

CONNEMARA PATCH

Residents came from the Connemara region of western Ireland

They left Ireland to escape starvation during the 1879 famine and arrived in Minnesota in June 1880. Bishop John Ireland of the Diocese of St. Paul, and English Philanthropist Fr. James Nugent sponsored their emigration.

A New Life in Minnesota

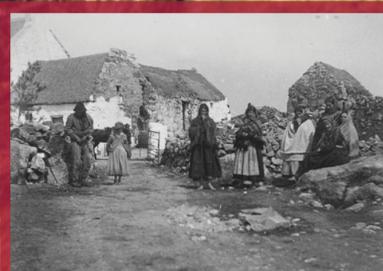
The immigrants first farmed land near Graceville. Their late arrival, lack of prairie farming experience, and the severe winter of 1880-81, forced most to leave their farms and relocate along Phalen Creek in St Paul in Spring 1881.

Connemara immigrants continued to settle here and the West Side Flats. Many arrived between 1882 and 1884 with aid from an emigration fund set up by Quaker philanthropist James Hack Tuke. By 1885, newspapers dubbed the area "Connemara Patch."

A Quaint & Lively Neighborhood

Families spoke their native Irish language amidst the railroad's roar. Women made lace and worked as domestics in area hotels and homes. The railroad employed many of the men. Barefoot children played outside and helped with chores. Their Catholic faith remained an important part of daily life.

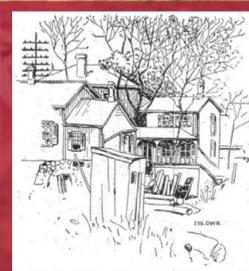
Irish Americans began leaving in the 1890s. By the 1950s, railroad expansion and highway development forced the remaining residents to abandon the Patch.



Connemara Ireland, 1880's
Photo image courtesy of National Library of Ireland



SS Austrian carried the assisted emigrants to the USA
Photo image courtesy of Norway Heritage



Connemara Patch Sketch, 1908
Photo image courtesy of saintpaulhistorical.org



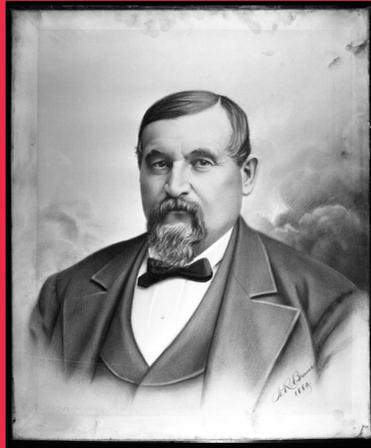
Connemara Patch, in green
Photo image courtesy of Ramsey County

Background Image, Coastal Connemara currachs, by Patch descendant Thomas J Roach III



"The dear blessings of God and the Church on the souls of the dead! And may we be seventeen hundred thousand times better off a year from tonight—ourselves and all who are listening to me." —Éamon a Búrc, famous Irish traditional storyteller and former Patch resident

Swede Hollow Park



Theodore Hamm



Louis Buchholz Hamm



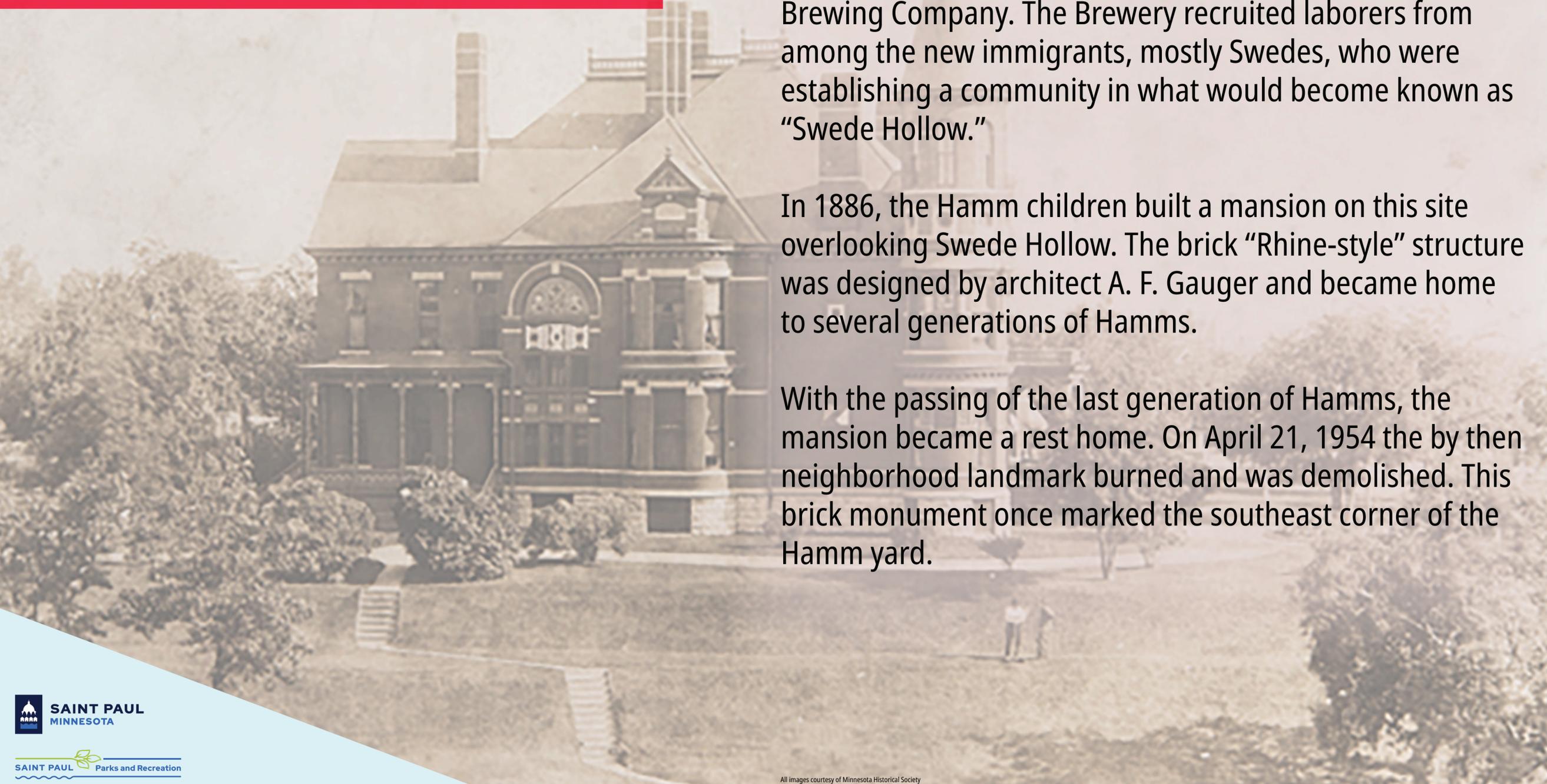
Hamm Family

HAMM MANSION

German immigrants Theodore and Luisgarits (Louise) Hamm arrived in St. Paul in 1856 and operated a beer garden and boarding house near downtown. In the winter of 1865, the young family took possession of the Keller's brewery and built it into the successful Theodore Hamm Brewing Company. The Brewery recruited laborers from among the new immigrants, mostly Swedes, who were establishing a community in what would become known as "Swede Hollow."

In 1886, the Hamm children built a mansion on this site overlooking Swede Hollow. The brick "Rhine-style" structure was designed by architect A. F. Gauger and became home to several generations of Hamms.

With the passing of the last generation of Hamms, the mansion became a rest home. On April 21, 1954 the by then neighborhood landmark burned and was demolished. This brick monument once marked the southeast corner of the Hamm yard.



All images courtesy of Minnesota Historical Society

ITALIANS IN SWEDE HOLLOW

The first Italian settlers were the DePonti (1893) and Yarusso (1894) families. There were six Italian households in 1895, and 45 by 1915. The hollow offered inexpensive, often free, houses and shanties within walking distance of jobs at the city street department and the railroads. The hardships of living in the ravine helped to unify the ethnic groups.

Italians baked bread in outdoor ovens, gardened, canned vegetables, and spread crushed tomatoes on sheets to dry outdoors into “sarsa” – tomato paste. The men made wine in barrels by stomping grapes with bare feet. Italians often sat on railroad ties and sang along with guitar and accordion music.

A stairway up to street level led to the St. Ambrose church, the Lincoln School and the Christ Child settlement house which supported the needs of recent immigrants.

By 1920 there were 125 Italians in 22 households, which dropped to 3 households in 1938. Swede Hollow provided housing to poor people gathering funds to move “up on the street.” While living in the hollow, Tony Sanchelli stood on a bridge every Sunday night and sang “America the Beautiful.” His family finally escaped the poverty of both southern Italy and Swede Hollow in 1937.

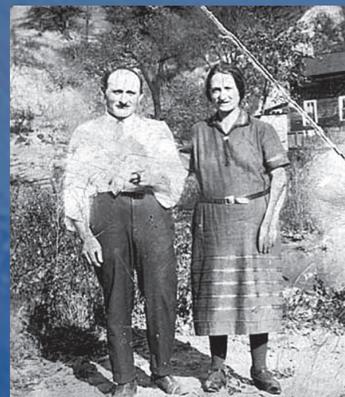


SAINT PAUL Parks and Recreation



1935 painting of Swede Hollow; railroad tracks and large house on the bluffs.

All images courtesy of Minnesota Historical Society



Tony and Anteonetta Sanchelli



Swede Hollow residents in Sanchelli yard. Back row, left to right: Maria DeLoia, Maria Bartone, Tony Sanchelli, Dominic Bartone. Second row from back, left to right: Mike Sanchelli, Nellie DeLoia, Antoinette Sanchelli, Mary A. Bartone. Third row from back: left to right: John Bartone, Nick Bartone, Sam DeLoia, Angeline DeLoia. Front row, left to right: Nellie Sanchelli, Mary Sanchelli holding Alvera Silva, John DeLoia, Dominic DeLoia, Antonia Silva, Joe Sanchelli.

POLES IN SWEDE HOLLOW

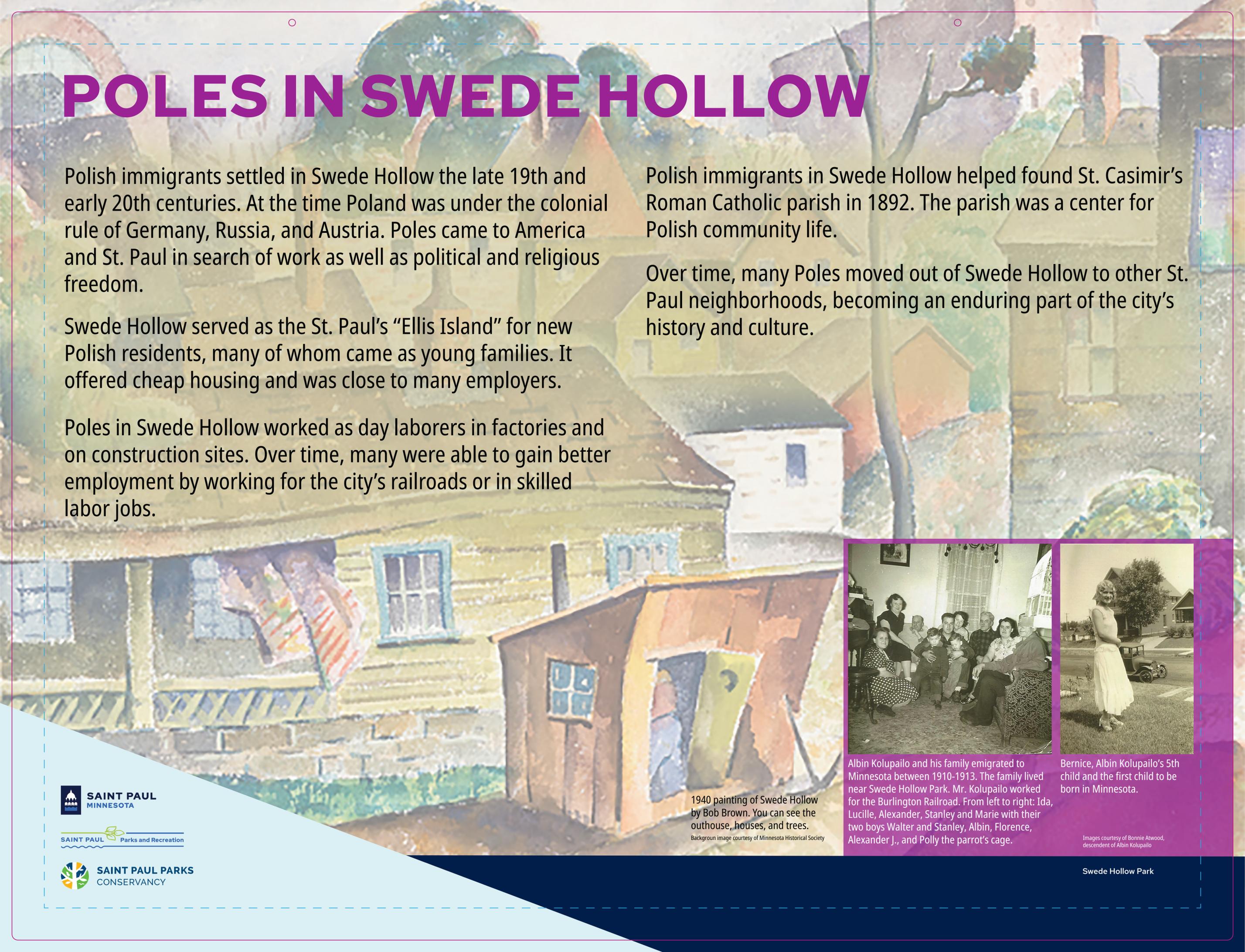
Polish immigrants settled in Swede Hollow the late 19th and early 20th centuries. At the time Poland was under the colonial rule of Germany, Russia, and Austria. Poles came to America and St. Paul in search of work as well as political and religious freedom.

Swede Hollow served as the St. Paul's "Ellis Island" for new Polish residents, many of whom came as young families. It offered cheap housing and was close to many employers.

Poles in Swede Hollow worked as day laborers in factories and on construction sites. Over time, many were able to gain better employment by working for the city's railroads or in skilled labor jobs.

Polish immigrants in Swede Hollow helped found St. Casimir's Roman Catholic parish in 1892. The parish was a center for Polish community life.

Over time, many Poles moved out of Swede Hollow to other St. Paul neighborhoods, becoming an enduring part of the city's history and culture.



1940 painting of Swede Hollow by Bob Brown. You can see the outhouse, houses, and trees.
Background image courtesy of Minnesota Historical Society

Albin Kolupailo and his family emigrated to Minnesota between 1910-1913. The family lived near Swede Hollow Park. Mr. Kolupailo worked for the Burlington Railroad. From left to right: Ida, Lucille, Alexander, Stanley and Marie with their two boys Walter and Stanley, Albin, Florence, Alexander J., and Polly the parrot's cage.

Bernice, Albin Kolupailo's 5th child and the first child to be born in Minnesota.

Images courtesy of Bonnie Atwood, descendent of Albin Kolupailo



RUSTY PATCHED BUMBLE BEE

The rusty-patched bumble bee was once common in forests, prairies, gardens, and city parks. Around the year 2000, they nearly disappeared. Minnesota is one of the few places people can still find rusty-patched bumble bees. We can turn the tide and help rusty-patched bumble bees recover from the brink of extinction.

Rusty-patched bumble bees gather food from a wide range of blooming flowers. Rusty-patched bumble bees have a black T on their back with reddish-brown hairs surrounded by yellow hairs at the base of their abdomen. Look for bumble bees entering holes in the ground to find their nests.

Actions to help the rusty-patched bumble bees and other pollinators:

1. Plant native flowers, shrubs, and trees and keep them free of pesticides.
2. Create messy spaces of sticks or leaves that can give the bees safe places to make their nests.
3. Support clean energy, sustainable agriculture, and local economies to create a more bee-friendly world.
4. Tell your friends, neighbors, and co-workers about the importance of pollinators.
5. Share photos of suspected rusty-patched bumble bees and other pollinators with community scientists.



Rusty Patched Bumble Bee has a T on their back with a small patch of reddish-brown hair at their base of their abdomen.

Narrative and above photo courtesy of Elaine Evans, Extension Educator, University of Minnesota

Background image courtesy of Clay Bolt



SAINT PAUL
Parks and Recreation



Swede Hollow Park

Flow of Time

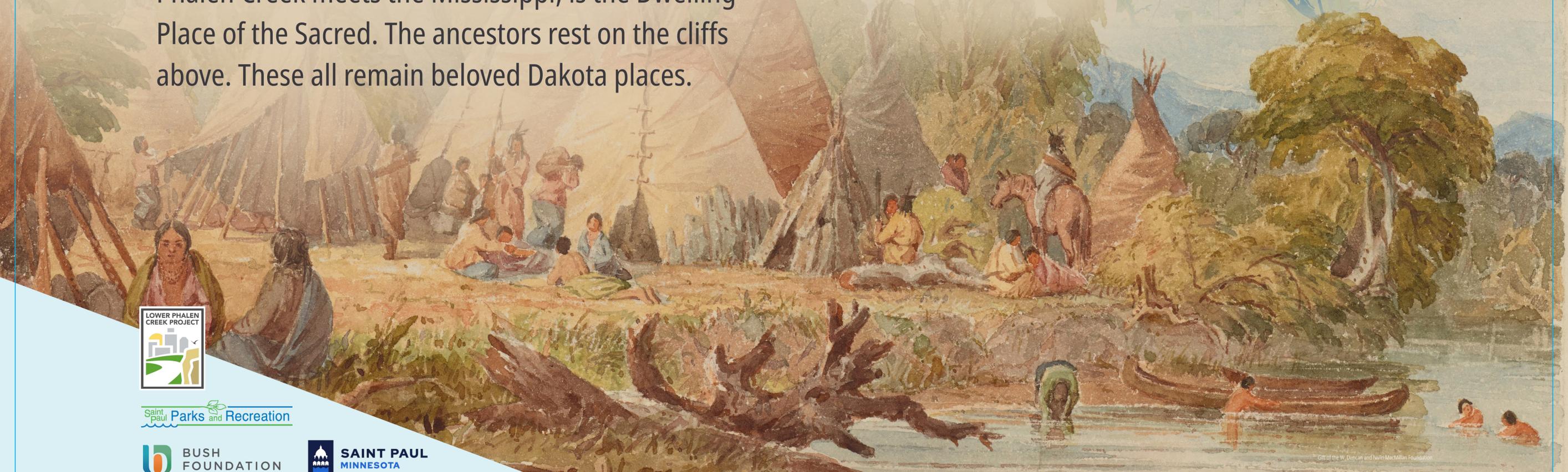
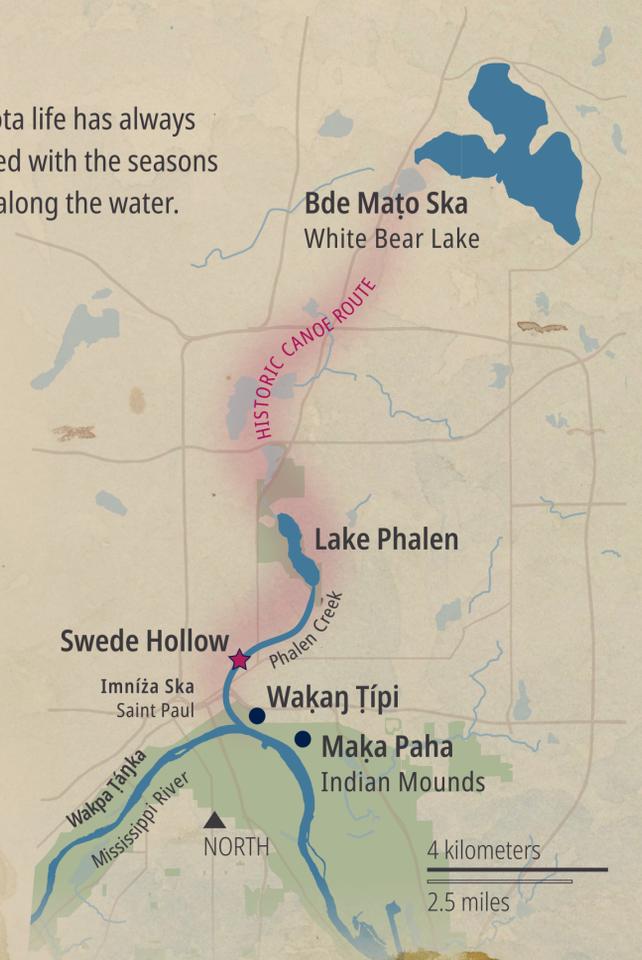
Welcome to Dakota Homelands. For thousands of years, life here has centered around mni (water). Until the 1830s, Dakota people lived in villages and seasonal camps along the river. They fished in Phalen Creek and canoed up the creek to White Bear Lake. There they harvested psiŋ (wild rice) in fall and ɕáŋhanpi (maple sugar) in spring. Families still gather for ceremonies at Waɕaŋ Țipi. Here, where Phalen Creek meets the Mississippi, is the Dwelling Place of the Sacred. The ancestors rest on the cliffs above. These all remain beloved Dakota places.



“These places which are connected by the water have the power to sustain life...this entire area is Waɕaŋ (sacred).”

Maggie Lorenz, Waɕaŋ Țipi Center Director

Dakota life has always moved with the seasons and along the water.



Gift of the W. Duncan and North MacMillan Foundation



Svenska Dalen

Between 1850 and 1950, hundreds of European immigrants lived here. Despite hardships, they built a supportive community. The Swedes gave the area its name: *Svenska Dalen* or Swede Hollow. Residents built simple houses with no indoor plumbing. They carried water from the springs for drinking, cooking, and washing.

Men walked to work in nearby mills, breweries, and railyards. Some women did domestic chores for wealthy households on the bluff. Families planted gardens and raised chickens. In the winter, they gathered around wood stoves to keep warm. They spoke languages, sang songs, and cooked foods that we still cherish.

Houses in Swede Hollow clustered along the creek.

"They chose this place because here they were with their own countrymen ... They loved ... the security of friends and relatives."

Gentile Yarusso, grandson of Swede Hollow resident Joseph Yarusso



Swede Hollow neighbors were always close by. Women and children shared daily chores.



Residents Olympia Perrillo and Henry Ricci posed before their wedding in September 1927.



Back row (left to right): Richard Steele, George Silva, Matthew Manocchio, Joseph Sanchelli, Lupe Limon. Middle row: Dominick DaLoia, Donald Steele, John DaLoia, Antonia Silva, Agapita Limon, Catherine Limon. Front row: Michael Silva, Margaret Steele, Mary Limon or Alvera Silva.

Whole families built close friendships. These playmates gathered for a photograph in about 1935.

All images courtesy of Minnesota Historical Society

Trail of Memories

By the 1920s, most of the Swedes had left Swede Hollow. Mexican immigrants moved in, bringing new family names to Saint Paul: Silva, Heredia, Bravo, Limon. Together with their Italian and other immigrant neighbors, they created a close-knit community. Mexican mothers traded vegetables for Italian bread. Their children became lifelong friends. Yet residents still had no sewage system or city water. In 1956, the City declared the area a health hazard. They condemned the houses and forced the remaining families to leave.



The City burned the last houses (bottom) and the beloved boxcar chapel (top) in 1956. Former residents mourned the loss.



HISTORY OF SWEDE HOLLOW PARK

For many centuries this ravine was home to the Dakota people. By the 1840s, the government and white settlers forced the Dakota people out. Thousands of European immigrant laborers then created a series of communities here. The ravine took on the name given by its first European settlers, Svenska Dalen (the Swedish Valley, or, Swede Hollow). The name Swede Hollow stuck, even as the Swedes moved out and new immigrants from Ireland, Poland, Italy and Mexico moved in.

Many men who lived in the Hollow found work on the railroads, in the nearby breweries and factories. Women found work as domestic workers and as seamstresses in downtown garment shops. Swede Hollow's residents supported a multi-cultural community with many languages, customs, and stories that we continue to celebrate today.

In 1957, the St. Paul City Council declared Swede Hollow a public health hazard. The City burnt the buildings in the Hollow to the ground, which forced the Mexican American community living here at the time to find new homes. Swede Hollow became a city park in 1976.



Background Image,
Swede Hollow in 1885.
Image courtesy of MN Historical Society