In spite of (or perhaps because of) her own pragmatic nature, Francie feels a stronger affinity with her ne'er-do-well father than with her self-sacrificing mother. In her young eyes, Johnny can make wishes come true, as when he finagles her a place in a better public school outside their neighborhood. When Johnny dies an alcohol-related death, leaving behind the two school-aged children and another on the way, Francie cannot quite believe that life can carry on as before. Somehow it does, although the family's small enough dreams need to be further curtailed. Through Katie's determination, Francie and Neeley are able to graduate from the eighth grade, but thoughts of high school give way to the reality of going to work. Their jobs, which take them for the first time across the bridge into Manhattan, introduce them to a broader view of life, beyond the parochial boundaries of Williamsburg. Here Francie feels the pain of her first love affair. And with determination equal to her mother's, she finds a way to complete her education. As she heads off to college at the end of the book, Francie leaves behind the old neighborhood, but carries away in her heart the beloved Brooklyn of her childhood.

Discussion Topics
1. In a particularly revealing chapter of *A Tree Grows in Brooklyn*, Francie's teacher dismisses her essays about everyday life among the poor as "sordid," and, indeed, many of the novel's characters seem to harbor a sense of shame about their poverty. But they also display a remarkable self-reliance (Katie, for example, says she would kill herself and her children before accepting charity). How and why have our society's perceptions of poverty changed - for better or worse - during the last one hundred years?

2. Some critics have argued that many of the characters in *A Tree Grows in Brooklyn* can be dismissed as stereotypes, exhibiting quaint characteristics or representing pat qualities of either nobility or degeneracy. Is this a fair criticism? Which characters are the most convincing? The least?

3. Francie observes more than once that women seem to hate other women ("they stuck together for only one thing: to trample on some other woman"), while men, even if they hate each other, stick together against the world. Is this an accurate appraisal of the way things are in the novel?

4. The women in the Nolan/Rommely clan exhibit most of the strength and, whenever humanly possible, control the family's destiny. In what ways does Francie continue this legacy?

5. What might Francie's obsession with order - from systematically reading the books in the library from A through Z, to trying every flavor ice cream soda - in turn say about her circumstances and her dreams?

6. Although it is written in the third person, there can be little argument that the narrative is largely from Francie's point of view. How would the book differ if it was told from Neeley's perspective?

7. How can modern readers reconcile the frequent anti-Semitism and anti-immigrant sentiments that characters espouse throughout the novel?

8. Could it be argued that the main character of the book is not Francie but, in fact, Brooklyn itself?

About the Author
Betty Smith was born on December 15, 1896. The daughter of German immigrants, she grew up poor in the Williamsburg section of Brooklyn. After stints writing features for newspapers, reading plays for the Federal Theater Project, and acting in summer stock, Smith moved to Chapel Hill, North Carolina under the auspices of the W.P.A. While there in 1943, she published *A Tree Grows in Brooklyn*, her first novel. Smith's other novels include *Tomorrow Will be Better* (1947), *Maggie-Now* (1958) and *Joy in the Morning* (1963). She also had a long career as a dramatist, writing one-act and full-length plays for which she received both the Rockefeller Fellowship and the Dramatist Guild Fellowship. She died in 1972.