**Swedish-American Borderlands: New Histories of Transatlantic Relations** by Dag Blanck and Adam Hjorthén (Minneapolis: University of Minnesota Press, 2021, 368 p., paperback, $30.00). Swedish immigration and traditions have long held a prominent place in studies of Minnesota history and culture. Such studies have tended to emphasize the role of immigrants and the transfer of people in influencing various aspects of Minnesota’s cultural and political development. Rather than looking at Swedish American relations as a one-way process, *Swedish-American Borderlands* examines the cross-cultural relationships and the back-and-forth movement of people, goods, and ideas. Editors Blanck and Hjorthén bring together scholars in a range of disciplines from both Sweden and the United States to explore a new understanding of what we perceive as Swedish, American, and Swedish American.

**Stands Before His People: Enmegahbowh and the Ojibwe** by Verne Pickering and Stephen Schaitberger (St. Paul, MN: Beaver’s Pond Press, 2021, 205 p., hardcover, $32.00). Enmegahbowh (c. 1813–1902), also known as John Johnson, was an extraordinary Ojibwe leader. Born in an Ojibwe community north of Toronto, he attended Methodist schools and became a translator, then a missionary, working first in northern Wisconsin and then in Minnesota. In 1844, after Enmegahbowh helped avenge an insult to his wife, the Methodists ended their missions in Minnesota. He became an Episcopalian, and upon his ordination in 1867 by Bishop Henry Whipple, Enmegahbowh became the first ordained Ojibwe Episcopal priest. He established St. Columba Church at the White Earth Reservation, where he served for 44 years. As the authors chronicle his life, they provide extensive quotations from his letters, as well as from other documents of the time. Topics covered include treaty negotiations, the Sandy Lake Tragedy, the Hole-in-the-Day uprising of 1862, the removal of the Gull Lake Band to White Earth, and a history of the Episcopal Church in the state.

**Breaking Through the Line: Bobby Marshall, the NFL’s First African American Player** by Terry McConnell (Minneapolis: Nodin Press, 2021, 230 p., paperback, $19.95). Bobby Marshall was one of the most remarkable athletes in Minnesota history, overcoming significant racial bias and institutional obstacles to find success in multiple sports and careers. A dominant athlete at Minneapolis Central High School, Marshall starred in football, baseball, and track during his years at the University of Minnesota (1903–07). He was the first Black player in the Big Ten conference (then the Western Conference) and its first Black All-American. Marshall also earned a law degree at the University of Minnesota, went on to practice law in the Twin Cities, and worked for 39 years at the Minnesota State Grain Commission. In this first full-length biography, Terry McConnell focuses on Marshall’s accomplishments in the realm of sports, which included becoming the first Black player in the National Football League in 1920 (at the age of 40) and the first African American to coach in the Big Ten, as well as stints playing baseball and hockey professionally. Marshall’s sports career lasted until he was in his 60s.

**News & Notes**

- The 172nd Annual Meeting of the members of the Minnesota Historical Society took place on Wednesday, November 10. The meeting was a hybrid of in-person speakers and prerecorded videos, as well as a mix of in-person attendees at the Minnesota History Center and nearly 300 viewers watching the meeting live via Zoom. With the theme “This Is Who We Are,” the multimedia programming highlighted various aspects of MNHS’s work across the state and introduced the new institutional mission, vision, and strategic plan.

  During the business portion of the meeting, Executive Council President David Hakensen presented a review of MNHS’s accomplishments during the fiscal year that ended June 30, 2021. MNHS Director Kent Whitworth spoke about the new strategic plan, mission, and vision statement, and Chief Financial Officer Fred Neher presented a summary of the financial statement, for which the institution received an unmodified opinion from its external audit firm (which is a good thing).

  Two new members were also elected to the MNHS Executive Council, the institution’s governing board. The Honorable John (Jack) Tunheim of Stillwater is the Chief US District Court Judge for Minnesota. He is a passionate promoter of history and was instrumental in organizing a week of remembrance marking the centennial of the Duluth lynchings. He has served as chair of the Board of Regents at Concordia College in Moorhead and chair of the Advisory Council at the Humphrey School at the University of Minnesota. Jack is also a past president of the board of the Norwegian-American Historical Association. He and his wife, Kathy, have been MNHS members since 1977. Also joining the Executive Council is Noelle Turner of Minneapolis. Noelle is an active community...
volunteer who has served on several local boards, including with Twin Cities Habitat for Humanity, Catholic Charities Twin Cities, and the Hennepin History Museum, and has served as a member of the MNHS Development Committee. She is the owner of NPT Design, a design firm specializing in the renovation of old homes. She and her husband, Jeff, have been members of MNHS since 2006 and North Star Circle members since 2008.

In addition, the following members were reelection to the Executive Council: Barbara Burwell, Orono; Grant Davis, Woodbury; Stephanie Fehr, Edina; Monica Little, Minneapolis; Lt. Gen. (Ret.) Richard Nash, New Prague; Joseph Nayquonabe Jr., Onamia; and Dr. Anton Treuer, Bemidji. For more information about the MNHS Executive Council, please visit https://www.mnhs.org/about/leadership.

On November 17, 2021, eligible staff of the Minnesota Historical Society voted to join union AFSCME Council 5, which will represent nearly 300 employees as a single bargaining unit. In a press release from AFSCME Council 5, Executive Director Julie Bleyhl stated: “This successful organizing victory comes on the wave of many workers unionizing to demand stronger, safer, and more resilient workplaces all across our state. Workers are choosing our union known for empowering rank-and-file members and local unions to take action that improves the lives of all working people in the workplace and our communities.” The Leadership Team of MNHS expressed its respect for the employees’ decision to elect union representation, adding: “We look forward to engaging in the bargaining process with respect and in good faith to reach a collective bargaining agreement. We remain committed to functioning as a community with the shared purpose of fostering a more inclusive, empathetic, and informed society.”

After being closed for nearly 20 months during the COVID-19 pandemic, the Mill City Museum reopened to visitors on November 4, 2021. “It has been so gratifying to open our doors to visitors again,” says David Stevens, Mill City Museum’s site manager. “Attendance has been encouraging so far, and we’ve had many first-time visitors as well as returning guests who are coming back to enjoy their favorite museum experiences.”

The museum staff has been working to update several exhibits to incorporate the events of the past 18 years since the museum first opened in 2003, including a space to reflect on the recent events in Minneapolis and the historical context behind them. The overview of the city’s history has been updated and renamed “What Makes Minneapolis Minneapolis.” It includes many new stories; interviews with community members reflecting on the city’s past, present, and future; and an opportunity for visitors to share their thoughts about the city. New exhibit panels explore labor history and the challenges of homelessness in Minneapolis.

The museum has also introduced new exhibits in its Mill Commons area, which are accessible for free. “Our Fast Guides: Our Future: Minneapolis Omega Men at 100” was created in partnership with Epsilon Rho to mark the centennial of the founding of the Omega Psi Phi Fraternity, showcasing the history and community impact of the Epsilon Rho Chapter in Minneapolis. The Epsilon Rho story presents an entry point to the rich history of Black Sororities and Fraternities (Divine Nine) in Minnesota and nationally. It closes March 6, 2022. In addition, “Homeless in the Mill” is a small exhibit of photographs and words by JobyLynn Sassily-James, who took shelter in the abandoned Washburn A Mill Complex from 1994 to 1995.

Beginning March 17 and running through June 5, 2022, the Mill Commons will feature a new exhibit, “Documenting a Reckoning: The Murder of George Floyd.” Presented by the Hubbard School of Journalism and Mass Communication at the University of Minnesota, this exhibit brings together images captured by photojournalists and experienced amateur photographers alike during the demonstrations and gatherings that followed the murder of George Floyd by a Minneapolis police officer in May 2020. While the story is not over, this time period had a profound effect on the region. With more than 50 photos on display, the exhibit helps to build a broader sense of the influence of these events on our lives.

With new health and safety protocols in place, the museum and gift shop are open for limited hours Thursday through Sunday. Please check the website (www.mnhs.org/millcity) for details on hours as well as upcoming programming at Mill City Museum.

From February 26 through July 31, 2022, the Minnesota History Center will host a new exhibit highlighting artworks from the MNHS collections. Titled Art Speaks, the exhibit will feature approximately 150 recent acquisitions to offer an overview of art-making in Minnesota from the late nineteenth century to the present. Organized around the themes of portraits, landscapes, abstraction, and contemporary voices, the exhibit explores how art reflects Minnesota’s people, places, and history. Art Speaks was curated by MNHS’s art curator, Brian Szott.

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1921 • 100 Years Ago
Doubtless [Ignatius] Donnelly did not possess that “balance wheel” which maintains equilibrium for the “safe and sane” type. He exemplified the “lunacy fringe.” He was a bold iconoclast, an eager enthusiast, a radical reformer, a daring weaver of theories. But the historian writes him down as one of that band of dreamers from whose dreams “grow the realities of tomorrow.” —Review by Theodore C. Blegen of The Political Career of Ignatius Donnelly by John D. Hicks, Vol. 4, No. 3–4, September/December 1921, p. 158.

1946 • 75 Years Ago
Folk study has rutted itself in traditionalism until the orthodox pattern has stifled, to too great a degree, the freshness of independent research. The result of all this has been to limit folk investigation at the very time when it should be broadened. Instead of a fresh and invigorating activity, imbued with the buoyant spirit of a living culture, we have been given a desiccated body of material that meets all the ancient rules but somehow succeeds in squeezing out the people and their mind. The older approach has led us to take too many folk yarns for truth, when, indeed, grave doubt may exist as to the validity of the legend. —Philip D. Jordan, “Toward a New Folklore,” Vol. 27, No. 4, December 1946, p. 278.

1971 • 50 Years Ago
An article by Don Spavin in Capital, the Sunday magazine of the St. Paul Pioneer Press, for November 7, 1971, tells of the belated burial, 109 years after his death, of Little Crow, reluctant leader of the Sioux in the 1862 outbreak in Minnesota. Entitled “Little Crow: Dacotah chief finds peace at last,” the account describes how Alan Woolworth of the Minnesota Historical Society took a box of Little Crow’s bones that the society had held for many years to the chief’s descendants in Flandreau, South Dakota. There, the bones were identified and then buried in a simple ceremony. —June D. Holmquist, “News & Notes,” Vol. 42, No. 8, Winter 1971, p. 315.

1996 • 25 Years Ago
While full equality was still in the future, the school desegregation law of 1869 clearly set progress in motion. By 1896, when the concept of “separate but equal” schools was adjudged constitutional in Plessy v. Ferguson, St. Paul would not see its utility. . . Jim Crow practices existed in St. Paul in other arenas—restrictive covenants denied black ownership of homes in white neighborhoods, for example—but integrated public education was a way of life. St. Paul had officially made peace with the idea of black and white children learning together. —William D. Green, “Race and Segregation in St. Paul’s Public Schools, 1846–1869,” Vol. 55, No. 4, Winter 1996, p. 149.

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