).

The 19th century also saw numerous ethnic groups – Swedes, Finns, Dutch, Norwegians, Irish, Cornish, Italians, Chinese, and Canadians flow into Michigan to work in its lumber, mining, and agricultural industries.

The growth of the auto industry in the 20th century brought a new wave of immigrants to Michigan, including Arabs, Poles, Russians, Hungarians, Romanians, and Greeks. Joining them were African Americans from the south and whites from southern Appalachia (Frazer 712; Hassoun 33; Glazier and Helweg 70).

After the 1965 Immigration and Naturalization Act ended racial discrimination in immigration policy, immigrants increasingly came from Latin America, Asia, and Africa.



In 2011, 11.4 percent of Michigan's immigrants were born in Mexico, 8 percent in India, and 6.4 percent in Canada ("Michigan Fact Sheet").

ADDITIONAL RESOURCES:

Clifton, James A., George L. Cornell, and James M. McClurken. *People of the Three Fires: The Ottawa, Potawatomi, and Ojibway of Michigan*. Grand Rapids: The Grand Rapids Inter-Tribal Council, 1986.
Dunbar, Willis F. and George S. May. *Michigan: A History of the Wolverine State*, 3rd ed. Grand Rapids: William B. Eerdmans Publishing Company, 1995.
Frazer, Timothy C. "Michigan." *Encyclopedia of American Immigration*, Volume 2. Ed. Carl L. Bankson, III. Pasadena: Salem Press, 2010.
Glazier, Jack and Arthur W. Helweg. *Ethnicity in Michigan: Issues and People*. East Lansing: Michigan State University Press, 2001.
Hassoun, Rosina J. *Arab Americans in Michigan*. East Lansing: Michigan State University Press, 2005.
Migration Policy Institute. "Michigan Fact Sheet." migrationinformation.org.

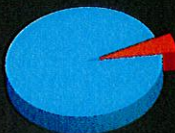
TODAY'S MICHIGAN IMMIGRANTS



11.4%
BORN IN MEXICO



8%
BORN IN INDIA



6.4%
BORN IN CANADA

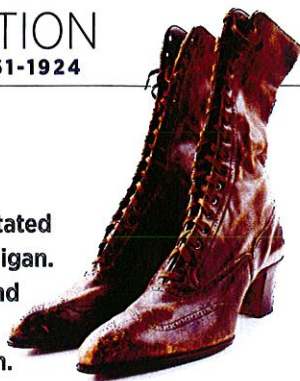
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In 2011, 11.4 percent of Michigan's immigrants were born in Mexico, 8 percent in India, and 6.4 percent in Canada ("Michigan Fact Sheet").

From Top: Germania Hall Celebration in Saginaw. Michigan Historical Collections. Box 1, Folder: Ethnic History of Michigan. Bentley Historical Library, University of Michigan. Finnish miners in Smith Mine. Michigan Historical Collections. Box 1, Folder: Ethnic History of Michigan. Bentley Historical Library, University of Michigan. Opposite Page: African American families migrating north. Library of Congress, LC-USF34-040841

JEWISH IMMIGRATION & MIGRATION TO MICHIGAN 1761-1924

The Michigan Central Railway facilitated Jewish settlement in southern Michigan. Jews also traveled by foot, horse and wagon, river steamer, and train to the lumbering areas of mid-Michigan.



DISCUSSION POINTS

HOW? WHY?

How did your family arrive in Michigan?

Why did they come – was it to flee oppression or to seek an opportunity?



FRUITS OF LABOR

Many Jewish immigrants earned a living peddling – fruits, vegetables, clothing, and sundries – because sales presented an immediate opportunity.



Immigrant family to Detroit. State Archives of Michigan.

JEWISH IMMIGRATION & MIGRATION TO MICHIGAN: 1761 - 1924

The first known Jewish settler, a German-born fur trader and supplier, made his way to what is now Mackinaw City in 1761 (Cantor 3). By the 1850s, about a hundred Jewish traders and pioneers, mostly from Prussia and Bavaria, had settled in Michigan (Cantor 6-7). Jews came because of discriminatory laws in Europe, and because of the promise of religious freedom.

Similarly, in the 1880s as conditions in eastern Europe became increasingly oppressive for Polish, Russian, Czech, and Hungarian Jews, immigration to the United States and Michigan increased dramatically. Between 1880 and 1920, the Jewish population in Detroit grew from 1,000 to 35,000 (Bolkosky in Cantor 16).

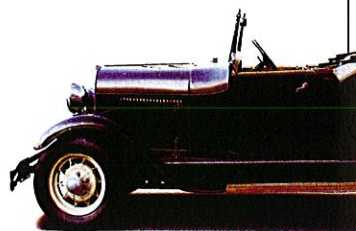
The first priority for Jewish immigrants was to earn a living. According to Cantor, many Jews chose peddling – fruits, vegetables, clothing, and sundries – because sales presented an immediate opportunity (16-17).

ADDITIONAL RESOURCES:

Bolkosky, Sidney. *Harmony and Dissonance, Voices of Jewish Identity in Detroit, 1914-1967*. Detroit: Wayne State University Press, 1991.
Cantor, Judith Levin. *Jews in Michigan*. East Lansing: Michigan State University Press, 2001.
Graff, George P. "Michigan's Jewish Settlers, Frontiersman in Every Sense of the Word." *Michigan Jewish History*. 10.1 (January 1970): 10-14.
The Jewish Historical Society of Michigan: michjewishhistory.org.

Jewish entrepreneurs ventured far and wide in Michigan. The Michigan Central Railway facilitated Jewish settlement in Ann Arbor, Ypsilanti, Adrian, Jackson, Marshall, and Kalamazoo (Graff in Cantor 23). Jews also traveled by foot, horse and wagon, river steamer, and train to the lumbering areas of Muskegon, Saginaw, Bay City, East Tawas, and Alpena as well as to the mining camps of Houghton-Hancock (Cantor 18-38).

Migration of Jews to Detroit continued in the early 20th century; Detroit's industry was booming, and in 1914 Henry Ford's \$5/day was a significant incentive. By 1924, new restrictive laws caused Jewish immigration to Detroit to cease (Bolkosky 19).



\$5 PER DAY

Henry Ford's \$5/day in wages was a big incentive to move to Michigan.

In the 1880s as conditions in eastern Europe became increasingly oppressive for Polish, Russian, Czech, and Hungarian Jews, immigration to the United States and Michigan increased dramatically. Between 1880 and 1920, the Jewish population in Detroit grew from 1,000 to 35,000.



From Left: S.S. Patricia. Credit Edwin Levick; Library of Congress, Prints and Photographs Division, E2LC-US262 Dad and Bubba Ide, 1917. Courtesy Luxenberg family; Tillie Cohen. Courtesy Luxenberg family.