

Peace, Justice, Healing

AIM and Traditional Peacemaking are Still Here

EXCERPTS BY LAURA WATERMAN WITTSTOCK FROM “WE ARE STILL HERE,” AND BY CLYDE BELLECOURT FROM “THUNDER BEFORE THE STORM”

“American Indian Vietnam vets were moving to the cities after their military service to find jobs to support their families. In Minnesota, thousands left the reservations and moved to the cities to go to the schools and find jobs. At the same time, negative attitudes toward Indians were widespread among the white police force, and nothing seemed to stop them



the alley newspaper front page August 1976 of the Jones Block Building in which the American Indian Movement had its first office at 1337 East Franklin directly across avenue from the Franklin Community Library 1314 East Franklin Ave.

from injuring people caught in the wrong place at the wrong time.”

“Even with Federal Funding coming into Minneapolis for jobs training, there was not enough to keep up with the numbers of Indians who were moving into Minneapolis’ major cities. The police, first enforcers of the law and, to an extent, of the mores of the majority population, came into contact with Indian people in a very ugly way.”

The Birth of American Indian Movement, Minneapolis, MN, July 29, 1968

“From its founding on July 29, 1968, in a cramped loaned space at Twelfth and Plymouth on Minneapolis’ near north side, AIM focused on children, who represented the future of Indian people. Clyde Bellecourt, one of the founders, said, ‘People were beaten down and afraid to speak out, so something had to be done. We had to create an organiza-

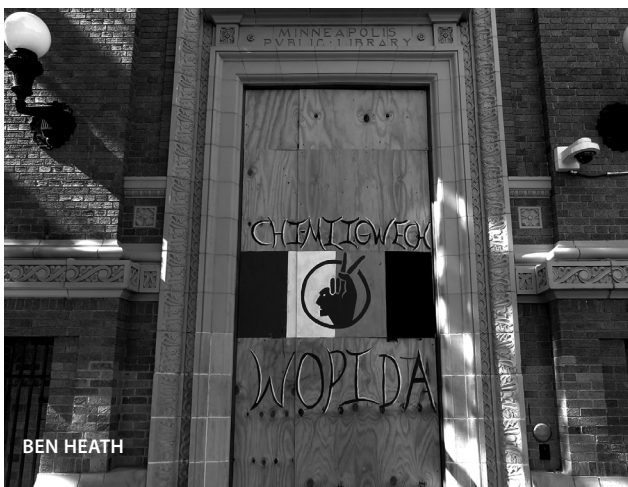


Franklin Front Yard Signs thanking American Indian Movement Patrol and Black Lives Matter and Rest in Peace Tributes to George Floyd

tion to represent the people.’ According to Bellecourt, over a hundred people crammed into the room. Most lived on the south side of the city, so they had to find rides to get to the momentous meeting. AIM soon opened its first offices at 1337 East Franklin

AIM and Traditional Peacemaking Continued on page 6

Chi-Miigwech – Ojibwe and Wopida— Dakota mean Thank you (very much)



Franklin Community Library was Closed for renovation in 2019 and ready to reopen when Covid-19 Closure was necessary and now boarded to protect the Historic community “treasure” from vandalism during June 2020 riots and protected by AIM and neighbors. “Thank you very much.” said in Ojibwe and Dakota languages with AIM Logo

Unique Diploma Framed by Resilience

To the Augsburg Fairview Academy Class of 2020: Franklin Community Library was Closed

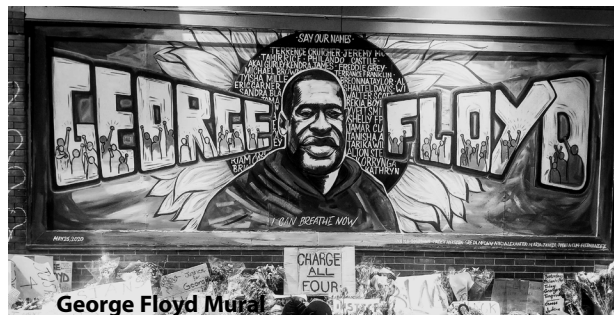
Your teachers, support staff, and I want to take a moment to say, “CONGRATULATIONS!” You each hold a very special place in our heart and in the fabric of our school community. You are the first AFA graduating class unable to finish classes face-to-face, attend Senior Prom, and participate in the 2020 Commencement ceremony as we had planned. COVID-19 took these milestone moments away from you. However, you are also the first AFA graduating class to accept the challenge of distance learning, you continued to push forward with determination, and you have proven you are resilient. You exemplify the Circle of Courage and the principles of belonging, independence, mastery, and generosity.

You will never forget about the way your high school career ended. It did not end with the pomp and circumstance you dreamed of, but you are finishing high school with a diploma you earned in a completely unique way. Remember this moment in time. Remember how determined and resilient you are on challenging days ahead. Remember you have the skills and grit needed to accomplish your goals.

At AFA, we will always remember you, the Class of 2020. You have forever made an imprint on our hearts and minds.

With love and pride,

Heidi E. Anderson
Executive Director
www.afa. 2504 Columbus Avenue



George Floyd

Hosmer Staff Remembers His Kindness
RACHEL CASTRO, MARY DUBBS, LINDSEY FENNER, ERIC HOAGLUND, RHICA HOGUE, CHRIS KROWEZ, JAMES LEONARDO, MARGIT WILSON

Black Lives Matter. George Floyd was a patron of Hosmer Library. We remember him and his kindness. We mourn the murder of George Floyd at the hands of police in our neighborhood. We acknowledge systemic racism and the library’s part in that system. We commit to holding our systems and ourselves accountable to uprooting and abolishing racism and white supremacy. We see how our community has held and supported each other. We see how you take care of your neighbors and your community spaces, including your library. Hosmer Library belongs to its community. We’re not going anywhere.

Peace House Community---A Place to Belong

Systemic Racism isn’t the Problem

By MARTI MALTBY

In the aftermath of George Floyd’s death, I’ve heard a lot about systemic racism. As far as I can tell, though, no one is saying anything new. I first heard of systemic racism in university over 25 years ago, and I’ve heard it discussed consistently since then, and now I’m hearing it discussed more loudly. Unfortunately, and tragically, discussing “systemic racism” misses the point.



Say Their Names” Cemetery in South Minneapolis represents persons killed by law enforcement in the United States

The system isn’t an impersonal force. It is made and controlled by people, by us. But of course, some of us have more power and control over the system than others. Those (including me) who have power and privilege need to recognize their (our/my) power and privilege and then do something with it. Systemic racism (or whatever other impersonal term you want to use) shields them/us/me from personal responsibility for not doing what we can to change the system. So instead of discussing systemic racism, we/I need to start using “I” statements like:

- I will stop being scared of losing my privilege. I will accept that I don’t need a new

A Place to Belong Continued on page 6



Alley Communications IS
facilitating culture and creativity in and around
Phillips area of Minneapolis through publications,
research, public forums, classes, workshops,
artistic presentations, social media.

*“When the great newspapers don’t say much,
see what the little independent ones say.”
–Wendell Phillips 1811-1884*

IS also doing business as
“the alley” Newspaper and alleynews.org
Connecting Neighbors, Promoting Art and
Culture, Advocating on Issues, Building Healthy
Community, Facilitating Deliberation, Lifting Every
Voice, Documenting History, Agitating for Change,
Giving Truth and Democracy a Jog Forward
representing the residents and businesses aided
by its 501C-3, Not-for-Profit status.

Owned by Phillips Residents

Governed by Directors:
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Steve Dreyer, Lee Leichentritt, Frances
Mendenhall, Steve Sandberg.

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**Appreciative of these volunteering workers
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Castro, Cultural Wellness Center Backyard
Health Hub, Steve Dreyer, Mary Dubbs, East
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Marie Fieger, Goodspace Murals, Michael Goze,
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Hoaglund, Henn. Franklin Library & Staff and Main
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Library, Rhica Hogue, Kristen Hink, Dwight
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Dept. Crime Prevention, Peter Molenaar, Sam
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Lisa Ramirez, Bob Rice, Julia Robinson, St. Paul’s
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Wilson, Connor Wright.

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contributions through GiveMN, some subscriptions
and occasional grants. Financial contributions are
needed, appreciated, and tax deductible.

Delivering Newspapers to every Phillips house
by Jeff Matson Delivery; and to 170 businesses,
places of worship, institutions in Phillips and adja-
cent neighborhoods by Peter Molenaar

Having Board meetings monthly:
6:30PM 3rd Thursday in Ventura Village Meeting Room
in Phillips Aquatic Center at 2323 11th Av.

**Receiving correspondence that becomes
the property of AC, Inc. dba “the alley”
Newspaper and may be published.**

*Acknowledging that views and opinions expressed
in “the alley” Newspaper and Social Media are those
of the authors and do not necessarily reflect the official
policy or position of Alley Communications; Board of
Directors, Editorial Leadership Committee, or other
neighbors and writers.*

Receiving mail and calls at:
P.O. Box 7006, Mpls., MN 55407
612-990-4022
www.alleynews.org
twitter.com/alleynewspaper

Archives: 1976 thru 2007 <http://bit.ly/2GaYHIU> and at
Franklin and Central Libraries.

AD@alleynews.org 612-990-4022

*“Let me make the newspaper and I care not
who makes the religion and the laws.”
–Wendell Phillips 1811-1884*

DEADLINE: the 15th of the Previous Month



All Libraries Are Closed to Public

By LINDSEY FENNER
For Updated information on
Hennepin County Library services
during the Coronavirus Pandemic,
visit www.hclib.org. All information
is accurate as of June 18, 2020

LIBRARY UPDATES: Franklin Library
is now providing meal pick-up for
youth, Thursdays, Noon-2 p.m. For
ages 18 and under. Pick up a week
worth of free meals. Caregivers can
pick up meals for youth who are not
present. Meals include: sandwiches,
milk, fruit, vegetable, and snack.

Hosmer Library at 347 E 36th St
is now providing curbside library
holds pick-up service, as East Lake
Library is currently closed. All East
Lake patrons will have the default
pickup location of their holds changed
to Hosmer Library. (Items on hold at
East Lake Library are inaccessible).

COMING SOON: Franklin Library is
expected to open for limited computer
access sometime in July. Check the
library website at www.hclib.org for
updates.

ASK US: Have a reference or library
account question? Call, text, chat
with, or email a library worker
<https://www.hclib.org/contact>
Call 612-543-KNOW (5669) to
reach library staff by phone.
Monday-Thursday 9 a.m. – 9 p.m.
Friday-Saturday 9 a.m. – 5 p.m.
Sunday noon – 5 p.m.
Español/Spanish: Llame o envíe un
texto al 651-503-8013 para recibira-

yudaenespañol.
HMOOB/HMONG: Hu losis text
raulubtsevnyeeemntawvntawm
612-385-0886 txaiskevpubhaislusH-
moob.
SOOMAALI/SOMALI: Caawimaad
Soomaali ah, soowac ama qoraal
(text) usoodirmaktabada 612-235-
1339.
PHYSICAL MATERIALS: All Due Dates
Have Been Extended. All Holds Have
Been Extended.
BOOK RETURNS: All library book
returns were closed on March 19.
Check the library website when they
will reopen. When returns resume,
library workers ask that you hold onto
materials as long as you are able, so
they don’t get inundated!
CURBSIDE SERVICE: Monday-Friday,
9 a.m.-5 p.m. Please note this service
is running with very limited staff in
order to maintain social distancing.
The workers at these locations are
exhausted, so please be kind!
CURBSIDE PICKUP LIBRARIES: Brook-
lyn Park, Eden Prairie, Hosmer,
Maple Grove, Plymouth, Ridgedale,
Washburn, Webber Park
IMPORTANT SERVICE NOTES: This
service is limited to items currently on
the shelf at a curbside pickup library.
Wait times for holds placed online are
longer than usual. Due dates will be
automatically extended.
Curbside pickup step-by-step
• Place items on hold.
• Go to www.hclib.org to search
for items currently available at
a curbside location.
• Place items on hold, and
choose a curbside location for
pickup.
• Wait for notification, then call
the library when you plan to
pick up.
• You will receive email or
phone notification when your
hold is available for pickup.
Wait times for holds placed
online are currently longer
than usual.
• After you receive notifica-
tion, call your curbside pickup
library and have your library

card barcode available. For
faster service onsite, call
ahead with an estimated
time of arrival so staff can
have your items ready.
• Staff will check out your
items, put them in a plastic
bag, and place the bag on a
cart outside of the building.
• After calling, pick up your
items at the curbside loca-
tion.
• Bags will be on a cart out-
side the building.
• Find your bag labeled with
your hold pickup number
(this is written on your
library card).
• Grab your bag

**LIBRARY CARD AND ACCOUNT INFOR-
MATION:** Contact the Library through
Ask Us (above) to get your library
account information.
TEMPORARY LIBRARY E-CARD: If you
do not have a Hennepin County
Library card and would like to
apply for a card to access online
resources while we are temporarily
closed, Hennepin County residents
and property owners can apply
online to get a temporary e-card:
<https://apps2.hclib.org/ecard>

Online Library Events:
There are a growing number of
online library events! Check out the
schedule by going online to www.hclib.org
and click on “Events”
**SOMALI CULTURAL
FESTIVAL:** Franklin Library’s annual
celebration of Somali culture will
be online this year! On July 1,
watch the livestream of storytell-
ing, singing, dancing and more
on Hennepin County Library or
Somali TV Facebook feeds starting
at 11AM. All videos will be avail-
able until July 31.
PARTNERS: Somali Museum of
Minnesota and Somali TV
Funded by Minnesota’s Arts &
Cultural Heritage Fund

STORYTIMES ON FACEBOOK: Henne-
pin County children’s librarians are
hosting storytimes on Facebook.
New family storytimes premiere
at 3:30 p.m. on Tuesdays, baby
storytimes at 3:30 p.m. on Thurs-
days, and are available on YouTube
anytime.
**DISTANCE ASSISTANCE FOR COMPUT-
ERS AND JOB SEARCHING:** Mondays,

2PM-4PM. Need help with email,
word processing, internet naviga-
tion, writing résumés, or search-
ing for jobs? A staff member is
available to answer questions and
provide computer assistance via
phone or video conference. Please
call 612-208-7849 to get started.
SUMMER LEARNING: Your library
is here for summer learning, with
great books, online events, and
more ways to connect and have
fun. Check out the library website
for reading lists, book clubs, and
virtual summer learning programs
for youth of all ages, including art,
science, technology and more.
ONLINE RESOURCES: Hennepin
County Library has a smorgasboard
of online resources including:
Newspapers, Practice Tests, Inter-
actives for Kids, Journals, Encyclo-
pedias, Directories, Local History
Digital Archives, Free Download-
able Music, Streamable Movies,
Government Documents, Biog-
raphies, Computer Tutorials, and
last but not least, E-Books. Visit
the website to browse all online
resources: [https://www.hclib.org/
browse/online-resources](https://www.hclib.org/browse/online-resources)
E-BOOKS AND AUDIOBOOKS:
LIBBY: The Libby app is available
for iOS and Android devices and is
a streamlined way to access down-
loadable ebooks and audiobooks
from OverDrive. You can check
out and audiobooks right in the app.
You can also read eBooks in the app
or send them to your Kindle.
Cloud Library: Find download-
able eBooks for readers of all ages.
A reader app is also available for
Apple, Android and other devices.
**Hennepin County Resource
Helpline:** 612-348-3000, 8 a.m. to
8 p.m., 7 days a week
Help available in different
languages. If you’re impacted by
COVID-19, call for help with cloth-
ing, financial assistance, grocery
and household supplies, medical
care and equipment, or medication.

*Lindsey is an East Phillips resi-
dent and usually works at Hosmer
Library in South Minneapolis.
After not working for the County
for almost two months, she has
recently been reassigned to Henne-
pin County Public Health as a
Covid-19 Contact Tracer.*

METRO TRANSIT Slowly But Surely

By JOHN CHARLES WILSON
June is traditionally a month in
which schedule changes are made at
Metro Transit. With the schedules
already being truncated due to the
COVID-19 pandemic, this June’s
changes were underwhelming at
best. As you know if you use transit,
most buses have been on a Saturday
schedule for the last few months,
and the light rail has been thinned
out to every 20 minutes, also over-
night service was cancelled from 11
PM to 4:30 AM for buses and 9 PM
to 6 AM for light rail.
As of 13 June 2020, buses have
gone back to running later at night
but not 24 hours a day. The last bus
is about 1 AM. Light rail is still
limited to once every 20 minutes
and the hours of service have not
been increased.
Specific information for routes
in the Phillips neighborhood is as
follows:

• Blue Line – Still every 20
minutes, 6 AM to 9 PM, 7 days a
week.
• Routes 2, 5, 9, 11, 22 – Satur-
day service on weekdays.
• Route 14 – Saturday service
plus a few extra rush hour trips on
weekdays.
• Route 21 – Time adjust-
ments for construction, and extra
trips between Lake Street and the
Midway area of Saint Paul.
• Route 27 – Regular weekday
service.
• Routes 53 and 111 – No service.
Of course, except for light rail,
weekend service is as usual except
for the overnight hours.
The real excitement will come
when it is time for the September
schedule changes, as by then Metro
Transit should know if schools will
be operating, and on what kind of
schedule, and what businesses are
up and running by then as well.
Even so, I’m not holding my breath
for things to go back to normal
anytime soon. Neither should you.
Good night.

**“the alley” NEWSPAPER
IS A MEMBER OF**

COMMUNITY
SHARES
MINNESOTA

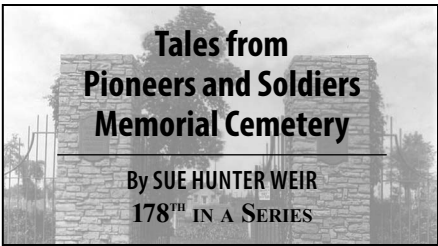
CHARITY IS GOOD, CHANGE IS BETTER

**May Day Café Gift
Certificates
now available!**
**INVEST IN YOUR FUTURE
BURRITOS, COFFEE, AND
CROISSANTS!**

It’s a great way to support us
during this time!
Available in any amount.
Paypal
maydaycafemn@gmail.com
or Venmo@maydaycafe

Put your full name and mailing address
in the transaction memo & your certifi-
cate will be mailed to you.

May Day Café is temporarily closed



Lafayette Mason—One Mpls.’ First Black Firefighters

MUSICIAN, ARTIST, AND SOUTHSIDE HIGH FOOTBALL CAPTAIN

Other than some graffiti on about a dozen fence pillars, the Cemetery was untouched during the protests on Lake Street. The graffiti was gone within a few days but the stories about the lives of those who are buried inside the gates continue. It’s obvious to passersby that the Cemetery is old. What is less obvious is that the Cemetery is listed in the National Register of Historic Sites because of the people who are buried there. For the most part they were not famous but collectively their stories tell how the city and state were built. Some of them had ties to the early abolitionist and anti-slavery movements in Minnesota and others because it was a favored burial site for members of the early African-American community, many of whom led extraordinary lives.

Lafayette Mason was an incredibly gifted man. He was an athlete, an artist, and one of the city’s early African-American firefighters. Members of three earlier generations of his family are buried near him in a block of graves purchased in the 1860s. Chloe Aidens, his great-grandmother, died from cancer on November 11, 1863. Hers is the first recorded burial of an African-American in the cemetery. Her daughter, Harriett, died on December 19, 1891; the cause was listed only as “heart.” Harriett was married to Morgan Jones who

died from “old age” on December 6, 1907, at the age of 101 after having lived a remarkable life (see <http://alleynews.org/2017/12/the-cemeterys-eldest-morgan-jones-60-years-a-slave->



THE LATE LAFAYETTE MASON, Musical Genius, Minneapolis.

[PHOTO COURTESY MN HISTORICAL SOCIETY]

41-years-freedman/). He is the oldest known person to be buried in the Cemetery. Their daughter, Katherine Luella (“Katie”), was Lafayette’s mother.

Lafayette was born on May 17, 1880. As a child he was popular, and he was ambitious. By the time that he was 11 years old, while he was still attending school full time, he was making “good wages” working as a messenger at the West Hotel, a fact that was mentioned in the “Appeal,” the leading local African-American newspaper at the time. In 1898, his teammates voted him captain of the Southside (South) High School football team.

After he graduated from high school his career as a musician took off. There are two hundred or more mentions of him in various local newspapers. He worked in at least two department stores, both playing and selling music. He traveled to Chicago to buy sheet music for a local five-and-dime store. He played

weekly at the Colonnade Dance Club in St. Paul and at one point ran his own dancing academy. He played at benefit concerts for causes ranging from famine relief to fundraisers for local African-American churches. He often played at weddings where his mother, a coloratura soprano, was the featured soloist. He was one of the local African-American community’s leading lights—a gifted artist generous with his talents. In 1899, the “Appeal” described him as “A Noted Pianist,” who “undoubtedly is taking a place among recognized musicians of the day, [and who] has a bright future before him.” He got rave reviews when he, a solo pianist, stood in for a full orchestra during performances at St. Paul’s Metropolitan Opera House; he was reportedly the first African-American to do so in any city west of New York.

Sometime around 1907 or 1908, he joined the fire department and worked alongside John Cheatham, Minneapolis’ first African-American firefighter. (http://friendsofthecemetery.org/history/alley_articles/John_Cheatham_feb2005.shtml.) It seems like something of an odd choice for a man who clearly thought of himself as a musician first and foremost. It may be that he joined because he was engaged to be married and wanted a more stable source of income. Whatever the reason, his career with the fire department was far too short. Lafayette Mason died from typhoid pneumonia on April 8, 1910, when he was about five weeks shy of his 30th birthday. He was survived by his mother, stepfather, sister, and fiancé.

He was buried next to his great-grandmother and his grandparents in the family plot. His mother, Katherine, outlived him by 30 years and his stepfather, William Smith, by a few years longer than that. Their story is also well worth telling but that’s for another day. All six family members are buried in Lot 69, Block C. None of their graves are marked.

Phillips Neighborhood Clinic

The World Opens Up.

BY HARRY LEEDS

By now you have probably heard about the global pandemic. If you haven’t stepped outside your house in three months, then I’ll tell you—oh, you know already.

In recent weeks, many states, including Minnesota, have been opening up businesses. Does this mean that it is safe to go back and interact with the public?

Well, it depends on what you mean by “safe.” On the one hand, our doctors are more experienced with coronavirus and we have more medical equipment to fight it. On the other, even though numbers of hospitalizations for COVID-19 in Minnesota have been declining, there are still many cases out in the community. With businesses reopening and people gathering for protests, getting infected is still possible and we still don’t have a vaccine or very effective medicine. Many experts think we will soon see another increase in hospitalized cases.

People with cardiovascular disease and diabetes seem to be at higher risk for developing severe corona complications, so those people should weigh the risks of going into large groups heavily when thinking about how to spend their days.

If you are indeed ready to stretch your legs, I would recommend going for a walk over going to a bar. Sun and fresh air are good for the mind and body, especially when they haven’t seen each other in a while. Minneapolis has a gorgeous park system, and the summer in Minnesota is fabulous, if not short lived.

Exposure to carriers of the virus in public parks is a risk, but it is easier than, say, the grocery store to keep a distance from others. While outside you are unlikely to come into contact with many infected surfaces. As scary as this all is, your spiritual side needs feeding to, and you have to live your life.

MARIE SANDVIK CENTER

“Under his wings shalt thou trust” Psalm 91:4b

Marie Sandvik Center paused all in-person ministry services last month due to the covid-19 shutdown.

Our children’s ministry moved to a virtual platform like schools did.

When the restrictions are lifted, we plan to resume our adult chapel services, meals and clothing distributions. We hope to host summer kids club, too.

In the mean time, we are still receiving donations so that we might be supplied to help those with needs. We have many things available for those who need it: clothing, and hygiene packs. On a more limited basis, we have food, diapers, and blankets.

We continue to have sandwiches available to anyone who comes to our east side parking lot and rings the doorbell. (While supplies last.)

If you are in need of any of these things, please follow these steps.

1. Call 612-870-9617 between 11am-4pm, Monday through Friday.
2. Explain what you need and give your call back information.
3. We’ll call you back to schedule a time for you to pick up what we have collected for you.

Don’t lose hope. Cast your cares on the Lord because he cares for you. We care, too.

Call us if you need prayer or would like to be informed when we reopen our doors and resume services. We’ll post on Facebook, too.

17 For our momentary light affliction is producing for us an absolutely incomparable eternal weight of glory. 18 So we do not focus on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal. - 2 Corinthians 4:17-18 (HCSB) -

Marie Sandvik Center 1112 E. Franklin Ave. Minneapolis, MN 55404 612-870-9617 Find us on f www.mariesandvikcenter.org

COFFEE FOR A CAUSE

DONATIONS APPRECIATED



Stop by these Pillars Locations for complimentary coffee with curbside pickup, and make a donation to the Walk to End Alzheimer’s.



7:30 A.M. – 10 A.M. PROSPECT PARK | July 9 HIGHLAND PARK | August 6

Hosted by The Pillars Senior Living communities. Coffee donated by Starbucks®.

Visit our website to learn more and donate! PILLARSSENIORLIVING.COM



THE PILLARS SENIOR LIVING | LIFE AS IT SHOULD BE



CHAPTER 2

RETURNING

By PATRICK CABELLO HANSEL

Luz fell asleep on the 21 bus—again—and went several stops past 17th. She didn’t realize it until she was just passing the Zapata statue. She yanked on the cord so hard it almost broke, and yelled, “Stop! Stop! Damn it, I said Stop!”, which is not a good thing to yell on the 21 during rush hour. Actually, it’s not a good thing to yell anything on the 21 during rush hour, or most any other hour, period. People do it of course, but it almost always increases the tightness in the passenger’s bodies, bodies that are tight enough to begin with.

The bus stopped just shy of the Dollar Store on 10th. Luz stomped down the three steps in her winter boots and stepped right into a slushy pile, made up of equal parts ice, snow and dirt. She yelled up to heaven, “You Stop too!”, but heav-

en was busy with wars and rumors of war and earthquakes and the like. Luz was tired, she was frustrated, she was mad. Mad at God, mad at herself, mad at this world that was so hard to live in.

Luz had been planning to surprise Angel and the kids with some of the fabulous chicken from the little kitchen in the gas station on 17th. Especially Angelito, who she swore could live off of chicken, rice, Hot Cheetos and Takis and nothing else. They hadn’t been able to eat out lately, with money so tight. But Luz had gotten a letter the day before from an uncle she never knew, who had showed up at their wedding almost seven years ago. Tio Miguel, who had retired from teaching at Luna Community College in Las Vegas, New Mexico, and who now taught poetry workshops in English, Spanish and Nahuatlin barrios and pueblos all around the Southwest. The letter had included a poem he had written for Luz, and two twenties.

She could still remember the last line of the poem: until the day la Luna unveils her dark. She knew that literally Tio Miguel was referring to the dark side of the moon, which humans can never see from earth. But she wanted to read the poem again with Angel, and explore with him what else it might mean.

But now she had to walk seven extra blocks with wet feet and a pissed off mood. Fortunately, her literature class at Augsburg had been reading works by wonderful women poets. She was writing her paper on Gwendolyn Brooks, and kept coming back to that line of hers: “It must be lonely to be God.”

Luz knew lonely. How lonely she had felt holding in secret all that she had suffered as a girl and a teenager. She had Angel now, She had Angelito and Lupe to love and hold. But she still felt a deep loneliness. She had started going to church—to a church with a lady pastor, no less! She felt some comfort there, some release from the past. But she

knew there was something that still needed to be uncovered. But she wasn’t sure how to do it, of even if she really wanted to.

As she approached Spirit on Lake, she remembered how she had traveled these streets with Angel years ago. How they found helpers in the most unlikely places. She was wondering if there were helpers who were out there now, and how she might find them, when the door of the Quatrefoil bookstore opened and a soft but strange light flowed out. There was a man who smiled at her and said, “C’mon in—we have something special in store today!”

And though she was tired, and still hoped to get the chicken and spend some time with Angel and the kids before Angel went out to work a long shift, something pulled her into the bookstore. Something strange, but not at all scary.

[To be continued...]

Pastors Cabello Hansel Retirement Celebration on Sunday, June 28th

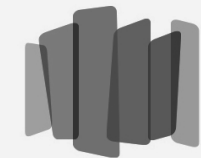
Sunday, June 28th St. Paul’s Lutheran Church Bi-lingual Worship Service in the Church parking lot. A canopy will protect from rain or sunshine, and allow physical distancing; please,

please bring a mask.

A light, pre-packaged lunch will be served. It will be a delight to have friends and neighbors from around the Church to share this day with our Pastors and the Congregation. 2742 15th Ave. So. 55407

612-724-3862 stpaulscreate@gmail.com

Author’s note: this story picks up years after the saga of “Searching,” serialized in 34 issues of **the alley** from March 2009 to February 2012 and continuing with the Epilog, “Returning.” In that story, we met Luz and Angel, two 19 year-olds running from their past and searching for their future, along with a score of beautiful and strange neighbors. Alley Communications has been honored and pleased to publish this novella in **the alley** newspaper. Many noteworthy writers published novels in a serial format in newspapers or other periodicals; for example Charles Dickens published chapters at regular intervals and if they became popular he would publish the chapters as a book. Some writers sought and even depended upon reader comments and suggestions as they developed their novels. All 34 Chapters are at: www.alleynews.org/category/searching and Epilog Chapters April 2020 and now July.



MIDTOWN PHILLIPS NEIGHBORHOOD ASSOCIATION INC.

www.MidtownPhillips.org | 763.310.4760 | info@midtownphillips.org | [midtownphillipsminneapolis](https://www.facebook.com/midtownphillipsminneapolis)

BOARD MEETING JULY 14 6:30 - 8 pm

- Continued discussion on Home Loan Program revisions
- Partnership with other neighborhood orgs to rebuild community & address diversity

JULY 28 A Community Forum with Senator Jeff Hayden



6:30 - 7:30 pm Join us for discussion on current topics Send your questions ahead of time to info@midtownphillips.org

Please watch our website www.midtownphillips.org for links to join by phone or web!



Did you know Midtown Phillips offers financing for residents?

MIDTOWN PHILLIPS NEIGHBORHOOD 0% INTEREST LOAN PROGRAM

The Midtown Phillips Neighborhood has partnered with the Center for Energy and Environment Lending Center to help Midtown Phillips residents finance home improvement projects.

- 0% APR
- \$7,500 maximum loan amount
- No maximum income limit
- Eligible improvements are most exterior, major mechanical and energy improvements

3 EASY WAYS TO APPLY

- 1) Apply online at mnlendingcenter.org
- 2) Email loaninfo@mncee.org for a copy of the application
- 3) Call 612-335-5884 to have an application mailed to you

Visit mnlendingcenter.org or call 612.335.5884 to get started today!

June 18, 2020

Statement in Support of Police Reform and Chief Arradondo

The death of George Floyd was a chapter in a story that is as old as our nation and is, sadly, still being written in communities across the country. Philando Castile, Breonna Taylor, Rayshard Brooks... These names serve stark notice that policing across the United States needs transformational reform.

The problems with policing are deeply rooted in the structural racism that permeates our society and its institutions. The current rallying cries around “defunding,” “dismantling,” or “abolishing” the police are grounded in a basic truth that sweeping and visionary reforms are needed.

The answer is not to simply defund or dismantle the police. We need to address societal racism and rebuild our infrastructure so that we can reduce our reliance on policing. Minneapolis receives more than 400,000 calls for police services every year. Housing, education, health care, mental health and the environment are key fronts for enhancing safety.

Without a doubt, the Minneapolis Police Department needs transformational reform but we oppose the current proposal to amend the Minneapolis City Charter to remove the police department. This Charter amendment will not advance the transformational reform that is needed. In fact, it is a distraction from the necessary work at hand.

We believe we have a leader in place who can bring about the much needed change in the police department if he has adequate support. Chief Medaria Arradondo is an ethical, professional and compassionate leader. He knows our city and loves its people. He has a reform agenda, but has experienced opposition from the Police Union and has lacked support from the City Council. We call on our citizens to support Chief Arradondo in his effort to transform our police department.

We have an opportunity brought about by tragedy but it is an opportunity we can't waste. Minneapolis can become a model for the nation by rethinking the mission of policing. Only then can Minneapolis fulfill this moment and develop a new, bold model for a safe, inclusive community.

Original Authors

Walter Mondale Josie R. Johnson Sharon Sayles Belton Bob Bruininks

Supporters

- | | | | |
|----------------------------|--|------------------------------|-------------------------------------|
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Friends of Minneapolis

AIM and Traditional Peacemaking are Still Here

EXCERPTS BY LAURA WATERMAN WITTSTOCK FROM “WE ARE STILL HERE,” AND BY CLYDE BELLECOURT FROM “THUNDER BEFORE THE STORM”
CONTINUED FROM PAGE 1

Avenue [across the avenue from Franklin Library] in the Phillips neighborhood, in the heart of the city’s urban Indian community.”

“AIM has remained active through these years, its numbers growing from thousands to millions as other groups from Canada and the Americas joined in related activities. The growth was so rapid that organization fell away. There is still a leadership, but it is a core that remains like a small campfire in the distance.”

[Excerpts from “WE ARE STILL HERE” text By LAURA WATERMAN WITTSTOCK, photographs By DICK BANCROFT, Minnesota Historical Society Press, 2013 pages xxvii, 3 and 4]

“The Ventura Village neighborhood wants to thank the Native Community for organizing and protecting our area during the unrest following the death of George Floyd at the hands of the Minneapolis Police Department on May 25th. Quoting the June 12th Minneapolis StarTribune: ‘Michael Goze, CEO of the American Indian Community Development Corporation, and Frank Paro, president of the American Indian Movement (AIM), sent out a call for volunteers as violence erupted into the streets. Bob Rice, owner of Pow Wow Grounds Coffee Shop, opened his property as the staging area for AIM street patrols and offered other logistical support.’ Their efforts prevented any more violence or vandalism in the following days.”

“Traditional Peacemaking”

“The effectiveness of our AIM Patrol in protecting Indians on the streets of Minneapolis was now recognized throughout Indian Country. Having reintroduced traditional methods of peacemaking, we knew how to protect our Indian community from external threats and resolve internal differences.” ...”The Thunder Before the Storm” By CLYDE BELLECOURT, Minnesota Historical Society Press, page 84, 2016.

Systemic Racism isn’t the Problem

By MARTI MALTBY

CONTINUED FROM PAGE 1

flat-screen TV, a cabin up north or any of the other things I say I need. I will accept that working for equality may cost me a couple of creature comforts, but that I will not miss these unless I am incredibly selfish and materialistic. I will recognize that the victims of “systemic racism” live every day with far less than me, and I have not thought this was a problem. If it isn’t a problem for people to live at that level, it isn’t a problem for me to do with less.

- I will recognize that injustice happens every day, and that those who suffer injustice bring attention to it every day. They speak more loudly the more they are ignored. If they have to speak with protests, riots and destruction, it is because I didn’t listen.
- I will not blame a few bad police officers for the problem when the problem has existed for centuries in all sectors of society. I will face the fact that the problem is far bigger than a few people.
- I am going to support equal funding for all students in Minnesota, and if I live in one of the better funded, higher funded school districts, I will support allowing students from outside my district to attend. If this means that my child winds up having to attend a school in a district with lower achievement scores, I will help that district improve its outcomes. I recognize that my child has no inherent right to a better education than another child based on zip code.
- I will vote for individuals and causes that will tear down systemic racism. Voting for a healthy economy that creates poverty or security that terrorizes people doesn’t make sense.
- If I claim that I got where I am by hard work and not because anything was given to me, I will also admit that many people have worked harder than me in low-paying jobs with no benefits and unsafe working conditions but haven’t benefited in the same way that I have.
- If I hear myself saying that any of these changes are unfair to me or my family, I will

admit that the world has never been fair, and that I have received more blessings and have a more luxurious life than almost anyone in history. I will realize that if life was fair I would watch my child starve to death during famine, or die during a plague, or be sold into slavery, or be blown to bits in a civil war, or waste away in a refugee camp, because that is what happens to millions of people every day.

- I will decide whether I will live out these “I” statements. I can be a hypocrite who talks about the need for change and decries the violence and destruction that results from an unjust system but doesn’t do anything to change it, or I can become involved in the day to day struggle to establish justice. I can wait until those who suffer get my attention through riots and destruction because that is the only thing that gets my attention, or I can join them in the struggle.

Do you read “the alley”?

Want it to continue, grow, improve, and land at your doorstep or on a newsstand as a “free newspaper” each month?

Contribute Today!

Go to Alley Communications on GiveMN, or send a check to P.O. Box 7006, Mpls., MN 55407



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VENTURA VILLAGE NEIGHBORHOOD

J U L Y ' 2 0 N E W S



The Ventura Village neighborhood wants to thank the Native Community for organizing and protecting our area during the unrest following the death of George Floyd at the hands of the Minneapolis Police Department on May 25th. Quoting the June 12th Minneapolis StarTribune: "Michael Goze, CEO of the American Indian Community Development Corporation, and Frank Paro, president of the American Indian Movement (AIM), sent out a call for volunteers as violence erupted in the streets. Bob Rice, owner of Pow Wow Grounds Coffee Shop, opened his property as the staging area for AIM street patrols and offered other logistical support." Their efforts prevented any more violence or vandalism in the following days. The accompanying pictures provided by photographer Gerald Auginash document that effort.



The Ventura Village Neighborhood Board met on June 10th via Zoom for the first time since March because of the Covid 19 pandemic. We discussed how to proceed in the future with meetings, and reviewed our budget. The Phillips Community Center has been closed evenings during this time. Our next board and general membership meetings are scheduled for Wednesday, July 8th, location and format to be determined. Contact us at 612-874-9070 or at venturavillage.org for more information.



Photo credit: Gerald Auginash

Many churches, businesses, nonprofits, and other groups provided food, meals, and other goods to neighborhood people who had no other option. Their efforts were appreciated! In the pictures below are supplies in storage to be given away at Waite House and an impromptu food exchange at the boarded-up Dollar Tree store.



Meet the New Farm Manager for Pillsbury United Communities: Melissa Trent



Hi, I'm Melissa and I'm the new farm manager for the 24th St. Coalition and Pillsbury United Communities (PUC). For the past four years I've enjoyed coordinating community garden sites around the Twin Cities and developing and teaching children's garden lessons for the Minnesota Landscape Arboretum. Nothing compares to the look on a child's face when they've discovered their first worm or watched in awe as a bumble bee nestles into a flower for nectar. One of the greatest parts of my job is that I get to witness moments like those happen in the garden.

I'm looking forward to growing healthy partnerships and nutritious produce in the Phillips neighborhood this summer. You'll see me around Waite House and our southside garden sites planting, harvesting and pulling weeds. If you're interested in volunteering or finding out more about our purpose, stop by and say hello, or contact me at melissat@pillsburyunited.org if you have any questions



“Say Their Names” Cemetery



SAY THEIR NAMES Cemetery is a public artwork in South Minneapolis. It represents persons killed by law enforcement in the United States

“Say Their Names” Cemetery in South Minneapolis represents persons killed by law enforcement in the United States. We hear their names — George Floyd, Breonna Taylor, Eric Garner – but co-creator artists Connor Wright and Anna Barber—University of Pennsylvania students--wanted to remind people of all their names in one place. “These gravestones honor 100 of the innumerable Black lives cut short by police brutality,” Wright said. The Cemetery originally included 100 names, but creators added more names after receiving requests from the community. The grassroots art installation was designed and constructed in one full day with the help of volunteers and local art and flower shops, like Lake Harriet Florist. Minneapolis’ UPS helped to print the names on paper for the majority of the headstones. Volunteers used simple materials like cardboard, plastic and paper to create each headstone. None of the many volunteers previously

knew each other when they all showed up to help. Each person was recruited by a friend of a friend who somehow knew Wright or Barber. The symbolic Cemetery is beyond a waterway and fountain northwest of the George Floyd Memorial at 38th and Chicago Av. on 37th Street. “Hopefully, this is a wake-up call between what we’ve been seeing around the city, around the country, and the world,” says David Smith, who wanted to see the memorial himself.

the alley January 1976 Volume I. No. 1

Police/Community Relations Always Frustrating and Concerning

THE FRONT PAGE ALLEY HEADLINES 44 YEARS AGO WERE:

“conflicts often caused by citizens” One of the primary issues of the Phillips Neighborhood is the relationship between the police and the community. With few exceptions people see the police patrolmen as either saviors or “pigs.” Nor are the officers above stereotyping. There are three articles in this month’s alley relating to this issue. Two ideas came through from everyone we listened to: 1) Everyone was frustrated in not knowing what to do to improve the relationship between the police and the community. 2) Everyone seemed genuinely concerned about the situation, i.e. the police, the people who had been victimized by the police; and those who have received good co-operation from the police.



Three days after George Floyd was killed on Memorial Day evening, this mural was created. The artists of Goodspace Murals responded to the tragedy and painted this Mural in one day on the south wall of the Cup Foods building near the scene of his homicide.



the alley newspaper front page August 1976

The mutual distrust of the police and the community toward each other has undermined every effort to improve

the situation. Perhaps it is the citizen’s distrust of each other, though, that is even more responsible for the situation. [continued]

Police/Community Relations: the residents---the police The Minnesota Human Rights Commission held three public hearings on police brutality. They were held on three consecutive evenings of June 24, 25, and 26 at the Phyllis Wheatley Community Center on North Fremont Ave., the Native American Center on E. Franklin Ave., and Sabathani Community Center on 31st [sic]. The following is a partial transcript of the hearings. The speakers, who are named, came out of a large audience to speak before a panel. The panel responded with questions. [continued]



The EPIC Report – July 2020

www.eastphillips-epic.com Contact Carol Pass at 612-916-8478 or cpass@runbox.com

Things Have Changed

Now is NOT the TIME to DEMOLISH ANOTHER BUILDING in Minneapolis

The East Phillips Indoor Urban Farm is Partnering with:

- ❖ Little Earth of United Tribes,
- ❖ Blue Water Farms,
- ❖ Phillips Gardens,
- ❖ Urban Farm Project,
- ❖ Agro Fund One,
- ❖ SEH Somali Recovery,
- ❖ Ghandhi Mahal Restaurant,
- ❖ Peace Coffee,
- ❖ EPIC and food oriented burned out businesses.

If you can help or need space in the project, call Brad Pass at 612-916-8478 or Dean Dovolis at 612-817-0313. www.EPNIfarm.org

We are Committed to Saving and Repurposing the Iconic Sears Warehouse at the Roof Depot site for Community Good.

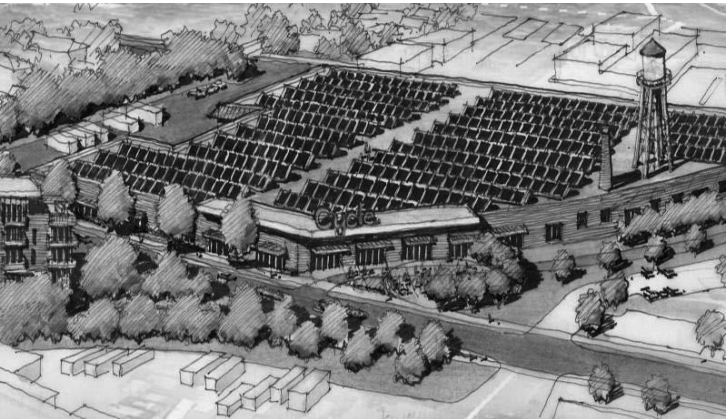
Not more pollution and trauma for Phillips kids & residents as promised by the City’s Hiawatha Campus Expansion.



Things Have Changed in Minneapolis

The East Phillips Indoor Urban Farm Project

will create an indoor organic urban farm utilizing low-tech & hi-tech aquaponics to provide quality green jobs, second chance opportunities, year-round organic food, affordable Family housing with a coffee shop/café to feed workers and neighbors, and a bike repair facility on the Midtown Greenway on this Transit Oriented Development site. The project will also provide one of the largest solar arrays in the State and alleviate the Food Desert now existing in the Phillips Neighborhood.



HELP convince the City Council and Mayor to do what’s ethically right and allocate the 7.6-Acre site to this community project and avoid demolition and more pollution. Please contact your City Council friends at citycouncilmember@minneapolismn.gov and Mayor Frey at jacob.frey@minneapolismn.gov and help make this happen.

The City is fighting us. Legal expenses are rising. DONATE at www.EPNIfarm.org

For Your Calendar:

To get involved in EPIC and East Phillips,Join us At 6:30 PM on ZOOM on the 2nd Thursday Unless otherwise notified

The EPIC Board of Directors meets temporarily on the FIRST Thursdays Via ZOOM. 7/16/2020 and 8/6/2020 at 7:00 PM. Watch your E-Mail for your Zoom Invitation .

EPIC Community Meetings are on SECOND Thursday of each month – Via ZOOM 7/9/2020 and 8/13/2020 at 6:30 PM. Watch your E-Mail for your Zoom Invitation .

Phillips Community 17th Ave. Gardeners are not meeting at this time. * For Garden Questions or Issues, OR East Phillips Residents wanting a 2020 or 2021 Garden Plot, contact Brad Pass at 612-916-8478 or bpas@usinternet.com .

Clean Sweep 2020 is still in the planning stage. Scheduled date – Oct. 10.

To join EPIC and/or receive ZOOM invitations, contact Sarah at epic.ssantiago@gmail.com



From the Cultural Wellness Center---



Culturally based explanations and ways of knowing:

1996-2020 and beyond

- Schizophrenia has been described in different ways in many cultures and socioeconomic groups throughout the world. The perception of illness of the mind within the cultural dynamics may affect the diagnosis, treatment, and continued integration of an individual in the family and the community. Cultural practices treating illnesses of the mind often include an examination of real-life experiences and the experiences that are consistent with the soul’s survival.
- Culture influences the ways individuals communicate and manifest symptoms of illnesses of mind, style of coping, support system, and willingness to seek treatment may be affected as well. The role of community grief and mourning in healing among traditionalist cultures is explored.
- Cultural concepts, values, beliefs, influence healing pathways, and traditional healers play an important role in the management of dis-ease in many cultures where ‘Western’ medicine is unavailable, viewed with skepticism, or used in parallel with traditional treatment methods.
- Western trained psychiatrists tend to view illness of mind as culture-free, but certain disorders that manifest in the body, such as bulimia nervosa, are shaped by Western cultures’ relationships and perceptions of food. In Traditionalist cultures, food is medicine and as such, eating is often a treatment of a longing or provides a sense of belonging.

Treatment includes hosting events/gatherings where the family renowned recipes are offered as a way to deepen the capacity for the individuals’ spirit to open to healing forces,

- McCabe and Priebe (2004) compared explanatory models of illness that may differ among people with schizophrenia from four cultural backgrounds (African-Caribbean, West Africans, Bangladeshis, and Whites). They found that Whites cited biological causes more frequently than non-White groups, who cited supernatural causes more frequently.



- One implication of cultural health practices has to do with the strong ties with the extended family. It is noted that when a person is ill, many of the family members are involved in deciding if indeed the patient or client is ill in the first place, the extent of the illness, the treatment to be given, and by whom.
- Cultural wellness approaches to community healing of the mind and of the memory includes the practice of Soul Medicine(c) as a strength and resource. Doing so will also build the availability of Soul Medic to build rapport with the many cultural practitioners

who stand in the streets waiting for and needing an internal and an external healing campaign.

- Soul Medic healers may be consulted as first responder, because he or she has known the family intimately for many years, speaks their language, and does not dictate orders for care but makes the community as the healing place including a “we” in the care plan, leaving the ultimate decision up to the patient and family.
- Wellness implies harmony in spirit, mind, and body, while un-wellness, comes from natural causes of spiritual violations among community members.
- There is no blame, shame but dialogue between the person in the present, the past and the future. In this, the community includes those gone before and those coming after.

NOTE: The Backyard Community Health Hub, a program of the Cultural Wellness Center, is one of Alley Communications’ key partners and produces the Back Page each month. Be sure to check out the Back Page in this issue for a ‘Statement of Grief and Mourning’ from the Cultural Wellness Center.



Before and After Covid 19 virus and Brother George Floyd’s Murder:

Pre-existing conditions for the African in America as the Cultural Wellness Center’s approach was coming into existence, 1994-1996:

- ◆ Approximately one African American in three who needs care, receives it. And black Americans are more likely than white Americans to terminate treatment early.
- ◆ Primary care physicians are less likely to detect mental health problems, including depression, among African American and Hispanic patients than among whites.
- ◆ Errors in diagnosis of certain disorders (mood disorders like bipolar disorder, for

example) are made more often for black Americans than white Americans.

- ◆ Ethnic/racial minorities were less likely to receive treatment for depression in 1997. Of adults who received treatment, 16% were African American, 20% Hispanic, and 24% white.
- ◆ Ethnic/racial minorities were less likely to receive treatment for schizophrenia in 1997. Of adults who received treatment, 26% were African American, 39% were white.
- ◆ About 25% of African Americans are uninsured and the stigma of mental illness keeps many from seeking treatment.
- ◆ Recent clinical reports show that African Americans are at as much as a tenfold increased risk over other cultural groups despite improved diagnostic accuracy and widespread use of the DSM-III and DSM-IV. Lawson, Hepler, Holladay, and Cuffel (1994) reported that African Americans in both inpatient and outpatient settings were diagnosed with schizophrenia at higher percentage rates

than African Americans in the overall population.

- ◆ Because of shifts in the US, approximately 33% of the US population is expected to be Asian/Pacific Islander, African American, Native American, or of Hispanic origin. Many of these cultural groups experience stressors that place them at significant risk for mental health problems.
- ◆ In addition, cultural and language barriers and lack of awareness by primary care physicians in identifying mental illness, especially for cultural groups, makes it difficult for some to access the US health care systems.
- ◆ Seven out of 10 people with bipolar disorder receive at least one misdiagnosis.
- ◆ Bipolar disorder accounts for approximately \$7.6 billion in direct healthcare costs in the U.S.
- ◆ Lifetime costs per consumer range from \$12,000 for a person with a single manic episode to more than \$600,000 for those with multiple episodes.

Movie Corner

BY HOWARD MCQUITTER II

As the coronavirus cases and deaths rise and the weather has warmed up it becomes much harder to stay in the quarantine bunkers. Everybody who ventures outside should wear masks at all times. In the meantime when you decide to retreat to your quarantine bunkers , here is a list of movies to see (mostly Westerns).

*WESTERNS

- 1. * “Red River” (1948)
- 2. * “Tombstone (1993)
- 3. * “Shane” (1953)

- 4. * “Stagecoach” 1939
- 5. * “3:10 to Yuma” (1957)
- 6. * “3:10 to Yuma” (2007)
- 7. * “Two Mules for Sister Sara” (1970)
- 8. * “The Outlaw Josie Wales” (1976)
- 9. * “True Grit” (1969)
- 10. * “True Grit” (2010)
- 11. * “Butch Cassidy and the Sundance Kid” (1969)
- 12. * “High Noon” (1952)
- 13. * “The Assassination of Jesse James by the Coward Robert Ford” (2007)
- 14. * “Angel and the Badman” (1947)
- 15. * “Posse” (1993)
- 16. * “Ride the High Country” (1962)

- 17. * “Pat Garrett and Billy the Kid (1973)
- 18. * “Pale Rider” (1985)
- 19. * “Unforgiven” (1992)
- 20. * “Blazing Saddles” (1974)
- 21. * “Fort Apache” (1948)
- 1. “I am a Fugitive from a Chain Gang” (1932) Crime/Drama
- 2. “Cornered” (1945) Thriller
- 3. “Treasure of the Sierra Madre” (1948) Adventure/Western
- 4. “Dangerous Liaisons” (1988) Romance/Drama

Contact Howard via email howardmcquitter68@gmail.com



HOW DO YOU TREAT THE STRANGER AT YOUR DOOR



BY BARB TILSEN

How do you treat the stranger at your door
The one who comes in need of comfort
with no place to sleep
Little food
Just the few possessions they can carry in one move
This question is before us all around the world
People displaced, on the move
from the dangerous and intolerable
The refugee, the homeless
the one seeking harbor and safety
at the border, on your doorstep
fleeing the storms of the world
How do we treat the stranger at our door
Like the Lady in the harbor raising the torch
poetry in her arms welcoming all to this shore
Or with barbed wire, the wall, the guns, the fear
It all comes home to rest in our front yard now
Just across the street in our beloved park
Yes we need compassion and love
But the harsh reality of hunger, unmet needs
of no place else to go
demands concrete solutions

As neighbors we act to meet the need
Bring food and supplies
We call and organize in all the ways we know to
pressure the city, the park, the county, the state
To answer
Not with elusive shifting drifting responsibility
or bureaucratic dysfunction and entanglements
Not to keep people languishing in tents
But to find the solution that is safe for all
Respectful, effective and long lasting
This is not the first nor the last time
we will need to answer
How do we treat the stranger at our door

© Barb Tilsen

4th of July 2020

“Your huddled masses yearning to breathe free, The
wretched refuse of your teeming shore. Send these, the
homeless, tempest-tost to me,
I lift my lamp beside the golden door!”
In the New York Harbor or Minneapolis:
**How Do You “Stay at Home” When You
Have No Home?**

Something I Said
Corona Crisis
Exposing
Minnesota Racism
Against Asian-
Americans

By DWIGHT HOBBS

For a place touted as a bounty of multiculturalism, Minnesota can be downright reactionary and racist. It is doubtful, for instance, that had the corona virus originated in, say, Sweden or Switzerland, blue eyed blondes would be targeted for harassment. Yet, the Minnesota State Bar Association (MSBA) has had to denounce increasing racist attacks and xenophobic profiling of Asian-Americans, backlash for the pandemic against people who, for all they know, had never even been to China much less caused this crisis.

Consider. A St. Paul-based nonprofit held an online discussion on discrimination against Asian Americans during this pandemic, but scrapped it due to the overwhelming presence of derogatory remarks posted. Hardly in keeping with locale known for being socially progressive and ethnically inclusive. Xaria Vang, 23, bought a Taser gun after a stranger confronted her in a St. Paul butcher shop. Vang isn’t even of Chinese extraction: she’s Hmong.

Clearly, this state, the Twin Cities in particular, which breaks an arm patting itself on the for supposedly standing for equality is just as backwardly Neanderthal in its attitudes and behavior as places like: New York City where a woman was punched and called “diseased”; Plymouth, Indiana where a pair of Hmong men were refused hotel accommodations; a Texas town where an Asian family were knifed (father and son



slashed across the face) while trying to grocery shop. And reports right here in Minnesota are on the increase.

The lead Donald Trump has provided to follow makes bad matters worse. After a White House official, speaking to CBS journalist Weijia Jiang called COVID-19 the ‘Kung-Flu’ the president not only didn’t denounce the blatantly racist comment but denied any responsibility for Asian-Americans being targeted. He has no responsibility for this ethnic group being singled out? But tacitly condoned a mob, rabid “Unite the Right” racists at the infamous Chancellorsville, VA rally. Hand in hand with Trump blithely glossing over bigotry, federal agencies including the Department of Justice have done exactly jack to safeguard at-risk citizens.

It’s to the point where the Minnesota Department of Human Rights, at Gov. Tim Walz’s urging, has set up a hotline report attacks and/or harassment. 651-539-1133. Also there’s a toll free number at the governor’s office. 1-833-454-0148. Weekdays 8 a.m. to 4:30 p.m.

None of this would be the least bit necessary where this region as nobly humane as it claims to be.

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Raise Your Voice
Dismantle and Reconstruct

BY PETER MOLENAAR

As co-workers in the security business, George Floyd once held rank over Derek Chauvin. Pause the video. The white-supremacist muttered: “whose the boss now?”

Back in the day, given a pass to town, a young man of George Floyd’s stature was surrounded by the “patty-rollers” and made to dance a jig. Shunning the flirtatious southern belle, he was then falsely accused, then lynched, along with his mother whose unborn child was cut from her belly.

Meditate, for a moment, upon the astonishing

beauty of the African-American people. What duration for reparations to heal the wound?

PURGE the RACISTS. It took one hour to graphically render those words to a placard. An emotional mass had been mobilized to the point of demarcation... then the “perfect storm” and the “witch’s brew”.

“Abolish the police”?

Marxists envision a “withering away of the state”, but only after a prolonged course of subduing the social contradictions engendered by the history of slavery and capitalist exploitation. In the here and now, we advocate reforms which will unify the working-class and oppressed peoples for the long haul. No, we are not “reformists”, as such, we are the sincere abolitionists!

“Defund the police?”

Although vague in terms of degree, the defund proposition has merit. However, pointing fingers at Mayor Frey deflects from the source. Moreover, a serious defunding or abolishment would compell the capitalists to hire all the “bad apples” as private militia... no more constraint by elected governance, let alone community control.

“Dismantle and Reconstruct?”

A super majority of the MPLS Council supports D&R. We should back them, while trusting our long-time activists to advance mechanisms for COMMUNITY CONTROL.

Apart from the carnage and smoldering ruins, the fresh air of human solidarity has filled the sails. Lord, at age almost 70 years, I might yet witness the final conflict.

Letter to the alley
Editorial Team

So called Editorial Team

In the June 2020 issue [of the alley] writer Howard McQuitter stated that 21,000 Black people lived in Duluth in 1920 when U.S. Census records

show, that only 495 Black’s [sic] lived there in 1920. Also of MN 219 lynching only 3 were Black!!

Why do you let something go into your paper which is just a LIE!! or is it ok! to lie in story’s [sic] if it fits your NARRATIVE [sic] This is fake NEWS!!

Also Peter Molenaar article were [sic] He talks

about Smith Foundry, And failed to State that he is former Employee. Which he should have done. Also Smith Foundry was not allowed to respond to Him!!

If your Goal is to accurately report the New [sic], Your NOT doing so! Which is a SHAME!!

By Bill Marshall

“May Our Lord and Our Lady bring peace to the family and friends of George Floyd.”

..Howard McQuitter

Editorial Team

Response

- June 15th Lynching Article Correction and Explanation
- June Issue Raise Your Voice Clarification

Thank you, Bill, for your letter to the Editorial Team. It is good to know people are reading the alley with a critical eye.

We do need to acknowledge the typographical error in Howard’s piece, which he pointed out to the alley after publication: Howard’s original submission had 2100,

not 21,000 Black inhabitants in Duluth, 1920. Yes, Bill may be correct about 1920 U.S. Census data. It is important to remember that the Census from day one has been fraught with limitations and inaccuracies, not the least of which is a deep distrust of the government and the census takers, lending to gross undercounting of various communities. Howard used a figure by researchers familiar with nuances likely more accurate.

More importantly, though, the actual number of Black Americans living in Duluth in 1920 does not alter the horror of the lynching on June

15, 1920 of 3 young African American men.

The alley has never purported to be an unbiased source of news. It is a largely volunteer-run community newspaper, a vehicle for the community to report on issues affecting us, and to express opinions and thoughts, such as yours. If Smith Foundry has a response to Peter Molenaar’s opinion piece, we certainly welcome it!

By Mary Ellen Kaluza, on behalf of the alley Editorial Team



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SPIRIT & PHILLIPS * INDEPENDENCE DAY
July 4 : 2020 VISION
by DAVE MOORE + ZIMMER HADADAY **

DURING THE BATTLE AGAINST SLAVERY
170 YEARS AGO, WENDELL PHILLIPS (OUR NEIGHBORHOOD NAME SAKE)
USED THIS SLOGAN:

**PEACE if Possible –
JUSTICE at any rate !**

WHO YOU GONNA CALL?
REPUBLICANS, DEMOCRATS, OR INDEPENDENCE?

WHAT SHOULD THE MPLS POLICE
DO TO CELEBRATE THIS YEAR?
FIRE * CRACKERS!

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Thank you

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Grief and Mourning



PHOTO: GEORGE FLOYD MURAL

CULTURAL WELLNESS CENTER’S STATEMENT OF GRIEF AND MOURNING

Brother George Floyd’s public murder is re-
viving memories of “strange
fruits,” as described by Nina
Simone in the sixties. It feels
raw and sore, specific to this mo-
ment. The scene is the latest dra-
matization of a 401-year-old me-
morialized wound inflicted over
and over again on Black men and
women in America.

The Coronavirus
exacerbated pre-existing con-
ditions of injustices in hous-
ing, economics, education and
healthcare in Black communities
across the United States. The New
York Times article “The Pandemic
and the Protest: Police brutality,
job losses, the coronavirus: Black
Americans are bearing the brunt
of all of it,” noted:

“The historical data
also reveal that no progress has
been made in reducing income
and wealth inequalities between

black and white households over
the past 70 years,” wrote the
economists Moritz Kuhn, Moritz
Schularick and Ulrike I. Steins in
their analysis of U.S. incomes and
wealth since World War II.

“Counties with disproportionately
high Black populations across the
country account for more than
half of the country’s coronavirus
cases and nearly 60 percent of
death, according to a national
study by an AIDS research group.”

Wealth inequity is tied to
these pre-existing conditions be-
cause pre-existence assumes that
a person’s existence begins at the
consummation of health insurance
coverage, according to Jonathan
Metzl, author of Dying of White-
ness: How the Politics of Racial
Resentment Is Killing America’s
Heartland.

Over the past two weeks, the Cul-
tural Wellness Center contin-
ued our 24-year history as a

community first responder offer-
ing personal comforting and psy-
chological first aid.

Our practitioner/fac-
ulty presence is often invisible;
elders’ wisdom provides anchor-
ing as people process what’s hap-
pening and the impact on them to
reassure belonging and cultur-
al survival.

We join you in tak-
ing action through our cultur-
al health practices:

1. to mourn the loss of a
loved one as healing for the living
and the dead. We mourn by walk-
ing the streets marching, while ob-
serving a worldwide procession of
people grieving for our Brothers
and Sisters whose lives have
been unjustly taken.

2. to create altars for
praying in our chosen religious
beliefs and customs and listen
to our inner selves — and we will
listen with you any time you

reach out

3. to hear and support
your wailing to the heavens
for relief. We have all wit-
nessed a great trauma within
our community. We seek to
work through this with you so we
no longer take the pain from one
experience to another — you
deserve to be free to feel your
most authentic self. These and
our other cultural health prac-
tices give people opportunities to
heal together during these chang-
ing times.

Now is the time to mobi-
lize around the Cultural Wellness
Center’s mission: “to unleash the
power of citizens to heal them-
selves and build community.”

We need to mobilize ourselves
and others who see the inher-
ent value of our experience and
knowledge. We need to move
beyond approaches designed
to “help,” as they lead to keeping
us where we are. Instead, we need
to change the root of the sys-
tem to value our cultural knowl-
edge and contribution.

We must strengthen our collective
cultural wellness.

All people have culture,
and we must use it as a source of
strength, connection and belong-
ing. We must move from Race to
Culture, because rituals, practices
and philosophies bind us together
and create the support networks
we need to make real and lasting
changes for ourselves, our fami-
lies and community.

Hotep,
Elder Atum

**PS – Many of you often ask
how you can help us. Here are
specific and immediate ways:**

- Donate to the Cultural Wellness
Center.
- Spread the word about our
work.
- Recognize what you have
learned in your work with us.
Talk about it.
- Join our Facebook page and
share our posts.
- Bring us in to help navigate
change in the organizations and
systems you’re in.

What is Black is Real Black Manhood

BY MINKARA TEZET, GRIOT OF PSYCHOLOGY AND PSYCHIATRY,
CULTURAL WELLNESS CENTER

I thought of you last night. I heard your voice. I
heard your voice cry out through the veil. You are a real
Black Man. You are the being that was called into being
so long ago, Kem. You are he who was the first greeter of
the Creator. It was you who saw this face first. What are
you? Where did you come from and what made you? I am
listening to this voice. I am listening to you. I am hearing
Tefnut. I hear her through these tears. She is the moisture
that moistens the ground that is you.

You are Kem and Geb. She is the waters that flow from

the first time and she is in you, too.
She is pushing through for you. I am thinking of you. I
am thinking of myself. I am thinking of the Black Man
and all that it means to be him. All the pressure it feels to
be Kem. Kem is the Black. He is you. And he is me, too.

I am crying to soothe this heat and this fire I
feel for the conditions we find ourselves in. Personally, I
want to burn all of this shit down and start over. But my
emotional connection to the rains and to the healing power
of Tefnut won’t let me cause this pain. She is pushing
through and she is calling to you. She is asking each of us
to allow the tears to flow so that her healing powers can
show. She is healing me. I hope you can see the tears I am
crying for you, the Black Man. I hope you can see the tears
I am shedding for myself. I feel the pressure it is to be you.
I feel the pressure that makes us want to let Shu lose. I feel
the pressure that drives the impulse over our use of fire

and pain. Shu is the fire of the first time that also burns
inside of you. Shu is the ancestor that you have allowed to
come through and at times if left unchecked Shu will burn
you, too.

We are witnessing murders in the street and
unchecked fire burning as we are no longer able to feel
the waters of Tefnut pushing through. We have emotional
dams holding her back. We want to release. But it is not in
us to share the tears we have with the world publicly. So,
I am releasing my tears onto these sheets. To be a Black
Man is to balance who we are and what we be. To be a
Black Man means to be someone who is complementary.
We complement the divine feminine we are presencing. If
she is fly, we fly, too. If she rises, we rise, too.

November 14, 2019 (Excepted from What is Black is Real Black
Manhood)

For more writing contributions from the Cultural Wellness Center, see Page 9.



Cultural Wellness Center

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