

ALTON CITY COUNCIL
AGENDA

JANUARY 27, 2016

Mayor – Brant Walker

City Clerk – Mary T. Boulds

City Treasurer – Cynthia A. Roth

ALDERMEN

Ward 1 – Jim Ryan

Ward 2 – Carolyn MacAfee

Ward 3 – Mike Velloff

Ward 4 – Alice Martin

Ward 5 – Charles Brake

Ward 6 – Gary Fleming

Ward 7 – David Boulds

1. CALL TO ORDER.
2. ROLL CALL.
3. PLEDGE TO THE FLAG.
4. READING OF PROCLAMATIONS.
5. APPROVAL OF THE MINUTES OF THE REGULAR MEETING OF JANUARY 13, 2016. (PLACE ON FILE)
6. COMMUNICATIONS: Republic Services, re: Solid Waste and Recycle Volumes for the month of December, 2015; AFSCME Council 31, re: Union dues rates for Members and Fair Share rates for AFSCME Local 3388. (PLACE ON FILE)
7. REPORT OF OFFICERS: City Treasurer, re: Monthly Report for December, 2015; Comptroller, re: Overtime Analysis for December, 2015. (PLACE ON FILE)
8. REPORT OF STANDING COMMITTEE.
 - A. Committee of the Whole Meeting for January 25, 2016.
(PLACE ON FILE) (Brake)
 - a. Resolution, re: Finance Committee Bills be allowed and payment be made.
 - b. Resolution, re: That the Mayor be and is hereby authorized to execute the attached lease between the Union Pacific Railroad Company and the City of Alton, Illinois for

the purpose of constructing, operating and maintaining a passenger boarding platform and associated facilities at the Alton Regional Multimodal Transportation Center.

- c. Resolution, re: That the Public Works Director of the City of Alton is authorized to prepare an agreement to allow the SNIP Alliance to use a trailer owned by the City of Alton for purposes to be detailed in the agreement.
- d. Resolution, re: That the City Council of the City of Alton Illinois, approves and supports the efforts of the Fire Chief of the City of Alton to pursue with all appropriate documentation FEMA/DHS Assistance to Firefighters Grant providing 29 self contained breathing apparatus (SCBA) devices in the amount of \$236,175.00 on the condition that, if awarded the grant the match amount of \$23,617.50 will be paid out of the 2016-2017 fire department budget.
- e. Bid Report & Resolution, re: Bid #2016 – 02, Contract for Drop Off – Car & Truck Tire Service for Various Departments.
- f. Bid Report & Resolution, re: Bid #2016 – 03, Contract for Service Calls for Tire Work & Heavy Equipment Tire Service for Various Departments.

9. FIRST READING OF ORDINANCES. (Mayor Pro Tem)

- a. Ordinance No. 7504. An Ordinance dedicating city owned real estate adjacent to Rock Springs Park as Public Right-of-Way. (SUSPEND RULES – ADOPT)
- b. Ordinance No. 7505. An Ordinance amending the zoning ordinance concerning Special Uses. (LAY-OVER)
- c. Ordinance No. 7506. An Ordinance amending the zoning ordinance concerning Special Uses. (LAY-OVER)
- d. Ordinance No. 7507. An Ordinance granting a Special Use Permit to allow the operation of a Fitness Center at the property located at 900-918 Union, Alton, Illinois. (LAY-OVER)

10. REPORTS AND/OR RESOLUTIONS OF SPECIAL COMMITTEES.

- a. Alton Beautification and Clean City Committee, re: Minutes of August 6, 2015 (PLACE ON FILE)
- b. Alton Historic Commission, re: Minutes of January 5, 2016. (PLACE ON FILE)
- c. Park and Recreation Commissions, re: Minutes of November 17, 2015. (PLACE ON FILE)

11. RESIGNATIONS.
12. APPOINTMENTS.
13. APPROVAL OF ACTIONS TAKEN UNDER SUSPENSION OF RULES AT PRIOR MEETING.
 - a. Resolution, re: That the proposal of SCI Engineering, Inc., a copy which is attached hereto, be and is hereby accepted for geotechnical engineering services required for repair of Summit Street.
 - b. Resolution, re: That the bid from Hach Flow in the amount of \$6,348.54 be accepted for a flowmeter for Turner Tract CSO and that funding will come from the Sewer Fund (1712/9712).
 - c. Resolution, re: That the Mayor is authorized to sign on behalf of the City of Alton the attached Memorandum of Understanding between the City of Alton, IL and OSF Healthcare System, d/b/a OSF Saint Anthony's Health Center.
14. PUBLIC FORUM ADDRESSING CITY BUSINESS.
15. COMMENTS OR RESOLUTIONS FROM THE CITY COUNCIL.
16. EXECUTIVE SESSION. (optional)
 - a. To consider information regarding appointment, employment or dismissal of an employee;
 - b. Collective negotiation matters; and
 - c. Litigation presently pending or matters where litigation is probable or imminent;
 - d. Other.
17. ADJOURN.

*If prospective attendees require an interpreter or other access accommodation needs, please contact the Alton City Clerk's at 618-463-3522 no later than 48 hours prior to the commencement of the meeting to arrange the accommodations.

