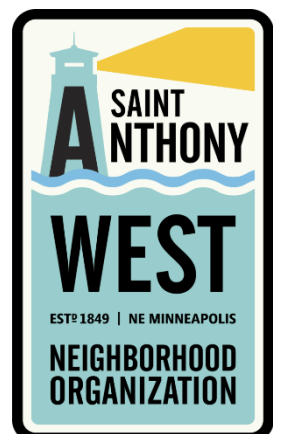


Saint Anthony West Neighborhood Organization

# Research Review of “Inclusionary Stories of the Upper Saint Anthony Falls Heritage Zone”

This publication was made possible in part through a grant funded by the  
St. Anthony Falls Heritage Board.



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## 1 Background

In 2021, Saint Anthony West Neighborhood Organization (STAWNO) received a grant from the St. Anthony Falls Heritage Board (SAFHB) to research stories of historically underrepresented groups along the Mississippi River. STAWNO is particularly interested in areas north of St. Anthony Falls, including near modern-day Boom Island Park. STAWNO contracted with T’Keyah Adams to produce a 41-page research report titled “Inclusionary Stories of the Upper Saint Anthony Falls Heritage Zone.”<sup>1</sup>

In 2023, STAWNO received another grant from SAFHB to determine historical content and locations for interpretive elements along a future North Heritage Trail, similar to the existing South Heritage Trail. STAWNO hired Rachel Hefte of Draw Forth Consulting to facilitate the project. Draw Forth Consulting subcontracted with Crystal Boyd of Crystal Boyd Consulting LLC to conduct this research review of “Inclusionary Stories of the Upper Saint Anthony Falls Heritage Zone.”

## 2 Process

In early May 2023, Hefte and Boyd met to kick off the project and discuss the research report. Boyd then spent 3 weeks reviewing the research report, conducting additional research, and compiling the research review. Much of the additional research comes from internet searches and literature that was known to Boyd through her work on the Ĥaĥa Wakpadaĥ / Bassett Creek Oral History Project. Hefte and Boyd met again in late May 2023 to discuss the research review.

Throughout the review period, Boyd gathered additional stories through a keyword search for “Boom Island” on the [Minnesota Digital Newspaper Hub](#).<sup>2</sup> A subsample of results are included in this research review as screenshots of the newspaper text, newspaper title, and publication date. Stories relevant to historically underserved groups are included, particularly from the 1980s to the 2020s.

Please note that the Minnesota Digital Newspaper Hub is a living resource with new material added periodically. The Minnesota Historical Society (MNHS) has emphasized digitizing African American and Native American newspapers, including the Minnesota Spokesman-Recorder and The Ojibwe News. These provided excellent examples of community activities in the area in the late 1900s and early 2000s. However, other newspapers have been digitized and are available only through in-person visits to the Gale Research Library at the Minnesota Historical Society. Continued research may provide additional relevant stories, particularly from the early 1900s through the 1980s.

## 3 Research Review

### 3.1 Geography

#### a. Geographic Boundaries

The report states, “The boundaries for this project are located at Hennepin Avenue, Main Street NE, 6<sup>th</sup> Avenue NE, Plymouth Avenue Bridge, and Second Street North. History is not confined to arbitrary boundaries however, therefore, information within this report could have a connection back to the Heritage Zone but not be within the prescribed boundaries” (6).

#### b. Mapped Cultural Resources

Analysis of the Cultural Resources Map reveals 13 entities mapped to 18 locations (38 – 41). Some entities, such as St James African Methodist Episcopal Church, are mapped to multiple locations.

With the exception of Cloutier’s Saloon and possibly the Native American burial from 1870, all mapped locations are outside the project’s prescribed boundaries.

Looking to the broader boundaries of the full St. Anthony Falls Heritage Zone, it appears that 6 locations are documented within the Zone and 10 are outside it.

#### c. Unmapped Cultural Resources

The report contains several unmapped cultural resources. Some are located beyond the project boundaries yet are still in Minneapolis. The location of others may be revealed through additional research.

Unmapped resources include:

- Home of Alexis Cloutier, where Maria Haynes lived and worked (13)
- Sumner Field housing development (14)
- Home of Paul Brown and informal start of St. James AME Church (15)
- Location of St. James AME Church from 1892 to 1918 at 8<sup>th</sup> Avenue South and 4<sup>th</sup> Street (15)
- Home of Jasper Gibbs and Lone Woods at 14 4<sup>th</sup> Street South (17)
- Short-term home of Bethesda Missionary Baptist Church at 505-1/2 Washington Avenue South (18)
- St. Charles Hotel, home of William Armstrong’s barbershop (20)
- Home of John Cheatham at 3020 20<sup>th</sup> Avenue (22)
- Fire Station #24 at Hiawatha and 45<sup>th</sup> Street (23)
- Cheatham Avenue in the Longfellow neighborhood (23)
- Owámniyomni or St. Anthony Falls (27)

- Wita Waste or Nicollet Island (30 – 31)
- Locations associated with Azayamankawin or “Old Bets” (see section 4.1)
- Residences of 7 families that lived near the Heritage Zone as listed in the 1880 census (38; see recommendations).

d. Recommendations

- 1) Clarify the project’s geographic boundaries. Create a map outlining these boundaries.

If the project boundaries are confirmed as the streets listed in the report, determine what portion of stories should be directly related to that area (i.e., modern-day Boom Island Park, B.F. Nelson Park, etc). Additional research may be warranted to increase the number of stories directly tied to that area.

If the project boundaries are confirmed as the full Heritage Zone or beyond, efforts should be made to minimize overlap with existing or planned interpretive signage. For example, Eliza Winston, Emily Grey, and the Winslow House are already included in signage on the South Heritage Trail.

- 2) Research the locations of unmapped cultural resources. Update the Cultural Resources Map.
- 3) Clarify if Table 3 contains a complete list of African American people living near the Heritage Zone in 1880. The table only shows last names starting with letters “A” and “B,” so there may be more names that could prompt additional research.

## 3.2 Time Period

### a. Time Period

The report does not specify a time period for its research. Analysis of its photographs and text indicate an emphasis on the 1850s through the 1890s. A few stories extend to the 1900s through 1930s. Some population data extends to 1970 or 2020.

Native American life prior to 1850 is described in general terms, alongside descriptions of three treaties: the Treaty of 1805, Treaty of 1837, and Treaty of 1851. The latest reference to a Native American person is the death of Azayamankawin (“Old Bets”) in 1873.

### b. Recommendations:

- 1) Clarify the project’s time period. Note that limiting stories to pre-1900 may emphasize the myth that Native American people no longer exist. Additionally, limiting information to pre-1900 precludes opportunities to showcase inclusive stories from the past 120 years. For example, focusing on settler stories would prevent discussion of how Boom Island Park became a community resource for historically underserved groups starting in the 1980s.
- 2) Consider conducting audience research to determine which time periods generate the highest levels of interest.

### 3.3 Interpretive Themes

a. Report Themes

Understandably, the research report focuses on historical research. It does not identify potential interpretive themes.

b. Potential Themes

Preliminary analysis suggests several connecting threads among the stories, including:

- Water
- Power
- Enterprise (or Economy)
- Family
- Community

c. Recommendations

- 1) Conduct audience research to identify and evaluate interpretive themes (currently in progress with Draw Forth Consulting).
- 2) Develop an Interpretive Plan for the project area. Potential funders may include the St. Anthony Falls Heritage Board, the Minnesota Arts and Cultural Heritage Grant Program, Minneapolis Park and Recreation Board, or others. Potential contractors may include Amplifier Experience Design, Museology Museum Services, 106 Group, and others. MNHS offers a list of Interpretive Planners through its [Preservation Specialists Directory](#).<sup>3</sup>

### 3.4 Research Topics

#### a. Research Topics

The report outlines 2 research topics: African American and Native American experiences in or near the St. Anthony Falls Heritage Zone (9).

These topics are further refined by research questions on 6 subtopics: African American work, residences, and institutions, and Dakota placenames, landscape features, and seasonal activities.

#### b. Gaps

The report stays true to its 2 identified research topics. However, there are multiple opportunities to consider additional inclusive stories. These topics might include:

- African American – including cultural events at Boom Island Park
- Native American – including Anishinaabe/Ojibwe and Ho-Chunk/Winnebago
- Asian American or Pacific Islander
- Hispanic or Latino
- Two or more races
- Age – including stories about children and seniors
- Veterans
- LGBTQIA+/Two Spirit
- Gender – including women’s history
- Religion – including Jewish history related to the North side
- Health – including people living with disabilities or mental health issues
- Foreign Born, Citizenship, and/or Language – including how White immigrants will or will not be addressed
- Education
- Economy – including labor unions
- Income Level and Poverty
- Environmental History – including the development of Boom Island and environmental racism

#### c. Recommendations

- 1) Conduct additional research to fill research gaps and include stories from additional historically underserved groups. See Section 4.

## 4 Suggested Resources and Content

Included below are suggested resources for the 2 topics identified in the report (African American and Native American history) and many of the identified gaps. Newspaper clipping are from the Minnesota Digital Newspaper Hub, with the newspaper's title and date included with each screenshot. These resources are not exhaustive. Additional research may be required.

### 4.1 African American – including cultural events at Boom Island Park

Expanding the timeframe to include stories post-1900 would allow discussion of Boom Island Park as a community resource for historically underserved groups. For example, the Minnesota Digital Newspaper Hub offers these event announcements that could prompt further research and potential visuals for interpretive signage.

- a. Article describing the “3<sup>rd</sup> Annual Omega Boat Ride” leaving from Boom Island Park for Omega Psi Phi fraternity, an African American organization (1989):

**Minneapolis spokesman. Pub. Date July 20, 1989**

### **All aboard on the good ship Omega**

The 3<sup>rd</sup> Annual Omega Boat Ride will be leaving the Boom Island Park in Minneapolis, Sat., August 5, 1989, 9:30 p.m. to 12:30 a.m. aboard the Anson Northrup. The Omega Crew invites you aboard for an evening of entertainment and enjoyment.

This event is just like the world famous Omega Boat Rides held annually in such cities as New York, Philadelphia, Washington, D.C., Chicago, Detroit, New Orleans, Miami, Charleston, Los Angeles, Seattle, Cleveland, Port Arthur, San Francisco and Baltimore, to just name a few. These boat rides are the talk of these cities. There is no other like them, but many have attempted to copy them. So please come "Cruise With The Ques"!

This is one of the greatest summer highlights of the Twin

Cities. This is a "can't miss" for your full summer of fun! There will be partying, music, food, beverages of all kinds. The boat's capacity is 380, and when these tickets are gone, there will not be anymore available. Any member of Omega Psi Phi Fraternity will have tickets. If not, just give a call to one of the persons below.

Epsilon Rho Chapter is going all out to make this boat ride the "best ever." All proceeds will go to our scholarship fund, Essay Contest, Chapter Against Drugs and Achievement Week Activities. For information, please contact: Capt. Jon Riley, 925-3028; 1st Mate, James Short 824-4286; 2nd Mate, Dave Abrams 227-0724; and 3rd Mate, Julian Stafford 292-8157.

- b. Advertisement with interesting visual element for the "Cruise with the Ques" leaving from Boom Island Park for Omega Psi Phi fraternity, an African American organization (1989):

**Minneapolis spokesman. Pub. Date August 3, 1989**

OMEGA PSI PHI FRATERNITY INC.  
EPSILON RHO CHAPTER  
PRESENTS ITS 3RD ANNUAL  
"CRUISE WITH THE QUES"



OMEGA BOAT RIDE

SAT., AUGUST 5, 1989 - 9:30 P.M. TO 12:30 A.M.  
BOOM ISLAND PARK, MISSISSIPPI RIVER, MPLS  
CASH BAR . MUSIC . HORS D'OEUVRES  
ALL ABOARD FOR \$15.00

- c. Advertisement for the "2<sup>nd</sup> Annual 'Bohemian Boat Cruise and Dance'" leaving from Boom Island Park for the Minnesota Alliance of Black School Educators (1991):

**Minneapolis spokesman. Pub. Date May 23, 1991**

<b>Minnesota Alliance of Black School Educators 2nd Annual "Bohemian Boat Cruise and Dance"</b>	
Friday, June 7th 9pm until 12:00 Midnight <b>Boarding at 8:30pm Sharp!</b> <b>on the Anson Northrup</b> <b>Boom Island Park</b> <b>Downtown Minneapolis</b> <b>(Cash Bar)</b>	<b>For Tickets Call:</b> Pamela: 627-2323 (Days) 825-0366 (Eves) 522-1539 (Eves) 521-6581 (Eves)
<i>Casual Dress</i> <i>"D.J."</i>	\$20 donation per person Hot Hors d'oeuvres included

- d. Article promoting the Northside Schools reunion for classes graduating in the 1950s through 1970s at Boom Island, and a quote saying, "If you live in South Minneapolis or in St. Paul, or wherever, around 1950-1970, then you must have come north for the jumps. Remember those?" (1992):

Minneapolis spokesman. Pub. Date August 13, 1992

## Northside Schools reunion to be held August 22

On August 22, 12pm, an all-school alumni reunion will be held at the Boom Island, located on Plymouth Avenue and West River Road. "Remembering the Times" from the 1950s to the 1970s. If you or someone you know attended any of the schools in the central downtown area, and North Minneapolis area on the above dates, come out and join us in "restoring the pride back to the northside." We also invite the many friends of North Minneapolis who spent time at the Phyllis Wheatley House who can forget the canteen!

If you live in South Minneapolis or in St. Paul, or wherever, around 1950-1970, then you must have come north for the jumps. Remember those? You must attend

this old time fun event. We have the City Council and the State Representatives speaking from our area, several Phyllis Wheatley alumni staff will be speaking as well.

There will be live entertainment, boat rides, and lots of food. You are welcome to bring your own food, picnic facilities are available; bring a blanket and lawn chairs, too. There will be a dance contest to the old time jams, and lots of memories will be shared. We will also have a memorial tribute to all our northside friends and relatives not with us.

Raffles for prizes will be held every half hour, so come out and have fun, as we Remember the Times. This event is sponsored by The Northside Connection.

- e. Article with The Northside Connection giving thanks for "Honoring the Northside Celebration" held at Boom Island and mentioning "several four generation families in the crowd" (1992):

Minneapolis spokesman. Pub. Date October 15, 1992

## A special 'Thanks' from The Northside Connection

The Northside Connection would like to thank everyone for coming out and participating in their first annual "Honoring The Northside Celebration" recently held, at Boom Island.

We would also like to thank all the north and northeast businesses and agencies for helping to sponsor such a successful event.

There were hundreds and hundreds of long time friends and acquaintances who came together on one accord to share school day memories, embrace and get reacquainted.

Gwen McCoy, Vice President of the Northside Connection observed several four generation families in the crowd; which was a strong indication of family unity in the Northside Community.

There were surprise visitors who came from out of state and some made their grand entrances in limousines.

We would also like to thank our speakers, Bernadette Anderson, Jackie Cherryholmes, Richard Jefferson and Sandra Hilary for doing such a good job of representing our community.

Chaz millionaire had everyone reminiscing to the old jamms as he kept the entertainment alive. A special thanks goes out to Kennedy Barber for this



Northside Connection Committee Members : (L to R) Sue Bell, Mary Glover, Rosalind Lewis, Ronda Williams, Gwen McCoy, Juanita Hargest, Mike McNeal and Ann Funchie.

outstanding performance in singing "It's so hard to say good-bye to yesterday". And the Rev. Harvey Witherspoon for joining us in the festivities.

Ann Funchie, president of The Northside Connection concluded the Gala with a poem entitled, "Remembering the times Remembering you", which was dedicated to loved ones and friends no longer with us. It was a special part of the memorial tribute service.

The next Northside Celebration is scheduled for August, 1993.

The Northside Connection will be sponsoring other community events in the near future. You will be notified of these activities by newsletter, flyers and the spokesman.

## Our congratulations Miller and Clifton

The 67th Annual Communications Prince Hall Grand Chapter Order of the Eastern Star of Minnesota Jurisdiction met at the Holiday Inn North in Brooklyn Park on September

- f. Article for the “5<sup>th</sup> Annual Bohemian Boat Cruise and Dance” leaving from Boom Island Loading Dock for the Minnesota Alliance of Black School Educators (1994):

**Minneapolis spokesman. Pub. Date May 19, 1994**

The public is invited  
to our  
**5th Annual  
Bohemian Boat  
Cruise & Dance**

**Friday, June 10, 1994**  
9:30 p.m. to 12:30 a.m.

**Anson Northrup Boat**  
Boom Island Loading Dock  
Mpls, MN

Casual dress, cash bar, hors  
d'oeuvres, Good music

**MN Alliance of Black School  
Educators (MABSE)  
(Scholarship Function)**

For tickets or more information  
call **521-6581**  
or ask any MABSE member

S/R48, 49, 50

- g. Advertisement for Northside Connection hosting its 3<sup>rd</sup> annual community celebration at Boom Island Park to “enhance cultural and community pride” and “to celebrate our youth and their families” (1994):

**Minneapolis spokesman. Pub. Date June 23, 1994**

## **Northside Connection, Inc hosts Third Annual celebration**

**T**he Northside Connection, Inc. will be hosting it's third annual community celebrations at Boom Island Park (8th Ave. NE, over the Plymouth Ave. Bridge) on Saturday, August 27 from 12 noon until 9 p.m.

The theme will be "A Cultural Harvest Celebrating Our Youth." This event will serve many purposes in the community. It will be an event to enhance cultural and community pride. The main objective for NCI this year is to celebrate our youth and their families. There will be good food, music, games, prizes, speakers and a cruise on the Mississippi River Boat.

Northside Connection, Inc. is a non-profit organization comprised of residents working together to restore pride on the Northside. We invite you and your family to get together with us to celebrate on one accord, for an afternoon of fun and festivities. We look forward to seeing you! For more information contact: Ann Funchie 529-7461, Gwen McCoy 493-5035 or Darcy Willis 529-8907.

- h. Article about Northside Connection hosting its 3<sup>rd</sup> annual community celebration at Boom Island Park, with a quote from the organization's president, Ann Funchie: "After watching the deterioration of their neighborhood due to crime and other social problems we (residents) decided to take a stand to bring the community and neighbors together, thus forming the Connection" (1994):

Minneapolis spokesman. Pub. Date September 1, 1994

## NORTHSIDE CONNECTION

Story and Photo by Emmett Timmons

The Northside Connection, Inc., a community service oriented group of original Northside residents, hosted its third annual Community Celebration. The event was held on Saturday, August 27, at Boom Island Park located on 8th Avenue, NE over the Plymouth Avenue



Bridge in Minneapolis.

"I think it went well... this year's theme was 'A Cultural Harvest Celebrating our Youth,'" according to Gwen McCoy, a member of the organization. "The idea is to bring together children from different ethnic backgrounds to participate in various games, sports, and other activities," she said.

The event featured a cruise on the Mississippi River Boat, Music, food vendors, guest speakers, and prizes.

Ann Funchie, president of the four-year-old "non-profit" organization stated that: "After watching the deterioration of their neighborhood due to crime and other social problems we (residents) decided to take a stand to bring the community and neighbors together, thus forming the Connection," said Funchie. They hope to sponsor a fund-raiser in the near future and community support is welcomed.

- i. Article describing the “Minneapolis—One Family” multicultural festival at Boom Island Park, featuring representations of “Africa, Ireland, India, Mexico, the Caribbean, Laos, Philippines, Vietnam, and the good old USA” with three goals: “To celebrate indigenous arts of the Twin Cities, to open people’s hearts and minds to the beauty of our differences as cultures as well as our similarities, and to use the arts as a way to increase awareness of cultural diversity of the Twin Cities” (1996)

Minneapolis spokesman. Pub. Date July 4, 1996

# Aquatennial to host one family multi-cultural festival

*American Express Financial Advisors contribute to fest*

Take a trip around the world without ever leaving the Twin Cities. The performing arts, foods, and crafts representative of Africa, Ireland, India, Mexico, the Caribbean, Laos, Philippines, Vietnam and the good old USA will all be a part of this year’s Mayoral/Aquatennial event, “Minneapolis—One Family.”

In celebration of the diversity of our city, the third annual “Minneapolis—One Family” multi-cultural celebration is being held on Sunday, July 14 at Boom Island Park. Mainstage performances begin at 12:00 noon and will range from the Irish clog dancing of The Mooncoin Ceili Dancers to the West African Ninely Pan African Dance Troupe. The grace and beauty of the Philippines will be seen in the Cultural Society of Filipino Americans’ dance company, or if the Caribbean is your place, sit back and enjoy the International Reggae All Stars. The USA will be well represented by the rhythms of TKO and Dr. Mambo’s Combo. Mayor Sharon Sayles Belton and the Buffalo Soldiers will make special appearances.

Organizers for this multi-cultural celebration feel that this is a unique and wonderful way to learn about diverse groups of people. “I



T.K.O.

have always had three goals for this event. To celebrate the indigenous arts of the Twin Cities, to open people’s hearts and minds to the beauty of our differences as cultures as well as our similarities, and to use the arts as a way to increase awareness of the cultural diversity of the Twin Cities,” said event producer, Donna Lindsay-Goodwin.

Children can enjoy hands-on activities in the Kids’s Tent includ-

ing face painting by Happy Faces; finger-painting, paper bag puppet-making and much more. Performances for kids include Mexican storyteller, La Tia Maria; Indian performance art by Gita Kar, Suzanne the Magician and the Best Buddies Band.

American Express is also coordinating a food drive at the event. The Emergency Food Shelves will be providing bins to be set out on

See **FESTIVAL** on page 8A

American Express Financial Advisors  
presents

# "Minneapolis - One Family"

A Mayoral/Aquaticennial Multicultural Celebration

Sunday, July 14 • Booms Island Park  
12:00 noon to 9:00 p.m.



International Rappers All Stars

## Mainstage Schedule

- 12:00 World Peace Orchestra
- 1:00 All Cultural Society of Filipino Americans
- 2:00 Flying Traditional Dance Troupe
- 3:00 Fire Boat
- 4:00 DJ Jaded Warriors
- 5:00 The Minnesota Civil Ensemble
- 6:00 International Rappers All Stars
- 7:00 Dakota Play African Dance Company
- 8:00 TBS
- 9:00 Dr. Martin Luther King

## Kid's Tent Schedule

- 12:00 La Tia Maria
- 1:00 Gila Star
- 2:00 Rose Garden Band
- 3:00 & 5:00 Jackson De Magellan

**Ethnic Food Court  
Arts & Crafts Vendors**



African Dance, African Dance Company

American Express Financial Advisors is proud to sponsor this event. For more information, please contact American Express Financial Advisors at 1-800-234-3213 or visit our website at [www.aefad.com](http://www.aefad.com).

- j. Article describing the National Baptist Convention in Minneapolis for “thousands of Black Baptists,” including a Labor Day picnic at Boom Island (2001):

Minnesota spokesman-recorder. Pub. Date July 5, 2001

## *More help needed as convention date nears*

**By Hattie Webb**  
*Contributing Writer*

In just two months, thousands of Black Baptists will begin descending upon the Twin Cities in what will be an historic event for Minnesota, the National Baptist Convention. The 121st Annual Meeting will convene September 3 through September 7. Events will be held at both the Convention Center and the Target Center in Minneapolis. Delegates will be occupying 24 hotels throughout the Twin Cities, with the largest concentration, 11 hotels, in downtown Minneapolis.

Every week the “Minnesota Spokesman-Recorder,” the “lead newspaper” of the convention, will run updates in its “count-down to the convention” series.

Reverend Ian D. Bethel, Sr., the senior pastor of New Beginnings Tabernacle in Minneapolis, is president of the Minnesota State Baptist Convention, and Sylvia Payne Loveless of Greater Mount Vernon Baptist Church is the convention coordinator. Thirty-five Baptist churches in Minnesota make up the Minnesota Baptist Convention.

There is still much work to be done. Volunteers are desperately needed to staff the hospitality desks at the hotels, airport, and information booths at the Convention Center. If you have data entry skills, registration clerks are needed to register the delegates as they arrive at the Convention Center; the pay is \$10 per hour. Also, courtesy car drivers



**Reverend Ian D. Bethel, Sr.**

are needed to shuttle conventioners around the cities. If you have a good driving record and insurance, it will be a great way to earn tips.

Boom Island in Minneapolis has been reserved for the Labor Day picnic. There is plenty of space available for vendors. The picnic will be followed by a musical at the Target Center at 7 pm, under the direction of Rev. Jerry McAfee, senior pastor of New Salem Baptist Church in Minneapolis. The musical will feature a 200-voice Convention Choir. Tickets for the musical are \$10.

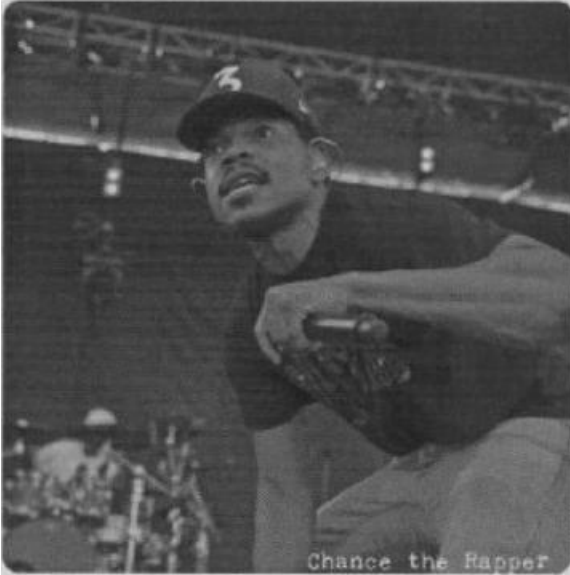
As plans are finalized, more information will be forthcoming in this column each week.

*For more convention information, call Progressive Baptist Church from 10 am to 3 pm on Monday, Tuesday, Thursday or Friday at 651-774-5503.*

- k. Article with images of African American performers Chance the Rapper and GRRRLPRTY at Boom Island Park for the “Rock the Garden” concert (2016):

Minnesota spokesman-recorder. Pub. Date June 23, 2016

## 2016 Rock the Garden: new riverside location, same great lineup



Rock the Garden kicked off the summer at a new location down by the Mississippi River at Boom Island, June 18. Hosted by The Current radio station 89.3 and The Walker Art Center, the new location, combined with the performances — including Chance the Rapper and GRRRLPRTY (pictured above) — drew a sold out crowd.

*Photos by Chris Juhn.*

*See the MSR website at [spokesman-recorder.com](http://spokesman-recorder.com) for a recap by Jonika Stowes and more photos of the event by Chris Juhn.*

- I. Advertisement with good visuals for Minneapolis International Festival at Boom Island Regional Park (2017):

Minnesota spokesman-recorder. Pub. Date May 4, 2017

**MINNEAPOLIS  
INTERNATIONAL  
FESTIVAL**

**SATURDAY  
MAY 20, 2017  
NOON - 4 PM**

**BOOM ISLAND  
REGIONAL PARK**  
724 SIBLEY ST. N.E. MPLS

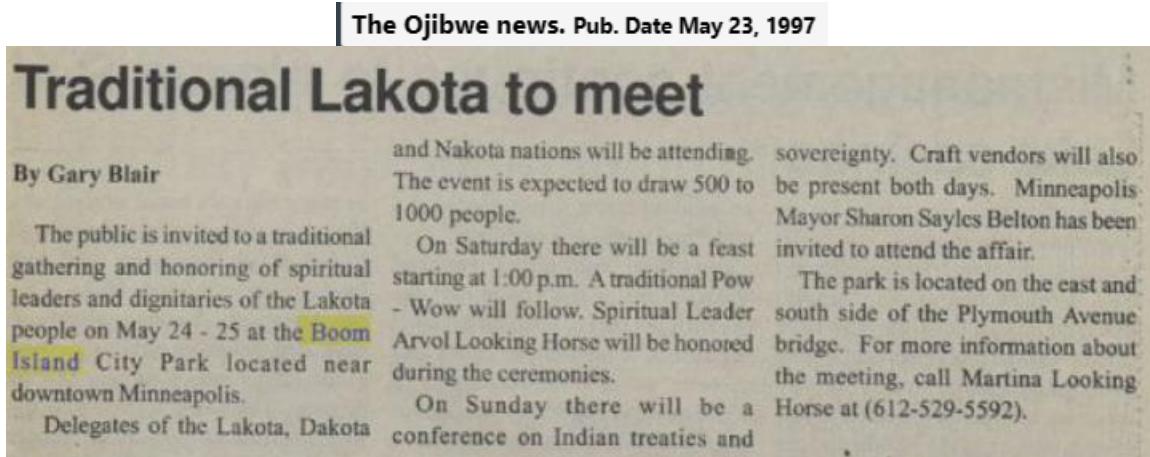
**FREE, OPEN TO  
THE PUBLIC**  
Food and beverage  
available for sale

Celebrating the different cultures in the City of Minneapolis  
and surrounding communities with music, dance, cultural  
learning booths, exhibits, demonstrations, food AND MORE.

## 4.2 Native American – Dakota

Additional research may reveal Dakota stories more closely related to the Boom Island area, including:

- a. [Where The Waters Gather and the Rivers Meet: An Atlas of the Eastern Sioux](#)<sup>4</sup> – book by Paul Durand. Includes a map with 2 Dakota placenames for landscape features in the Heritage Zone: Owamni (St. Anthony Falls) and Ĥaĥa Wakpadaŋ (Bassett Creek). Image [here](#).<sup>5</sup>
- b. Azayamankawin’s ferry operating between Boom Island and the mouth of Ĥaĥa Wakpadaŋ / Bassett Creek, as reported and needing verification [here](#).<sup>6</sup>
- c. The relationship between Ĥaĥa Wakpadaŋ / Bassett Creek and suburban American Indian people, including Dakota, Anishinaabe, Ho-Chunk, and other tribal backgrounds, through oral histories conducted in 2022 ([here](#),<sup>7</sup> [here](#),<sup>8</sup> and [here](#)<sup>9</sup>).
- d. The Dakota restaurant [Owamni](#)<sup>10</sup> located near the falls and Dakota chef/author [Sean Sherman](#).<sup>11</sup>
- e. Native-led Friends of the Falls and [community engagement materials](#)<sup>12</sup> related to [interpreting](#)<sup>13</sup> the area surrounding Owamniyomni .
- f. Native-led [Wakpan Tipi](#)<sup>14</sup> in St. Paul for interpretive ideas and context.
- g. Consider including photo of tipis near Colonel Stevens’ house in Minneapolis ([here](#)).<sup>15</sup> However, note that information about this photo is included in the South Heritage Trail.
- h. Article describing a meeting of Lakota, Dakota, and Nakota people at Boom Island City Park (1997):



- i. Article in The Ojibwe News about the 6<sup>th</sup> Annual Walk for Justice starting at Boom Island (2001):

**The Ojibwe news. Pub. Date August 24, 2001**

## 6<sup>th</sup> Annual Walk for Justice set for September 16 at Boom Island

Headwaters Fund, and local grassroots, non-profit community organizations will hold walk on Sunday, September 16 from 12:00 noon - 3:00 pm. at Boom Island, Minneapolis.

The Walk starts at Boom Island, goes to Nicollet Island, across the Stone Arch Bridge and along the Mississippi River, across the Plymouth Ave. Bridge and back to Boom Island.

The Headwaters Fund Walk for Justice is a community event for grassroots non-profits, their supporters and friends. The Walk exists to raise awareness, solidarity and financial support for organizations working for social justice in the Twin Cities. The Walk is an important opportunity for participating grassroots community organizations to raise money for their organizations, involve their volunteers,


and raise awareness of the breadth of groups that contribute to creating social justice in the Twin Cities.

The Headwaters Fund is a social justice foundation that supports grassroots communities working to create social, economic and racial justice. For sixteen years, Headwaters has supported community groups working on a wide range of issues such as affordable housing, economic justice, clean environments and neighborhood vitality. Headwaters is committed to organizations that are organizing and addressing critical issues in our community – working for social change – and making change happen

For more information on the Headwaters Fund or the Walk for Justice, please call Emily Jane Heynen at 612-879-0602 x15 or Amy Ilstrup at 651-221-1999.



- j. [Indian Sugar Camp](#),<sup>16</sup> watercolor by Seth Eastman, showing maple sugar operations potentially at Nicollet Island (1849-1855) and commentary from Minneapolis Institute of Art:



INDIAN SUGAR CAMP

**Indian Sugar Camp, 1849-1855**

Seth Eastman

Watercolor

GIFT OF THE W. DUNCAN AND NIVIN MACMILLAN FOUNDATION - 2014.31.25

**Not on View**

Seth Eastman may have observed this scene on Nicollet Island, in present-day Minneapolis, which was covered in maple trees and home to several sugar camps. He depicts the hard work required to transform maple sap into sugar: chopping, pouring, hauling, stirring. There was also tasting -- including by a naked baby! A detail at left shows sap dripping into a container, the first step before it heads to the kettles for boiling into syrup. This is evidently the first time this activity was recorded by a non-Native person.

This watercolor, one of 35 works on paper by Eastman in Mia's collection, was the basis for an illustration in Henry Rowe Schoolcraft's massive "Historical and Statistical Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States" (Philadelphia: Lippincott, Grambo & Co., 1851-57).

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**Details**

**Title** Indian Sugar Camp

**Dated** 1849-1855

- k. See additional stories about Dakota people in sections 4.3 (Anishinaabe/Ojibwe), 4.7 (Children), and 4.8 (Veterans).

#### 4.3 Native American – Anishinaabe/Ojibwe

- a. The relationship of Joel Bean Bassett, namesake of Bassett Creek and Indian Agent for the Anishinaabe at Crow Wing (1865 – 1869), and his self-dealing timber interests. See information [here](#),<sup>17</sup> [here](#),<sup>18</sup> and [here](#).<sup>19</sup> Bassett’s second sawmill provided the foundation for the Japanese restaurant [Fuji-Ya](#)<sup>20</sup> and later the Dakota restaurant [Owamni](#).<sup>21</sup>

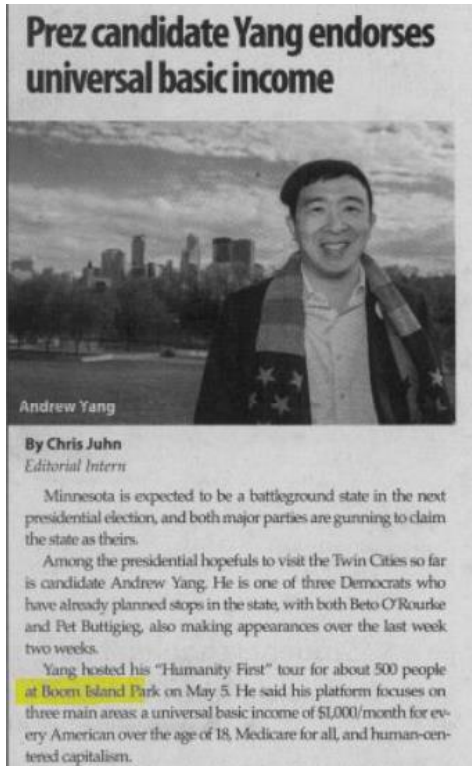
#### 4.4 Native American – Ho-Chunk/Winnebago

- a. See the Ḥaḥa Wakpadaḅ / Bassett Creek Oral History Project described in section 4.1 (Dakota), which includes 2 oral histories with Ho-Chunk brothers Brad Blackhawk and Ben Blackhawk.
- b. In 1855, Ho-Chunk people passed through Saint Anthony on their way to Blue Earth ([here](#)).<sup>22</sup>

#### 4.5 Asian American or Pacific Islander

- a. The Japanese restaurant [Fuji-Ya](#)<sup>23</sup> that opened on the Mississippi riverfront in 1968 and restaurant owner Reiko Weston.
- b. The end of riverboat cruises above the lock and dam [in 2012](#) to help stop the spread of invasive fish,<sup>24</sup> and renaming “Asian carp” as “[silverfin](#)” to reduce stigma against Asian American people.<sup>25</sup>
- c. Qiuxia Wlech, co-owner of Boom Island Brewing Company from Chengdu, China. Also [their beer](#) named “[明](#) (Ming). It means ‘Clarity,’ but it’s also how you say ‘Minnesota’ in Chinese.”<sup>26</sup>
- d. [Chinese in Minnesota](#)<sup>27</sup> – book by Sherri Gebert Fuller.
- e. [Hmong in Minnesota](#)<sup>28</sup> – book by Chia Youyee Vang.
- f. [Koreans in Minnesota](#)<sup>29</sup> – book by Sooh-Rhee Ryu.
- g. Article about presidential candidate Andrew Yang hosting his “Humanity First” tour at Boom Island Park (2019):

**Minnesota spokesman-recorder. Pub. Date May 16, 2019**



#### 4.6 Hispanic or Latino

- a. [Mexicans in Minnesota](#)<sup>30</sup> – book by Dionicio Valdes.
- b. Baztec, a Spanish-speaking fishing and outdoor organization, hosted its [fishing opener](#) at Boom Island in 2023.<sup>31</sup> Screenshot:

**May**

1. Saturday, May 13th 9am-1pm Fishing Opener Mississippi River, at [Boom Island Park](#), Minneapolis, MN (back-up date Sat May 27th 9am-1pm)

#### 4.7 Age – including stories about children and seniors

- a. Memories from Dr. Lysander P. Foster about playing games with Native American children “at their camp at the mouth of Bassett Creek” in “Old Rail Fence Corners.” Thank you to Edna Brazaitis for providing this resource.

### OLD RAIL FENCE CORNERS

only have them for dinner,” and so it was. I suppose there were more pies on the breakfast tables of that little village of St. Anthony than there would be now at that meal in the great city of Minneapolis, for it was then a New England village.

#### **Dr. Lysander P. Foster—1849.**

I came to Minneapolis on the Ben Franklin. She was a wood burner and every time that her captain would see a pile of wood that some new settler had cut, he would run ashore, tie up and buy it. A passenger was considered very haughty if he did not take hold and help.

My father built his house partly of lumber hauled from Stillwater, but finished with lumber from here, as the first mill at the foot of First Avenue Southeast was then completed. It had one saw only and so anxious were the settlers for the lumber, that each board was grabbed and walked off with as soon as it came from the saw.

The first school I went to as a boy of fourteen, was on Marshall Street Northeast, between Fourth and Sixth Avenues. It was taught by Miss Backus. There were two white boys and seven half-breed Bottineaus. It was taught much like kindergarten of today—object lessons, as the seven half-breeds spoke only French and Miss Backus only English. McGuffey's Reader was the only text book.

The Indians were much like white people. The Sioux boys at their camp at the mouth of Bassett's Creek were always my playfellows. I spent many happy days hunting, fishing and playing games with them. They were always fair in their play. The games they enjoyed most were “Shinny” and a game played on the ice in the winter. A stick with a long handle and heavy smooth curved end was thrown with all the strength possible. Some could throw it over a block. The one throwing it farthest beat. I suppose what I call “shinny” was really La Crosse.

- b. Article about MAD DADS meeting at Boom Island to celebrate the annual Senior Citizen Safety Pride Day with good photographs (2016):

Minnesota spokesman-recorder. Pub. Date August 11, 2016

## MAD DADS celebrates and encourages seniors in Mpls

"Our elders may be our past, but they are so much a key to our future." —VJ Smith

On Friday, August 5, MAD DADS Minneapolis hosted the annual Senior Citizen Safety Pride Day at Boom Island in Minneapolis.

The festivities included food, games, information about community resources, and remarks of encouragement and

appreciation by community activist Spike Moss and MAD DADS Minneapolis President VJ Smith. Attendees also enjoyed live entertainment from James "Cornbread" Harris, Sr., Wenso Ashby and more.

See more photos and video highlights by Paige Elliott on [MSRNewsOnline.com](http://MSRNewsOnline.com).



Seniors enjoying the music



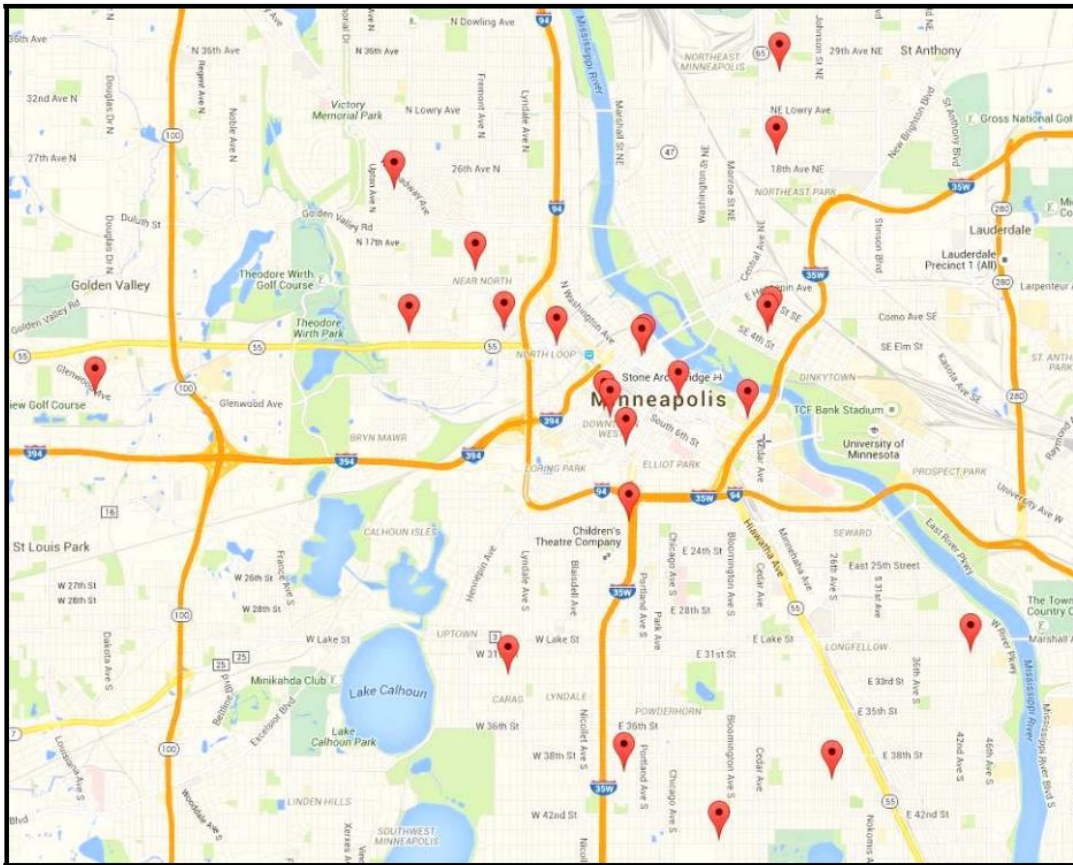
(l-r): Yvette McCuskey, Bobbi Kennedy, Evelyn Cifax



VJ Smith honored his mother Barbara Smart-Smith (left) and his sister Huda Muhammad at the event.

#### 4.8 Veterans

- a. Names and residential addresses for American Indian World War I Draft Registrants (50-51, [here](#)).<sup>32</sup>



**FIGURE 19. RESIDENCES OF AMERICAN INDIAN WORLD WAR I DRAFT REGISTRANTS**

**TABLE 3. NATIVE AMERICAN WORLD WAR I DRAFT REGISTRANTS IN MINNEAPOLIS**

<b>Name</b>	<b>Address</b>	<b>Employer - Occupation</b>	<b>Birthdate</b>
Frederick Bender	Landour Hotel (822 Nicollet Ave)	State Mutual Life - Insurance	19 Apr 1894
Antone William Buffalo, Jr.	409 E. Franklin Ave	Flour City Ornamental Iron Co. - Mechanic	14 Sep 1877
Joseph Peter Buffalo	2015 4 <sup>th</sup> Ave S	H S Christian Co. (automobiles) - Bookkeeper	10 May 1883
Robert Francis Buffalo	1015 3 <sup>rd</sup> Ave S	Twin City Rapid Transit Co. - Automobile Mechanic	6 May 1885
Wonga Harry Cornell	548 6 <sup>th</sup> Ave N	Exide Battery Co. - Battery man	3 June 1880
Jefferson M Couch	3905 Clinton S	Great Northern Railway - Checker	11 Apr 1894
Theodore Desentelle	2315 Walton Place	Laborer for Father	1 June 1896
Charles Edward Drew	St James Hotel (12-14 N 2 <sup>nd</sup> )	Harvesting for Ed Mahan	31 May 1882
Joe Gilman	3218 Bryant S	Minneapolis Auto Laundry Co. - Salesman	8 Feb 1892
William Henry Green	1312 2 <sup>nd</sup> St S	Minneapolis Steel and Machinery Co. - Laborer	3 Mar 1874
John L. Gulick	37 8 <sup>th</sup> So	New Palace Café - Cook	16 Feb 1888
DeWitt Hare	1018 19 <sup>th</sup> Ave NE	Lecturer	Oct 1880
Frederic Johnson	3101 43 <sup>rd</sup> Ave S	Minnesota Steel & Machinery Co. - Laborer	29 Sep 1882
James Leonard Kiley	114 Hennepin Ave	Potter-Gilmore(?) Co. - Woodsmen	24 May 1883
James Garfield Kindness	508 3 <sup>rd</sup> St N	Elks Club - Poultry Dresser	1 Feb 1884
Samuel Hugh King	2730 Taylor St NE	Soo Line Railroad - Locomotive Engineer	16 Mar 1886
John LaBatte	4345 14 <sup>th</sup> Ave S	Ford Motor Co. - Laborer	2 Sep 1873
Albert Wilfred LaSart	725 Western Ave	Farmwork for O. G. Ellestad	13 June 1899
Raymond Francis McCreary	907 8 <sup>th</sup> Ave S	W. S. Knott Co. - Leather Worker	23 May 1892
Jerry Joseph Pero	U.S. Hotel	St. Thomas Academy - Student	6 Mar 1899
Paul Herman Radtke	1410 Girard Ave N	None	5 Feb 1893
Victor Swanson	3940 26 <sup>th</sup> Ave S	City Water Works - Carpenter	4 Oct 1876
Jerry Vader	546 6 <sup>th</sup> Ave N	J. A. Withers (?) - Teamster	13 Dec 1891

#### 4.9 LGBTQIA+/Two Spirit

- a. OUT Venture, a “new Pride event in 2022 and the first of its kind in the country that offers a tapestry of Minnesota outdoor activities hosted by the LGBTQIA+ community and allies” ([here](#)<sup>33</sup> and [here](#)<sup>34</sup>).



- b. Rainbow Run at Boom Island in 2021 with more than 1,000 participants ([here](#)<sup>35</sup>).
- c. Photo of Nicole Matthews (Anishinaabe) in front of the Memorial for Survivors of Sexual Violence at Boom Island Park in 2020 ([here](#)<sup>36</sup>).

- d. Advertisement for Twin Cities Black GLBT Pride Events including a river boat cruise starting at Boom Island Park (2003):

Minnesota spokesman-recorder. Pub. Date July 31, 2003

**Twin Cities Black GLBT  
Pride Events**

Thursday, August 21,  
9 pm-1 am  
River Boat Cruise Boom  
Island Park, Minneapolis  
Cost: \$25 for first 100 people,  
\$30 in advance, \$35 on  
August 21

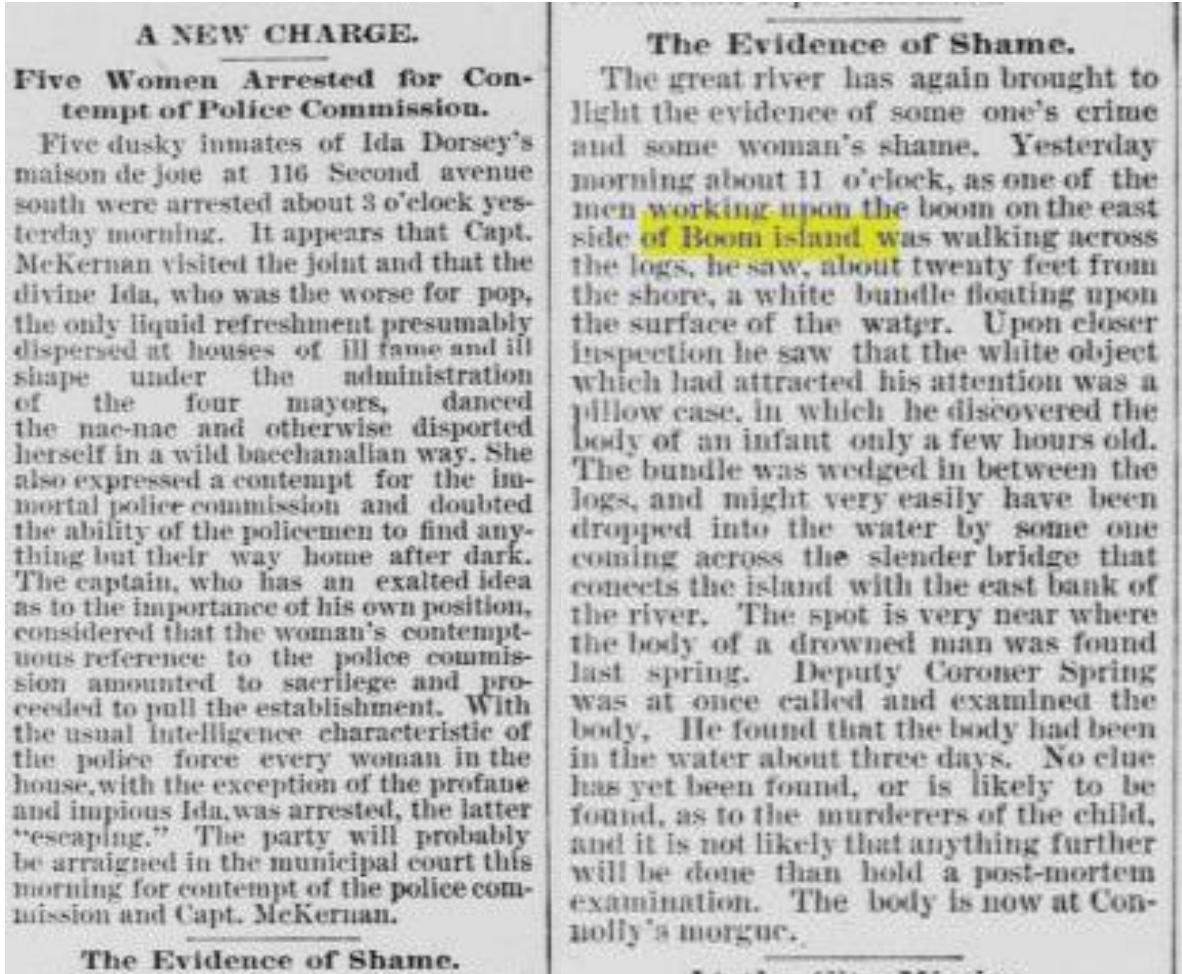
Friday, August 22 and  
Saturday, August 23  
Activities TBA

Sunday, August 24,  
11 am-7:30 pm  
The 6th Annual "All In The  
Family Reunion" BBQ  
Columbia Park,  
NE Minneapolis (Take Bus  
No. 10 from Downtown  
Minneapolis)  
Cost: Free

#### 4.10 Gender – including women’s history

- a. Description of “Five dusky inmates of Ida Dorsey’s” being arrested, alongside the discovery of a newborn infant’s body in a bundle in the river (1887):

St. Paul daily globe. Pub. Date August 22, 1887



- b. Same story as above in a Swedish newspaper (1887):

**Svenska amerikanska posten.** Pub. Date August 23, 1887

— Liket efter ett litet barn påträffades förliden Söndag bland timmerstockarne på Boom Island, ett stycke från Nicollet Island, och togs om händer af deputy sheriff Spring. Liket, som trolig<sup>t</sup>vis legat i vattnet 2 eller 3 dagar, var insvept i en oljeduc, och inga märken funnos å detsamma.

Rough Google Translation: The body of a small child was found last Sunday among the logs on Boom Island, a short distance from Nicollet Island, and was taken into the hands of Deputy Sheriff Spring. The body, which had probably been in the water for 2 or 3 days, was wrapped in an oil cloth, and no marks were found on the same.

- c. Story of African American woman who served as "a pioneer midwife" on Boom Island/Nicollet Island and was once stopped by police who were seeking information about newborn babies being found dead in the river. Also story about "no time for prejudice" when helping deliver a baby (1957):

Minneapolis spokesman. Pub. Date March 1, 1957

## Mother Nelson, Beloved Midwife Was Friend Of Early Minneapolitans

This is the concluding installment of an article by Elvira Betlach on the life of Mother Nelson, pioneer midwife, which began in the issue of February 22.

By Elvira Betlach

She hadn't seen anything in the half-light of dawn. At eleven o'clock she called up the stairs. Would Mrs. Bushey harness Saul and drive with her to the spot where the horse was frightened. He had never acted that way before. When they arrived, they were told that at 4:30 a milk-wagon driver had been killed, his team had been frightened and ran away, overturning the wagon at that spot.

"Something evil" Granny was sure.

When the U. S. 161st Infantry Regiment of Minnesota had its fiftieth anniversary in 1911, there was a celebration and a parade starting from Bridge Square.

Mrs. Nelson had bought a new

ficer of the law and I'm going to call the 'Black Maria' and take you to the station."

"If you do, you're going to make a fool out of yourself; I know every officer on the East Side."

"Who are you?"

"I'm Mrs. Nelson and I have just 'borned' a baby on the Island and the cars have stopped running and I have to walk. Now I'll show you what's in my bag."

He was convinced and said "I'm sorry. For weeks now two or three bodies of new-born babies have been washed up on the shore of the Island each week.

"They sent me down from headquarters to see what could be done. When I saw you with the big bag I was suspicious."

Mrs. Nelson was intuitive almost to the point of being what we now call "psychic" in ferreting out the fears that bedeviled the superstition ridden patients of those early days.

(see next page)

buggy with red wheels and had a smart whip thrown into the bargain. She was going to be in the parade and invited Mrs. Bushey to ride along. When they reached the band stand in the Gateway, the band struck up.

Saul, who always made for music when it was within earshot, started across the sidewalk. The police came and pushed him away and warned his mistress to watch him.

**The new whip, flipping lightly on his back, kept him in line the rest of the way. Every block there was applause and shouts: "There is Granny Nelson!" She bowed and smiled and waved to the cheering children. 'Twas a memorable day.**

One evening she went on a call to "Boom Island" (now Nicollet Island). For some reason she did not drive. It was late when she was done and the last streetcar had pulled into the barn at 12 o'clock.

She was almost across the bridge when she heard a man's voice calling, "Stop!" She didn't stop.

Footsteps running and more calls to stop went unheeded. Someone grabbed her arm. She stopped and set her bag down. "Take your hand off me!" He did. He was a young police officer.

"Why didn't you stop?"

"Why should I?"

"What's in that bag?"

"It isn't any of your business."

"See here," he said, "I'm an of-

or those early days.

One of these was responsible for the enormous practice the midwives enjoyed. The Europeans believed then and most of Eastern Europe and large section of the population of Asia still believe, that no male should be present at childbirth because it means death for the child or the mother or bad luck in some form.

She warned patients that if they were frightened when pregnant that they must not touch themselves with their hands. Birthmarks tormented her. She had a remedy that was not original with her, it has been used by midwives for centuries in Europe and according to reports it was effective.

Before the day is over, one must obtain secretion from a placenta (afterbirth) that still retains bodily heat and apply it to the skin of the newborn over the birthmark and it disappears.

"She went to great lengths to carry out that ritual," said Mrs. Bushey, "when a baby she had 'borned' had marks on its face." Then she added, "I loved that woman, no one knew how much good she did and how kind and self-sacrificing in service to her fellows. She hated gossip and she also recognized 'chislers' on sight and made short work of them."

Mrs. Eleanora Melvers, who all through her childhood lived next door, corroborated that sentiment. Children loved her, she was tender

and understanding with them. She inspired love in others and melted

(Continued on page 4)

## Mother Nelson . . .

(Continued from page 1)

down all their defenses with her own capacity to love and serve.

In the early days, possibly because she was a Negro, her fees were less—five dollars. To the other midwives, eight dollars for the delivery and the subsequent eight days of daily care for the mother and bathing the baby. (I might add that "delivery" was a word that was not in her vocabulary—must have been too commercial for anyone who put her soul into her job, as well as her hands.)

The 70's and 80's were pioneer days and difficult for Mrs. Nelson as well as for the Swedish immigrants who settled on the East-side: language troubles, poverty, homesickness. One pregnant woman recently emigrated, had found a very reliable woman whose name eludes me, (Johnson wavers in my mind) who was booked up for the period, warned her that should she not be able to come, she must be sure to send for Mrs. Nelson (the name was reassuring): that one of the midwives had piled up a high mortality among mothers, and another was a periodic alcoholic. The day came and they must have Mrs. Nelson.

Although the emigrant woman was surprised to see this smiling Negro woman, there was no time for prejudice. Neither woman understood what the other said, but that week ended in a friendship that endured their lifetime.

One woman whose first baby Mrs. Nelson had "borned" was irritated and flew into a "tantrum" the day of her second experience. She bolted herself in a store room that was cold and dusty and would not come out.

Her husband's arguments were of no avail. His mother and sister and some of her relatives came until there were seven voices entreating the patient, (who moaned and groaned and cried for this audience) to let them in.

Someone thought of Mrs. Nelson and went for her.

When in their broken English they made her understand the situation, she sat down on a chair and laughed heartily. They thought she was "crazy" but left when she told them all to "go away."

Glad to be out of this situation she had staged, the woman came out and was put to bed solicitously and without incriminations by Mrs. Nelson.

She avoided carefully the pitfall of "abortion" rackets that confront and tempt gynaecologists. It was unethical and dangerous. She was God-fearing and loved people and obeyed the law to the "T".

Many second generation Scandinavians moved to the outskirts of Northeast Minneapolis and Italian and Polish emigrants took their places as patients of "Granny" in the later years.

She was a little desolate after her husband died and when Saul went she did not replace him but helped in the neighborhood and in her office at home.

**She had had a bad fall and was lame as the result of a broken hip. Her eye sight began failing. She must have been in her late eighties or even ninety when she died.**

That three Negro women of such stature as Julia Nelson and the Saintly Grandma Charlotte Cannon and Fanny Pierre Lewis who worked tirelessly for years in the WCTU and among prisoners, could have emerged from a small group of Eastside Negroes seems hardy credible.

(The End)

- d. Article including "Take Back the Night" rally and parade held at Boom Island (2000):

Minnesota spokesman-recorder. Pub. Date March 23, 2000

## Brunch to support battered women a success



Mary Sheppard, staff, and Cheryl Sharp, a participant at Harriet Tubman Center



Toja Okohof

By Melody White

On Sunday, March 12, 2000, communities of all colors came to help raise funds for the Minnesota Coalition for Battered Women (MCBW). An event held in conjunction with AVA Productions and Sweet Honey in the Rock's educational programs, the brunch highlighted winners of the City-Wide Poster Art Contest for Youth.

This event in itself was a wealth of information. Providing information on policy-making, activism and involvement, and help guides, the brunch was an alarming wake-up call to all of our communities.

Toja Okoh, a member of the Black Radical Congress Ad Hoc Committee, presented the most disturbing information regarding the decapitated bodies of a woman of color and her

three-year-old son found in late November 1999 on the side of the road outside of Rochester. Citing the lack of media coverage, the passivity of police work, and the apathy of our communities to demand equal outreach to find the perpetrator of this heinous crime, Okoh strongly urged everyone to become the voice for this unheard woman and child.

MCBW's mission is to do away with all violence against women and children in the state of Minnesota. In an effort to aid the programs that serve battered women, the organization put together an event that featured a silent auction, the sale of paraphernalia that carried the organization's motto "Hands are not for hitting," a feast catered by Screamin' D's and Mississippi Market and entertainment provided by Peter Vircks and friends.

On hand to provide an update on the proposed Office for the Prevention of Violence Against Women that her office initiated was Senator Ember Junge. "There will indeed be, for the first time, a director whose sole function is to create a plan and a vision to prevent and reduce violence against women."

"You (the audience) really made the governor hear and the legislature hear that domestic violence and sexual assault are not to be tolerated and that someone ought to be in charge to make sure it is not tolerated in the state of Minnesota. This issue went from not even being thought about in the legislature to very high on the radar screen in two months," Junge said.

Also in attendance were representatives from Minnesota Public Interest Research Group (MPIRG). They

encouraged the audience to get involved in the fight against violence toward women by participating in "Take Back the Night." "Take Back the Night" is a rally and parade that will be held on April 12, 2000, at Boom Island in Minneapolis at 7 pm. The parade will travel from Boom Island down Hennepin Ave. to Loring Park. For more information on the rally call MPIRG at (612) 627-4052.

People from every community — African American, Asian, Native American and European American — were in attendance to hear and see the powerful images of domestic violence. MCBW's effort to raise money and awareness of violence against women and children was, in part, a success. However, the real success will come when domestic violence and sexual assault against women end.

- e. Part of a book chapter that describes a “Take Back the Night” march that started at Boom Island Park. It also describes how one participant “connected violence against women to cultural and environmental destruction” (2004):

## Safe Space?

### *Encountering Difference at Take Back the Night*

Near dusk on April 8, 2004, a crowd comprised primarily of women enrolled at local colleges and universities milled around tables set up by local organizations in Boom Island Park in downtown Minneapolis. The emcee, a white lesbian-identified local radio personality, reminded attendees that the gathering would remember sexual violence that primarily affected women and identified a microphone available for anyone interested in speaking. While a woman spoke, the emcee encouraged people to line up. An organizer raised her megaphone and quickly explained that the front of the march was reserved for women desiring “safe space”; she then started a chant of “we have the power, we have the right, the streets belong to us tonight.” Two white women holding a cloth banner reading “Take Back the Night” led the march, followed by three large, grandmotherly puppets.

(continued)

Take Back the Night”). One placard connected violence against women to cultural and environmental destruction (“Stop Rape of Lands, People, Culture”). Within ten minutes a young white man

- f. Short update about the first memorial in the nation for survivors of sexual violence, located at Boom Island Park (2020):


**The community reporter. Pub. Date November 1, 2020**

**Memorial Rises to Survivors of Sexual Violence**  
The first such memorial in the nation, the Survivors Memorial opened last month in downtown Minneapolis in Boom Island Park (273 NE Sibley St.). Find out more at [survivorsmemorial.org](http://survivorsmemorial.org).

4.11 Health – including people living with disabilities or mental health issues

- a. Advertisement for Walktoberfest to benefit the American Diabetes Association, with Boom Island suggested as a location (1996):

**Minneapolis spokesman. Pub. Date July 4, 1996**




# Walktoberfest

Join us Sunday, October 6, 1996, and walk for a cure.

Stroll around Normandale Lake in Bloomington, Lake Phalen in St. Paul or **Boom Island** in Minneapolis with your family, friends, and co-workers.

*For more information call:*  
*(612) 593-5333 ext. 235 or*  
*1-800-254-WALK*



**American  
Diabetes  
Association®**  
Minnesota Affiliate, Inc.  
**1-800-DIABETES**

#### 4.12 Foreign Born, Citizenship, and/or Language

This topic might include how the history of White immigrants will or will not be included in interpretation.

- a. Drowning of 19-year-old Swedish man (1870):

Minneapolis daily tribune. Pub. Date July 6, 1870

**DROWNED.**—Last Sunday morning a Swede by the name of Peter Peterson, who has been at work on a farm belonging to T. Bohan about four miles from St. Anthony, during the forenoon, went in the river with some boys to bathe. They went in from Boom island on the west side. He was not able to swim, and getting out into water above his head, was drowned. His companions tried to save him but were unable to do so. Marshal Hoy was immediately notified and with a large force of men, worked nearly all the afternoon and part of the next morning, dragging the river, endeavoring to find the body, but they were unsuccessful.

The body was found yesterday morning near the truss bridge, between Nicollet Island and the St. Anthony shore, and Coroner Johnson, of Minneapolis, was summoned, who came immediately and held a regular inquest, which resulted as follows: Name, Peter Peterson—age, 19, or thereabouts—verdict, accidental drowning. He was sent to the Minneapolis cemetery and buried at the county expense, by direction of the Coroner.

b. Drowning of an immigrant noted in a Swedish newspaper (1882):

Minnesota stats tidning. Pub. Date February 28, 1882

**Drunknad.** Arbetaren Joseph Schmidt drunknade i söndagsmorgon klockan 7. Han arbetade vid den nya Manitoba-bron och skulle ro en båt öfver till Boom Island. Schmidt förstod sig icke på att handtera årorna och båten drogs nedåt strömmen. Slutligen slog den emot ett isstycke och kantrade, då den stackars mannen föll i vattnet och inom några ögonblick var försvunnen. Schmidt hade flere tillfällen att rädda sig, men var så betagen af rädsla, att han icke gjorde ett enda försök i den riktningen. Han var ogift, blott trettio år gammal och hade ej mera än några månader vistats i Amerika.

Rough Google Translation: Worker Joseph Schmidt drowned Sunday morning at 7 o'clock. He was working on the new Manitoba bridge and was going to row a boat over to Boom Island. Schmidt did not realize that the oars were being handled[?] and the boat was being pulled downstream. Finally it struck a piece of ice and capsized, when the poor man fell into the water and in a few moments was gone. Schmidt had several opportunities to save himself, but was so taken by the raids[waves?] that he did not make a single attempt in that direction. He was unmarried, nearly thirty years old, and had not visited America for more than a few months.

## 4.13 Income Level and Poverty

- a. Article mentioning that a permit was granted to Boom Island Park to serve as a sanctuary space for homeless encampments (2020):

### Minnesota spokesman-recorder. Pub. Date August 20, 2020

#### ENCAMPMENTS

Continued from page 1

Powderhorn Park to protest the Park Police clearing of the site, which has become the epicenter of the homeless encampments that have skyrocketed over the last five months. Bulldozers swiftly cleared abandoned tents and garbage while the people who were living there rushed to pack their possessions into

snatched from officers.

The crowd was forced to retreat as police responded by macing them. Several fell to their knees and tried to flush out their eyes with water or milk while others cried for medics and inhalers.

Willow, who prefers to be identified as gender neutral, sat on the ground with streaming tears trying to flush out the mace while in a state of shock. Willow lives near the park and, hearing

and making it harder for them to find stability."

As of August 13, an estimated 434 tents were scattered across different encampments in 44 local parks. This number has shrunk from the estimated 560 tents at Powderhorn alone on July 9.

"Park staff have been spending significant time and resources to address the influx of hundreds of unboxed people who have been living in temporary park

Vice President Latrishia Vetaw was on site Friday helping people transition to other locations. "Initially I was like, whoa, wait a minute, this isn't my job. But then I said, wait, where are these people going to go?" Vetaw said.

On July 15, MPRB instituted a permit ordinance designated to help maintain the safety and organization of people living in the parks. The ordinance states that over time, no more than 20 parks will be designated sites, and each may have no more than 25 tents.

"A lot of the neighbors were really welcoming at first, but again [they] had no experience with this population or with homelessness, so they didn't know that there were people preying on these communities," Vetaw said. "We see drugs, a lot of mental illness, a lot of sex trafficking and prostitution happening in these spaces, so I don't think neighbors were prepared for what was to come."

A number of stabbings, sexual assaults, and gunshots have been reported across multiple park sites since the numbers of people staying there began to swell. "The park board did what we could on our end by allocating 20 parks as sanctuary spaces. Now we need community members who say they want to help out to step up," Vetaw added.

Anyone can apply for a permit to designate a park as a sanctuary space; however, the park cannot be too close to a school zone. Four such permits have been issued for Boom Island Park, Lake Harriet, Marshall Terrace Park and The Mall. There are 16 other parks that have been designated as capable of accommodating

(as vendor supplies allow), and trash/recycling containers to a permitted encampment within 48 hours of issuing a permit," the resolution reads.

Despite these allowances, groups such as the Minneapolis Sanctuary Movement feel that these actions are not enough. Activists have been following their account on Twitter and Facebook to organize marches and protests and to find out where encampment sweeps will be held so they can block them.

The group posted the following on their Facebook page after the Powderhorn Park clearing:

"With no eviction notice, cops and bulldozers are destroying

ists held their ground at Peavey Park, waiting for the Park Police to arrive and remove homeless camping there.

"So these people showing up to stop this, it's not helping the people who are living in these parks," said Vetaw. She added that with cold Minnesota weather around the corner, these camps are simply not practical.

"It's a really tough situation to have unhoused folks living in parks. We have to do something as a city to deal with this, but the Park Board can't be solely responsible. Living in the park is not a long-term solution. It's not even a short-term solution. It's not a solution at all. We have to

**"Living in the park is not a long-term solution. It's not even a short-term solution. It's not a solution at all."**



Homeless encampment

Photos by Chris Juhn

wheelbarrows and carts, or into busses and vans supplied by volunteers or MPRB officials there to help.

Minneapolis and Minneapolis Park Police stood stoically behind the police tape line while protesters screamed insults at them, tore down the tape, and repeatedly pushed back the line. After the site was cleared and the Park Police sought to make their way back to their vehicles, an angry

it was being cleared, joined in the protest.

"The [police] car started to drive off. We were kind of pushing them along telling them it was time to go. There was a little bit of jostling," Willow said. "I was next to the car where a police officer pulled out a mace gun and maced the whole crowd."

"I'm feeling really distraught in this moment," Willow continued, "and really my heart goes

encampments since this spring," said MPRB Superintendent Al Bangoura in a statement after the clearing of Powderhorn. "We need safe parks for everyone, and having encampments in parks creates unsafe conditions for many of those living in the parks, those visiting the parks, and those living near the parks."

Some community members and activists believe people experiencing homelessness should be

the West Powderhorn Sanctuary, arresting residents and blocking volunteers who are trying to help residents pack their belongings. These violent encampment sweeps are dehumanizing, violate the human right to live with dignity, threaten public health and break unhoused residents' connections to vital resources, health care and their communities.

"Governor Tim Walz, Mayor Jacob Frey, Minneapolis Park and Recreation Board and Minneapolis City Council are all culpable in this abhorrent, state-sanctioned violence. NO EVICTIONS ON STOLEN LAND."

According to the MPRB, eviction notices were served at Pow-

do better for our unhoused population, but living in the park is just not it."

"You can have supportive funds, or you can have funds that are basically the city trying to hold their power over everyone," said one young woman protester who asked not to be named. "They shouldn't be law and order right now. They should be compassionate and trying to keep people safe in their health and safety and in their mental health. They're not trying."

Analise Priani welcomes reader responses to [apriani@spokesman-recorder.com](mailto:apriani@spokesman-recorder.com).

4.14 Environmental History – including development of Boom Island & environmental racism

- a. Industrial pollution at B.F. Nelson Park ([here](#)).<sup>37</sup>
- b. Loss of trees on Boom Island due to ice (1870):

Minneapolis daily tribune. Pub. Date June 8, 1870

In the same paper is told the "passing away" of a feature of the upper Mississippi, namely, **Boom Island** :

"The ice and heavy freshets during the past few years and especially this spring, have done much to obliterate this old landmark in the Mississippi. A half dozen years ago it was thickly covered with trees and brush, and was quite respectable in size. Now only two or three trees remain, the ice having cut down the remainder. The sides of the island itself have been cut and worn away until now but little more than a sand bar remains."

- c. Loss of trees on Boom Island due to an "ice gorge," including the tree that "had been the mark from which this city had been surveyed" (1872):

Minneapolis daily tribune. Pub. Date October 31, 1872

ICED GORGES.

Alderman Brown said he had lived in sight of Boom Island, which would have to be crossed by a bridge on Harrison street, for twenty-three years, and that he had never seen the island covered with an ice gorge.

Alderman Fewer said a large tree on **Boom Island** had been the mark from which this city had been surveyed; that tree had been carried away by an ice gorge.

- d. Boom Island submerged by ice (1875):

Minneapolis daily tribune. Pub. Date April 10, 1875

#### THE RUSH BY THE ISLAND.

The rushing and crushing ice first flowed in on the east side of Nicollet Island until the channel was gorged with ice which backed up to the bridge, Boom Island being completely submerged. The ice then veered into the main channel, and first carried away an expensive blow pipe, which was being put in place at the saw mill of Bedford, Boyce & Baker.

- e. Beginning of discussion about using Boom Island to purify water. Note outdated language and bias in the reference to "half-breeds" using the river upstream for "unclean purposes" (1876):

The Minneapolis tribune. Pub. Date December 6, 1876

#### ARTESIAN WELL.

Dr. Elliott called the attention of the members to the existence of a small artesian well in the basement of the Sumner school house, and gave a description of the earth down to the rock from which the water sprang. The remark was made that no doubt the time was fast approaching when pure, soft water would be brought from the ground in that manner. Another of these wells is situated at Orth's brewery, in the East Division, and one in the lower part of the city. The water thus obtained is cold, clear and sparkling, and of the best quality for drinking.

#### THE RIVER AND WELL WATER VS. SPRING WATER.

A lengthy discussion here ensued as to the relative merits and demerits of both well water and that taken from the river.

Col. Clough thought the river water could be made of superior quality by establishing a fertilizer on Boom island and placing the water works on Nicollet island.

Mr. Wright thought this could be accomplished without a very great expenditure of the city's surplus wealth. Lake water was not of the best quality. Running water purifies itself in a given space.

Dr. Johnson took the other side of the house, and electrified the audience by saying that in his opinion

#### THE RIVER WATER IS NOT FIT TO DRINK.

Spring water was the best to use for drinking purposes and could be obtained very readily on the East Side of the river back of Emerson's farm, about one and one-fourth miles from the Winslow House. This spring is about fifteen feet higher than any point on the East Side. It never runs dry and is of excellent quality.

The river above here is used by the half-breeds for no very clean purposes, and there are, in the spring, millions of feet of logs being brought down the river. The lumbermen work, more or less, in the water, with their teams, and even the dead animals are thrown in the river and the

#### MISSISSIPPI IS ONE VAST SEWER

for the purpose of draining the northwest of its impurities, and the water cannot then be pure and wholesome.

"Simply a matter of taste," remarked Dr. Hatch.

This question was argued at some length, and then the members adjourned for one month. At the next meeting the officers for the next term will be elected.

- f. Continued discussion of using Boom Island to purify water (1876):

The Minneapolis tribune. Pub. Date December 7, 1876

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Correction.

In our report of the proceedings of the Academy of Natural Science in THE TRIBUNE of last evening the following statement appears:

"Col. Clough thought the river water could be made of superior quality by establishing a fertilizer on Boom Island and placing the water works on Nicollet Island."

Now that would naturally create a very erroneous impression as the Colonel's plan was to establish *filtering* beds on Boom Island and place the pumps on Hennepin Island below Nicollet.

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- g. Additional discussion on using Boom Island to purify water (1876):

The Minneapolis tribune. Pub. Date December 21, 1876

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### A Correction.

Editor Evening Tribune :

I think from your article in yesterday's TRIBUNE, that you have been misinformed in regard to the discussion of the "water supply" of this city in the Minnesota Academy of Natural Sciences. Your informant could not have been present at our last meeting, when the "water supply" was discussed. The ground taken by the members, with, I think, only one exception, was that our river water was the very best that could be got, but that in time, as the city increased, and Bassett's creek would become one of the leading sewers of the city, and moreover the demands for a larger supply, including both sides of the river, it was proposed that the water works be moved to Hennepin Island, and that Boom Island be made into filtering beds for supplying said works. I did not hear one voice in favor of the absurd idea of wells, and but one in favor of "spring" water. The Academy is sound on the water question. J. B. CLOUGH.

Minneapolis, Dec. 21, 1876.

THE TRIBUNE takes pleasure in giving prominence to this correction. The article of yesterday was based upon a report which found its way in the papers, and was assumed to be correct. The academy of sciences ought to be, and we are glad to find that the body of them are, fully informed with regard to the superiority of the Minneapolis water supply.

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- h. Additional discussion on using Boom Island to purify water, including calling Bassett Creek "a mere sewer" (1880):

The tribune. Pub. Date April 23, 1880

**The Superintendent of the water-works,** in his admirable report published in **THE TRIBUNE** yesterday, recommends a plan for the obtaining of pure water, which may be regarded as a modification of the plan proposed last year for the removal of the water-works to a point up the river. **The Superintendent recommends the erection of filtering reservoir on Boom Island,** from which the water may be drawn, by a pipe laid in the bottom of the river, to the pump wells in the pump house. This would involve much less expense than the removal of the works, or the erection of a new supplementary pump house and pumps at some point above. The only question is, whether the water that can be obtained at any point adjacent to **Boom Island** is sufficiently pure. Does not the outflow from Bassett's Creek, which is a mere sewer, contaminate all the water around **Boom Island?** Would it not be better to erect the filtering reservoir on the bank of the river further up, and conduct the water from it to the pump wells by a longer pipe similarly laid on the bottom of the river? These are questions for the Council to consider.

- i. Description of Mississippi River filled with logs, including the quote, "Why I actually believe that above the pumping works a man can walk clear across the Mississippi river on logs and never get the soles of his shoes wet" (1885):

The Minneapolis daily tribune. Pub. Date July 1, 1885

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"Do you want a good item, Mr. TRIBUNE?"

"That is what the TRIBUNE is always skir-mishing for."

"Well, then, go up the river beyond the pumpiug-works and take a look at the mass of logs constantly coming down. I believe there is somewhere in the neighborhood of 170,000,000 of them up there."

"Can't you come down a few hundred on that estimate?"

"No, sir, I won't come down a single log. The whole river is full of them clear up to **Boom island**, and for a mile and a half beyond the island. A large force of men are busily engaged in directing the logs into the proper booms, and the scene presented is one of activity, and indicative of the great lum-ber trade of Minnesota. Why I actually be-lieve that above the pumping works a man can walk clear across the Mississippi river on logs and never get the soles of his shoes wet. I think the logs are largely in excess of the number of last year."

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- j. Boom Island "has been cleared of trees and brush. ...It was a very handsome place heretofore, the foliage being beautiful" (1887):

Little Falls transcript. Pub. Date October 14, 1887

**Boom island**, in the Mississippi a quarter of a mile above the dam, has been cleared of trees and brush. The trees have been cut into cord wood and the brush burned. This island will be overflowed when the dam is built. It was a very handsome place heretofore, the foliage being beautiful.

- k. Article describing how Boom Island is “heavily laden with odors from the paper mill and soap factory, and the smell of decaying pine wood. Instead of violets on the ground, piles of pine wood and slabs cover almost the entire island...” (1888):

St. Paul daily globe. Pub. Date April 1, 1888

That sounds very grand, and calls to mind the picture of a fair island, out in the sea, governed by a tall and stately ruler, with hundreds of loyal subjects at his command. The gentle breezes, which waft themselves over the fertile spot, are laden with the odor of roses and sweet-smelling herbs, while the ground is purple with the millions of violets which grow in such profusion.

But how different is the real Boom Island.

Boom Island lies near the east shore of the Mississippi river, a few rods above Nicollet island, and is a tract of land some ten acres in size, connected with the mainland by a small bridge. The breezes which blow over the island are heavily laden with odors from the paper mill and soap factory, and the smell of decaying pine wood. Instead of violets on the ground, piles of pine wood and slabs cover almost the entire island, and the loyal subjects of the king are represented by solid Scandinavian workmen and horses busily engaged in removing some of the wood.

- I. Additional description of Boom Island being deforested, including an appealing visual for "The Mississippi Valley Lumberman" (1887):

The Mississippi Valley lumberman. Pub. Date October 21, 1887



**Boom island**, in the Mississippi a quarter of a mile above the dam at Little Falls, has been cleared of trees and brush. The trees have been cut into cord wood and the brush burned. This island will be overflowed when the dam is built.

- m. Pioneer memory of Boom Island: "In 1849, when we came here, the island ... was one of the prettiest in the Mississippi river. It was timbered with large maple trees, some of them being as large as a barrel. I remember that my father and I used to tap the trees and get enough sugar for our entire family. There is not a single tree there now, for at that time no one laid claim to the island, and as the big trees made good firewood the settlers simply helped themselves. Everyone went there to cut wood, and I remember our justice of the peace hiring me for so much a day to haul wood from Boom Island." Also includes information about Bassett Creek: "The Indians used to call it Buffalo, on account of the large fish they used to catch in its water" (1898):

The Minneapolis tribune. Pub. Date February 6, 1898

"I have a very good recollection of Boom Island, about which we hear something once in a while now," said Mr. Worthingham continuing his interesting narrative. "In 1849, when we came here, the island and, was one of the prettiest in the Mississippi river. It was timbered with large maple trees, some of them being as large as a barrel. I remember that my father and I used to tap the trees, and get enough sugar for our entire family. There is not a single tree there now, for at that time no one laid claim to the island, and as the big trees made good firewood the settlers simply helped themselves. Everyone went there to cut wood, and I remember our justice of the peace hiring me for so much a day to haul wood from Boom Island."

Mr. Worthingham says that he remembers Joel Bassett well in the early days, but he does not think Bassett's creek was properly named, if it was intended to mean by that that Mr. Bassett discovered the creek. "I claim that I went up Bassett's creek and hunted and fished there before Mr. Bassett came here," said Mr. Worthingham. The Indians used to call it Buffalo, on account of the large fish that they used to catch in its waters. The stream was not confined then, and was quite a little river in itself. The first man to make a claim on Bassett's Creek was A. D. Foster, father of Dr. L. P. Foster, who is now living on the East Side. He put up a shanty, at the mouth of the creek, and I think Mr. Bassett afterwards secured possession of it, either bought it, or traded for it. I used to follow Mr. Bassett around in my bare feet while he was plowing."

- n. Complaints about smoke caused by the Chicago Great Western Railroad burning garbage on Boom Island (1912):

The Minneapolis morning tribune. Pub. Date April 13, 1912

**Smoke Nuisance on Boom Island.**

Question.—I would like to ask Mr. Allen, the city's smoke inspector, if the Chicago Great Western railroad is allowed to burn rubbish of all kinds in their yard on Boom island and smoke the people of this locality almost out of existence. We dare not raise our windows day or night or open our doors for fresh air, the stench is so dreadful. Cannot something be done to aid us?—E. M. O.

Answer.—We are now dealing with the smoke question on Boom island and expect to do something with it very soon.—J. W. Allen, city smoke inspector.

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