



Peninsula Belgian-American Club

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September 2006

MARK YOUR CALENDAR

*Christmas Party
Sunday,
December 10th*

LAST MEETING of the Year

*Thursday,
October 19th
Namur, Wisconsin*

Inside

- Belgium-Ireland Photos
- Rough-hewn Log Farm Buildings
- History of Walloon Rooster
- Christmas Party
- Help Needed



Photo by Kim Potier Davis

St. Odile's Chapel

St. Odile's Chapel is unusual in that it is constructed of stone with a cross of slightly different color stone inset over the door. It is also somewhat larger than usual. It was built by the Destree family. Legend claims that St. Odile was blind from birth but regained her sight miraculously. It is said that Joseph Destree, who owned the land, was also an accomplished stonemason. He built many of the handsome stone buildings, which still stand in the southern Door County area. He accidentally got lime in his eyes as he worked. Fearing blindness, he prayed for St. Odile's intercession. Then he built his chapel.

Located on Fox Lane, off "Cty" C, near Brussels.

For thousands of years it has been the blood, sweat, tears and most especially the faith of simple people that have built the many diverse houses of worship. So it was that Josie Wautlet and Jeanne Weber chose to borrow from Winifred Boynton's appropriate title, "Faith Built Many Chapels", for their description of the small wayside chapels so unique to our historic Belgian district here in Northeast Wisconsin in the Door, Kewaunee, and Brown County area. Belgian settlers cherished their culture and customs down through the generations and the remaining chapels are a result of this. The above photo is the first in a series of chapels that will be published in the PBAC newsletter.

Source: Jeanne R. Weber and Josie Wautlet – "Faith Built Many Chapels"

Thank you for Helping to Preserve Our Belgian Heritage

Donations by...

Merlin Baenen
John Reinemann
July Food Committee

Reg Delwiche
Jim and Carol Thiry
Baylake Bank - (\$250)

Marilyn Jadin
Ron Thome
Hillard DeKeyser – copy machine

Betty and Ron DeBaker (In memory of Harry, Grace, and Tom Lampereur)

Mary Ann DeJardin (In memory of Louis DeJardin)

TOTAL: \$ 783.50

Volunteers...

Thank you **Kelly Chaudoir** for donating time, and spray for the clubhouse to get rid of those pesky insects. Food Committee: **Barb Goral, Barb Chisholm, Carol Felhofer, Mary Chaudoir**. Maintenance and/or Cleanup: **Harry Chaudoir, Mary Chaudoir, Al and Bernie Moore, Jim Lampereur, Al and Theresa Alexander, Fr. Sam Jadin, Gary VandenHouten, Bob Laluzerne, and Randy Bouche. John Lardinois** - member photo album. **Barb Chisholm** - WDOR interview. **Mary Ann Defnet** – for support she provides in so many different ways. **Dr. Joe Binard** - arranging a guest speaker.

Belgium 2006

Our arrival in Gembloux...



*Wallonie-Wisconsin "Welcome Committee"
Brussels Airport*

*L-R: Jacques Jacqmot, Olivier Jacqmot, Adhemar VanMeerbeek, "Petite"
Willy Masson, Jacqueline Jacqmot, Carine Jacqmot, Yvonne Masson,
Huguette VanMeerbeek.*





Rathbaun Farm, Galway

Ireland

*Al – come back,
you forgot to kiss
the Blarney Stone
of Eloquence!!*



Kylemore Abbey, Connemara





Question: Why do some farms have only one building constructed of rough-hewn logs?

- A. When the farm was first built it was constructed this way, and very durable.
- B. It survived the Peshtigo Fire of 1871.
- C. The owner is proud of his heritage and trying to preserve the structure.

The above question was asked by a passerby from out-of-town who was curious enough to send an Email, and photo, to ask about the rough-hewn log buildings. Thank you Professor William Laatsch for taking the time to respond to this person and for sharing your answer with us.

The photograph of the Baudhuin farmstead in Namur does tell a story, but we will never know all the details. The log structure is similar to many others in form, material and orientation. I haven't inspected the barn, but I assume that it was built following the Peshtigo fire. In the decade following the fire there was a building boom in the afflicted area as workers used the logs salvaged from the fire that consumed underbrush and foliage, but generally left the timber standing. The original function of the barn was for the storage and threshing of grain. The bays with the sliding doors were usually the threshing floor with storage on one side for ricks of grain, and the threshed grain on the other. The north-south orientation of the structure allowed the prevailing west wind to pass through the structure thus winnowing the grain. The sliding doors could be adjusted to be the most effective. What the barn represents is the wheat era, which in the '80s was rapidly replaced by dairying as the railroads opened up the lands to the west which were better suited to small grains.

The larger gambrel structure is designed for dairying and is the second-generation barn on the property. The attached metal building and the storage/machine shed parallel to the road are more recent structures reflecting a change in agriculture technology and methods, and engineering.

Very few buildings survived the fire. However, as said, the fire provided a huge resource of timber if it could be harvested and cleaned up before the insects weakened them. A few of the early stone structures survived the fire. Some folks will point to log buildings that have charred logs and claim that the house survived the fire...it is not the building that survived the fire but the log. In all observed cases the charred log is bracketed between two 'clean' logs.

The Baudhuin house is well known as a historic and architectural feature in the Belgian community. Look closely at the gables of the house and note the absence of windows. It is clear that the Baudhuins intended to follow the European tradition of linear connecting architecture and add various agricultural structures to the ends of the house. The ease of log and frame construction, the generous space in the New World, and the concern of fire, argued for a discontinuance of the connecting architecture tradition.

by Prof. William Laatsch

IN MEMORIAM

*With Deepest Sympathy
to the family of*

**Cyril "CY" DeJardin
May 27, 1913 – Aug. 22, 2006**

*"May the memories held deep
within your heart, help to soothe
your spirits."*



OFFICERS

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Trustees - Mary Ann Defnet, Bertha Villers,
Randy Bouche
Chaplain – Fr. Sam Jadin

WELCOME NEW MEMBERS

Arky and Judy Englebert..... Two Rivers, WI
Ron Thome..... Green Bay, WI



How did the "Rooster" get its start?

The rooster's history extends over three-quarters of a century and was definitively linked to the Walloon Movement. Addressed for the first time on October 2, 1905 during a meeting of the Walloon League of Liège, the question of adoption of a Walloon flag motivated several debates. The adoption of the symbol of the rooster, proposed by a correspondent (Paul Gahide) of the newspaper *Le Réveil Wallon* in the release of December 19, 1907, was accepted by the Walloon circles and finally, on 20 April 1913, by the Walloon Assembly.

The painter Pierre Paulus (1881-1959) was solicited by Paul Pastur, and work was officially adopted on July 3, 1913 by a commission of artists. Since then, the rooster has been indisputably recognized in all circles as the straightforward symbol of Wallonia. The rooster was adopted as the emblem of the French-speaking community of Belgium on July 28, 1975, then by decree of the Walloon Parliament on July 15, 1998.

The rooster is called a "coq hardi" (bold cock). The flag of Wallonia is a red rooster on a yellow background. The Walloon cock faces the hoist and is distinguished from the French cock by two features: the raised right leg; and the closed beak. The rooster shows the kinship of the Walloons to the French (Gallic) rooster, which is singing, head up and beak open. The flag is used by both the French Community and the Walloon Region. The glorious history of the Principality of Liege provided inspiration for the yellow and red colors.

Help Needed...

Walhain Postmark

A retired professor from Northwestern University is writing a book about all the post offices that ever existed in Wisconsin. He is presently searching for an envelope with the postmark for Walhain (Kewaunee County, Wisconsin). If anyone has old correspondence with this mark, and is willing to give it up, please send the complete envelope to:

C.R. Kannewurf, Professor Emeritus
PO Box 1475
Evanston IL 60204-1475

Member Photo Directory

John Lardinois is working on a member "photo" directory. If you are a current member and would like to be included in the directory, please send a digital photo of yourself to: John Lardinois jlardinois@new.rr.com

If you don't have a digital photo and would still like to participate, mail your photo to Kim Potier Davis for scanning.

Please write your name on the back of the photo and enclose a stamped, self-addressed envelope if you would like it returned.

*The directory will be kept at the schoolhouse for future reference.
It will be great to put a face with all those names!*



Debra Danforth, C-MBS, RN, BSN

***Director of Nursing
ONEIDA COMMUNITY HEALTH CENTER***

Debra Danforth, Director of Nursing at the Oneida Community Health Center for the Oneida Tribe of Indians, was the guest speaker at our September meeting. Debra has worked for 26 years in the Ambulatory Health care arena striving to improve the health of the Native American population. She's been actively involved in the

nursing profession and health care encouraging and promoting health care diversity, and cultural competency within the health care profession.

Cultures have been defined by the political, customary, and social activities of individuals living in the same time and place. For people of the Oneida Nation, their culture and language is seen as continuous; they approach the present with a sense of reverence for the past and responsibility to the future.

Tribal traditions were explained, including the Oneida Creation that began with the "Sky Woman's" journey to earth where she lands on the back of a turtle. It conveys a message about the good and evil elements in the world and the strength to overcome the evil. It also exemplifies the importance of the women in creation and the strength and determination that has led to the survival of a great Nation. The Oneida Nation has traditionally been matriarchal, with women being responsible for choosing the leaders. Clan Mothers held a significant position and had the power to select and depose of chiefs. Rights to property, names and titles were held by Oneida women. Upon marriage, the husband moved into the longhouse of the wife and lived with her family. By that same token, their children were born into the clan of their mother.

Another tradition is the creation of the cornhusk dolls. These dolls helped to bring to life the imagination of an Oneida child. Children could draw a face upon their favorite doll, despite the tradition that it ought to remain faceless.

Thank you Debra for taking the time to provide our members with a very interesting presentation, and educating them on the many traditions and history of the Oneida Nation.

 Peninsula Belgian American Club 
1255 N 12th Place
Sturgeon Bay WI 54235-1159 USA



ANNUAL CHRISTMAS PARTY DINNER RESERVATION

Sunday, December 10, 2006

The Eagle's Nest, 3261 Nicolet Drive, Green Bay

Bar Open: 11:00 AM

Dinner: 12:00 PM

The cost for chicken and ham dinner, tip included, will be **\$12.00 for Current Paid Members**, and **\$14.00 for Non-Members**

Please make checks payable to "Peninsula Belgian American Club" and mail to Kim Davis by **December 1st**

of Paid Members _____ Name(s) _____

of Non-Paid Members _____ Name(s) _____

Total Amount Enclosed: \$ _____

**\$12 Due by
May 31st**

2006-07 MEMBERSHIP DUES

Have you paid your dues for this year?

New Member Name(s) _____

Renewal Address _____

Make checks payable to "PBAC" and mail to Kim Potier Davis, 1255 N 12th Pl, Sturgeon Bay, WI 54235

Enclose a self-addressed, stamped envelope for membership card

Amount Enclosed for Dues \$ _____

Amount for Donation \$ _____ (Used for maintenance on schoolhouse in Namur)

(In Memory of...) _____ (if applicable)

How would you like to receive your "Newsletter?"

By E-mail (color) - - address: _____

I'm unable to receive E-mail - - send a B/W paper copy by regular mail.