

Curator's Choice



St. Paul artist Ta-Coumba Aiken is known across Minnesota for his community projects. He has painted murals on grain elevators and freeway walls, worked with students and neighborhood groups to decorate public buildings, and collaborated with poets and visual artists to make sculpture plazas. Aiken's art also has a more intimate and personal side. He paints free-form, playful images that have strong connections to his African-American heritage. This 1995 acrylic, "Mask Hysteria," features layer upon layer of faces and masks, painted in intricate patterns that Aiken calls "spirit writing."

—Thomas O'Sullivan, curator of art

FRONT COVER: Women settling in early Minnesota brought with them their best dresses and accessories along with their memories of gay cotillions and "sociables." This collage displays fashionable dance wear from the 1850s and 1860s in the collections of the Minnesota Historical Society. In 1857, nineteen-year-old Sarah Heywood, future wife of historian William Watts Folwell, wore this silk ball-gown bodice (7031.39) trimmed in bright blue fringe made possible by the recent invention of aniline dyes. Accessories from other families include the large, triangular black shawl (6586.1), a premier example of Chantilly lace, with a floral pattern that showed best when spread across the back of a full skirt. A painted feather fan (8539.1), with just enough glitter on the ivory sticks to catch the light, was an important fashion accent. White kid gloves (9933.6) for day or evening wear were usually teamed with a gold bracelet (7010.128), sometimes one on each arm. A carved ivory comb (6849.1) and crocheted coin purse (7915.9) with steel beads could complete an outfit. For a look at social dancing in early Minnesota, see the article beginning on page 217. —Linda McShannock, museum collections curator

Book Reviews

TWIN CITIES THEN AND NOW

By Larry Millett with new photography by Jerry Mathiason
(St. Paul: Minnesota Historical Society Press, 1996.
203 p. Cloth, \$40.00; paper, \$24.95.)

Larry Millett has done it again. Only a few years after the appearance of his prize-winning *Lost Twin Cities* (1992), he is back again with another glossy, if rather gloomy, look at the architectural history of Minneapolis and St. Paul. This time, however, the reader can see the remnants of that history, not just photographic reminders of what has been destroyed.

Twin Cities Then and Now adopts a simple but powerful approach to telling its story. Millett juxtaposes some 75 photographs of Twin Cities street scenes, most from the first half of this century, with new photos taken expressly for the book by Jerry Mathiason. In almost every case, Mathiason was able to shoot the new photos from the same vantage point as the original. Speaking as someone who teaches Twin Cities history to a generation born after the transformations wrought by the freeways and urban renewal, I welcome this book as an important teaching tool. *Twin Cities Then and Now* helps bring the past and present together in a way that its predecessor could not.

The book's organization is equally simple and effective. After a brief introduction, Millett divides the work into four sections. The two parts that address downtown Minneapolis and St. Paul are the heart of the book. The other two sections, dealing with neighborhoods in the two cities, are less central to the story being told. And that story has a clear message. Millett wants to persuade us that buildings must be preserved as a link to the past. Maintaining such architectural continuity, he says, will help us in the larger national project of reconstructing community.

So it is, then, that we are confronted time and again with pictures of lively street scenes full of people and intriguing structures. Across the page, a contemporary image sadly shows nearly empty streets surrounded by parking lots and dull buildings. Take, for example, the views of Minneapolis's Eighth Street South looking east from Hennepin Avenue. In 1946 the scene was full of pedestrians, automobiles, streetcars, trucks, and a variety of shops. A half-century later, the same downtown street is empty: no people, few cars, and large buildings offering only blank walls to the street. No longer is Eighth Street a

place where people work and shop together; now it is a path to somewhere else. Here, in two simple black-and-white photographs, is much of the sad tale of American cities. The urban poverty in these pictures is emotional and aesthetic, not economic. The reader grieves at what has been lost.

Millett's text is mostly descriptive but it does offer some important insights. He makes it clear, in both words and pictures, that St. Paul's claim to having better preserved its downtown should be advanced with considerable modesty. The destruction of its urban core has been every bit as dramatic as that of Minneapolis. In fact, notes Millett, St. Paul has done more damage to its street system than has its rival. Neither city, then, has been immune to the American urban tradition in which even the most monumental buildings face the wrecking ball after only a few decades of existence.

The book ends on a hopeful note. Discussing St. Paul's West Side Flats, Millett suggests that recent plans to revitalize that area may lead the way in a more general revival of downtown St. Paul. Given all that he has shown us, however, there seems little reason to be that optimistic.

While most readers of *Minnesota History* share Millett's concern for the past and agree on the need for continuity in our cities, one still should be cautious. The photographs shown in this book are the result of conscious choices. Millett makes his choices clear. The older photographs, however, also had particular stories to tell. Occasionally, to be sure, Millett acknowledges that the book's historic photos "obscure the reality of what much of St. Paul and Minneapolis were really like in the good old days." Nevertheless, it bears remembering that the lively street scenes may mask severe problems (such as disease) that generations of reformers worked very hard to fix. Urban historians may also want to add another note. Changes in the downtowns were the result of more than just insensitive developers, uninspired architects, and ineffective city planners. Downtowns have served different functions over time, and those functions have dictated, at least in part, what was built where. Put another way, the history of cities has been one of building and rebuilding; even topography has been routinely altered.

Millett, one suspects, would readily acknowledge these points, and mentioning them should not obscure the fact

that the book is an impressive achievement. *Twin Cities Then and Now* will be a welcome addition to the library of anyone interested in Minneapolis, St. Paul, and urban history more generally. My students can count on seeing this book on their reading lists from now on.

Reviewed by Christopher W. Kimball, associate professor of history at Augsburg College, Minneapolis. He is also a member of Augsburg's Metro-Urban Studies faculty and teaches a course on the history of the Twin Cities.

"AND PRAIRIE DOGS WEREN'T KOSHER": JEWISH WOMEN IN THE UPPER MIDWEST SINCE 1855

By Linda Mack Schloff

(St. Paul: Minnesota Historical Society Press, 1996.
243 p. Cloth, \$29.95; paper, \$14.95.)

It is a small advertisement for a downtown Minneapolis restaurant on page 202 of *And Prairie Dogs Weren't Kosher*, but it sums up the value of this rich, resonant, and wonderful book with near perfection. It says simply, "Hadassah Tea Shoppe, 810 La Salle Avenue, Delicious HOME-COOKED Food at Popular Prices. Bagaloch, Strudel, Blintzes, Sweet and Sauer Meat Balls, Lackshen Soup, Gefillte Fish, Borsht and other Jewish Delicacies. COME IN FOR YOUR LUNCH TODAY!" Had the ad named Ratner's, Steinberg's, or Lou Siegel's—or their modern counterparts, Katz's or the Carnegie Deli—knowledgeable readers would have immediately recognized the shop as one of the fabled New York Jewish eateries whose name calls forth images of the Lower East Side, Flatbush, Coney Island, and all the other recognized centers of American Jewish culture. And even if readers had never eaten at one of those restaurants or been to any of those Jewish enclaves, they would have been aware that these icons evoked the essence of the American Jewish experience, putting that culture in its eastern place. But what Jewish images could a Minneapolis tea shoppe run by a women's group conjure, and what could these images possibly teach about American Jewish culture?

The answer, as this book demonstrates, is a great deal. An expanded and much refined outgrowth of an exhibition organized by the Jewish Historical Society of the Upper Midwest and the Minnesota Historical Society in 1996, Schloff's *And Prairie Dogs Weren't Kosher* presents a moving description of Jewish settlement in Minnesota, western Wisconsin, northern Iowa, and the Dakotas as expressed in the words of the women who journeyed there to make new American lives. Full of personal details, charming anecdotes, and sometimes disturbing reflections, the book's six chapters trace upper midwestern Jewish settlement from its Old World roots through the hard work of migration and settlement, the labors of domestic life, and the traumas of outside work and job discrimination, concluding with an exploration of these women's public service. In so doing, Schloff's blend of traditional historical details and women's voices offers wit-

ness to neglected aspects of American Jewish history, American ethnic history, and, most especially, to the history of migrant and ethnic women in the United States.

Some of the lessons to be learned from the Hadassah Tea Shoppe have almost become clichés, but as this book shows, they are not diminished by repetition. At the simplest, Schloff's work is a powerful reminder that Jewish life in America was not a matter of where one lived but how one lived. Page after page demonstrates in vivid detail how the Jewish women who trekked west struggled to maintain their Jewishness, often in the face of the severest circumstances. The book shows them making kosher homes in sod huts, surviving prairie fires, fiercely protecting their communities through service, and coping—always coping—with the complex interplay between the demands of American life and the requirements of Jewish beliefs and practices. Through all of these experiences, the volume reminds us how, in the face of the apparently limitless freedom of American life, these women chose to maintain, to transform, but always to keep alive a version of Jewish life and identity.

The great lesson of the Hadassah Tea Shoppe, documented with wonderful clarity, however, is that Jewish women played a major role in adapting Jewish culture to life on the prairies and in the small towns and cities of the Upper Midwest. As the women's voices in every chapter make abundantly clear, it was no accident that the Minneapolis Hadassah ran a tearoom to raise funds, any more than it was an accident that it was called a tea shoppe and not a delicatessen. That name, with its paradoxical partnership of Zionism and "olde English," is clear evidence of the manner in which these women developed, preserved, and, most importantly, connected Jewish culture to American culture. From the daunting work of homesteading to their roles as full partners in business and as businesswomen in their own right, these mothers, daughters, sisters, and friends were the prairie grass roots from which the better portion of American Judaism's sense of the culturally meaningful derived. The book is a compelling reminder that contemporary American Jewish culture is much more the product of a domesticated Jewishness controlled by women oriented toward the family and public service than it is the product of the masculine debates over where to build the synagogue, how to pray, and who might pray there.

Listening to the individual voices in *And Prairie Dogs Weren't Kosher*, one quickly realizes how much of individual identity is the product of unasked-for choices others make for us. Families emigrated to America fleeing pogroms; some landed in Galveston and came up the river to St. Paul; one couple started homesteading but moved to Hibbing and opened a store; and another woman discovered that schools would not hire a Jewish woman as a teacher. "What could she do?" She said she was Unitarian.

Just as quickly, one also realizes how important it is that such challenges to identity be remembered. Through the stories, we learn that it was the women of the family who carried the responsibility for making safe homes; it was the women who found the ways to carry on Jewishness when religion and nationality were not enough; and it was the women who worked the past into a livable present. In

her introduction, Schloff expresses the hope that this book will stand as a legacy from one Jewish generation to another. By bringing to life the Jewish women of the Upper Midwest and by heeding their words, she has indeed created such a legacy. We owe it to these women and to ourselves to listen to their stories.

Reviewed by Michael J. Bell, professor of American studies and anthropology and chair of the American studies department at Grinnell College in Iowa. His article on Jewish settlements in Iowa appeared in the Spring 1994 issue of Annals of Iowa.

FROM THE HIDEWOOD: MEMORIES OF A DAKOTA NEIGHBORHOOD

By Robert Amerson
(St. Paul: Minnesota Historical Society Press, 1996.
364 p. Cloth, \$32.00; paper, \$17.95.)

From the *Hidewood* must not be mistaken for yet another old timer's recitation of hard days on the prairie. Amerson provides an engaging account of his life from the ages of 9 through 17 years in an isolated farm community, the Hidewood, in northeastern South Dakota during the late 1920s, through the dust storms and depression of the 1930s, up to World War II. He was profoundly formed and shaped by his experiences.

During an adult life in the U.S. Foreign Service in many nations, Amerson was drawn in memory to the experiences of his youth on the Dakota prairie. He came to believe that the important lessons he learned and the values held by the people of the Hidewood should be saved and made known. In the tradition of true historians, Amerson sensed the necessity of recreating the setting, life, and spirit of the people of the Hidewood, the elusive and pervasive qualities of simple innocence and a quietness of spirit. Only through recreating their world would it be possible to explain how these attitudes could form and be. One had to have been there—or be there again.

Amerson provides a sequence of 21 episodes of the subsistence life of a tenant family farming with horses and living without electricity, plumbing, or even an adequate well. A life austere in the extreme, buffeted by overarching natural and social forces. The stories unfold with the Amerson family moving onto a run-down, shabby farmstead and the ensuing grinding poverty of years of drought, crop failure, and epic dust storms with Russian thistles blowing by in the endless winds. He describes the oppressive drudgery of his mother heating water on a wood-burning kitchen stove to wash the family clothes on a washboard—and to wash the family. There is a weekly Saturday-night trek to town to trade the week's gathered eggs and cream for staples of food and clothing. He records the fixing of fences and cultivating of corn behind two plodding horses in hot summer.

There are accounts of community life through every season, of the neighboring between farm families, of days in country school, of a harrowing fight through a howling blizzard to bring a doctor, and of the determined strug-

gles of the family to buy the most simple possessions: a hand-powered washing machine, a battery radio, school clothing.

Amerson's style is light and graceful, and his descriptions are unlabored and clear. He conveys without intrusion. His sensitivity in describing the authentic detail of life in the farm home, barnyard, school, and community is arresting and rarely matched.

In recent years, much has been made of "place" as an anchor for our emotional attachments and personal values. Amerson recognizes the Hidewood as place and as an enduring power in drawing one home.

In an afterword, the author catalogs and enlarges upon his perceptions of the principal lessons of the Hidewood that are worth saving. He feels that these sentiments, attitudes, and values, which remain in the people there today, resulted from the requirements of early-day life in the area. The examples of a very strong mother, a patient, stoic father, and an almost-family of neighbors had a major effect on him, and he believes these values would serve the world well today. Amerson's reflections on the disciplines of life in the Hidewood can provide a challenging field for the consideration of many, adrift in modern society.

Reviewed by Tom Kilian, a native South Dakotan who holds degrees from Augustana College, Boston University, and Michigan State University and certificates from the graduate schools of business and education, Harvard University. A founder and leader of a range of cultural, educational, and research organizations, Dr. Kilian has served as executive vice-president at Augustana College, secretary of education and cultural affairs for South Dakota, and president of the trustees of the South Dakota State Historical Society and the South Dakota Heritage Fund.

OUR LANDLADY

By L. Frank Baum,
edited and annotated by Nancy Tystad Koupal
(Lincoln: University of Nebraska Press, 1996.
285 p. Cloth, \$35.00.)

Our *Landlady* is the title of a series of humorous columns L. Frank Baum wrote for his newspaper, the *Aberdeen Saturday Pioneer*. The columns, collected and annotated by Nancy Tystad Koupal, feature Sairy Bilkins, a fictional Aberdeen boardinghouse keeper, and her three male boarders. Their mealtimes provide the scene for Bilkins's comments on the political and social scene of Aberdeen and the new state of South Dakota. Though not well-educated, Bilkins is an astute observer and, with a busybody's interest in local events, well informed. Her opinions, presented with broad humor and an occasional sharp jab, mirror those of Baum.

Though the main characters are fictional, the people and events they discuss are not. Baum wrote the columns between January 1890 and February 1891, thirteen months that produced events of continuing historical

importance, including the early months of statehood with enforcement of prohibition and the campaign for woman suffrage, the massacre at Wounded Knee, and the growth of the populist Independent Party. This was also a time of drought and depression that brought many citizens of the state to near starvation.

The view of the suffrage campaign is particularly interesting. Baum (son-in-law of suffragist Matilda Joslyn Gage) was a firm advocate but noted critically that political infighting among suffragists, uninformed decisions about political alliances, and inadequate preparation for election day brought about a negative vote in 1890. Even Bilkin's opinions on entirely local events draw our attention. While readers today might care little about who hosted the "phantom" party or was selling illegal liquor, this seemingly petty town gossip demonstrates the development of social hierarchies, the establishment of political, legal, and religious institutions, and other maturational processes of a frontier community trying to survive and prosper.

Our Landlady also provides new insight into the mind of the man who created the Oz books. Baum believed that the West made strong, capable, independent women like Sairy Bilkins. The landlady proves more able to withstand the hardships of the frontier than Baum. In the last column, in spite of continuing hard times, she still believes "Aberdeen ain't far behind other cities." But by then

Baum, giving in to poverty and poor health, was preparing to move to Chicago.

As editor Koupal points out, *Our Landlady* presages some of the characters, settings, and plots of the Oz works. Baum's wit and his interest in inventions and strong female characters suggest continuity with his later books. Also, though Baum boomed for the new state, his strong critique of exaggerated claims made by state officials hints at the artificial wonders of the land of Oz.

Koupal has written an informative introduction with a brief biography of Baum's early life, an explanation of the political and economic context of the columns, and sketches of some of the characters. She presents further information about historic and fictional characters and settings in a useful glossary. A South Dakota historian and Baum scholar, Koupal has provided excellent notes to the text that relate events at the boardinghouse to historic events in Aberdeen and elsewhere and connect the text to other of Baum's literary works. The annotation enhances both the historic value of the book as well as the humor, as we come to know the people and events of Aberdeen through the eyes of Sairy Bilkins.

Reviewed by Barbara Handy-Marchello, *assistant professor of history at the University of North Dakota, who teaches courses on the American West and women's history.*

News & Notes

HANDSOMELY printed and illustrated, James E. Vance Jr.'s *The North American Railroad, Its Origin, Evolution, and Geography* (Baltimore: Johns Hopkins University Press, 1995, 348 p., cloth, \$39.95) provides a detailed overview of this particular piece of railroad history, closely tied to historical geography. Especially interesting are Vance's explanations of how and why the North American rail industry differed from the British, contradicting the common belief that the technology had simply diffused from England to America. Minnesota readers may be particularly drawn to chapter two, "The Drive for Ubiquity: The Middle-Western Railroad."

MORE THAN 250 photographs and illustrations dot Edward A. Mueller's *Upper Mississippi River Rafting Steamboats* (Athens: Ohio University Press, 1995, 341 p., cloth, \$44.95), a compendium of the owners, crew members, and boats that plied the river, tending the gigantic log rafts en route to sawmills downstream. Words and pictures document the era from the 1860s until 1915, when the last lumber raft went down the Mississippi. Supplementing this information are the accounts left by Wisconsinite Harry G. Dyer, a deck hand and mate, whose log and assorted reminiscences of rafting, steamboat cooks and hoboos, bell and whistle signals, and the career of the fearless

Captain George Winans help vivify this bygone trade.

ACROSS the international boundary, Cecilia Danysk's *Hired Hands: Labour and the Development of Prairie Agriculture, 1880-1930* (Toronto: McClelland and Stewart, 1995, 231 p., paper, \$18.95) examines the social and economic transformations that accompanied the development of mechanized farming in western Canada. With graphs and tables, the study documents the "proletarianization" of workers initially viewed by their employers and the rural community as equals who were accumulating cash and experience. Once the good farming land was taken,

however, hired hands faced the prospect of being wage laborers for life, in conflict with their employers and the government that stifled their attempts to unionize.

“A FAREWELL, a eulogy” is how principal author Fred A. Lyon describes the informative *Mount Sinai Hospital of Minneapolis: A History* (Minneapolis: Mount Sinai Hospital History Committee, 1995, 189 p., paper, \$29.00). Beginning chapters detail the anti-Semitism that barred many Jewish students from U.S. medical schools and internships in teaching hospitals. Subsequent sections present conditions in Minneapolis leading up to the opening in 1951 of Mount Sinai, which flourished for several decades before the economics of modern hospital administration necessitated a merger and, finally, closing in 1991. (The busy Phillips Eye Institute remains as the tangible legacy of the hospital and a founding philanthropist.) Personal reflections by doctors and short essays on the hospital’s medical departments and auxiliary round out the book, which may be purchased from Dr. Reuben Berman, 710 East 24th St., Suite 402, Minneapolis 55404.

WHERE WHITE MEN Fear to Tread—The Autobiography of Russell Means is an absorbing story of the Oglala/Lakota accountant-turned-activist from Pine Ridge Reservation who burst onto the national scene when he led a 71-day armed takeover of Wounded Knee in 1973. Written with Marvin J. Wolf, the illustrated book (New York: St. Martin’s Press, 1995, 573 p., \$26.95) presents the odyssey of Means’s troubled upbringing and prison incarcerations, the assassination attempts on his life, his transformation into a political leader, and his most recent incarnation as a movie actor.

NEW from the American Folklife Center in the Library of Congress is a finding aid, *Minnesota Collections in the*

Archive of Folk Culture compiled by Ross S. Gersten in 1996. Most entries in the 11-page pamphlet are sound recordings, ranging from Frances Densmore’s wax-cylinder recordings of Ojibway music from the 1910s to vinyl discs that document ethnic music traditions in the 1930s, tapes of songs sung in the 1970s by Minnesotan Bob Dylan, and interviews from the 1980s with bilingual Finnish-English speakers. Some collections, such as the tapes of public speeches and “other utterances” made to document regional dialect, include copious written documentation. The free publication is available from the Archive of Folk Culture, American Folklife Center, Library of Congress, Washington, D.C. 20540-8100.

THE POETRY and prose in *Irene: Selected Writings of Irene Paull* present a comprehensive picture of the writer and the causes she embraced in her life (1909–81) of activism. Born in Duluth of immigrant Jewish parents, Paull spoke out frequently for labor, women, and senior citizens and against war and racism. In a career spanning fifty years, she wrote for the *Timber Worker*, a labor paper, and periodicals such as *Mainstream*, *Jewish Currents*, *Midwest Labor*, and *North Country Anvil*. She traveled to Cuba, Japan, and Mississippi in the 1960s and chronicled what she saw in those places. This 255-page collection, edited by Gayla Ellis and a host of others and introduced by Meridel Le Sueur, was published in 1996 by Midwest Villages and Voices. It is available from the publisher, 3220 Tenth Avenue South, Minneapolis 55407 for \$20.00 plus \$2.00 postage/handling and 6.5 percent sales tax (7 percent for Minneapolis residents).

PUBLISHED to commemorate the one-hundredth anniversary of the writer’s birth, *F. Scott Fitzgerald in Minnesota: Toward the Summit* by Dave Page and John Koblas (St. Cloud: North Star Press, 1996, 166 p., paper,

\$14.95) seeks to “celebrate Fitzgerald’s close connections to his hometown” and show how he worked them into his fiction. The author’s early homes and haunts are thus chronicled as the book attempts to show how Fitzgerald’s youth in St. Paul was transmuted into his fiction. The book closes with 1922, the year of the Fitzgeralds’ last visit to Minnesota. A map showing 75 sites in the Summit Avenue-Ramsey Hill section of St. Paul is appended, as is a list of buildings in the city and White Bear Lake with Fitzgerald connections.

A TIME TO FISH and a Time to Dry Nets—Lake of the Woods by longtime commercial fisherman Alvin Johnston chronicles the rise, heyday, and demise of the industry with much personal detail (Warroad, Minn.: Lakewood Publishing Co., 1996, 260 p., cloth, \$22.00, paper, \$12.00). Like his father and grandfather before him, Johnston worked the big lake and was well acquainted with its lure and dangers. Chapters on hunting, mink ranching, logging, and politics round out this vivid picture of life around Lake of the Woods by a man who was also a lobbyist for the Minnesota Fish Producers Association. The book can be ordered from the publisher, Box 907, Warroad, MN 56763; include \$4.00 shipping and handling for the first book and \$2.00 for each additional copy.

REMINDER: Handsome, sturdy slipcases, open at the back for maximum protection and convenient storage, keep your back issues of *Minnesota History* within easy reach on your bookshelf. Each container holds eight issues. The maroon-colored cases are embossed with the magazine title and come with a gold-foil transfer for marking the year and volume number on the spine. Available for \$9.95 plus tax and shipping from MHS Press: (612) 297-3243 or 1-800-647-7827.

From the Collections

Streamlined and made of materials costing no more than \$10 (abiding by official Soapbox Derby rules), this racer carried 14-year-old Herbert Joseph Garelick to victory in St. Paul's 1938 contest. When Garelick went on to the national finals, his "chug," like those of his competitors, was repainted with the name of his local sponsor, the St. Paul Dispatch Pioneer Press.

Fabric "skin" stiffened with flour-and-water paste covers the wooden frame that Garelick made himself. Hard rubber wheels, some cable to the steering wheel, and a brake lever complete the car, which stands about 25 inches high, 72 inches long, and approximately 34 inches wide at the axle. It weighs about 150 pounds.

After visiting the History Center exhibit *Communities*, Garelick, who grew up on St. Paul's West Side, decided to donate his racer, trophy, and steel racing helmet to the Minnesota Historical Society. Beginning in October 1997 the car will be on view in "W is for What's New," part of the popular *Minnesota A to Z* exhibit. More on the car and its donor will appear in the Summer issue of *Minnesota History*.



Minnesota Historical Society

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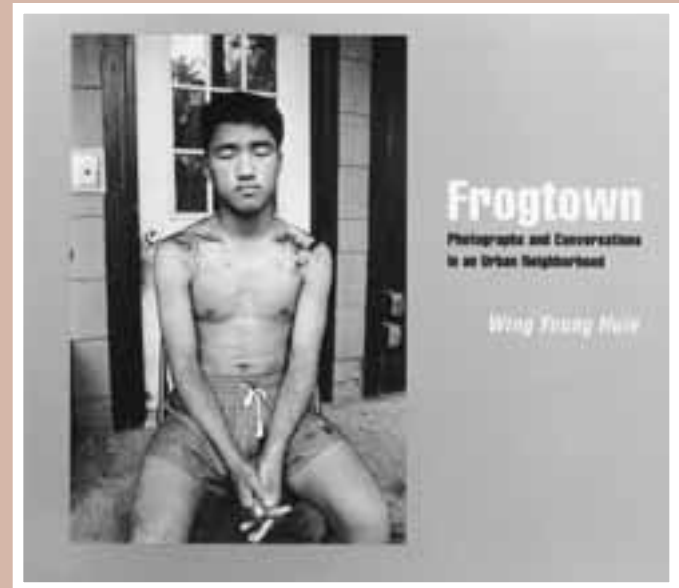
New from MHS Press

FROGTOWN

Photographs and Conversations in an Urban Neighborhood

Wing Young Huie

Frogtown is a discerning portrait of an ethnically mixed neighborhood that lies within the shadow of the Minnesota State Capitol near downtown St. Paul. Wing Young Huie combines 130 compelling black-and-white photographs, some 50 quotes from talks with residents, and his own commentary to produce a powerful depiction of life on Frogtown's streets and front porches, in its kitchens and backyards, stores and churches.



“Wing Young Huie’s book Frogtown is a penetrating social document with an important message that serves Minnesota’s history and that of our entire nation as well. It should be read and observed again and again.”

—Gordon Parks

160 pages, 130 duotone photographs

Cloth \$50.00; Paper \$24.95

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