



MAPLE GROVE HISTORICAL PRESERVATION SOCIETY
12800 Arbor Lakes Parkway, Maple Grove, MN 55311



MAPLE GROVE HISTORY MUSEUM
9030 Forestview Lane N, Door J, Maple Grove MN 55369
www.maplegrovmnhistorical.org

Purpose: To collect and preserve information and artifacts and to educate the community about the history of Maple Grove, MN.

Our Changing Language

Volume 115

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The words and sayings we use today in Maple Grove may have meant something different a century ago. In five years, with all the new words in the dictionary of 2024 and “social media “slang” “LOL” as much of it may be termed, our words will probably switch to a different meaning again! Unless we keep evolving , we will feel we are being “Ghosted”. That is the new term that describes the practice of suddenly ending all communication and avoiding contact without any apparent warning or explanation and ignoring any subsequent attempts to communicate.

“I’ll bet my sweet bippy” and “bottom dollar” that this newsletter floods your mind with wonderful memories of folks speaking these idioms.

“Spiced Pork and Ham” was first sold by Hormel Foods in 1937. Americans were looking for low-cost meat products, This food was popular during World War II because of its long shelf life and transportability .



SPAM

Spam email is unsolicited junk email sent out in bulk to an indiscriminate recipient list.

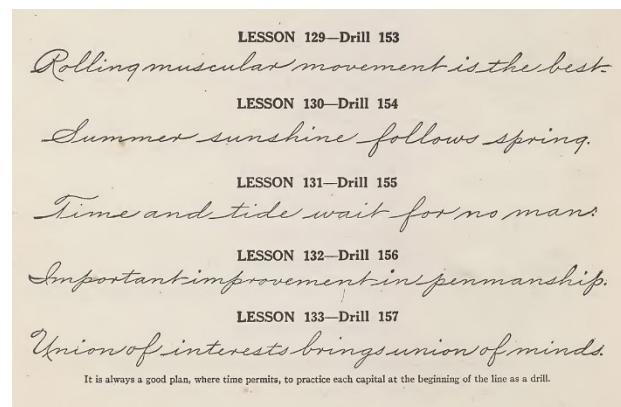


Do you to write like John Hancock



With a big loopy cursive signature?

If you are older you probably learned the art of penmanship using the Palmer Method. Remember practicing forming the letters on lined paper over and over again?



The Palmer Method of handwriting developed by Austin Norman Palmer in the late 19th-century was one of the most popular systems for teaching practical penmanship in America.

Frequently today some educators and thumb-centric texting teenagers see cursive handwriting as time-consuming and not as useful as keyboard skills. Cursive is also not on the tests that rate schools under the “No Child Left Behind law” .

“Common Core” requires kids learn keyboarding by fifth grade. But some experts are concerned that cursive handwriting is good for brain development, stimulates intelligence and language fluency.

One is left wondering how these children will be able to read historical documents.

<https://ezwriteonline.com/store-news/brain-development-suffers-as-cursive-writing-fades/> https



Gramophones had no volume control, in the early days so people began stuffing woolen socks down the horn to dampen the sound. It is possible that orchestras adopted this technique so the horn section would not drown out the wind and string sections.

<https://www.historyextra.com/>

Been through the wringer

Merriam Webster dictionary informally defines it as “Through a series of very difficult or unpleasant experiences .

“Those poor people have really gone/been through the wringer lately.”

Author David Holliworks describes his experience with his grandmother’s wash machine :

“While I held one of the next towel in my left hand, my right hand was guiding the towel into the wringer. As I looked at the next left section to feed forward, I pushed the towel with my right. Before I knew what was happening, the rollers grabbed not only the towel.....

It also grabbed my fingers. I had no time to react and pull backwards before the rollers clamped on to my fingers and started dragging my fingers, hand, and then my ARM through the winger, dragging me closer and closer to the wringer. The rollers pressed down on my wrist, then my forearm, and pulled me through all the way up to my shoulder.”

<https://holliworks.com/through-the-wringer/>



“Hang someone out to Dry” abandon them , brings the image of hanging wet washing on a clothes line to dry. The idea of ‘flapping uselessly or ineffectually’ like clothes drying in the wind.

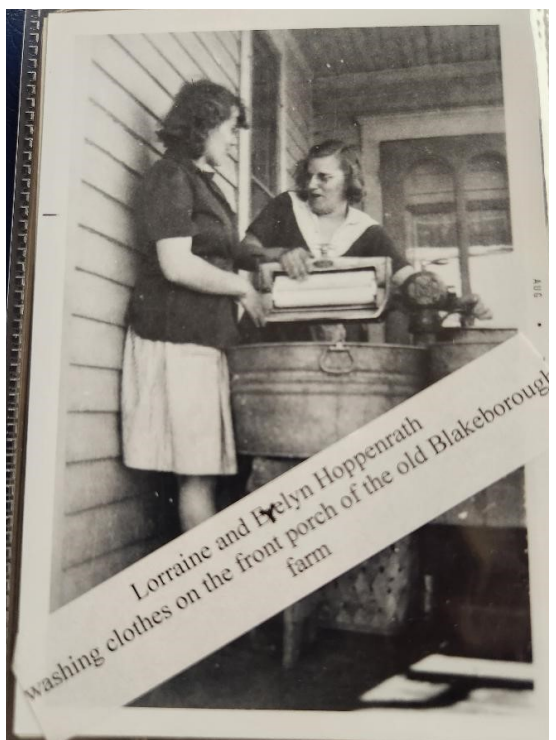
Oscar's chiffonier

“On Sesame Street, “Oscar Cleans House” (5 December 1969), Oscar the Grouch tells Gordon, “Don’t scratch my chiffonier.”

“Scratch your what?” Gordon asks. “My chiffonier over there,” Oscar responds, motioning to the chiffonier upon which Gordon had placed Oscar’s bicycle pieces. Gordon then looks at Oscar’s chiffonier, says “Your chiffonier?” and shrugs.”



Wikipedia



Lorraine and Evelyn Hoppenrath washing clothes on the front porch of the old Blakeborough farm



*It's the most wonderful time of the year,
With the kids jingle belling
And everyone telling you, "Be of good cheer!"
It's the most wonderful time of the year.
It's the hap-happiest season of all,
With those holiday greetings and gay happy meetings
When friends come to call.
It's the hap- happiest season of all.*



Carol Emmons wrote in 2012 that “ Christmas Day was spent at Grandma Rambow’s house- and I mean ALL DAY! We’d have dinner and then move to the dining room where we’d crack nuts and eat ribbon candy and chocolate haystacks. The tree in the “front room” held all the surprises. The adults went home for milking and chores and then returned for supper. Meanwhile we played with our city cousins. It was an entire day of fun and games- sometimes on the ice of Fish Lake of tobogganing off the point.”

How the word GAY has changed

She describes the sentiment found in this Christmas song lyrics. Kids playing, everyone happy for a wonderful Christmas visit at grandma’s and “Gay happy meetings”, at time in the 1940’s when the word still meant joyful and was found in many Christmas songs. Later the word “gay” was used by teenagers in slang to mean a derisive attitude. "That was so gay". Then the word turned to mean homosexual in the late 20th Century.

Gift Giving...

POLICALLY INCORRECT

Carol Emmons writes that gift giving in the later 50s was unusual at many levels. “As a high school student, I worked at the Osseo Telephone Office. All the Main Street businesses brought appreciation gifts to the Telephone Office. We were flooded with HUGE boxes of chocolates. We evening workers (younger and more daring) routinely switched the Brach’s piece by piece with the Fanny Farmer chocolates...

The Osseo Fire Department depended on the telephone operators to ring the siren and notify the firemen (they WERE all men) of the fire’s location, so Christmastime always meant a special gift for the switchboard girls (and we were all “girls”). One year each received a pair of nylons-strange. Another year each received a SLIP! (*petticoat*) How politically incorrect would that be in today’s world!”



Pig Latin by Marge Smith

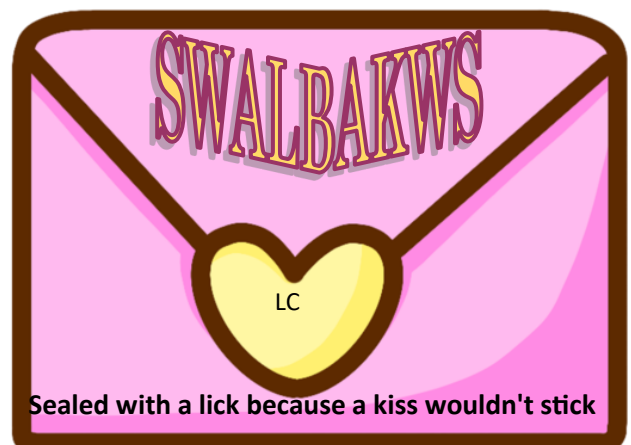
Occasionally, when I think back to my childhood, I recall Pig Latin, and I wonder about it. When I was four or five, living in Omaha, some adults, my parents included, communicated in Pig Latin. The idea was to keep the kiddies in the dark about their conversations, I never had a problem translation and chose keep ears open and mouth shut.

Whenever I heard “Ancay ooyay eakspay Igpay Atinlay”? Followed by “Esyay, I listened up. At the time, I was much with adults, and I mostly picked up gossip about friends and relatives. Eventually, I fessed up, and my parents thought I was a clever little girl.

Recently, I checked Pig Latin with Wikipedia I learned that it is a game or argot in which English words are altered It is used most often by young children to confuse people, and it pre-dates Shakespeare. There goes the clever little girl idea.

By keeping quiet I confused my parents, but I still can’t figure out how Pig Latin caught on.

In 1919 Pig Latin appears in Columbia Records “Pig Latin Love,” with the subtitle “I-Yay Ove-Lay oo-yay earie-day”.^[4] The Three Stooges , in Tassels in the Air(1938) Moe attempts to teach Curley how to use it, conveying the rules to the audience. In (1934), Three Little Pigskins, Larry Fine tries to impress a woman with his Pig Latin, but that she knows it too. In 1934, Our Gang short film Washee Ironee, Spanky speaks to an Asian boy using Pig Latin.^[5] Ginger Rogers sang a verse of We’re in the Money in pig Latin. The film Gold Diggers (1933), was inducted into the National Film Registry and is in the all time top 100 movie songs by the American Film Institute. Today we use “ixnay” or “icksnay”, (nix)and “amscray”, for “scram”. Wikipedia





The Parlor

Photos taken in the Museum Parlor. The term "parlor" was first known to denote an outer room in a monastery, where clergy could converse without disturbing cloistered religious. In the 19th Century, having a parlor was evidence of social status. Later families had the best room in the house saved for special functions like weddings, laying out the body for a funeral or for birth of babies. With the current casualness of society, we now have living rooms and family rooms. We still have beauty parlors or salons, pizza parlors, massage and tattoo parlors but very few parlors in family homes.

Setzler-Hastings. 1914
 A very pretty wedding took place at the home of Mr. and Mrs. R. J. Setzler of Maple Grove when their daughter Celia was married to Harry Hastings Thursday evening, Sept. 24.
 Rev. Oliver performed the ceremony in the presence of over fifty near relatives. The vows were spoken in the living room before a bower of autumn foliage, myrtle and gladiolus. This decoration was continued throughout the rooms. Ethel Knox of Minneapolis played the Lohengrin march as a processional and Angie Henry sang "O Promise Me." The Mendelssohn march was recessional.
 White satin ribbons were stretched by the Henry sisters and little Orabel Setzler was flower girl and carried the ring in the heart of a rose.

Mr. and Mrs. R. J. Setzler
 request the honor of
 your presence at the marriage of their daughter
 Celia Agnes
 to
 Mr. Harry Hastings
 on the afternoon of Thursday, September twenty-fourth
 at three o'clock
 Nineteen hundred and fourteen
 at their residence
 Maple Grove, Minnesota

Miss Bertha Hastings was bridesmaid and Harry Setzler was best man.
 The bride wore a gown of white crepe de chene with drapery of silk shadow lace and draped middle of charmeuse and she carried a shower bouquet of white roses and lilies of the valley.
 An elaborate dinner was served in the dining room where the color scheme was carried out in pink and white with touches of scarlet.
 In the evening the bridal party entertained their friends at a social dance at Germania hall in Osseo.
 The young couple took a short trip to Minneapolis and the lakes and will be at home after Oct. 1 at the home of the bride's parents in Maple Grove.



Setzler House on Territorial Rd 2022

When Lunch and Supper became Dinner!

On the first evening of my trip to see the New England autumn leaves, our tour group of 39 had a wonderful meal at the original “Cheers” Restaurant in Boston. Most of the group were from rural Minnesota. I asked a woman who I shared a table with, “If she had enjoyed the “repast?” She just stared at me, like she had never heard that word before. For me the Boston Cream pie, clam chowder, and fresh salmon were a feast! I could not think of another word to use at the moment, as I was caught in a web of déjà vu.

Some years ago, my brother Bill, now in his mid-90’s, who has lived most of his adult life in the State of Connecticut, had returned to Minnesota to visit family. He was invited to visit my brother Mike and his wife JoAnn in Melrose for “dinner”. Bill took his sweet time driving there, so he wouldn’t arrive too early for the evening meal. Imagine his shock when he encountered an angry sister in law, who had prepared a wonderful 12 pm “dinner”. My dear brother Bill, one of the East Coast corporate elite, didn’t remember that Minnesota farm folks eat “supper” in the evening.” They also go to church suppers at night and church dinners at noon! Oh yes, and women sometimes gather for “lunch” as do the school children., with their lunch buckets.

That is why I felt dazed and used the word “repast”. How should I describe an evening meal on the East Coast? So I pulled out the trusty old Merriam-Webster online dictionary to find:

“Dinner as “the principal meal of the day.” Supper, on the other hand, has three definitions:

1. The evening meal when dinner is taken at mid-day.
2. A light meal served late in the evening.
3. An evening social especially for raising funds.”

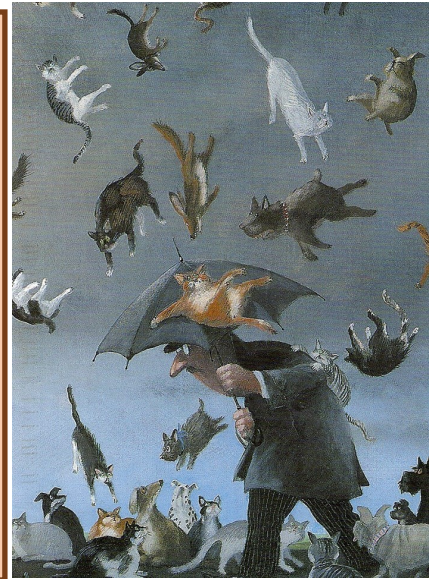
Farmers often ate larger meals at noon to give them the strength to keep working through the afternoon. They would return home, to eat a light supper maybe soup. Merriam-Webster says: “Supper stems from the word “sup,” and it’s also related to the German word for soup (“suppe”). So just try “supping” the hot soup!

Until recently most 21st Century folks worked outside of the home, and would carry a sandwich, or snack, eat no lunch or catch a quick a light meal “supper” at midday. Dinner is the last meal of the day, and the one they return home to cook “dinner” for supper!

So that is how dinner became lunch and supper, and supper became dinner. Because I didn’t know what others called the evening meal in Boston, I called it a “repast” a feast which it truly was!

Pat Ruffing

Its
Raining
Cats
And
Dogs



Meaning: Raining very hard.-

Origin: This idiom has two stories The first explanation says that this phrase comes from Norse mythology, where cats would symbolize heavy rains and dogs were associated with the God of storms, Odin. The second version says that in 16th century England, houses had thatched roofs which were one of the few places where animals were able to get warm. When it rained heavily, roofs would get slippery and cats and dogs would fall off, making it look like it’s raining cats and dogs! “<https://www.boredpanda.com/origins-commonly-used->



NO SPRING CHICKEN

New England farmers would sell their chickens in the spring, The young chickens that were born in spring sold better than those who survived the winter. Some farmers would try to sell their older chickens for the same price as spring chickens, which is why the saying ‘no spring chicken’ came into use to describe someone past their prime.

RELEASED BY DEATH

PIERRE BOTTINEAU DIES AT RED LAKE FALLS, MINN.

His Career Is Closely Associated With Early Territorial and State History—He Rendered Valuable Services as a Guide in the Early Days—One of the Founders of Red Lake Falls.

RED LAKE FALLS, Minn., July 27.—Pierre Bottineau died at 12 o'clock last night, surrounded by his wife and children. As his career is closely associated with the early history of the state, his biography is of interest to all Minnesotans, and especially to the older settlers.

He was born in the Red river settlement, near Pembina, in 1811. His father, Charles Bottineau, was a French Canadian and his mother, Margaret—whose Indian name signified "the Clear Sky Woman"—was a Chippewa Indian. His early life was spent in the Red river settlements of Pembina and Winnipeg—then called Ft. Garry—and at various periods he was in the service of the Hudson's Bay Fur Company. He was noted as a successful hunter and made frequent excursions into what is now North Dakota, Montana and Minnesota. He acquired a thorough knowledge of the country, and in time was frequently employed as a scout and guide. When Lord Selkirk's colonists began to abandon the colony up about Winnipeg for the more hospitable region of Southern Minnesota, his services as a guide for the emigrating families were frequently sought.

In March, 1837, when Martin McLeod and two British officers left Ft. Garry for Ft. Snelling, Mr. Bottineau accompanied them as guide and scout. On St. Patrick's day the party encountered a most severe blizzard some distance northwest of Lake Traverse. The two officers perished in the storm, and McLeod and Bottineau saved their lives only by superhuman exertions and the exercise of rare presence of mind. Later in the year Mr. Bottineau entered the employ of Gen. Sibley, then the chief factor of the American Fur Company in the Northwest, with headquarters at Mendota. Bottineau's sisters then lived at Ft. Snelling, and for a time he lived near them.

In 1841, with his brother, Severro Bottineau, he came to the present site of St. Paul and purchased of Benjamin Gervais a small tract of land on what was afterwards known as "Baptist Hill" where he built a cabin and lived for about five years. In June, 1846, he sold this tract to Francis Chenevert, a clerk for Louis Robert, for \$300, and removed to St. Anthony Falls, where, in what is now North Minneapolis, he bought two claims, those of a Sergt. Carpenter, who had been a soldier at Ft. Snelling, and Jonas Pettijohn. On this he built the second house erected in what was afterward the town of St. Anthony. He now owned about 320 acres, a portion of which became well known as Bottineau's addition.

Pierre Bottineau and Franklin Steele were the founders of St. Anthony, now that portion of the river north and east of the river. In 1848 they employed William R. Marshall, since governor, etc., to survey their lands and lay out the town. Prior to this time Mr. Bottineau, his brothers Charles and Sevegre, his brother-in-law, Louis Desjarlais, Joseph Reche, and their families and employes, all mixed bloods,

were the only occupants of the place. The first newspaper in the town, the St. Anthony Express, of 1851, contained the advertisement of "Pierre Bottineau, Dealer in Land by the Acre and Village Lots."

He sold considerable property and was in a fair way to become wealthy, but shrewder and unprincipled speculators obtained from him by fair means and foul the greater part of his possessions, and in the end he realized only a moderate competency from his valuable and far sighted investment. He founded the town of Osseo and was the well-known proprietor of "Bottineau's Prairie," in that quarter. Without much book education himself, he appreciated training of that character, and his children attended Miss Backus' school at St. Anthony in 1852. In 1850, when St. Anthony was a part of Ramsey county, Mr. Bottineau was elected one of the road supervisors for the county. continued

1. Don't name a pig you plan to eat.
2. Country fences need to be horse high, pig tight, and bull strong.
3. Trouble is a private thing; don't lend it and don't borrow it.
4. The weather can make a farmer look mighty smart or mighty dumb.
5. Keep skunks and bankers at a distance
6. Life is easier when you plow around the stumps.
7. Don't whiz on a 'lectric fence.

Jim Sable's "shmart" talk at Willie Bredenberg's store

AS A GUIDE.

He will always be best known, perhaps, for his valuable services as a guide and conductor of important expeditions of one character and another. In 1853, when Gen. Isaac I. Stevens was sent out to survey a route for the Northern Pacific railroad, he asked Gen. Sibley to recommend to him a guide to lead the party from St. Paul into the Yellowstone country. Sibley recommended Bottineau, and so well did he discharge his duties that Gen. Stevens spoke of him in his report as "the most efficient and admirable selection that could have been made." He was Gen. Sibley's principal guide and chief of scouts in the military expedition into North Dakota in 1863. He also guided Capt. Fisk's expedition to Montana in 1864, and it was conceded that his knowledge of the country and general intelligence in his specialty was of the greatest value on the perilous trip. In 1869 he piloted Gov. J. Gregory Smith, then president of the Northern Pacific railroad, and his party of directors and others, from St. Paul to Ft. Stevenson, at the "big bend" of the Missouri river, and on the return.

In August, 1862, he was up in North Dakota on business for Indian Commissioner Dole. The Sioux outbreak occurred and the Sissetons went up and attacked and laid siege to Ft. Abercrombie. Bottineau was in the fort when the attack occurred. In a day or two he ventured to go for help. With commensurate adroitness he slipped past the Indian lines, made his way over Leaf mountain and then passed down through the country to Sauk Center. He had been often in similar perils, and well knew how to meet and dispose of them.

No man in the Northwest ever passed a life of more romantic adventures, thrilling experiences, hairbreadth escapes and accidents generally by flood and field. He traveled over nearly every square mile of the Northwest, and knew the country as thoroughly as a farmer knows his lands.

He spoke every language in the region—French, English, Sioux, Chippewa, Cree, Mandan and Winnebago. Experienced in all the particulars of frontier and savage life, he was equally proficient as a hunter, trapper, boatman, guide, interpreter, trader and business man, and he could build a house, fashion a boat, or plow a field with the same facility. Fully six feet tall and straight as a grenadier, with clear, piercing black eyes, he was of attractive appearance in spite of his swart complexion, due

to his Indian blood. He was naturally of manly instincts and gentlemanly deportment, polite, agreeable and of a kindly disposition, and always true to his word and to his fellow men. From time to time he engaged in various business enterprises. In about 1852, under the late Hon. Henry M. Rice, he had the contract for conveying supplies from Minneapolis to the Winnebagoes on the upper Mississippi. He was one of the founders of Red Lake Falls, where he has resided.

Mr. Bottineau was twice married. His first wife was Jennie Lawrence (or La

rence), and by this marriage there were nine children, only two of whom are now alive—John B. Bottineau, a well known lawyer of Minneapolis, and Marguerite. His second marriage was at Little Canada to Martha Gervais, a daughter of Pierre Gervais, and by this union there were 13 children. Mr. Bottineau is a Catholic, and one of the most consistent members of the mother church. In 1851 he made a strong effort to have the cathedral located at St. Anthony, offering generous donations of land and other inducements.



Note : Pierre was released by death—most people "pass" in today's obituaries.

"without much "book education"

His children attended Miss Backus' school in St. Anthony
Conductor of important expedition

Savage life

On of most consistent members of the mother church.

Star Tribune · July 28, 1895



"The family owned a 5 gallon bucket that was used for in-door toileting during the winter months and at night during all seasons of the year. After all who would choose to get up in the middle of the night, put on some clothes, dig around in the dark (Mom always turned down and blew out the kerosene lamp for the night) for a pair of shoes, anyone's shoes, stumble down the dark stairs then go out through the kitchen, then through the summer kitchen, open and close the outside door and then walk about 200 feet in the dark to the outhouse?



You're right!!! Not me either...

If my memory serves me well it was Bill and Howard's job to daily carry the pot down to the outhouse and dump it down into one of the holes inside. They never missed doing this chore until one day, in middle of winter, they were in a hurry to get to school so the pot was carried only as far as the summer kitchen, no heat there, and left for dumping later. YUP!! The pot's contents froze SOLID!!!.

....Dad looked at the big old kitchen cook stove still hot from making breakfast... lifted the pot up and put it over the open burner area to thaw. The heat built up in the pot and with nowhere to go that old pot's contents blew, turned into a geyser and exploded all over the kitchen's white wooden ceiling and did it smell? Oh did it ever!"

Sharon Hopkins



slop-jar
chamber pot
slop-pail

bedpan
slop-basin
loo

What is Minnesota's Blue Law?

Blue laws, also known as Sunday laws, Sunday trade laws, and Sunday closing laws, are laws restricting or banning certain activities for much of the 20th century, it was illegal for a majority of Minnesotans to work on Sunday. Want to buy booze on Sunday? As of July 1, 2017 you can. In Minnesota if you want to buy a car from a dealership, you have to wait until Monday.

MAPLE GROVE HISTORICAL PRESERVATION SOCIETY OFFICERS

President: Al Madsen
Vice President: Pat Ruffing
Secretary: Karen Brajdich
Treasurer: Joyce Deane
Web page designer: Steve Briggs

"I'll be a monkey's uncle", expresses complete surprise, amazement or disbelief. It can acknowledge the impossibility of a situation, in the same way that "pigs might fly".

21 I'm a Monkey's Uncle is a 1948 Three Stooges short film.

The Monkey's Uncle is a 1965 Walt Disney movie, with the title song written by the Sherman Brothers, performed by Annette Funicello and the Beach Boys.

On their 2003 album Reel to Reel, The Selecter included a Song titled "Monkey's Uncle", criticizing religious dogma that contradicts scientific evidence.

Wikipedia



MAPLE GROVE HISTORICAL PRESERVATION SOCIETY

City of Maple Grove Government Center

12800 Arbor Lakes Parkway, Maple Grove MN 55369-7064

MEMBERSHIP FORM

(renewable each January)

Annual Membership (tax deductible)

- \$15 Individual/Senior
- \$30 Family
- \$100 Supporting Member

I am interested in helping with

- Writing article
- Historic site maintenance
- Displays
- Educational Programs
- Publicity
- Cataloging artifacts
- Calling

NAME _____

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EMAIL _____