Minnesota Historical Society Press

NEW TITLES

Spring 2021
The Minnesota Historical Society Press is a leading publisher of the history and culture of Minnesota and the Upper Midwest. The Press advances research, supports education, serves the local community, and expands the reputation of the MNHS through the publication of books and e-products, the *Minnesota History* journal, and the free, digital encyclopedia MNopedia.

Front cover: photo by Lee Radzak, from *The View from Split Rock: A Lighthouse Keeper’s Life* (see page 14).
SPARKED
George Floyd, Racism, and the Progressive Illusion

EDITED BY WALTER R. JACOBS, WENDY THOMPSON TAIWO, AND AMY AUGUST

Reflections on the murder of George Floyd and the uprisings that followed and on racism in Minnesota, as told by former and current residents of the state.

On May 25, 2020, George Floyd, an unarmed Black man, was killed by Minneapolis police officers, sparking months of unrest at home and around the world. As millions took to the streets to express their outrage and speak out against systemic racism, injustice, and institutionalized violence, the city of Minneapolis and its residents were deeply shaken. For many, George Floyd’s murder and the ensuing uprisings shattered the city’s reputation for progressive ideals and a high quality of life. For many others, the incident simply caught on camera a representation of the harsh realities and paradoxes that they have been living with for generations. In the words of Jasmine Mitchell, “the ‘Minnesota nice’ comforts and illusionary progressiveness resides upon the ignoring of White racial terrorism and fears of Blackness, brown immigrants, and resistance to White supremacy.”

Sparked brings together the perspectives of social scientists, professors, and other academics who work or have worked in Minnesota. The essays present reflections on racial dynamics in the Twin Cities and the intersection of the wonderful and wretched sides of that existence, revealing deep complexities, ingrained inequities, and diverse personal experiences.

Walter R. Jacobs is dean of the College of Social Sciences at San José State University and taught for fourteen years at the University of Minnesota. Wendy Thompson Taiwo is an assistant professor of American studies at San José State and former assistant professor of ethnic studies at Metropolitan State University.
We are all shocked and saddened by the tragic events in Minneapolis, Minnesota, over the past few days. As human beings, many of us are overwhelmed by the complexity of the situation and the intense emotions it has created. As members of an institution that strives for social justice, we feel discouraged and outraged. And, as social scientists, we are wondering how our disciplines and our knowledge can contribute to solutions. I have three thoughts about steps we can take.

So began a May 29, 2020, email I sent to the College of Social Sciences at San José State University (SJSU), where I am the dean. The May 25, 2020, murder of George Floyd by a Minneapolis police officer and subsequent protests about police brutality and other injustices faced by Black people in the United States—protests both peaceful and violent—have many social scientists wondering, what can I do to help repair the many fractures in American society that seem to be getting worse each day? The first step, of course, is to educate ourselves about the issues, especially about the history and culture of the place at the epicenter of the most recent conflagration.
From “Will Words Lead to Action?” by Marcia Williams

I must admit that I didn’t want to write this piece. It feels like I am giving away too much by sharing my experiences and emotions. I know that words have power, but Black people have been writing our stories and sharing our truths for over four hundred years—and so much of that time our words have fallen on deaf ears. Constant accusations of “oversensitivity,” “making race an issue,” or imposing “political correctness” onto “innocent” white folk gets old. It is also extremely painful. Black people are often accused of being angry, and we are—but underneath our anger is a pain so raw, so intense, and so constant that the only way to keep going is to “numb” ourselves to the many faces of racism that reveal themselves day to day. The numbing itself is exhausting, as is the process of deciding which racist comments/actions we will respond to, how to respond to them, or whether to let them go.

I would like to think that the graphic and undeniable murder of George Floyd would be the catalyst we need for revolutionary change to the racial culture of America. But I fear that not many people would be willing to sacrifice their racial privilege, even those who are outraged at this act of police brutality and are now out in the streets protesting. Renouncing such privilege (and certainly relinquishing power) is fundamental to achieving racial equality, and while the protests may provide a glimmer of hope in the moment, it is too easy for white people to turn away and go back to a world where George Floyd’s murder—much like Emmett Till’s—becomes just another piece of American history that they can convince themselves we have moved past. Meanwhile, Black folk are left behind with the Herculean task of trudging through the toxicity of racism—our reality dismissed, our words lost in the wind, and our bodies once again fodder for those who seek to eradicate us from the earth.
WHAT WE HUNGER FOR
Refugee and Immigrant Stories about Food and Family
EDITED BY SUN YUNG SHIN

Food can be a unifier and a healer, bringing people together across generations and cultures. Sharing a meal often leads to sharing stories and deepening our understanding of each other and our respective histories and practices, global and local. Newcomers to Minnesota bring their own culinary traditions and may re-create food memories at home, introduce new friends and neighbors to their favorite dishes, and explore comforting flavors and experiences of hospitality at local restaurants, community gatherings, and spiritual ceremonies. They adapt to different growing seasons and regional selections available at corner stores and farmers markets. And generations may communicate through the language of food in addition to a mix of spoken languages old and new. All of these experiences yield stories worth sharing around Minnesota cook fires, circles, and tables.

In What We Hunger For, fourteen writers from refugee and immigrant families write about their complicated, poignant, funny, difficult, joyful, and ongoing relationships to food, cooking, and eating.


Sun Yung Shin is the editor of the best-selling anthology A Good Time for the Truth: Race in Minnesota and author of the children’s book Cooper’s Lesson and three poetry collections, including Unbearable Splendor, winner of a Minnesota Book Award.
From “Buy Ten Get One Free! An Open Letter to Bánh Mì Wannabes” by Ánh-Hoa Thi Nguyễn

The first time I had a banh mi that was not a bánh mì, I was thoroughly flabbergasted. I didn’t know something like an imitation bánh mì even existed, and only made this discovery when the person I was dating at the time—who is now my spouse despite the lapse in judgment I’m about to describe—brought me one as a consolation while I waited for AAA to service my white and rusted 1992 Camry XLE that broke down while we were on our third date.

It was a sticky, summer day in 2010, and we were hanging out in the hippie Seward neighborhood in Minneapolis when he found the “banh mi” at the co-op located a block away from where the car was stranded. The car, unreliable and temperamental, so old that the AC didn’t work, spontaneously petered out. Instead of being upset by the inconvenience and the false start of our day together, his chill and thoughtful response was to offer to get us some refreshments while we waited.

After a few minutes he came back with a bag full of goodies and the prospect of making a good impression by bringing me something that reflected my Vietnamese heritage. As I said, it was early on in our courtship, so I didn’t blame him for his trusting suburban nature in regard to Vietnamese food sold from an “American” establishment, but the sandwich he brought me was far from the bánh mì I had eaten and had come to love while living in the multicultural food oasis of the Bay Area.

Eating is an intimacy bound with language, family, and migration: travel far and near with these gifted writers as they share their flavorful, luminous stories.
Josie Dances

Denise Lajimodiere
Illustrations by Angela Erdrich

An Ojibwe girl practices her dance steps, gets help from her family, and is inspired by the soaring flight of Migizi, the eagle, as she prepares for her first powwow.

Josie dreams of dancing at next summer’s powwow. But first she needs many special things: a dress, a shawl, a cape, leggings, moccasins, and, perhaps most important of all, her spirit name. To gather all these essential pieces, she calls on her mom, her aunty, her kookum, and Grandma Great Walker. They have the skills to prepare Josie for her powwow debut.

As the months go by, Josie practices her dance steps while Mom stitches, Aunty and Kookum bead, and Grandma Great Walker dreams Josie’s spirit name.

Josie is nervous about her performance in the arena and about all the pieces falling into place, but she knows her family is there to support her.

The powwow circle is a welcoming space, and dancers and spectators alike celebrate Josie’s first dance. When she receives her name, she knows it’s just right. Wrapped in the love of her community, Josie dances to honor her ancestors.

In this Ojibwe girl’s coming-of-age story, Denise Lajimodiere highlights her own daughter’s experience at powwow. Elegant artwork by Angela Erdrich features not only Josie and her family but also the animals and seasons and heartbeat of Aki, Mother Earth, and the traditions that link Josie to generations past and yet to come.
Josie wanted to dance at her tribal powwow.
She would need a fancy shawl outfit.
She asked her mom, “Will you sew my dress and shawl?”
Mom said, “Eya, nindaanis!”
She asked her aunty, “Will you bead my cape?”
Aunty said, “Eya, ikwezens!”

She asked her kookum, “Will you bead my moccasins and leggings?”
Kookum said, “Eya, noozhishenh!”
Josie offered asemaa to tribal elder Grandma Great Walker.
“Will you dream my spirit name?”
Grandma Great Walker said, “Eya, abinoonjii!”
A LOT CAN HAPPEN IN THE MIDDLE OF NOWHERE

The Untold Story of the Making of Fargo

TODD MELBY
Foreword by William H. Macy

Go behind the scenes of this classic nineties film from cinematic masters Joel and Ethan Coen. Yah, you betcha, you’re gonna discover some fascinating tidbits to celebrate the film’s twenty-fifth anniversary.

The 1996 movie Fargo stirred widespread curiosity about snowy winters, funny accents, and bloody mayhem on the frozen tundra of Minnesota and North Dakota. The film won two Academy Awards and inspired a popular, award-winning television series. It is also a quintessentially Minnesota film—or is it?

A Lot Can Happen in the Middle of Nowhere presents the untold stories behind the making of Joel and Ethan Coen’s most memorable film. It explores the behind-the-scenes creative moments that made Fargo a critical and cultural success, including casting struggles, the battles over dialect, production challenges (a lack of snow), and insights from the screenplay and deleted scenes. Author Todd Melby examines to what extent the story was inspired by true events (as the film claims), and whether the Coens are trustworthy narrators of their own story. In addition to biographical details about the Coen Brothers, the book reveals what Fargo says about Minnesota and the Midwest.

Todd Melby is a reporter, documentarian, and filmmaker. In 2016, he coproduced “We Don’t Talk Like That: Fargo and the Midwest Psyche,” a one-hour radio documentary about the movie. He has won five national journalism awards. Melby lives in Minneapolis.
Carving up a corpse with a wood chipper is a bloody mess. Which is why Paul Murphy began with the idea of cutting raw chicken and pork into tiny pieces. The special effects coordinator figured the flying meat would look like human flesh when thrust out the side of the chipper.

It didn’t work.

“If you would have seen all that meat flying out of the chipper, it would have been too much,” he told me.

Besides, Joel Coen was more focused on color than chunkiness. He wanted a sea of red in the snow at the cabin by the lake. “I want a good portion of this hill covered with blood,” Joel told Murphy.

Murphy’s explanation for Joel’s request: “The leg was probably the last thing that was shoved through the chipper. The whole body would have went through before that. So that’s why he wanted that big wide swath of red.”

But to the St. Paul native and former marine, this wasn’t very Coen-sian. In earlier films, mayhem flashed by quickly, typically requiring just a smattering of fake blood to sell a scene. This time, the Coens wanted the camera to linger on the horror of the moment. They wanted viewers to see what happens when a corpse is shoved through a machine designed to devour tree limbs. To achieve the pool of blood in the pristine white snow, Murphy turned to propylene glycol, a reddish-orange coolant. He added a little black dye to the liquid to give it a more blood-like richness. Then his crew added the mixture to six fifty-five-gallon drums.

“We ran a hose to the out spout of the chipper, and then we pressured the tank and all of that came flying out as the leg went in,” Murphy said. “We had to cover quite a bit of area. We went through three of [the drums], which was quite a bit.”
FUNNY THING ABOUT MINNESOTA . . .

The Rise, Fall, and Rebirth of the Twin Cities Comedy Scene

PATRICK STRAIT

Before the Twin Cities established themselves as a hotbed for stand-up comedy, producing some of the biggest names in comedy history, the local scene consisted of five guys in a basement bar doing their best to make people laugh.

The birth of Minnesota stand-up traces back to the 1970s and five people who paved the way: Scott Hansen, Louie Anderson, “Wild Bill” Bauer, Alex Cole, and Jeff Gerbino. The “original five” got their start performing in a Minneapolis dive bar called Mickey Finn’s, and together they led the charge in establishing one of the most vital and vibrant comedy scenes in the country. They opened clubs and comedy stages across the Cities, brought the nation’s top stand-up acts to town, and inspired future generations of ground-breaking comedians—from Lizz Winstead and Joel Hodgson to Mitch Hedberg, Fancy Ray McCloney, and Maria Bamford. But like any artistic passion that rises quickly to become a mainstream phenomenon, the comedy scene eventually was fractured by bloated egos and an influx of money and drugs—until a second wave, led by the nationally renowned Acme Comedy Club, helped bring comedy back to the forefront in Minnesota.

Decades later, the impact of these early comedy pioneers lives on through television, movies, clubs, and countless stand-up acts who followed their path. The way they carved that path—well, it’s actually a pretty funny story.

Patrick Strait has been a comedy beat reporter for City Pages, The Growler, and Thrillist, writing more than fifty stories a year about all aspects of stand-up comedy in the Twin Cities. He lives in Minneapolis.
As the 1980s began, stand-up comedy was on fire. Nationally, names like George Carlin, Robin Williams, and Steve Martin were becoming regular fixtures on TV. Locally, Mickey Finn’s was still pulling in consistently strong crowds, out-of-town comedians were coming to perform for Twin Cities audiences, and even comedy forefather Dudley Riggs was expanding his shows to include stand-up.

While the growth of stand-up comedy was great for fans and provided more opportunities for performers, things were still pretty hectic when it came to getting stage time. “Mickey Finn’s was basically just Bill [Bauer] and Alex [Cole] by then, because Jeff [Gerbino] left for Los Angeles in 1980 or ’81,” recalls Scott Hansen. “At that point, it was just a drug den.”

That’s not to say that the quality of comedians or the quantity of fans at Mickey Finn’s had dipped, but without Hansen or Gerbino to maintain order, things could get a little out of hand. “We called ourselves the Comedic Revolutionary Council,” recalls Cole, “and we had handbills made up that we handed out all over Riverplace [in Minneapolis]. At that point we had moved the stage into the basement of Mickey Finn’s, and we had people like Lizz Winstead and Sid Youngers working there quite a bit. The difference between how it was with Scott in charge and what it was like with us in charge was that Scott really didn’t like pushing envelopes. Billy loved it, and I was always kind of a revolutionary-minded person. So the feeling at Mickey Finn’s became, go up there and do whatever you want. Take a shit onstage if you want, as long as it gets a laugh.”
BOOTH GIRLS
Pregnancy, Adoption, and the Secrets We Kept
KIM HEIKKILA

A thoughtful, multigenerational story of contested motherhood, equal parts biography, oral history, history, and memoir.

“In this powerful, beautifully written book, Kim Heikkila recounts the dramatic and painful story of her mother’s first child, born when she was a young unmarried woman in the early 1960s. Weaving together her personal family story with her scholarly knowledge and insight, Heikkila uncovers the emotional and social toll experienced by unmarried mothers who bore not only the babies but the weight of stigma as the fathers walked away.” —Elaine Tyler May, author of America and the Pill: A History of Promise, Peril, and Liberation

Kim Heikkila’s mother had a secret: in 1961, two years before her marriage, she became pregnant. After several months hidden in her parents’ attic bedroom, she gave birth to a daughter at the Salvation Army’s Booth Memorial Hospital, a home for unwed mothers in St. Paul, and surrendered her for adoption.

Kim’s older sister reunited with her birth family in the 1990s. Kim’s mother wrote about these experiences, but after she died, Heikkila still had questions. Using careful research and sensitive interviews with other “Booth girls,” she tells the stories of the Booth hospital and the women who passed through it—and she learned more about her own experience as an adoptive mother.

Kim Heikkila, PhD, is an independent scholar and president of Spotlight Oral History. She has also taught courses on US history, US women’s history, the Vietnam War, and the 1960s at colleges and universities in the Twin Cities area.
I first learned I had a sister in July 1994, over burgers and fries at the Ground Round in Crystal.

It was just me and Mom that night. We slid into a booth, peanut shells crunching beneath our feet. I didn’t notice Mom’s nervousness as we snacked on salty yellow popcorn, how she barely touched her food once it arrived. I was twenty-six, married, working as an assistant probation officer, and full of myself in the way that even adult children can be with their parents. I waxed on about my unhappiness at work and frustrations at home, oblivious to Mom’s unease. Then, finally, she took advantage of a pause in my diatribe as I bit into my burger.

“Kim, there’s something I have to tell you.”

“Mm hmm?” I mumbled with my mouth full.

She took a breath, then the words came tumbling out:

“When I was twenty before I met your dad I got pregnant and had a baby that I gave up for adoption. You have a sister.”

She paused, looking at me expectantly. I finished chewing, swallowed, and said: “Wow.”

“It was a different time then. I made a mistake and handled it the best way I could.”

“Wow.”

“I hope you’re not angry or disappointed. I hope you can forgive me.”

“Forgive you? For what?”

Mom and my new sister, also named Kim, 1994
Lee Radzak served for thirty-six years as the resident site manager at the Minnesota Historical Society’s Split Rock Lighthouse. Curt Brown, the author of So Terrible a Storm: A Tale of Fury on Lake Superior and Minnesota, 1918: When Flu, Fire, and War Ravaged the State, writes a popular Minnesota history column for the Minneapolis Star Tribune.
A modern lighthouse keeper tells the fascinating stories of his tenure at a celebrated historic site.

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RON SCHARA’S MINNESOTA

Mostly True Tales of a Life Outdoors

RON SCHARA

Ron Schara has long been a voice for the midwestern outdoors, as a writer for the Minneapolis Tribune and through his adventures—accompanied by his black Lab, Raven—on the popular Minnesota Bound TV show. His storytelling is inspired by childhood excursions along the Mississippi River as well as later and numerous encounters with wildlife from Minnesota to Manitoba and beyond. Whether hunting squirrels or turkey or whitetails, whether pursuing walleye on opening day or retelling fishing yarns, Schara captures the sensory thrills and restorative solitude of being out in nature.

In this collection, Schara gathers favorite stories from fifty-plus years of celebrating opportunities found in natural environments. He relates childhood lessons on hunting safety and treasured memories of summer days at the creek. He champions preserving midwestern landscapes—to the benefit of hunters and fishers, yes, but more importantly for protecting wild habitats so that the grandchildren of today’s outdoor enthusiasts might also experience the woods at daybreak, the pristine trout stream, the prolific prairie. In these “mostly true tales,” Schara offers wisdom from the tree stand and tells of others’ record-breaking achievements. He invites readers to join him in this life out of doors—and maybe to see their own adventures in a new light.

Ron Schara has been sharing outdoor stories with readers and viewers for four decades, bringing to life the joys of nature watching, fishing, hunting, and camping. He is founder/executive producer of Ron Schara Productions, recipient of nine Emmy Awards.
The Damnest Fish Story Ever

In the quiet of their Minnesota country home, Bob and Snookie Ploeger could sit in front of their television set and, time and again, watch that awful moment.

Roll the videotape.

See Bob Ploeger’s bended fishing rod. . . . See the huge salmon hooked in Alaska’s Kenai River. . . . Watch the landing nets scoop and come up empty. . . . Hear the river guide’s shout of despair. . . . Bob Ploeger says nothing. . . . Feel the silence of defeat.

A visitor is tempted to watch that fishing moment unfold again. Okay, one more time. Maybe the outcome will change. Roll the tape.

So begins a classic fishing story of our times. A classic? When there’s a thirty-seven-hour fight between angler and fish, the story is classic. Yah, thirty-seven hours. Consecutive.

Starring a quiet, devout Minnesotan, Bob Ploeger, who at the age of sixty-three found himself in a modern-day version of Hemingway’s epic *The Old Man and the Sea*.

However, there is one difference. The fish on Ploeger’s line wasn’t fiction. It was a giant king salmon. It was so huge and Ploeger fought the giant for so many hours, the battle was recorded by Anchorage television news crews, reported on live radio from the riverbanks, and carried on the wires to the nation’s newspapers.

Discover the gentle humor and astute observations of a true outdoorsman as he shares stories of natural wonders and personal revelations, family traditions and triumphant treks in beloved midwestern landscapes.

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ST. PAUL
An Urban Biography

BILL LINDEKE

A concise history of St. Paul, featuring stories that are familiar, surprising, and sure to change the way you see Minnesota’s capital city.

How did the city of St. Paul come to be where and what it is, and what does that show us about the city today? Bill Lindeke provides intriguing insights and helpful answers. He tells the stories of the Dakota village forced to move across the Mississippi by a treaty—and why whiskey sellers took over the site; the new community’s close ties to Fort Snelling and Winnipeg; the steamboats and railroads that created a booming city; the German immigrants who outnumbered the Irish but kept a low profile when the United States went to war; the laborers who built the domes over the state capitol and the Cathedral of St. Paul; the gangsters and bootleggers who found refuge in the city; the strong neighborhoods, shaped by streets built on footpaths and wagon roads—until freeway construction changed so much; and the Hmong, Mexican, East African, and Karen immigrants who continue to build the city’s strong traditions of small businesses.

This thoughtful investigation of place helps readers to understand the city’s hidden stories, surrounding its residents in plain sight.

Bill Lindeke is an urban geographer who writes about sidewalks and cities. He is the author of Minneapolis–Saint Paul: Then and Now and the coauthor of Closing Time: Saloons, Taverns, Dives, and Watering Holes of the Twin Cities.
FORGETTING IRELAND
Uncovering a Family’s Secret History
BRIDGET CONNELLY

“Bridget Connelly has a folklorist’s ear for language, and she brings her characters to life as effectively as any novelist. But there is a page-turning suspense as well in the plot of this history. And there is, finally, confession and redemption—the admission and then the embrace of a denied past. Bridget Connelly is a born writer, and this is the book she was born to write.” —Jack Miles, author of God: A Biography and Christ: A Crisis in the Life of God

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KATHLEEN STOKKER

“An absorbing and remarkably thorough historical exploration of folk medicine in Norway and the New Land. This significant and highly readable study, which includes a rich array of remedies and rituals, will appeal to those interested in the intriguing tale of nineteenth-century health care and its contemporary relevance.” —Odd S. Lovoll, professor emeritus of history, St. Olaf College

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Recipes, Tips, and Stories

KIM ODE

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“Eight years ago, [Ode] the veteran reporter built a wood-fired brick oven in the backyard of her Edina home, where she regularly spends whole days baking off loaves of sweet and savory bread. And so her writing is informed and genuine, turning dedication to artisan breads and a warm knowledge of the St. Paul Bread Club into a cookbook that is thoughtfully organized and full of great recipes and home-grown wisdom.

“[Baking with the St. Paul Bread Club’s] infectious enthusiasm and straightforward recipes successfully encourage people to reclaim the craft of home bread baking, for the sake of art, sanity, and truly tasty bread, but also for the health of our communities. One wonders if it rings more true to today than it did even three years ago, with the economy down—surely we are cooking at home more, but might we also be looking for comfort in our communities, bread or otherwise?”

—The Heavy Table

Kim Ode is a retired newspaper reporter and columnist for the Minneapolis Star Tribune and author of Rhubarb Renaissance.

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