



Bulletin no 52  
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*Already the glimmers of the year 2000 loom on the horizon. We know the facts and gestures of the Archambault family during the last centuries. There is no doubt that the next millenium will find more and more Archambault members who will excel in all kinds of human activities. What a program for the Archambault, present and future!  
Happy millenium!*



*The paternal benediction, Henri Julien.*

## THE PATERNAL BENEDICTION

### New Year's Day

« The starting of January 1<sup>st</sup>, "under the French regime began with fired shots of a cannon, and discharges of a gun which alarmed the natives who wondered why one had to make such a racket! " This custom that is forgotten today, was a spectacular welcome for the arrival of the New Year. With symbolic demonstration emphasizing the passing of time, the New Year's Day meant first and foremost the great holiday of friendship.

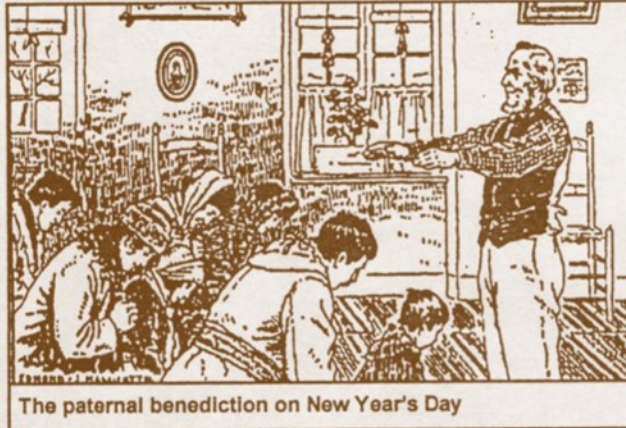
« The children got up early, knowing since the eve that gifts would be offered to them on this particular morning. The mother would assemble them before sending them off to ask for the paternal blessing. "Without any doubt, the paternal authority commanded the respect in all Christian countries, however, the respect revealed itself in different ways according with the countries and the races customs. Circumstantially, it was here at home that the morning of January 1<sup>st</sup> seemed to be at its best". The scenery was so full of emotions: the father asking God to bless his wife and his descendants who have knelt before him was quite moving to see.

« This ceremonious moment was followed with the presentation of gifts. The presents were however modest, and they were resumed to a few candies, fruits, clothing, and sometimes a purchased toy.

« Even before going to mass, one would stop at the grandparents' home. The grandfa-

ther who was excited waited since dawn for the moment where his son or daughter, now adults, came with all of his or her family to ask him for his blessing. This gesture was repeated year after year without ever losing its touching mood.

« After mass, and once the good wishes were exchanged on the church's steps the round of visits began. This special custom was reserved for the men only who journeyed from one house to another to express the best wishes for "a good and happy year" in the name of their family. During that time the woman awaited in her home for the successive



The paternal benediction on New Year's Day

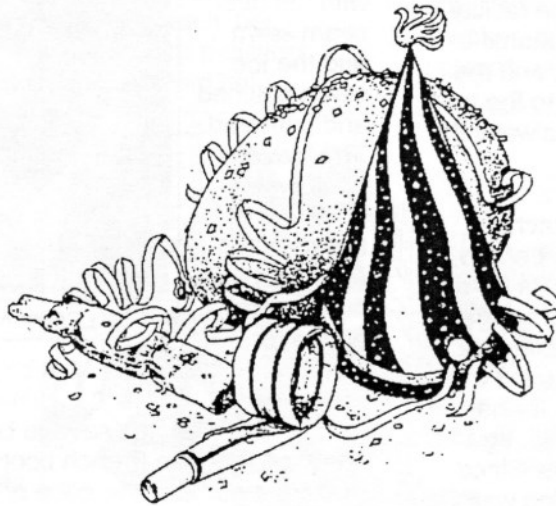
arrival of visitors to whom she offered a light meal, and a glass of rum or wine. " Gradually before leaving the visitors would offer a "calling card" that was intentionally meant for the master of the house. If an ordinary card would serve the purpose why did the fashion change to leave more decorative best wishes cards...One had also started the trend of sending best wishes cards by mail for the New Year."

«The tradition to send cards originated from this turn of visitors. However, the people's attitudes have changed since the 19<sup>th</sup> century, in the sense that one started to transfer most of the New Year's demonstrations to Christmas instead. Even the sending of cards have been replaced, and people have started to send their best wishes at Christmastime as well.

« If Christmas sometimes only reunite members of a small family, the New Year still assembled all of the relatives, and usually still

at the grandparents' homes. The grandmother who had the assistance of her daughters and daughters-in-law would prepare an abundance amount of food so they could serve a hearty meal to all the guests whom the number could easily pass fifty people. » The atmosphere was joyous: one sang, laughed, and danced. There was no question for one to hide their talents on such a ceremonious day otherwise they would get their ears pulled if they refused to perform.

The grandfather who would give a satisfactory smile seemed to cherish this privileged moment where all of his children and grandchildren had gathered under his roof. The day ended, and everybody must return to his or her own homes. However the festivities were not terminated for all that: the New Year's Day started off the long series of evening gatherings, one would meet sometimes at one home or another's that would occupy their evenings until the Mardi Gras. »



Within 100 years, the entire world changed drastically by the arrival of the industrial era, and by the new machines that pointed at the beginning of the year 1900.

This time, for the first time since a thousand years we will change all the numbers of the last thousand years by registering: 2000. Additionally, our society saw an incredible change in electronics, the cyberspace, the Internet, the electronic mail, etc...etc...

Happily, within all this upheaval we will still have solid and fundamental roots: the love of humanity, and of the family; these two concepts have not changed since the world began. I wish you the best in the passing to the New Year, to the new century, in love, health, and family, a year at the highest of your expectations but most of all a year of peace.

In my name and in the name of the Association that I have the honor to preside, we wish you a very Merry Christmas and a Happy New Year.

Sincerely yours

Robert Archambault

## FOOT-WEAR



One would strongly wager that the last pair of shoes that you have purchased came from abroad. The costs of fabrication, the facility of international exchanges, and the speed of the transports all contribute to the import of shoes. However, this was not always the case.

After having completed their butchery, our previous ancestors utilized the rest of the animals for different usage. For example, they used the pelts for harnesses, and for shoes. Since nothing was wasted they

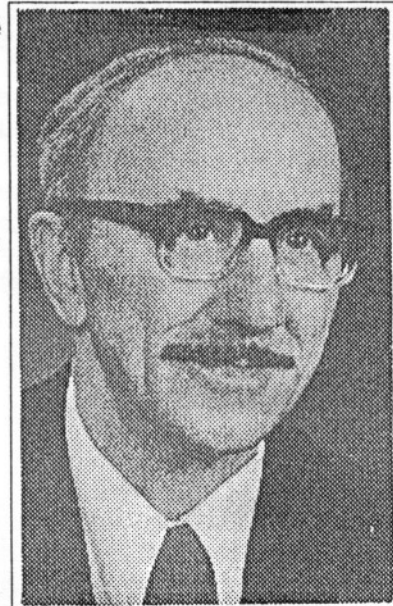


even boiled the beef's feet to obtain oil that was very much needed to treat the leather, and to grease the wheels. The inhabitant tanned the pelts himself before cutting them out to make shoes for his family. He definitely knew the principal characteristics and the flexibility of the leather of each animal, and he used it accordingly.



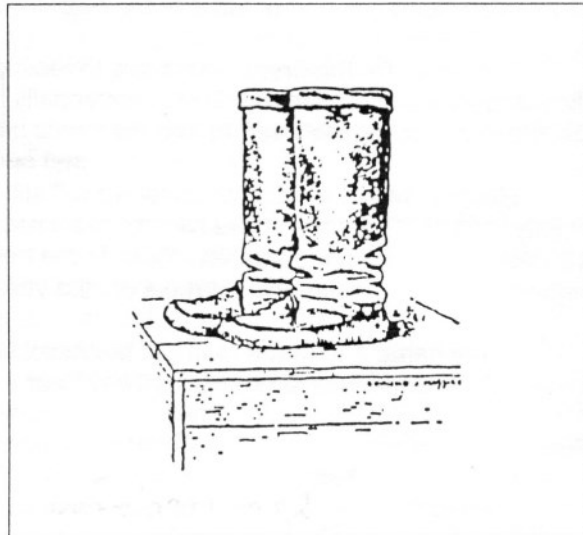
Inspired by the Indian moccasins the inhabitant designed the "savage shoe" or the "beef's shoe". One

would describe the basic structure of the shoe as such: The shoe was made from a single piece of tanned hide, with the heel seam sewn and the toe seam notched and gathered. The "savage boot" was a duplicate of the shoe but an extra piece of hide was added for height.



Roger Archambault

Of course, the savage boot was more common than the French boot that the shoemakers made and the price of the latter met with less accessibility. It was mentioned that on a Sunday at mass one could hear the loud noise of the French boot on the floor.



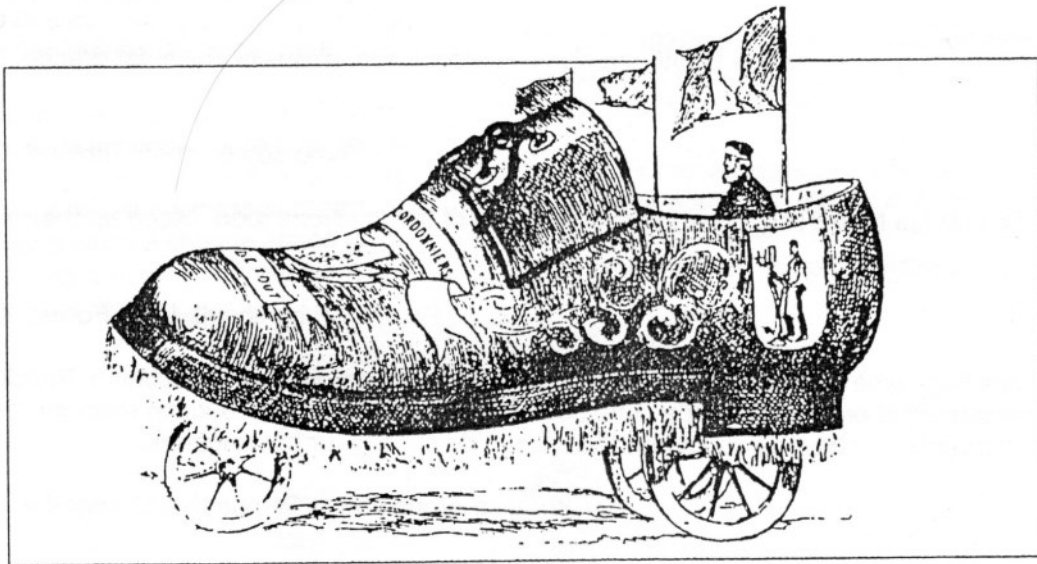
With the passing of years, each village, each parish had had its own skilled shoemaker to make and to repair all sorts of shoes. Roger Archambault who was the spouse of Flore Bombardier, a cousin of the famous Joseph-Armand Bombardier, remembered this fact well. He who was originally from Valcourt acquired during eight years the principles of this trade in Montréal before continuing in Henryville for numerous years thereafter. He had to adapt to his clients new ways, repairing hand bags, goalkeeper pads, and whatever else! He explained with nostalgia the time when he only charged 20 cents to fix the heels of women's shoes.

We know that many Archambault men were interested in making shoes. The census of 1851 mentions Ambroise, in Saint-Aimé, and the one of 1871, had Joseph, in Roxton Pond, Pierre, in Québec, Jean-Baptiste, in Saint-Ours, Norbert, in New-Glasgow, Jérôme, in Montréal, and many many others. As for Charles who was

the owner of Dangerfield's Company in Montréal was the grandfather of Father Pierre, the priest of the parish of Saint-Pierre-Apôtre, at Longueuil.

The industry of making shoes rose tremendously at the end of the last century, Thibault and Lanthier's and Company of Montréal exported their products to New York since 1880<sup>1</sup>, and at the time of the celebrations of the national festivity the shoemakers had even financed an allegorical car.<sup>2</sup>

Each one of us continues to turn to "his" shoemaker for multitude repairs for all kinds of leather items in our era of great consumption. We always recognize the artisan's qualities of skillfulness and of being available at all times, just like our old ones that we would hear humming the French traditional song : "Ah, c'était un p'tit cordonnier..."



1 *L'Opinion Publique*, March 26, 1880.

2 *id.* July 1<sup>st</sup> 1880.

## COMMENTAIRES DES MEMBRES

Cher cousin, j'ai toujours hâte de recevoir le bulletin des Archambault. Il est si varié, intéressant, bien rédigé, bien écrit, il nous remet en mémoire les hauts faits de notre belle famille, en même temps que ceux des temps reculés de notre beau Canada. Félicitations et vœux de longue vie à ce journal. Beau et énorme travail pour les auteurs si bien renseignés, si lucides, qui présentent les faits tels qu'ils se sont vécus et nous (sic) réjouir de leur probité, de leur détermination et de leur foi. Plus j'en lis à leur sujet, plus je suis heureuse de porter le nom d'Archambault.

Sœur Thérèse Archambault snjm. Montréal.

Grâce à la bienveillance de sœur Thérèse Archambault, je lis avec un vif intérêt votre bulletin. Vous nous relatez avec une compétence remarquable des événements variés de votre histoire - notre histoire. Votre illustre famille a contribué à travers les âges à la grandeur de notre patrimoine. Félicitations de nous présenter avec humour et réalisme des Maîtres qui prolongent et enrichissent la longue et belle lignée des Archambault.

Yvette L'Abbé, snjm.

I enjoy being a member. Many thanks to those whose work makes the organisation and the publication.

Cousin Robert Altamont, MO U.S.A.

Je sais que vous avez à cœur la bonne marche de l'association, et que la tâche est grande. Merci pour tout.

Avec appréciation Richard, Granby.

Best wishes for the New-Year; Hope to make it to one of the fonctions soon. Keep up the excellent work.

Paul B. Archambault, Lake Forest, IL U.S.A

Nous avons bien aimé notre souper et soirée lors du 15<sup>e</sup> anniversaire de l'association. Félicitations aux organisateurs et organisatrices de cette belle soirée. Nous aimons beaucoup recevoir les bulletins des Archambault parce qu'on apprend beaucoup de choses sur nos ancêtres.

Alice Archambault Campagna, Grande-Île, Québec

Les bulletins que je reçois sont lus avec beaucoup d'intérêt, vivant seule, je me sens pourtant unie à une grande famille et cela réchauffe le cœur.

Thérèse Archambault Huberdeau, Québec

## MARTIN ARCHAMBAULT REÇOIT LA MÉDAILLE DU GOUVERNEUR GÉNÉRAL



Atteint depuis son jeune âge de dystrophie musculaire, Martin Archambault, de Châteauguay, a reçu au mois d'avril dernier la Médaille de bronze du gouverneur général du Canada. Depuis cent vingt-cinq ans, cette médaille est décernée à des jeunes gens consciencieux, dont le potentiel exceptionnel contribuera à édifier un avenir solide et prometteur pour le Canada et le monde entier.

Martin est le petit-fils de Jean-Paul Archambault et de Pierrette Laberge, autrefois membres du conseil d'administration des Archambault d'Amérique.

Martin,

« On a parlé d'excellence, de potentiel exceptionnel.

J'ai le goût de te dire merci d'être la belle personne que tu es.

Au cours de toutes ces années, tu as rayonné dans l'école autant par tes grandes réalisations que par ton effacement, ton humilité; autant par ton engagement, ta persévérance que par ta présence et ton dévouement pour les autres;

autant par la musique qui habite ton

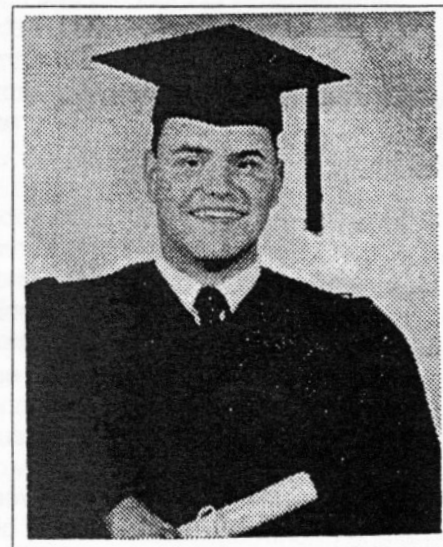
cœur, que par tes prestations sportives et théâtrales qui sans cesse nous ramènent à ta détermination, ton sens du défi, ton parti-pris pour la vie.

« Merci Martin d'être la belle personne que tu es.

« La remise de la médaille du gouverneur général est destinée à honorer quelqu'un. Tu dois comprendre aujourd'hui que l'honneur nous revient de t'exprimer combien nous nous sommes enrichis en te côtoyant.

« J'inviterais pour me seconder dans cette agréable tâche, tous les enseignants à monter sur la scène et à venir te remettre cette récompense de haute distinction. »

Roméo Leblanc  
Gouverneur Général du Canada



## LOVERS, HUSBANDS AND... BIGAMY

The arrival of single men in New France in the 16<sup>th</sup> century caused some problems to the Church, of which the bigamy case was not the lesser one. It was so bad that in February of 1691, Mgr. de Saint-Vallier, Bishop of Québec, published a mandate in which he asked the vicars of the higher rank to make a contract for the men who wanted to marry. He advised to "put in a formal request for legal certificates, and to "prove that (they), the spouse, had not married in any other places or that the person (they) had first married were deceased".

We do not know if the mandate was respected. What we do know, thanks to the archiepiscopal archives of Québec, that have the proofs of "liberty to marriage" that was started since April 15, 1757. They wanted the proofs to show that such or such who wanted to marry "were not already married in France or anywhere else".<sup>1</sup>

Around the years of 1640, the good Father Le Jeune increased the efforts to recruit the men by ten folds, and sometimes, he embellished the conditions of the immigrants. Since these men were mostly single, the cases of bigamy were relatively rare.

### CHAUVIN

In 1650, Michel Chauvin who lived in Ville-Marie (Montréal) was accused of bigamy. When he was supposed to explain himself in front of the Governor Maisonneuve, and the Jesuit Father Claude Pijart, he fled to France.

<sup>1</sup> Réнал Lessard, *Archives nationales du Québec*.

Three years before he had married one of our ancestor's daughters, Anne Archambault who had already given him a son, Paul, who died at seven months of age. When the merchant, Louis Prud'homme arrived from France he told the clerk of the court that Chauvin was already married to his first cousin. The merchant stated that his first wife was still living in Sainte-Suzanne, near La Flèche, Anjou. Anne Archambault was pregnant again, and the second child who was a girl had Mr. de Maisonneuve as godfather, and the godmother was Sister Marguerite Bourgeys.<sup>2</sup>



Le mariage, d'E.-J. Massicotte.

With time, Anne Archambault married Jean Gervaise, ancestor of the Gervais families.

Some forty years later, when she was a widow and a midwife, Anne Archambault was called as a witness to another bigamy and adultery case in Montréal that became widely talked about judicially and socially - the Brazeau case.

### BRAZEAU

After experiencing an unhappy marriage with Sylvain Guérin who abandoned her with two children, and who was condemned to die in Germany, Marie Brazeau was free of the "sacred bond of marriage". She had gone galivanting until she fatally found herself with child. She gave birth to a son on July 9, 1691, whom the father was Antoine Beaujean, who became with time cold and distant towards Marie. He finally left her for another mistress.

Since she was humiliated, and without any funds, Marie asked the court to have her lover Beaujean provide for the child who was

<sup>2</sup> Pierre Archambault, *Dictionnaire généalogique des Archambault d'Amérique*, vol. I.



to be born. Her request was granted as long as she could prove she was pregnant. On November 7, 1691, the doctor, Antoine Forestier, and the midwife, Anne Archambault, were in charge to visit Marie Brazeau, and to send a report of her condition to the court. After examining, the « Archambault woman » informed the court that if Marie Brazeau was pregnant she was not more than two and a half months along. On that report the court suspended the procedure until March of 1692. Within time, Beaujean was freed, but he was held responsible to pay back the expenses of his detention to the jailer. This unfortunate Marie had no chance. Firstly, she was abandoned by her bigamist husband who was condemned to die, and now she did not receive any allowance from her lover. In fact, the process ended tragically because Beaujean was killed in a skirmish between the inhabitants and the Iroquois.<sup>3</sup>

### BISSONNETTE

It also happened sometimes that lame excuses were given by the husband who forgot -very conveniently- that he was a married man. This was why Pierre Bissonnette referred to sorcery to exonerate himself with the accusation of bigamy.

On May 3, 1660, Bissonnette married Mathurine des Bordes in Ville-Marie. He leased

some land on August 21, 1661, from the pot-maker, Gilles Lauzon, the husband of Marie Archambault, another daughter of our ancestor's. The couple Bissonnette and des Bordes had a child baptized on August 28.

Then one day, some colonists arrived to "desert" the land as was said in those days. One or two knew Bissonnette and was astonished to see him married because he already

had a wife who was still very much alive in France. Soon afterwards, Pierre Bissonnette who was accused of bigamy tried to justify his actions by inventing a reason... the original sorcery. In fact, pressed with insistent questions in the house of his neighbor and owner, Gilles Lauzon, Bissonnette finally

admitted that he was married in Europe. However, he could not live under the same roof with his first wife because she was a witch. This specious explication did not convince anyone therefore he was prosecuted and convicted by the public. Bissonnette left in a hurry, and disappeared.

On August 1, 1663, Mathurine des Bordes complained to the parish priest Souart who held an audience in his presbytery. He was to hear from three witnesses which Gilles Lauzon was one. The wife who was so baffled did not wait for the procedure to end before she married on August 16, the master mason, Michel Bouvier who was killed by falling from a scaffolding.<sup>4</sup>



« Le traditionnel portrait de noce » d'E. J. Massicotte.

<sup>3</sup> Robert-Lionel Séguin, *La Vie libertine en Nouvelle-France*.

<sup>4</sup> Robert-Lionel Séguin, *La Sorcellerie*.

Vies d'Archambault...



L'ABBÉ ALPHONSE ARCHAMBAULT

## ALPHONSE ARCHAMBAULT (1860-1936)

Curé de Saint-Alexandre (1904-1936)

« L'abbé Joseph-Alphonse Archambault est né à Marieville le 19 septembre 1860 d'Alexis Archambault, forgeron, et de Mathilde Lafontaine-Robert. L'abbé Archambault fit ses études à Marieville où il fut ordonné par Monseigneur Moreau, le 29 juin 1880.

« C'était au dire de tous ceux qui l'ont connu, un ange de bonté. Il était toujours prêt à rendre service et à faire plaisir, quoiqu'il (sic) put lui en coûter; aussi, il avait toujours un bon mot pour tous et chacun. Une famille était-elle éprouvée par un décès ? Aussitôt le bon curé Archambault s'y rendait et ne repartait jamais sans y avoir laissé consolation et réconfort. Ses paroles étaient comme un baume bienfaisant; elles soulageaient même dans les plus dures épreuves.

« L'abbé Archambault était un excellent curé, c'est-à-dire qu'il n'épargnait rien pour sauvegarder les intérêts de sa paroisse.

« Secondé par le docteur L.-O. Boivin, il mit sur pied une très bonne chorale qui fait encore l'orgueil de Saint-Alexandre. Avec les revenus que rapportaient les messes chantées à l'extérieur, il organisait à chaque année un banquet et un pique-nique qui grouaient tou-

jours une nombreuse assistance.

« De plus, l'abbé Archambault faisait souvent venir de Montréal des troupes théâtrales qui présentaient des pièces de leur répertoire. Il lui arriva même de monter des pièces avec des acteurs locaux. Comme il le disait lui-même, c'était un très bon moyen de remplir la caisse de la Fabrique tout en empêchant les jeunes de la paroisse d'aller se corrompre aux "p'tites vues" à Saint-Jean-sur-Richelieu.

« L'abbé Archambault fit aussi réparer le cimetière et embellir l'église.

« En 1912 les trois cloches ont été bénites. Elles avaient été coulées en 1911 en Haute-Savoie, en France. La plus grosse porte les portraits en relief du Sacré-Coeur, du Pape Pie X, de Mgr Bernard et du curé Archambault.

« En 1929, on fêta le 75<sup>e</sup> anniversaire de la paroisse en même temps que le 25<sup>e</sup> anniversaire de curé de l'abbé Archambault.

« C'est au mois de novembre 1936 que ce prêtre admirable s'éteignit à l'âge de 77 ans, laissant un souvenir inoubliable à ceux qui ont pu bénéficier de son ministère. »<sup>1</sup>



<sup>1</sup> François Lefebvre et Me Charles Thibault *Historique de Saint-Alexandre.*

## The Woman With Eyes Filled With Tears

*Jeanine Archimbaud, founder of a Hospital in Guatemala*

She had such a deep affection for the place and for the Mayan people of Nuevo Progreso in Guatemala where she opened a dispensary in 1976 that later became the Hospital of the Familia. Jeanine Archimbaud had not back down when she denounced the "Barbarians", the "unspeakable torturers", meaning to say the ones who were responsible for the 200 000 deaths which 165 000 of them were Indians, and for the 669 massacres that were mentioned in the Guatemala report. Everything had been kept quiet until it was made public by a German government official of the Organization of the United Nations.

**Clement Trudel – Le Devoir**  
March 14, 1999

« There was a dispensary built in the years of the 70's that was situated near the border of Mexico in Guatemala. The idea came from Jeanine Archimbaud, a Montreal woman who depended then on the complicity of an Italian Missionary, Cayetano Bertoldo Meda, and on ... \$200 of her savings. Afterwards, the Hospital de la Familia obtained the support of a foundation of San Francisco who has periodically sent a crew of specialists. There are all kinds of surgeons, including the facilities for the cornea transplants, and these activities secured employment for 58 families of this small town. The Hospital - which has its' own site on the Internet - is now operated by the Guatemalans.

« This was the glorious side of the medal. Unfortunately, the following endorsement was lugubrious. The army had kidnapped Dr. Endque Morales Clavede, the spouse of Ms. Archimbaud in 1981. We suspected him of being involved with

politics, the radical party. His wife never saw him again. Some of the French diplomats have arranged the flight of Ms. Archimbaud because they feared for her life.

« In spite of health problems, this woman who found herself privileged dreamt of returning. Her father, Jean (the worrier), her mother, Ida, her sister, Colette and her daughter, Lydie have helped her with excellent « rearguards» to see to her welfare, and by creating the takeoff of an operating theatre from Quebec. The help if she assured herself not to overspend, had not included a huge budget « so one needed to minimize each dollar». Humanely, Ms. Archimbaud was very proud that Thelma, one of her first "adoptee" was now head of a group of five textile workshops (Chutemen) in the Guatemalan Capital, however her eyes remained dull if one should ask her to describe the situation of the woman over there.

« The film-maker, Guy Simoneau who directed the story of this life named it *L'Amérique de la "dame aux yeux peints"*, meaning - the American woman with sad eyes, that appeared at the Libre Expression. The star was rejoiced only because she got to play the part in the movie. We found we had to tone things down a bit "not to have the readers flee" from the aspects that may resurface one day in their memories: "This book would certainly not sell like hot cakes, but..."

« The book that related the exceptional life of Jeanine Archimbaud was dedicated to her absent husband, Dr. Endque Morales. This Lorraine who wrote the novel became a Quebecer and, in one sense, a Nomad, as well, and she preferred to speak less often of the « little dust» that she thought it was. Referring to Jeanine, the woman mentioned in the book who stated: "I came to the end of my life with my hands full, not because of what I did but because of the Indians that taught me many lessons of life, and of generosity. " »



Jeanine Archimbaud

## Jacques Archambault and his family, witness the earthquake of 1663

We know that there was a violent earthquake in 1663 that brought panic into the colony. Here are some interesting facts on the subject that we found in the annals of the era.

On February 3, an Indian woman, an excellent Christian, who was still awake in her cabin while all the others slept heard a distinct and clearly pronounced voice that told her :

"There will be astonishing and marvelous things happening in two days" (Mother Marie de l'Incarnation.)

An Algonquian woman who stood in front of two Jesuit Fathers signed a statement that was confirmed by her father and mother. "The night of the 4<sup>th</sup> to the 5<sup>th</sup> of

February, while awake and in full state of mind, I heard a distinct voice that told me: "There will be very strange things happening today: the earth will tremble. On the 9<sup>th</sup> or 10<sup>th</sup> hour of the morning of the 5<sup>th</sup>, this same voice repeated the same words to the same person who had gone to chop wood in the forest."

Sister Bourgeoys exclaimed, "The earthquake that started on Monday night doubled nine times in nine hours, where neither the force nor the duration was consistent. The first hit was so strong that our doorbell rang at its' greatest speed."



"There was another very violent earthquake on February 6<sup>th</sup>, at 4 o'clock in the morning, said Sister Morin of the Hôtel-Dieu of Montréal. "It rocked us so vigorously in our beds, definitely more so than what our mothers ever did in our infancy."

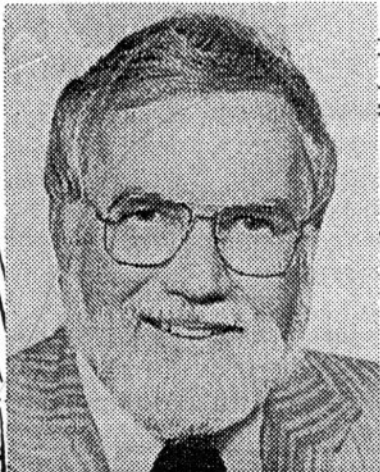
The earthquake lasted more than 6 months, from February 5<sup>th</sup> to the month of September. It was felt from the island of Percé and Gaspé, beyond the island of Montréal, as

far as New England, Acadia, and other distant places. The earth agitated on a 20- mile stretch in one area. "No lives were lost though," affirmed Father Lalemant. It was the time of the carnival but the event of fun was changed to days of penitence. One priest alone heard more than 300 confessions in the course of 6 months.

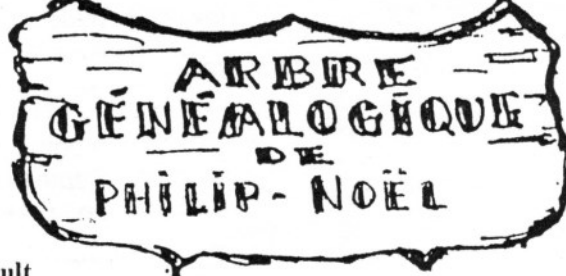
We do not believe that there was not one person who did not confess in this country. We saw admirable reconciliations by watching the enemies kneel one in front of the other to ask each other forgiveness.<sup>1</sup>

In 1663, our ancestor was 59 years of age, his wife, 7 months before she died, Françoise Toureau was 64, his daughter Anne was 32 years old, Jacquette was 31, Marie was 27, Laurent 21, and Marie-Anne 19. Denys died at 20 years of age fighting against the Iroquois Indians.

<sup>1</sup> Élie Salvail, 366 anniversaires canadiens.



**Philip Noël Archambault**

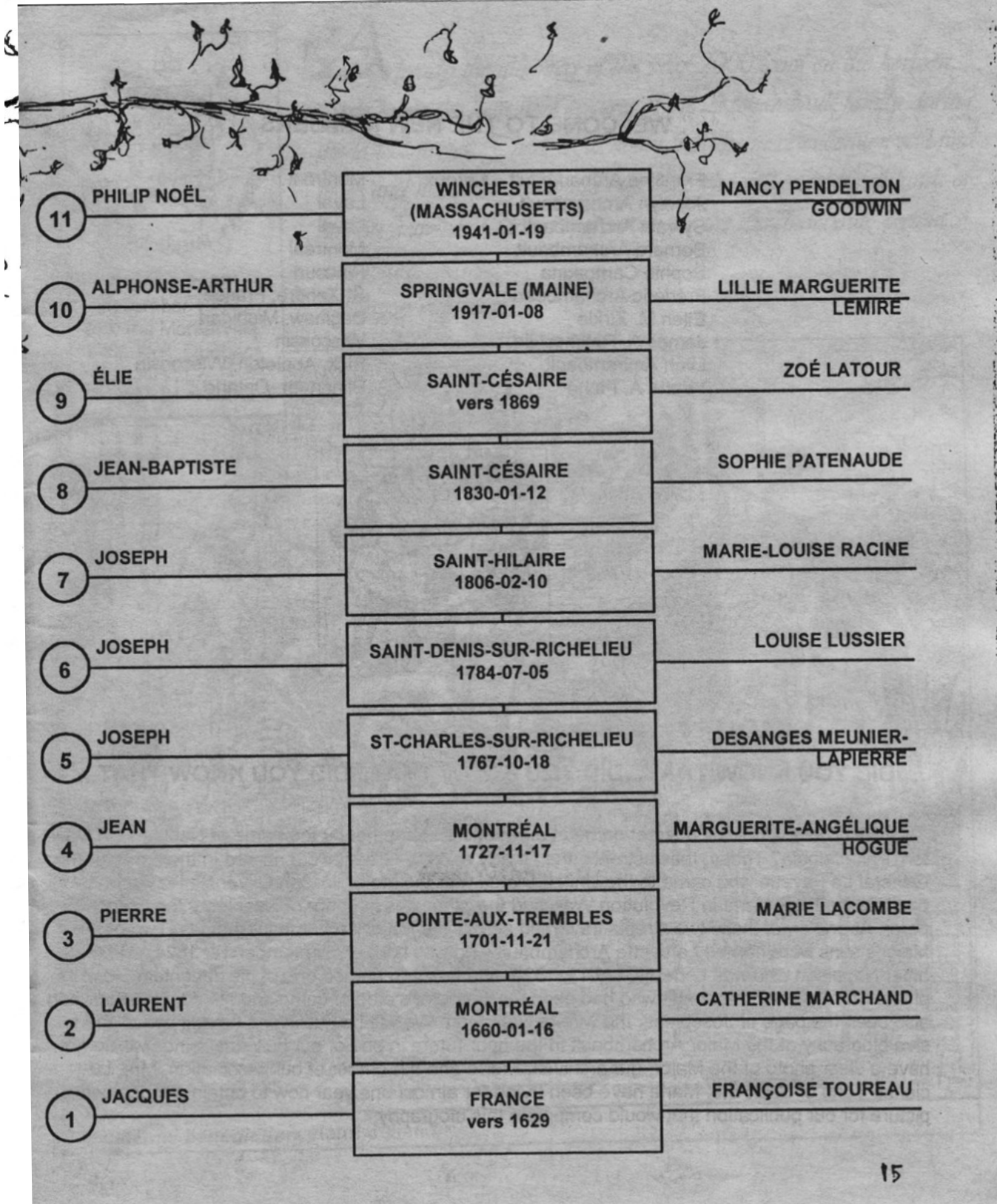


Philip was born on December 26, 1921 in Springvale, a village in Sanford, Maine, U.S.A. He is the son of Alphonse Arthur Archambault and Lillie Marguerite Lemire. Philip graduated with Honors from Sanford High School, and decided to go to Gorham (Maine) State Teachers College. There he met Nancy Pendelton Goodwin of Winchester, Massachusetts, who later became his wife on January 19, 1946.

Before finishing school, he was inducted into the U.S. Army infantry during World War II. Fighting his way through France, Belgium, and into Germany, he was in the Battle of the Bulge. Being able to speak French, Philip was able to make friends with local families in all three countries and visit with them. In each case, the families were eager to be able to converse with Americans.

After his marriage, he and Nancy returned to Gorham where Philip completed his Bachelor of Science degree in Education. They, then, moved west to Arizona where they both taught in the small, isolated, mountain mining town of Ray-Sonora. While teaching, Philip spent his summers in Boston, earning his Masters Degree in Education at Boston University. After six years, they moved to Tucson, Arizona and by this time they had a daughter, Cela Marie, born in Ray. Later, a daughter, Zoé, was born in Tucson. A second trip to Europe was made as a family, not only to be tourists, but to see friends who had been so hospitable during World War II.

Philip taught in various positions for the Tucson Public Schools for 31 years. He taught French and was Head of the Foreign Language Department at one High School. He earned his Doctor of Philosophy degree at the University of Arizona, using French as his second language. During this same period of time, Philip was able to make a third visit to France for the study of the French language. Back in the United States, he spent summers teaching other teachers how to teach foreign languages. He was also invited to write French exams for the College Boards at Princeton, New Jersey. After his retirement from the Public Schools, Philip worked for several years as a psychotherapist in Tucson. Since his last retirement, he and Nancy have lived on Mount Lemmon, just north-east of Tucson. Philip has become known as a watercolor artist, noted for his impressionistic western landscapes.



## WELCOME TO THE NEW MEMBERS

Francine Archambault – Leroux	Montréal
Jocelyn Archambault	Laval
Sylvain Archambault	Laval
Bernard Archambault	Montréal
Sophie Campagna	Pincourt
Frédéric Archambeau	St-Xandre, France
Ellen M. Zirkle	Saginaw, Michigan
James A. Rotchschild	Wisconsin
Lilah Archambault	Eick, Appleton, Wisconsin
Yvette A. Piché	Blindriver, Ontario



## DID YOU KNOW THAT...DID YOU KNOW THAT...DID YOU KNOW THAT...

... There was once a street named La Fayette and another by the name of Napoléon in Newton, Philadelphia? Today, these streets, the Liberty and the Green, were named in the honor of the General La Fayette who came to the United States with the Major Joseph Oliver Senez Archambault during the American Revolution War, and the other was in honor of Napoléon, the French Emperor. At one time, these two streets traversed across the Major Archambault's lands. Two of the Major's sons were named Lafayette Archambault who was born on September 12, 1824, and the other Napoléon who was born on May 11, 1826, and he even named one of his daughters, Joséphine. The Major Archambault who had been the Emperor's aide of camp and his riding master had also been the page of Joséphine, the wife of Napoléon. We will be publishing the full comprehensive biography of the Major Archambault in the near future in one of our bulletins. Since we do not have a clear photo of the Major, our archivist, Pierre and a member of our association, Mrs. Lucienne Tong of Sault Ste. Marie have been trying for almost one year now to obtain a much better picture for our publication that would complete this biography.