

# WELCOME SWEDE HOLLOW PARK SIGNAGE PROJECT OPEN HOUSE

Signs:

(9) Interpretive Signs

**\*\*All narratives have been vetted by subject matter experts and professionals.**

(3) Location Park Maps

(3) Identity Park Signs

Please help identify preferred locations for the interpretive signs.  
Here are preliminary proposed locations.



## SWEDE HOLLOW PARK SIGNAGE PROJECT OPEN HOUSE, JUNE 29, 2021

Project Manager: Cheeneng Yang, cheeneng.yang@ci.stpaul.mn.us



SAINT PAUL  
MINNESOTA



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Parks and Recreation



# CONNEMARA PATCH

## Residents came from the Connemara region of western Ireland

They left Ireland in order 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 established 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 Howes Heritage

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

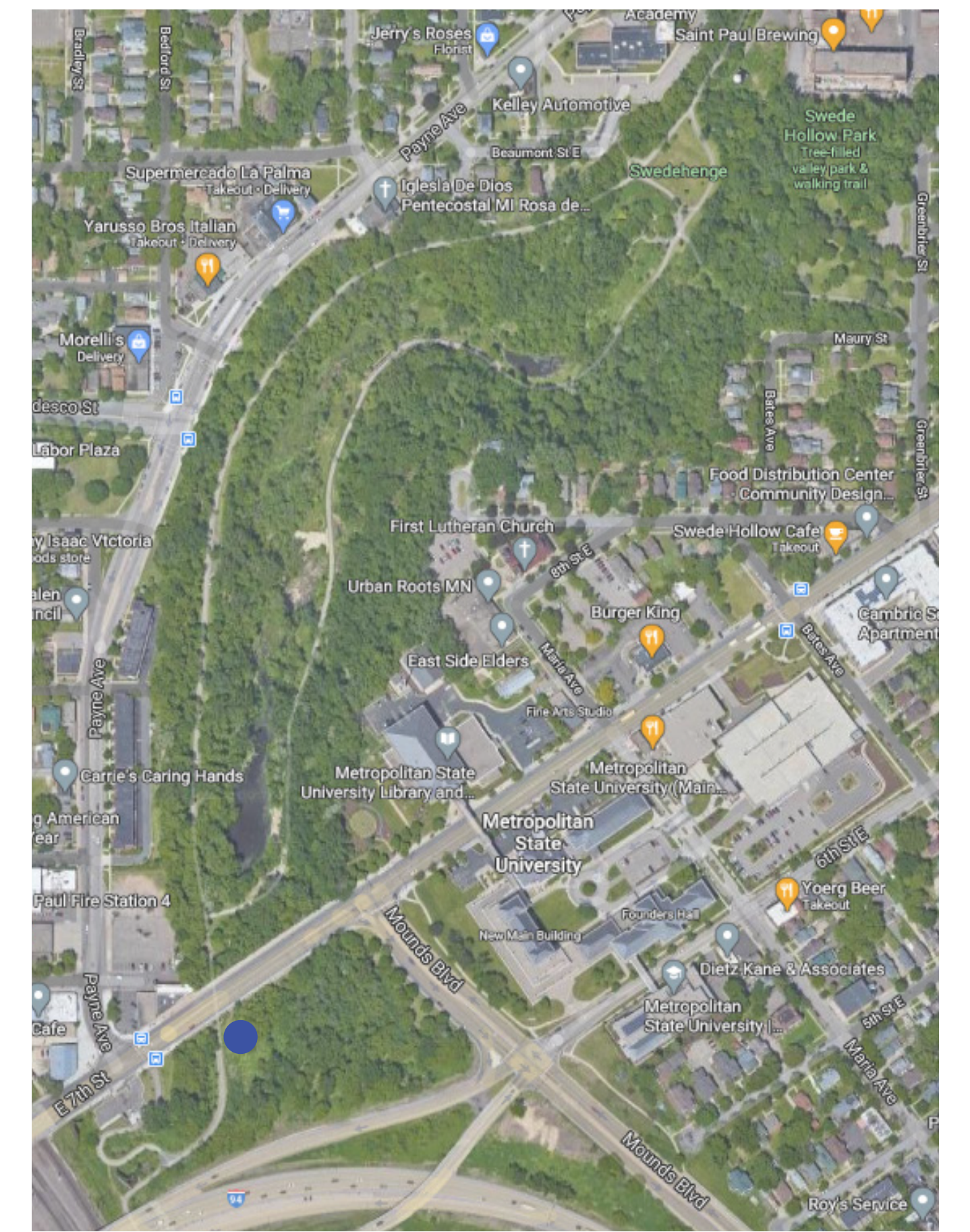
Connemara Patch, in green  
Photo image courtesy of Hannes Gony

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." —Eamon a Búrc, famous Irish traditional storyteller and former Patch resident

Swede Hollow Park



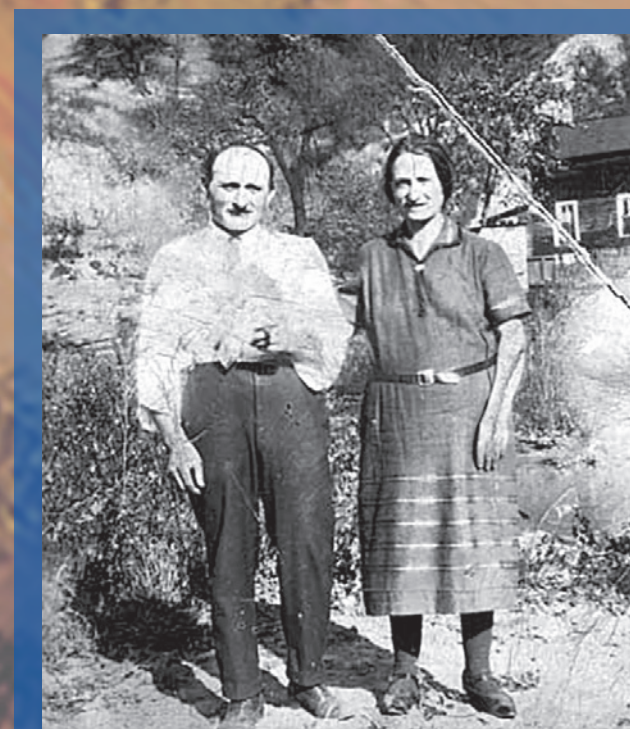
Proposed Sign Location

# 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 immigrants needed the 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 Christ Child settlement house, St. Ambrose church, and Lincoln School. 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.



1935 painting of Swede Hollow, railroad tracks and large house on the bluffs.  
All images courtesy of Minnesota Historical Society

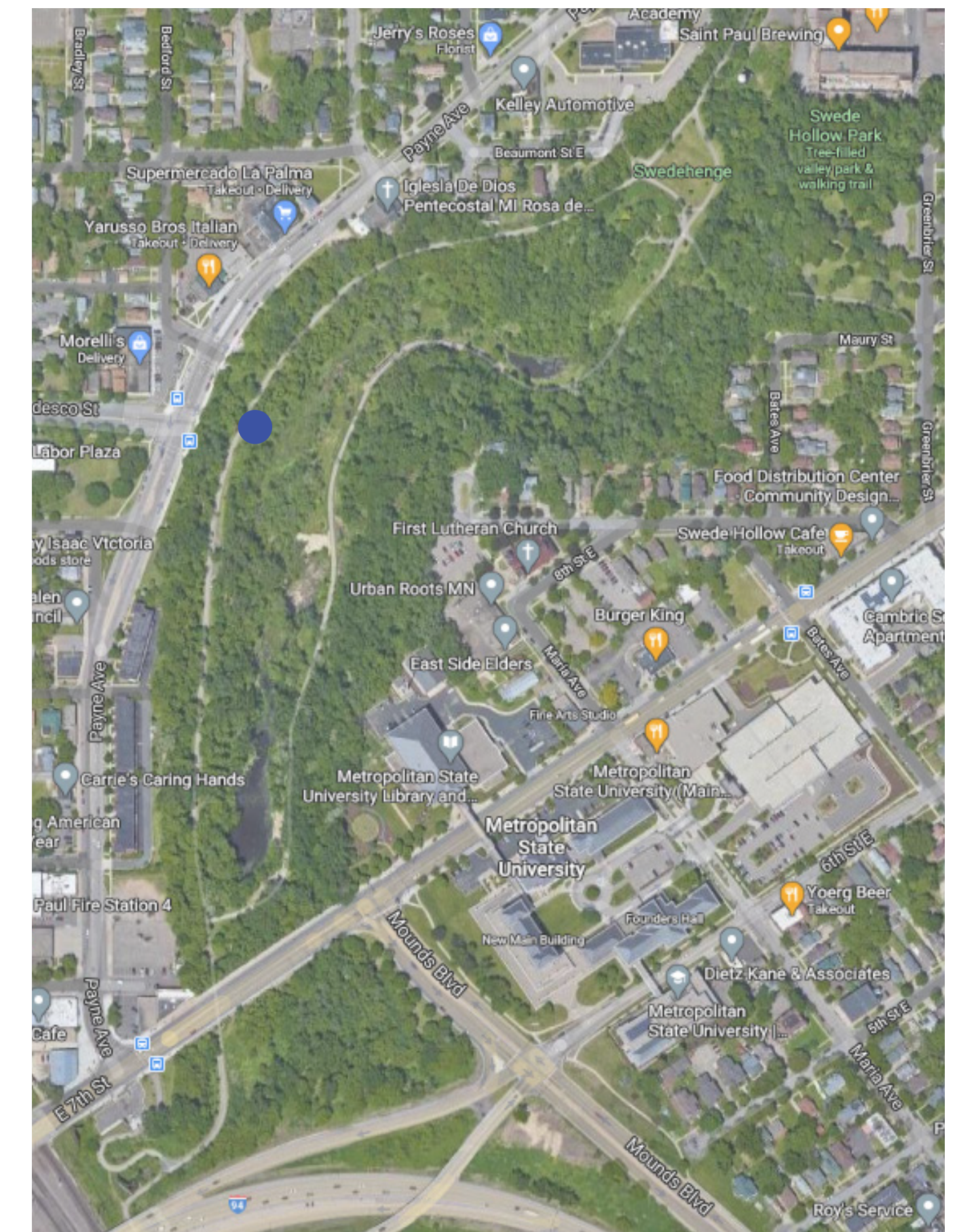


Tony and Anteonetta Sanchelli

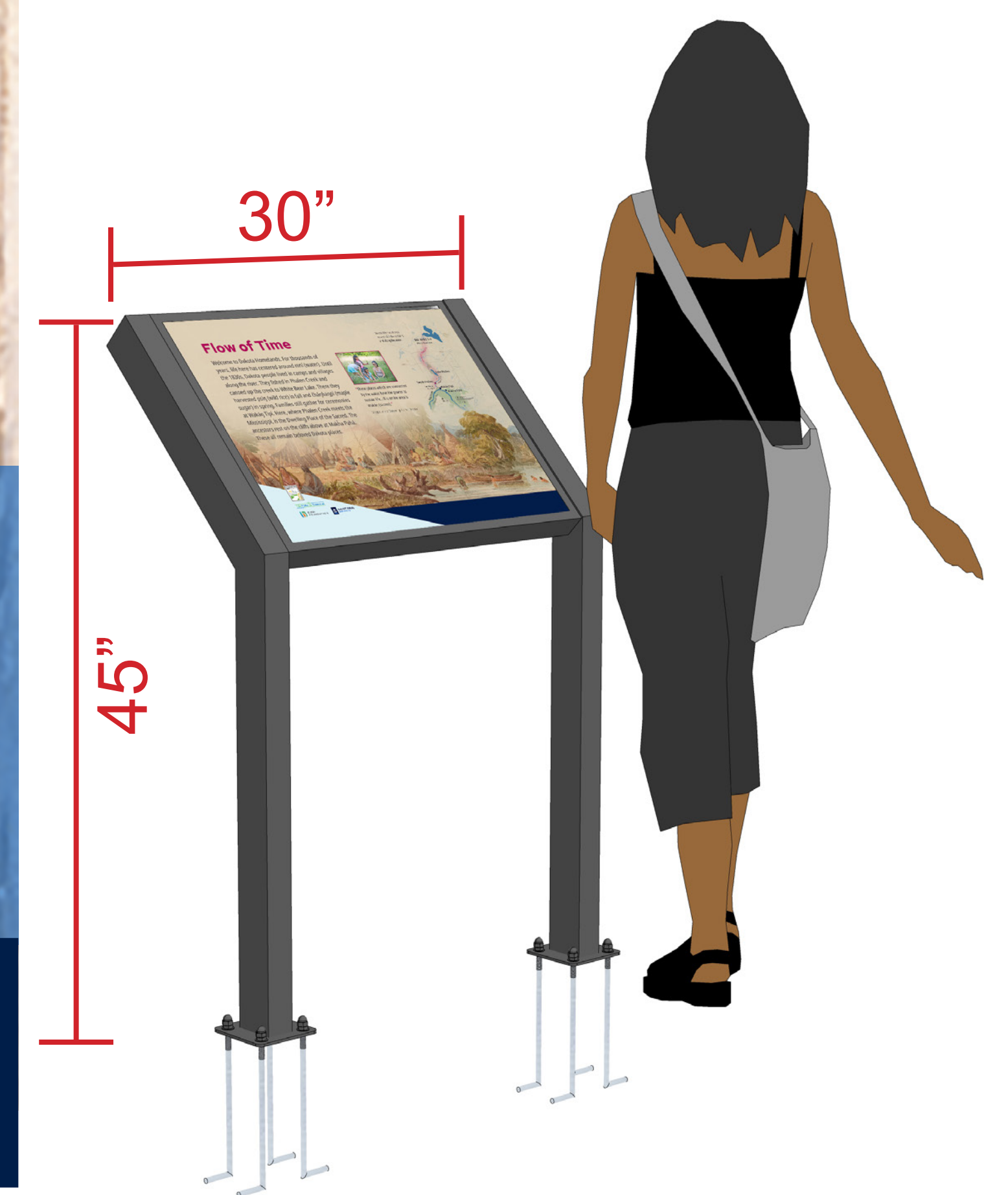


Swede Hollow residents in Sanchelli yard, Back row, left to right: Maria DeLoia, Maria Bartone, Tony Sanchelli, Dominic Bartone. Second row from back, left to right: Mike Sanchelli, Nellie DeLoia, Antoinette Sanchelli, Mary A. Bartone. Third row from back: left to right: John Bartone, Nick Bartone, Sam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

Swede Hollow Park



Proposed Sign Location



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# 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 Saint Paul in search of work as well as political and religious freedom. Most Poles in St. Paul came from regions under German rule, though some also arrived from the Russian or Austrian empires.

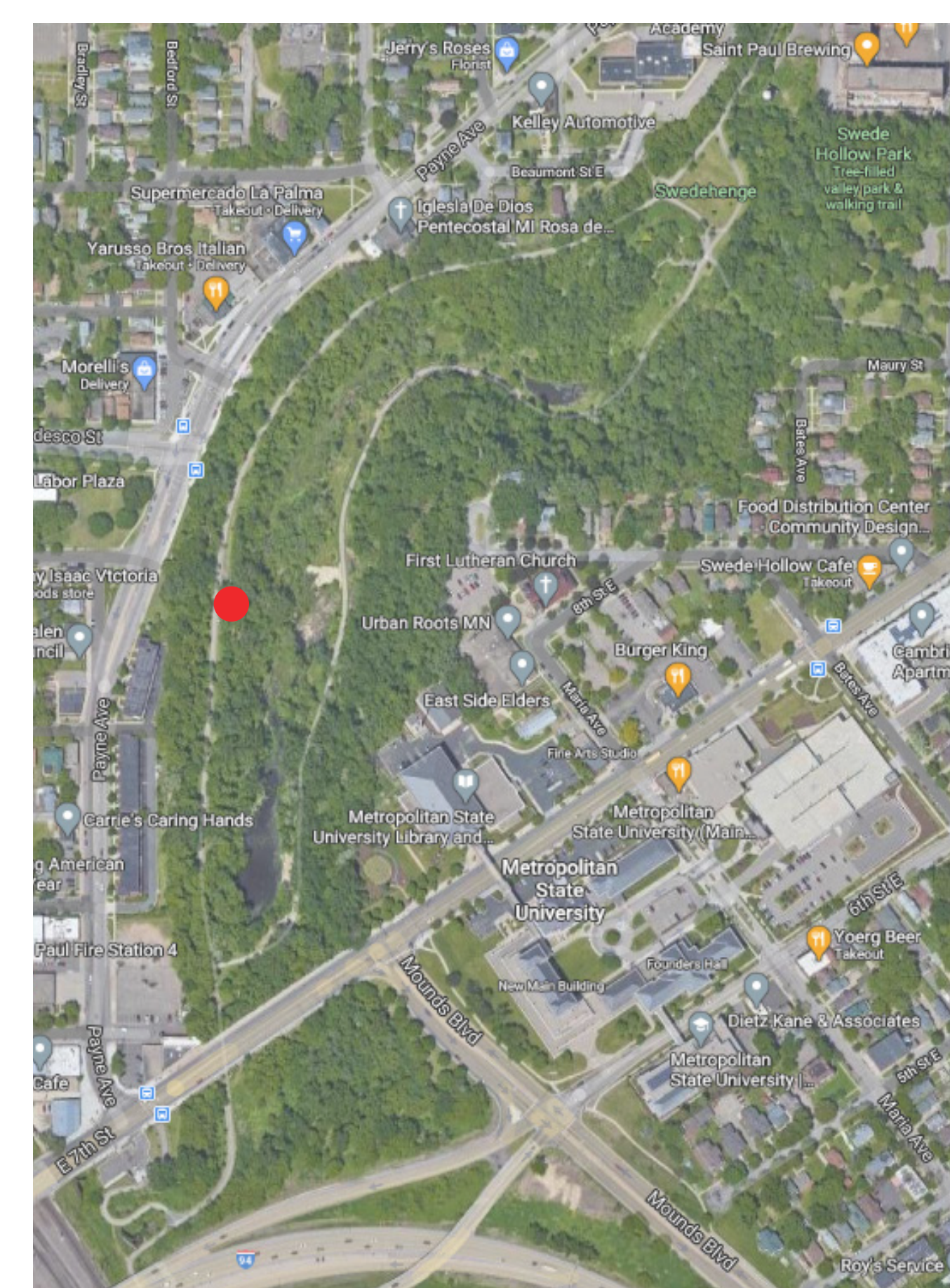
Swede Hollow served as the Saint Paul's "Ellis Island" for many new Polish residents, many of whom came as young families. It offered cheap housing and was close to many employers.

Poles in Swede Hollow worked as day laborers in factories and on construction sites around the city. 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 provided a focus for Polish community life and hosted other organizations that promoted self-help, education, and cultural activities.

Over time, many Poles moved out of Swede Hollow to other Saint 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



Proposed Sign Location



Albin Kolupallo and his family emigrated to Minnesota between 1910-1913. The family lived near Swede Hollow Park. Mr. Kolupallo 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, first born of Albin Kolupallo in Saint Paul, MN.

Images courtesy of Bernice Aasvoll, descendant of Albin Kolupallo

Swede Hollow Park

# RUSTY PATCHED BUMBLE BEE

The rusty-patched bumblebee was once common in forests, prairies, urban 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 have the opportunity to turn the tide and help rusty-patched bumble bees recover from the brink of extinction.

Rusty-patched bumble bees can be found gathering food on a wide range of blooming flowers. Look for bumble bees with a black T on their back and a small patch of reddish-brown hairs surrounded by yellow hairs at the base of their abdomen. Take photos of suspected rusty-patched bumble bees and other pollinators and share with community science projects. Look for bumble bees entering holes in the ground to find their nests.

Here are some actions you can take to help the rusty-patched bumble bees and other pollinators.

1. Plant diverse native flowers, shrubs, and trees that bloom from April to September, and keep them free of pesticides.
2. Create messy, undisturbed spaces (piles 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 and what they can do to help.

Background image courtesy of Clay Bob



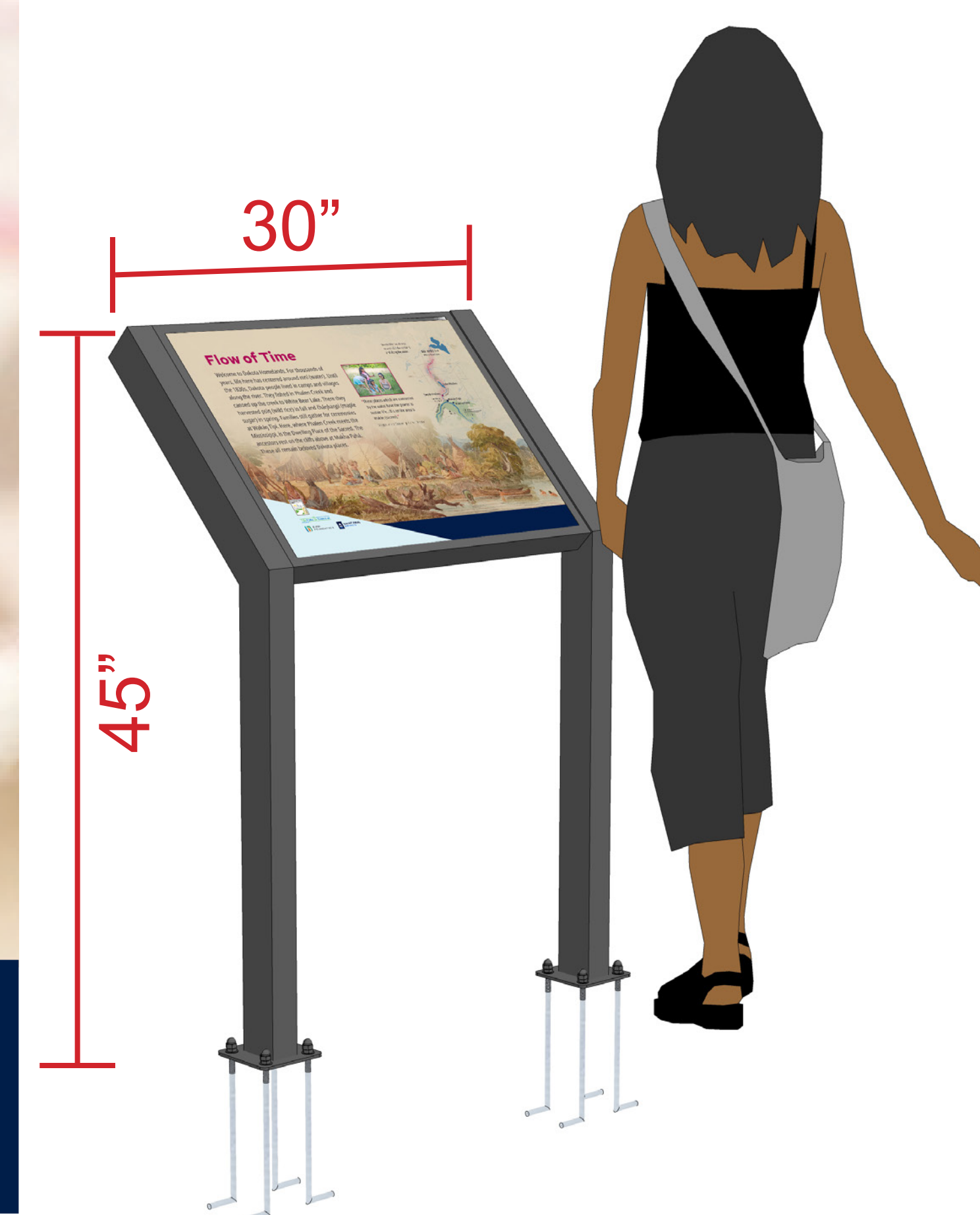
Proposed Sign Location



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

Swede Hollow Park

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

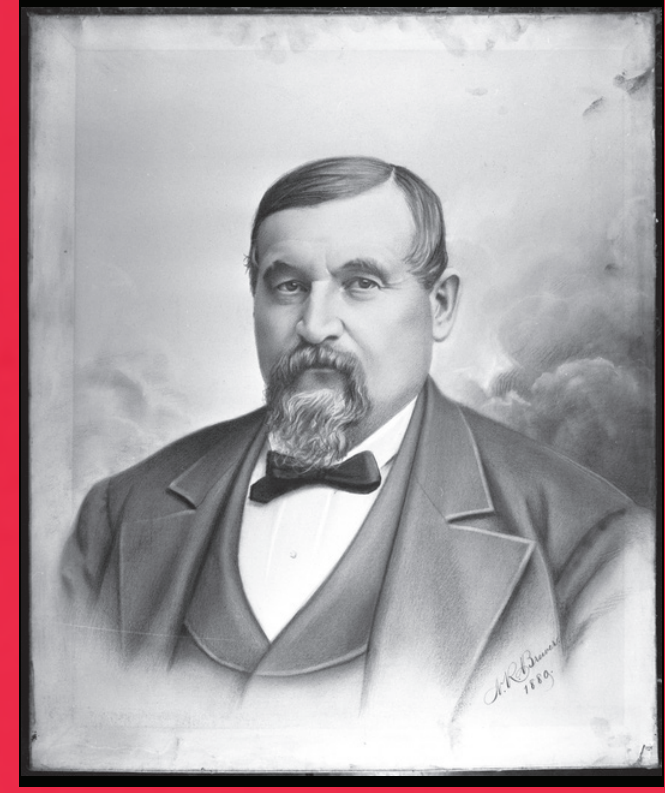


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Theodore Hamm



Louis Buchholz Hamm



Hamm Family

# HAMM MANSION

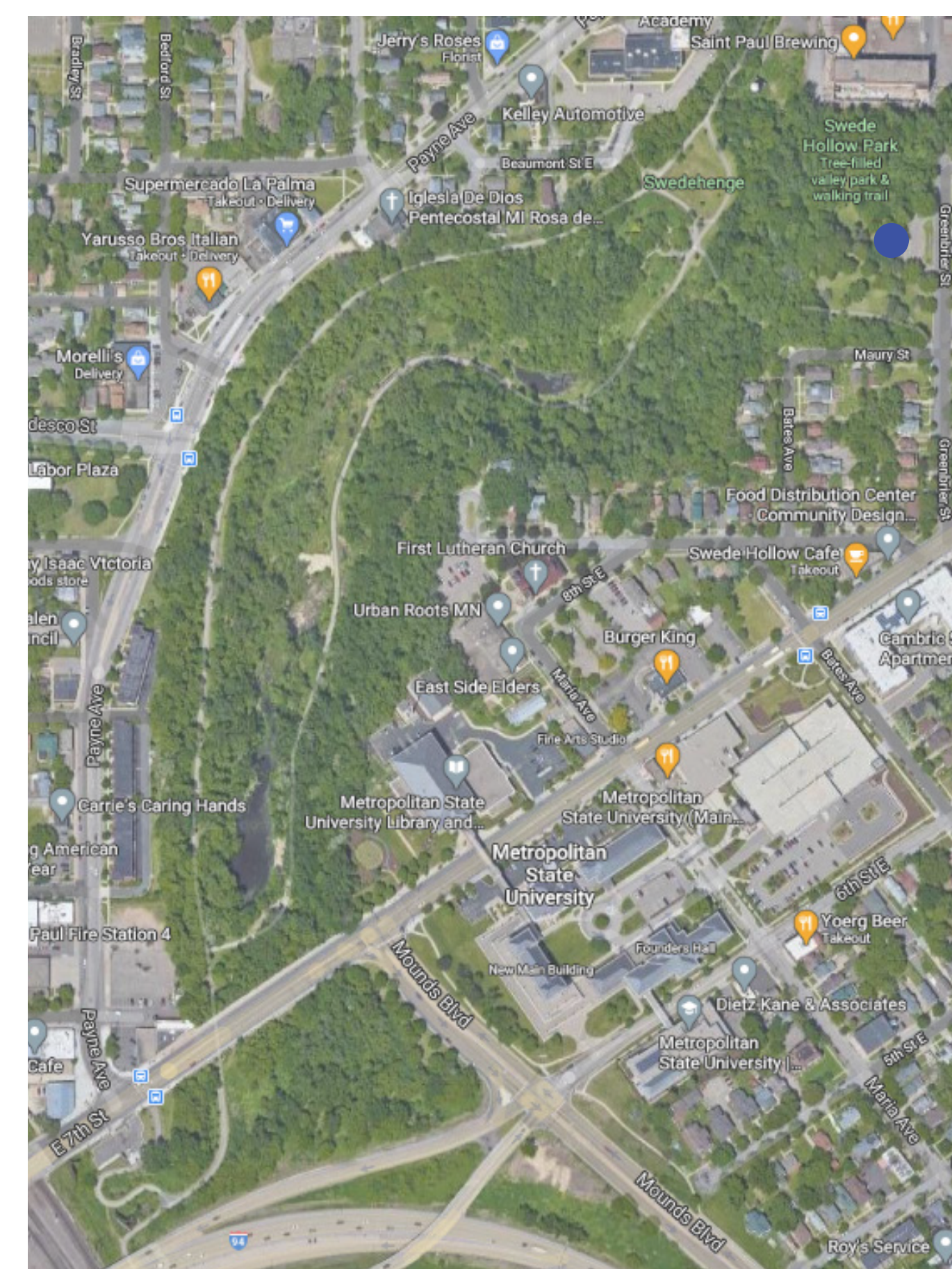
German immigrants Theodore and Luisgarits (Louise) Hamm arrived in St. Paul in 1856 and operated a beer garden and boarding house near downtown, until losing them in a friends' ill-fated gold rush venture. In the winter of 1865, the young family took possession of the Keller's brewery and Mill along Phalen Creek "in the wilderness at the edge of St. Paul," and built the brewery 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 had a mansion built 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.

DEDICATED BY THE ST. PAUL GARDEN CLUB AND THE ST. PAUL DEPARTMENT DIVISION OF PARKS AND RECREATION

All images courtesy of Minnesota Historical Society

Swede Hollow Park



Proposed Sign Location



SAINT PAUL Parks and Recreation



# HISTORY OF SWEDE HOLLOW PARK

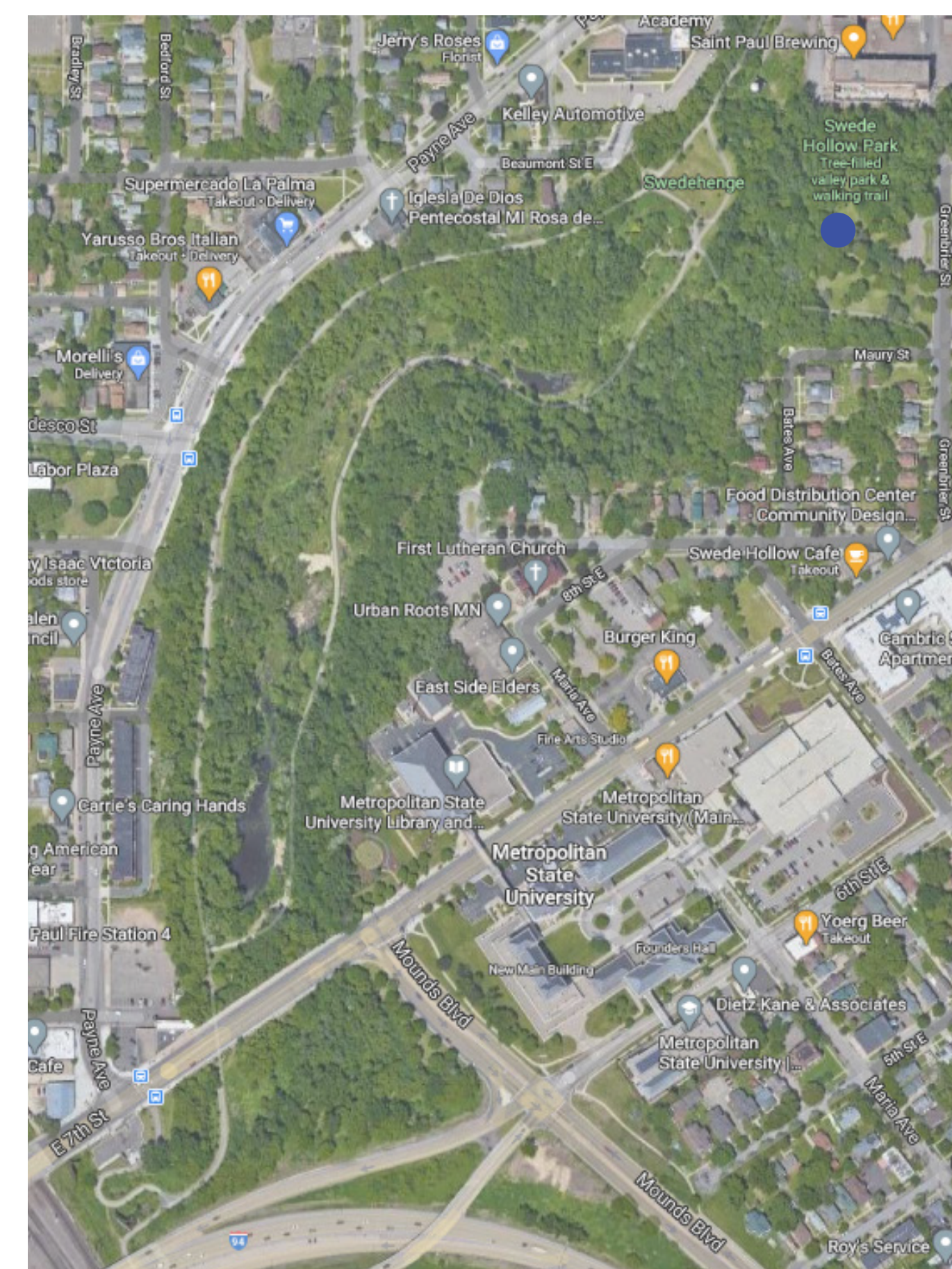
Prior to European immigrants, this ravine with Phalen Creek at its center had been home for indigenous people, particularly the Dakota. In the 1830s and 1840s, US government treaties, troops, and development projects pushed the original inhabitants to leave. From the 1850s to the 1910s, thousands of European immigrants created a series of communities here, outside of the oversight of the City government. The ravine took on the name given by its first European settlers, Svenske Dalen (the Swedish Valley, or, colloquially, Swede Hollow), and the name stuck, even as the children and grandchildren of the Swedes moved out and new immigrants from Ireland, Italy, and Mexico. By 1910, the children of these later European immigrants followed their Swedish-American predecessors out of the Hollow and into the Payne Avenue area, and their places were taken by Mexican Americans and Mexican immigrants who were fleeing the political turmoil in their home country between 1910 and the 1920s.

Among these groups of immigrants, men found work on the railroads, in the nearby breweries and factories, while their sons and grandsons became skilled building trades workers. Women added to family incomes by earning wages as domestic workers in wealthy and middle class households and as seamstresses in downtown garment shops.

Despite the challenging material conditions of their lives – houses without indoor plumbing and heating, hundreds of steps to climb (and shovel in the winter) to clamber up to street level and access to workplaces – Swede Hollow's residents supported families and built communities. They not only nurtured their languages, customs, and stories they worked together to weave a multi-cultural community that gave them pride and left us with a legacy that we continue to celebrate.

In 1957 the St. Paul City Council declared Swede Hollow (by then, mostly Mexican and Mexican-American) to be a public health hazard and ordered it burnt to the ground.

Swede Hollow Park

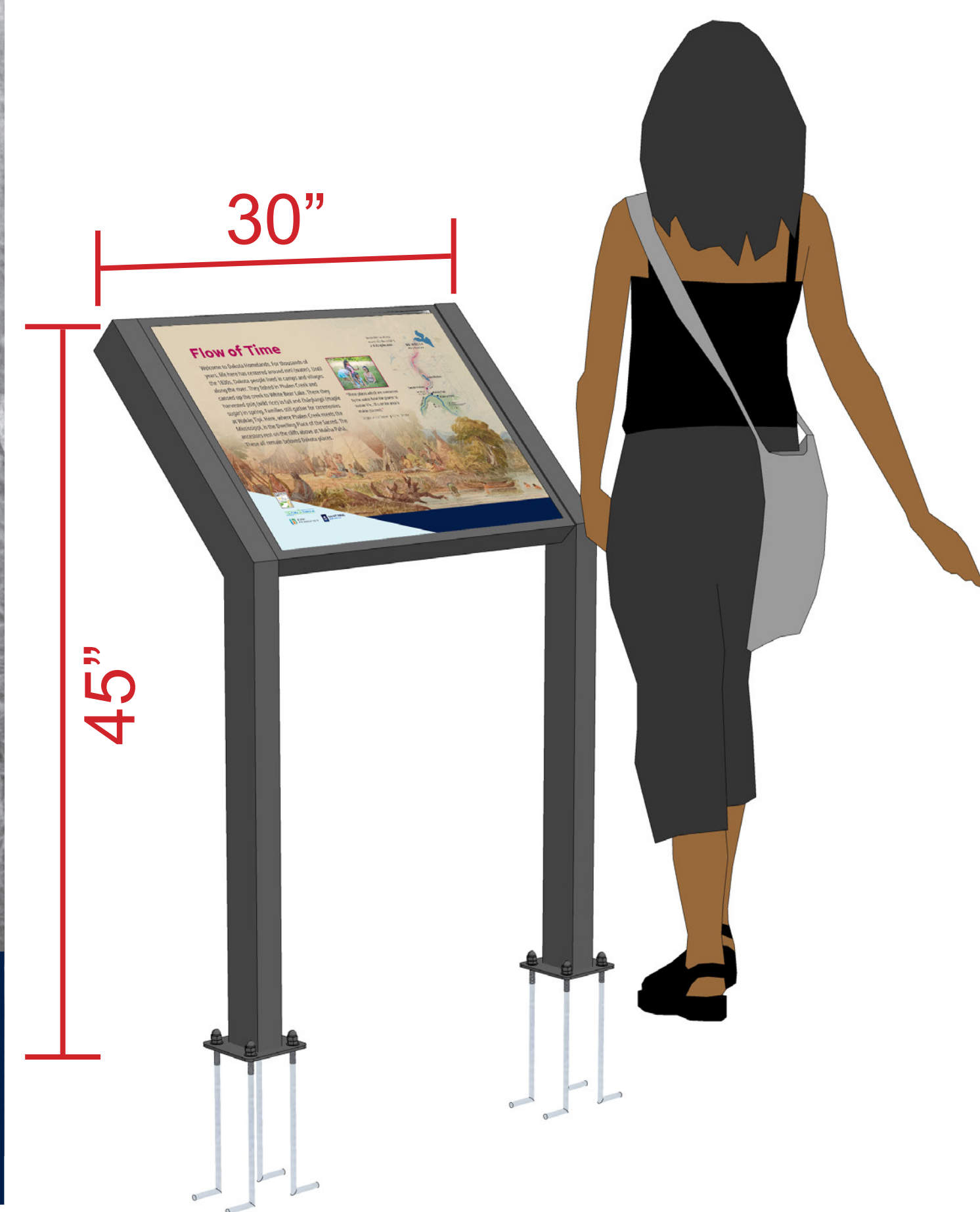


Proposed Sign Location

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



SAINT PAUL Parks and Recreation



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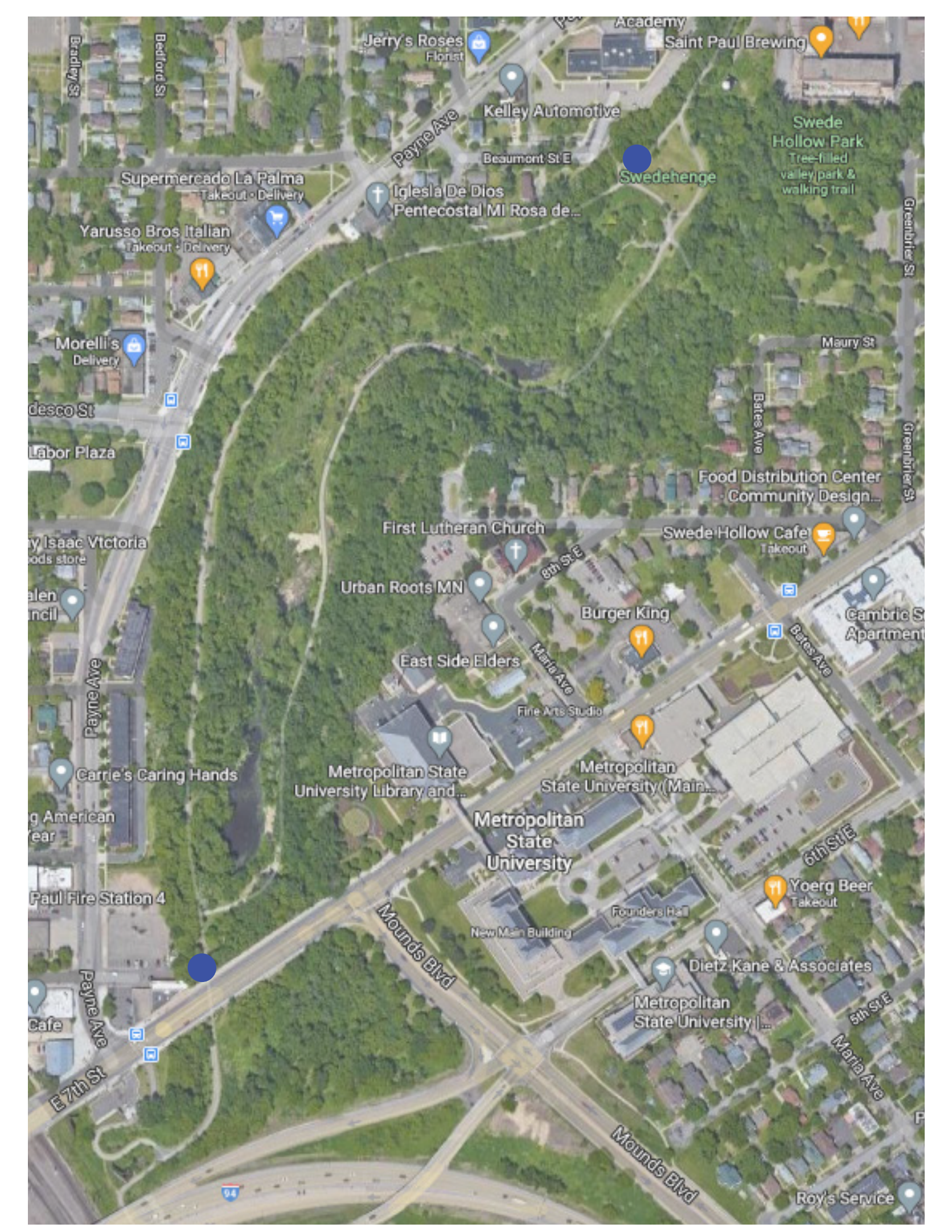
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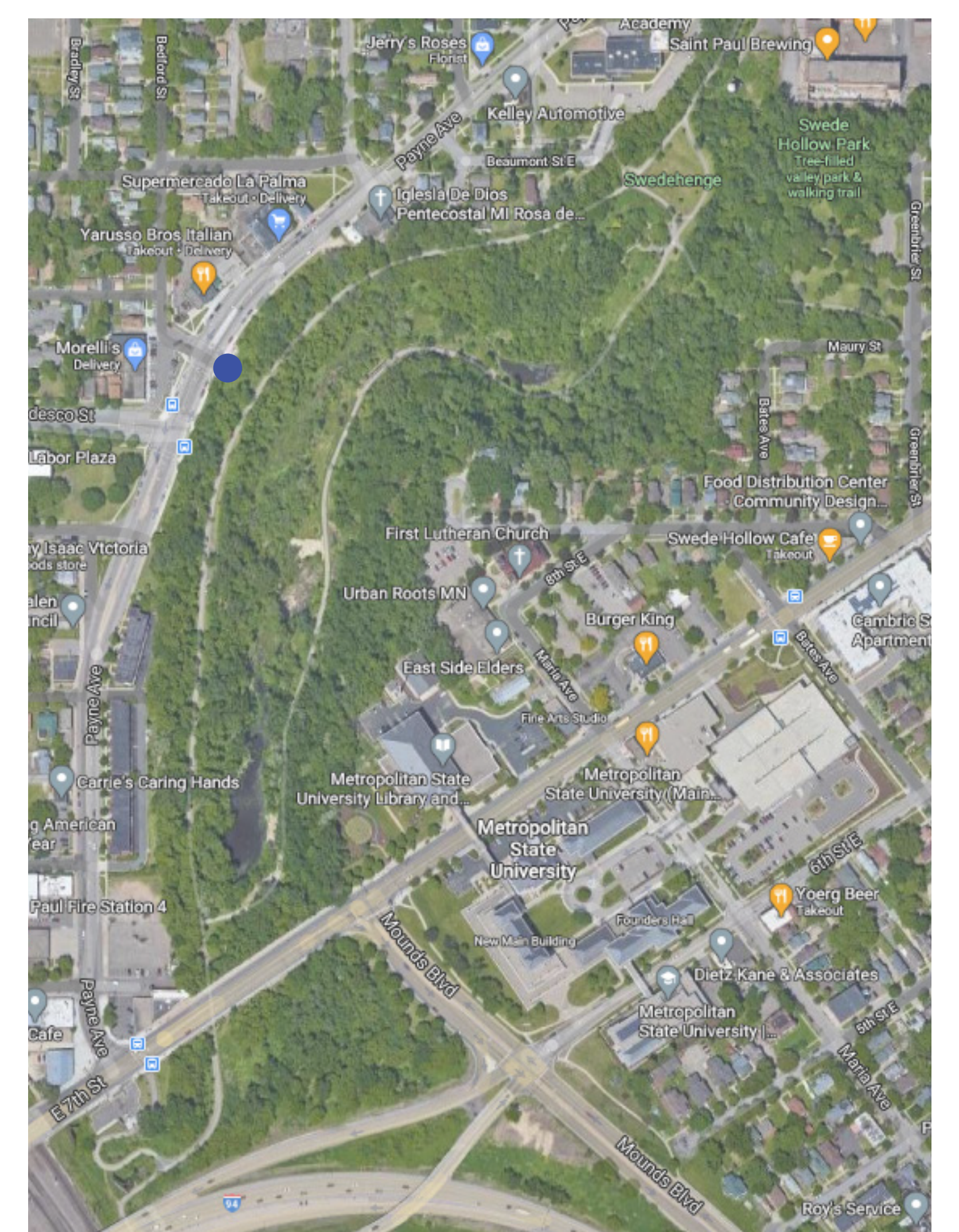
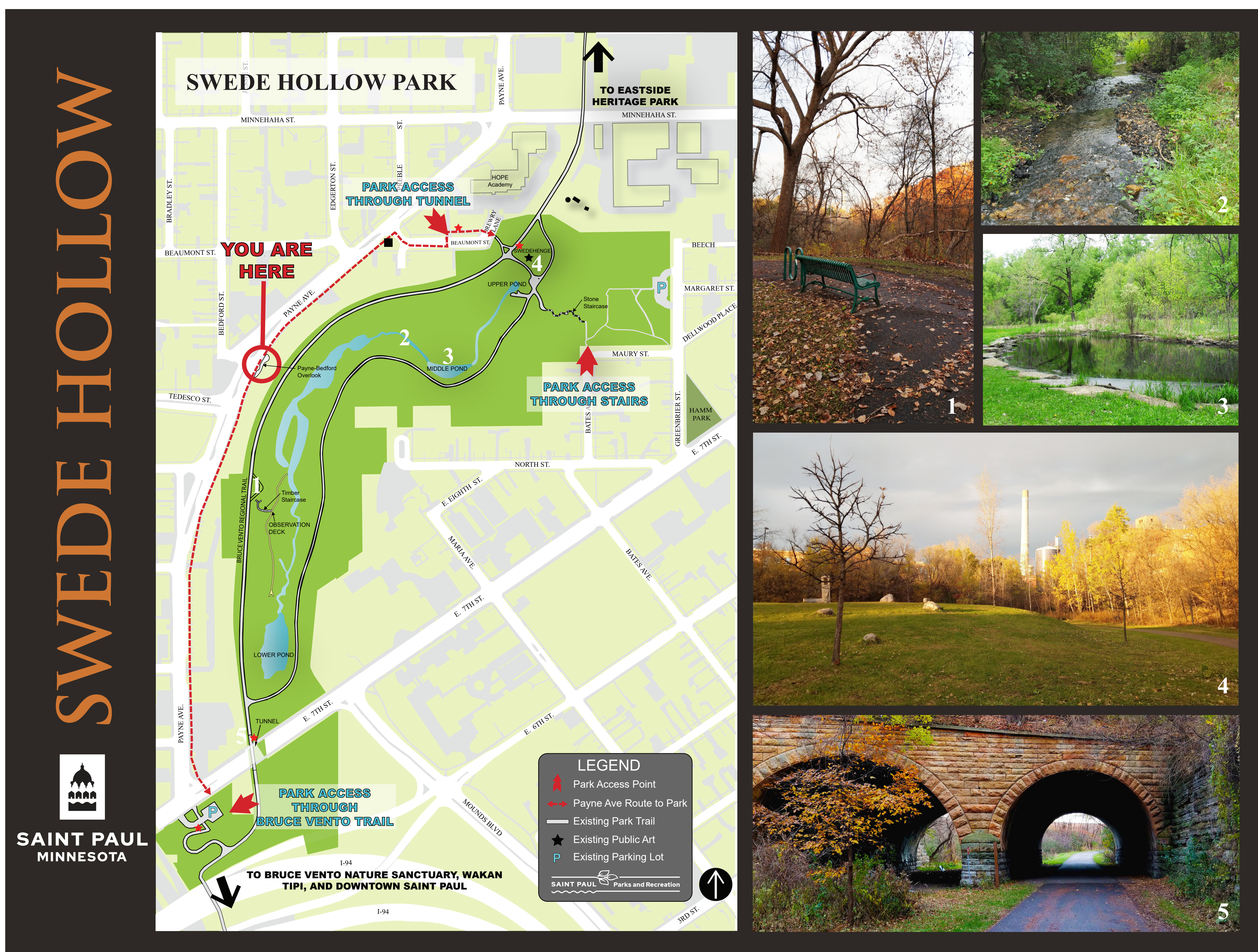
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Proposed Sign Location

Park Location Map



Proposed Sign Location

Payne-Bedford  
Overlook Park  
Location Map

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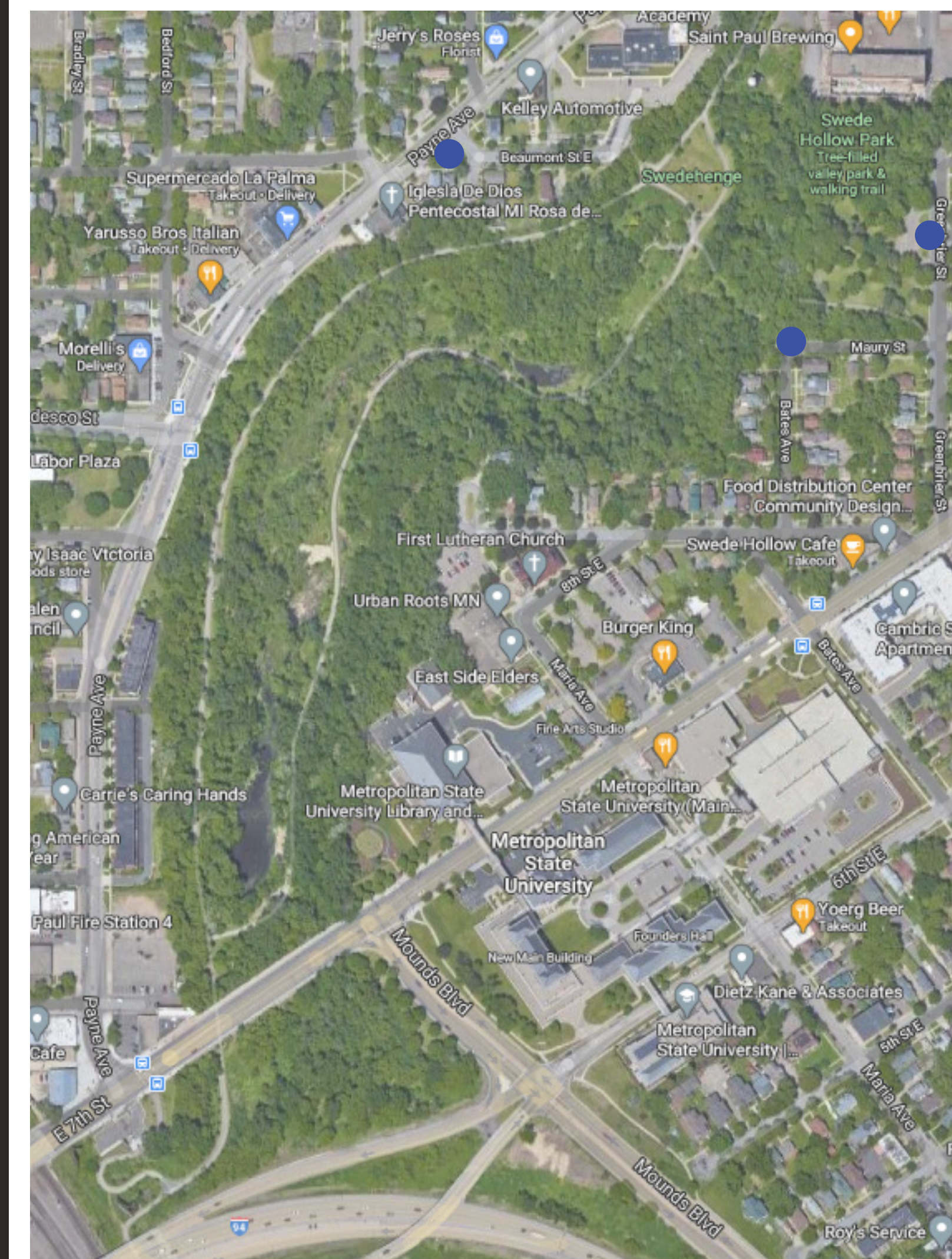


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# SWEDE HOLLOW PARK

665 GREENBRIER STREET  
City of Saint Paul, Parks & Recreation



Neighborhood Park Sign



## INTERPRETIVE SIGNS BY LOWER PHALEN CREEK GROUP, 106 GROUP

### Flow of Time

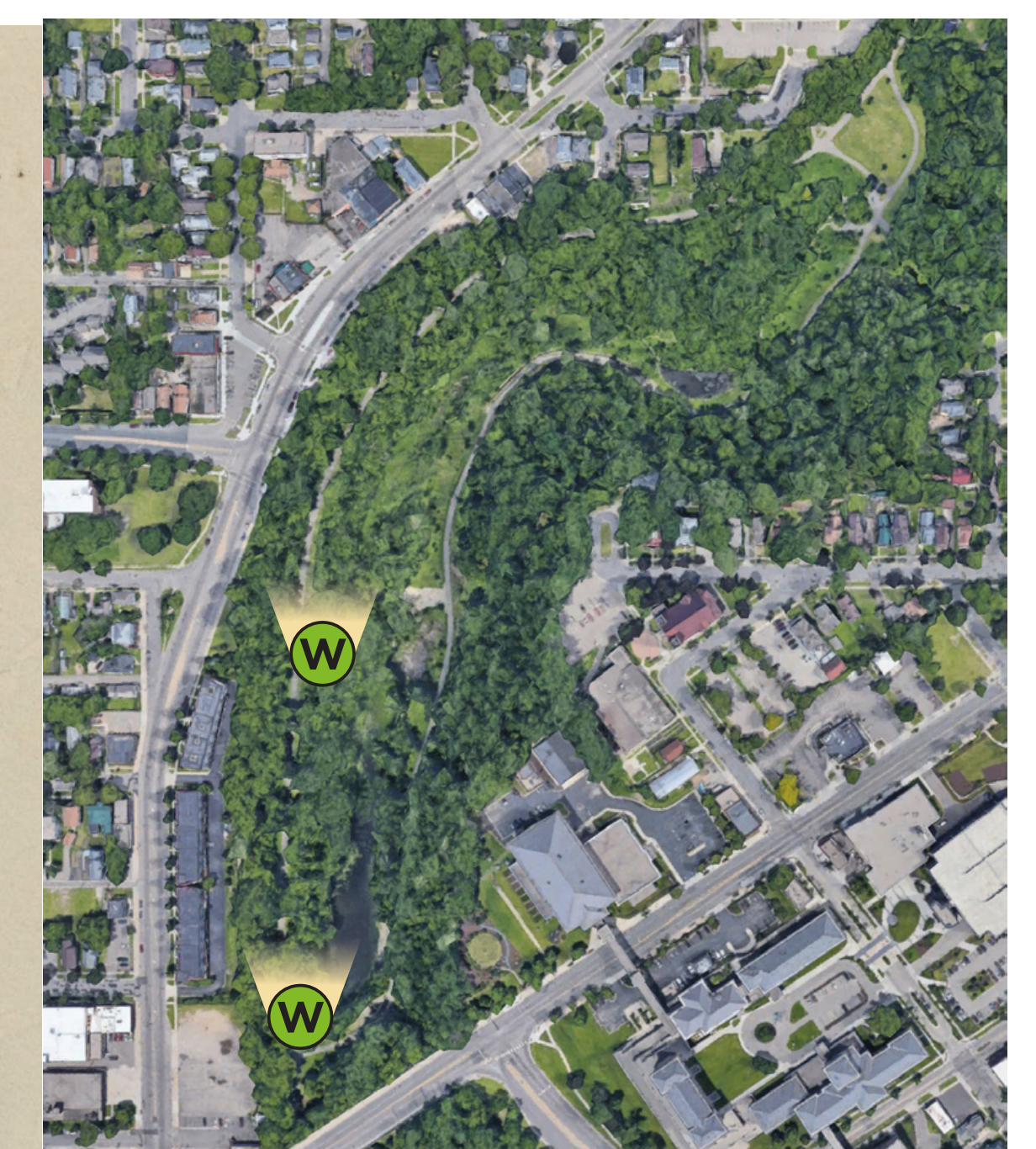
Welcome to Dakota Homelands. For thousands of years, life here has centered around mní (water). Until the 1830s, Dakota people lived in camps and villages along the river. They fished in Phalen Creek and canoed up the creek to White Bear Lake. There they harvested psij (wild rice) in fall and čhánhanpi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



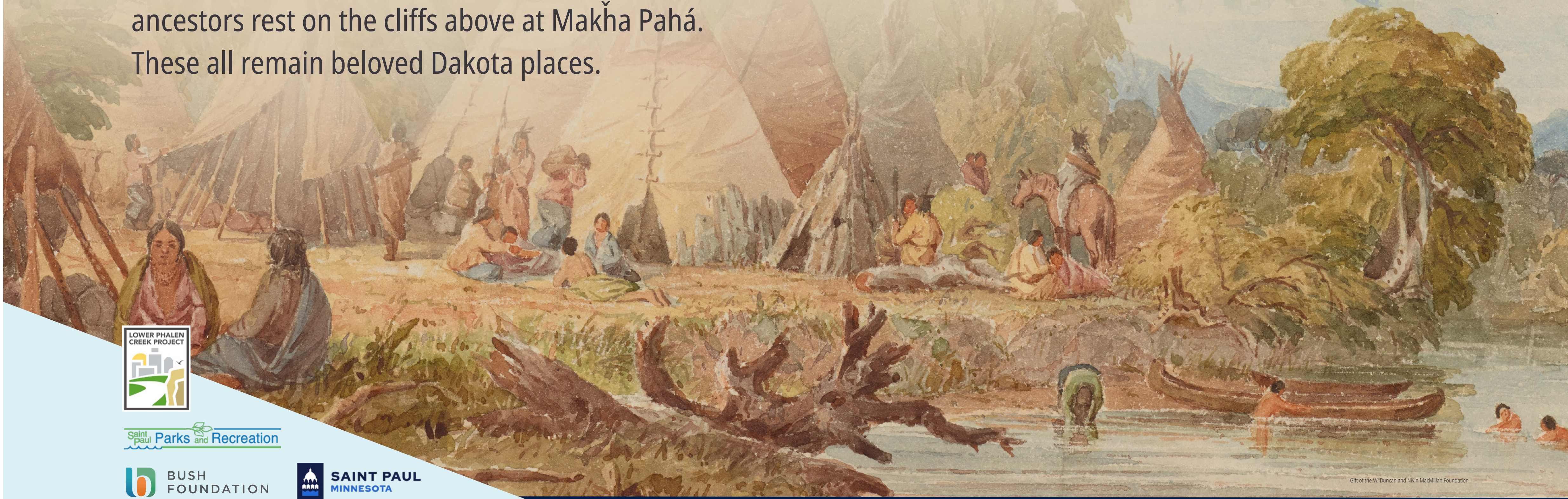
"These places which are connected by the water have the power to sustain life...this entire area is Wakán (sacred)."

Maggie Lorenz, Wakan Tipi Center Director

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



There are two suggested location options for this wayside.

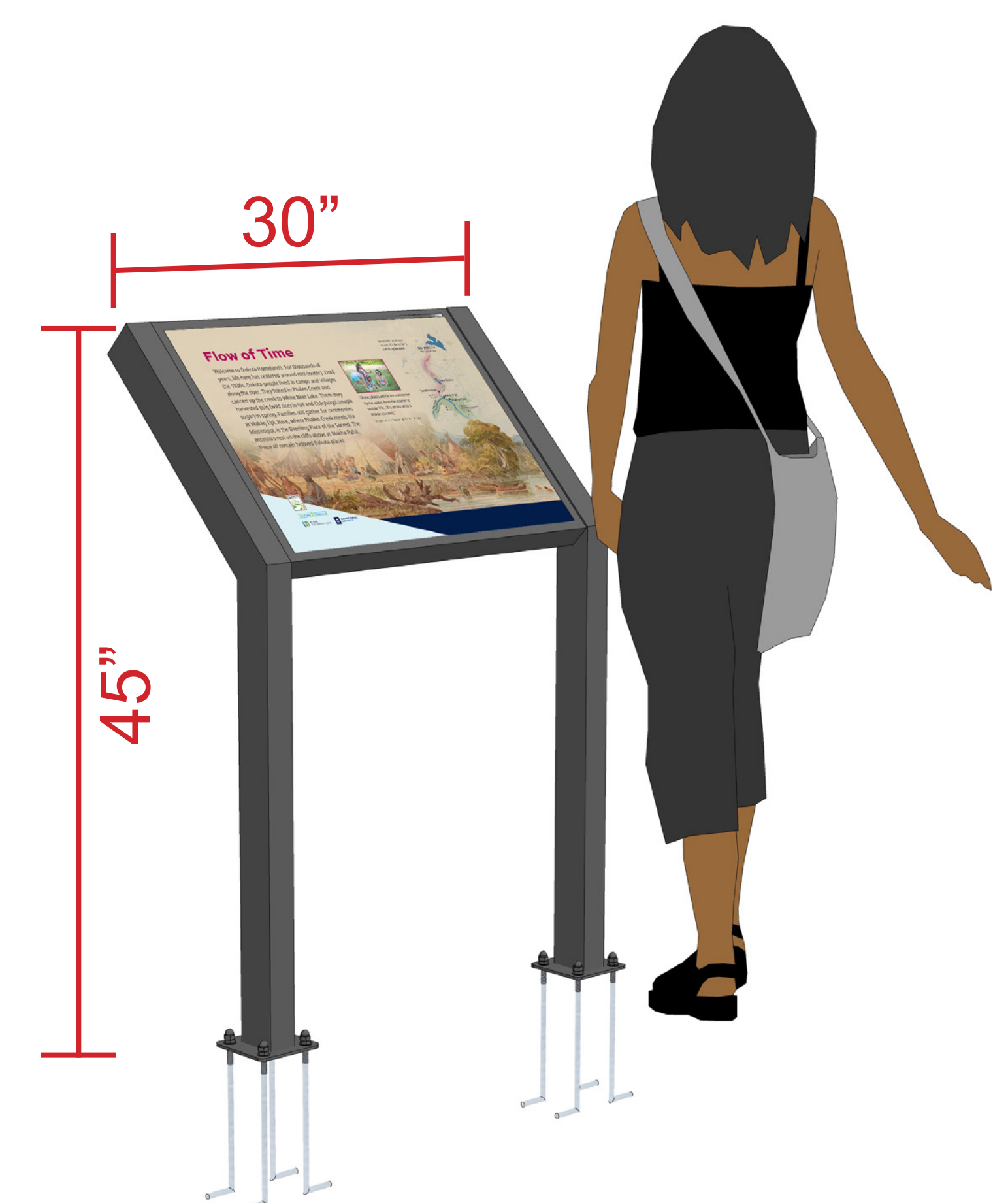


Saint Paul Parks and Recreation

BUSH FOUNDATION

SAINT PAUL MINNESOTA

Swede Hollow Park



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# Svenske Dalen

From the 1850s to the 1920s, hundreds of European immigrants lived here. Despite hardships, they built a supportive community. First Swedish, then Polish and Italian immigrants arrived. The Swedes called their new home *Svenske Dalen* (the Swedish Valley). Men walked to work in nearby mills and breweries. Women did domestic chores for wealthy households

on the bluff. The hollow had no indoor plumbing. Residents carried water from the springs for drinking, cooking, and washing. They planted gardens and raised chickens. In the winter, families 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.



Swede Hollow Park



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.

# Trail of Memories

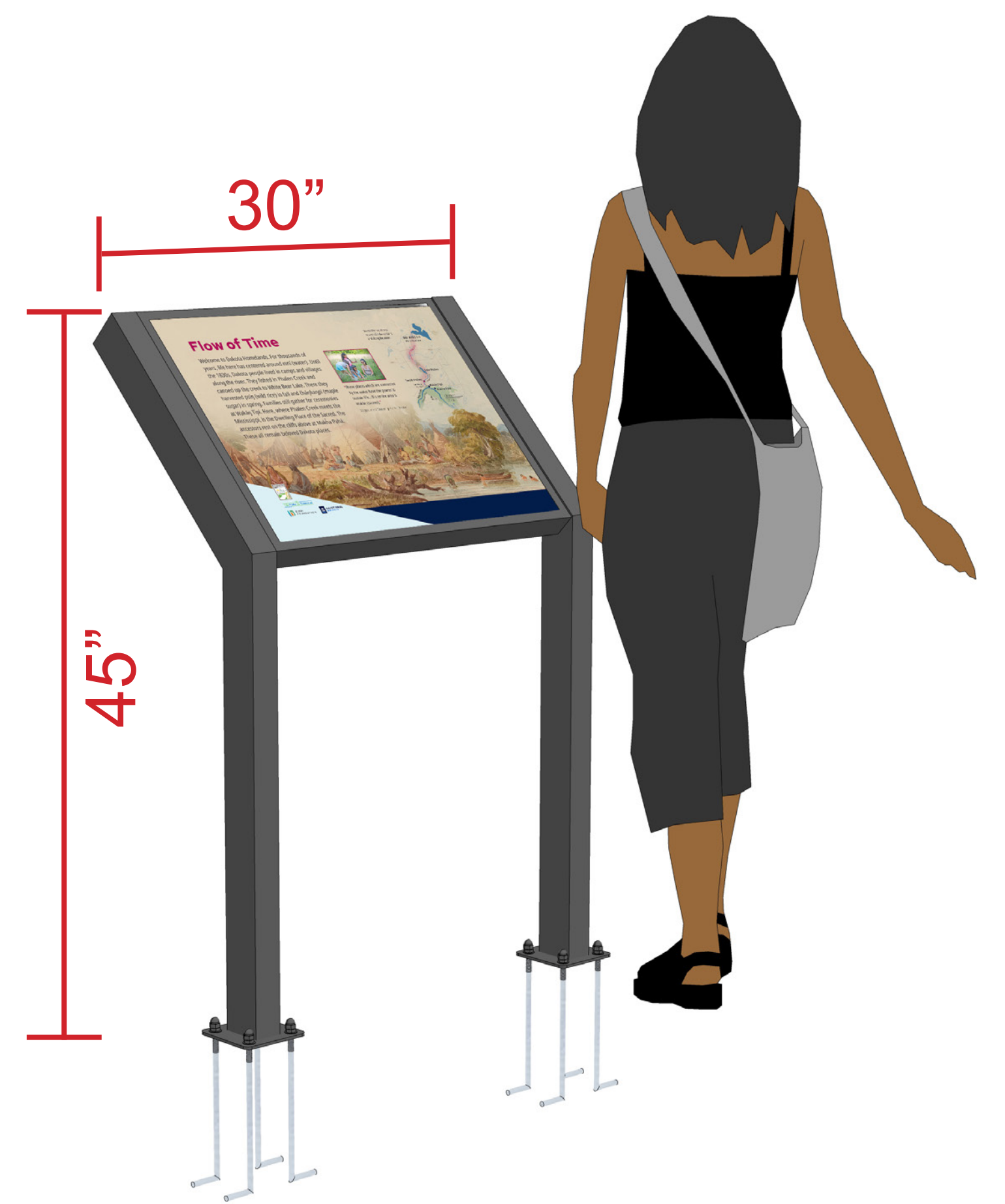
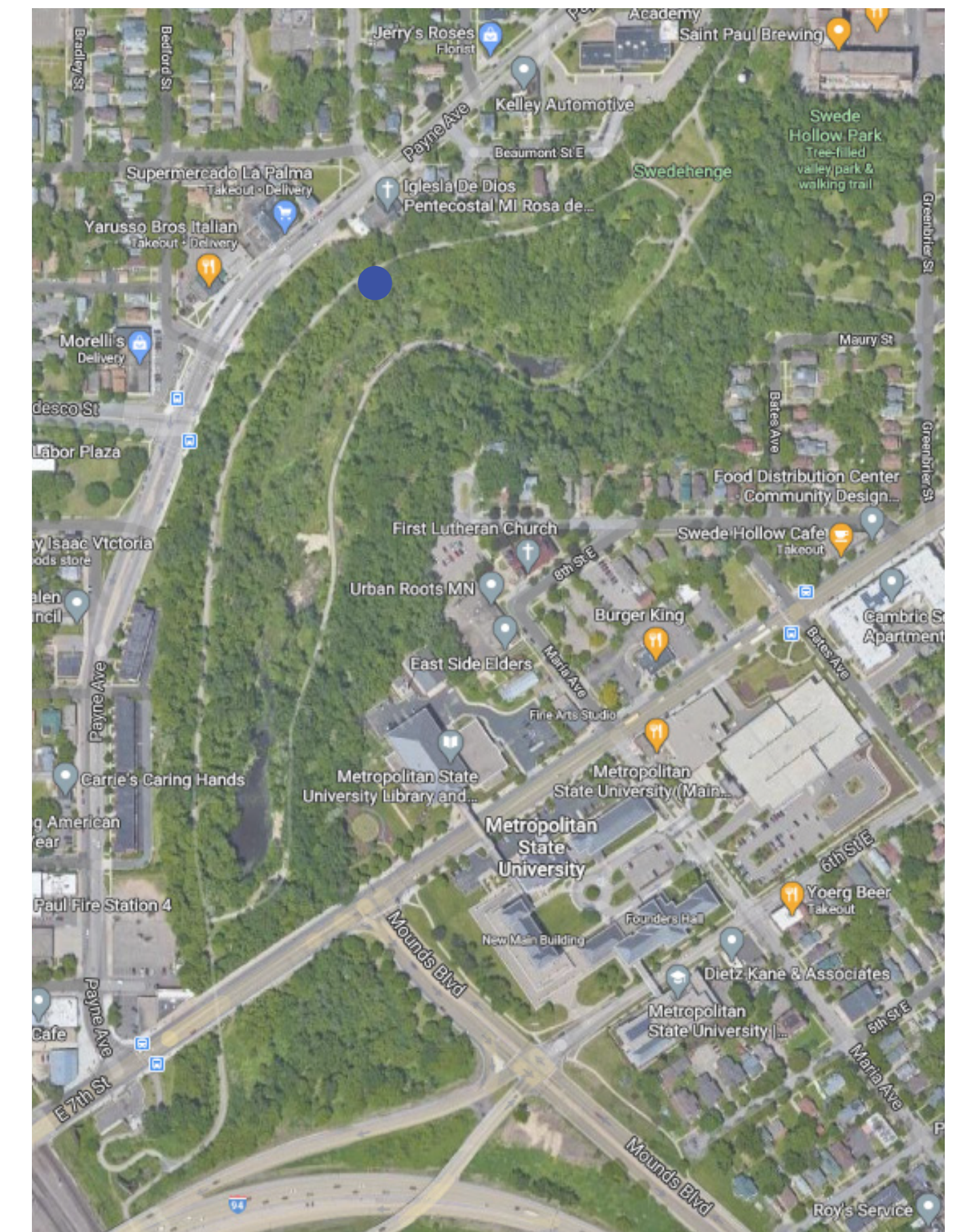
By the 1920s, the Swedes had left Swede Hollow. Mexican immigrants moved in, bringing new family names to Saint Paul: Silva, Heredia, Bravo, Limon. Together with their Italian neighbors, they created a close-knit community. Mexican mothers traded vegetables for Italian bread. Their children became lifelong friends. Yet this was still a challenging place to live. The lack of a sewage system caused poor health conditions. In 1956, the City condemned the remaining houses and forced the last families to move out.



The City burned the condemned houses and the boxcar chapel in 1956. Former residents mourned the loss of their community.



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