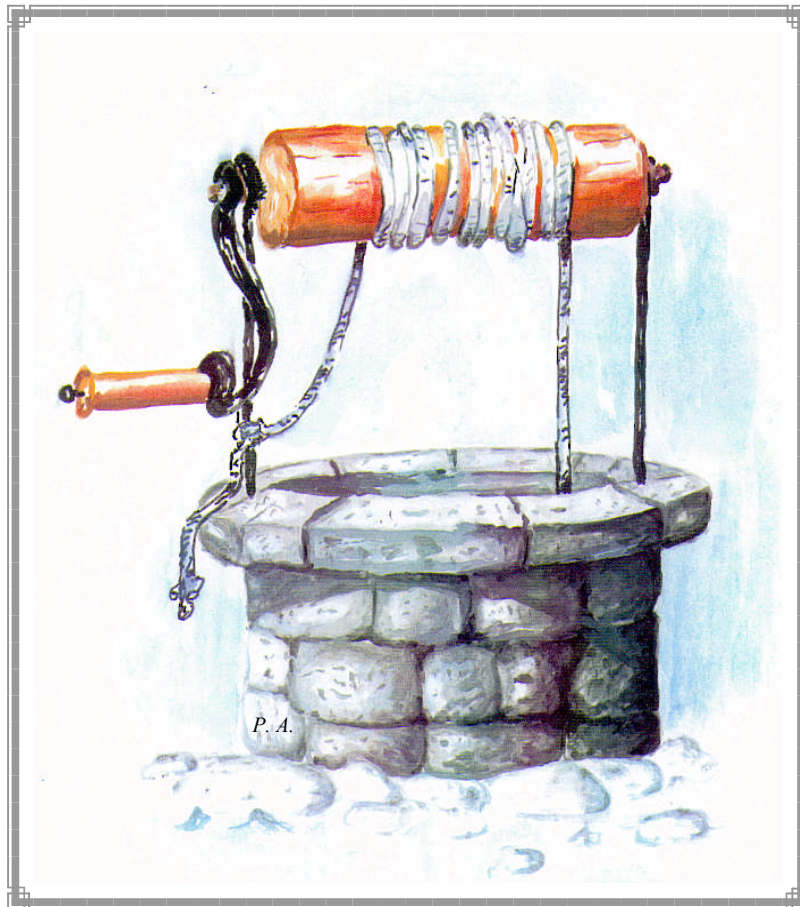




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Bulletin des Archambault d'Amérique
no 78, July 2008



*The well,
it's local history*





*The well,
it's local history*







FROM THE SAME AUTHOR

Dictionnaire généalogique des Archambault d'Amérique, seven tomes

Les Archambault d'Amérique dans le domaine religieux, 2003





Pierre Archambault

**The well,
it's local history**



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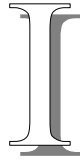
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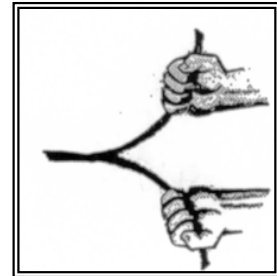






*“What makes the desert attractive, is that somewhere hides a well, said the young Prince.”
Saint-Exupéry, *The young prince*.*

The dowser, is it a divine gift, or hypersensitivity?

The detection of water by the dowser with a stick is often considered to be a gift, since this phenomenon that seems to come from the supernatural is impossible to explain.

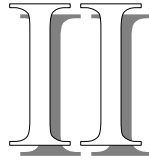


Generally this gift is passed on from generation to generation to the male descendants. The female did not have that opportunity. In the middle Ages, one thought that she did not possess a soul, and the witch would have been punished by fire had she detected water. This gift was reserved for men only. Gaston Bachelard wrote in that regard: “The dowser’s stick has a very long history! (...) Its magnetism is masculine. Even to this day (...) one rarely talks about female dowsers”.



In the 19th century, one did not accept that this gift was of a divine origin. This art was considered to be a hoax, and in the 20th century, the scientists ridiculed the dowsers by claiming that the only way to discover underground water was to use the five senses. At the beginning of the 21st century, thanks to the observation of numerous experiments by dowsers with their magnificent rod, the results are no longer doubted.

The detection of underground water is not a gift, but it does result from hypersensitivity.



“... It is only when the well dries up that one discovers the value of water.”

Scottish proverb.

The well, its local history

At the beginning of New France, the settlers drank the water from the Saint-Lawrence or rivers. What a delight... clear and pure water!

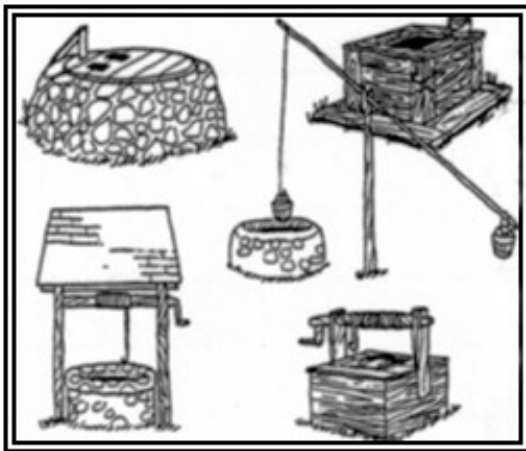
During the first eight years of the existence of Ville-Marie, from 1642 to 1650, settlers were forced to remain recluse in the fort because of threats from the Iroquois. However from 1650, many acquired concessions of land to cultivate. These first concessions were all located near the fort in order to offer some protection to the colonists.

The Historian Faillon also wrote that “Mr. de Maisonneuve feared being besieged by the Iroquois who would throw inflammable materials into the fort, burning the buildings which were made of wood, and putting in danger the life of his men, when sending them out to draw water”.

Having neither wells nor cisterns in the fort, Mr. de Maisonneuve had a well of five feet in diameter dug by Jacques Archambault on October 11th, 1658. It was the first well of Ville-Marie.

Interior and exterior wells

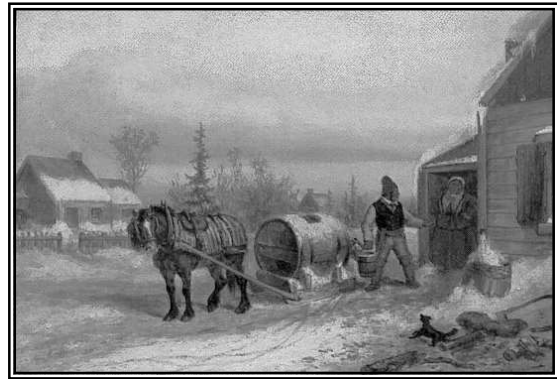
During that era, wells were sometimes dug in the cellar of the house, which had become a veritable fortress, a perfect situation as it was never obstructed by the snow and ice that covered the soil during the harsh winters. Such was the case of Notary Jean de Saint-Père, who was killed by Iroquois while returning to his house, in which the well in his cellar was most likely dug by his neighbor, the expert dowser, Jacques Archambault. It is also possible that this was the same well that was discovered on October 17th, 1946 by workers while repairing a broken water pipe under Notre-Dame Street, in Place d'Armes in Montréal.



Generally, wells were dug outside the house and some inhabitants had two of them, one near the house, and the other out in the field. This latter, was used for vegetable gardens when the river or the stream was too far away. Water drawn from the well in the fields was also used to fill large vats or cisterns, which were filled regularly for their animals. We know that a cow drinks about sixteen liters of water a day, a horse or beef cattle, about eight each.

The bench for the “buckets”

For some families, the supply of drinking water freshly scooped from the well each morning was deposited on the “bucket” bench. This rare and very precious hard water, was obviously not used for washing.



The water carrier, painting by Cornelius Krieghoff.

For household chores, the occasional baths and other hygienic activities, gutters were fabricated from wooden poles which were permanently placed under the angle of the sloping roof to channel the rainwater into a large barrel. Given the scarcity of wells during the beginning of the colony, some families filled their bucket with water drawn from the Saint-Laurent River. But as the population increased a new phenomenon had materialized: water carriers, would distribute water to houses and boutiques. This was considered as an honorable trade.

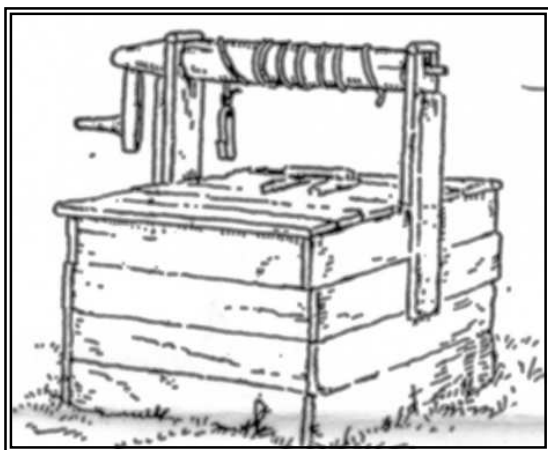
However in an article published in 1862 and titled *North America, the Writer*, Anthony Trollope talks about his visits to several Canadian towns. The author mentions that the inhabitants of Montréal and the inhabitants of Québec were no more than wood sawyers and water carriers: “in the villages and in the small farms the French remain, keeping up their language, their habits and their religion. In the cities they were becoming hewers

of wood and drawers of water"... Mr. Trollope did not show shrewdness for a man who prided himself in thoroughly knowing the science of economics. It was not a very eloquent remark with how he described the occupations of our inhabitants of Québec. Today the water carriers have been replaced by the dealers of spring or treated water.

Our great-grandparents would have laughed if they could have imagined that one day their great-grandchildren would be buying some bottled water to make their coffee, cook vegetables or drink at the table!

Wells and food

All perishable foodstuffs such as milk, cream, eggs and other foods were stored in the outside well, near the house. This made it possible to preserve it longer before one had the idea of cutting up natural ice from a lake or a nearby river each year. Dosithée Archambault, who married Amanda Goulet in 1898, was one of the first to cut the ice from the Richelieu, in Saint-Denis. He



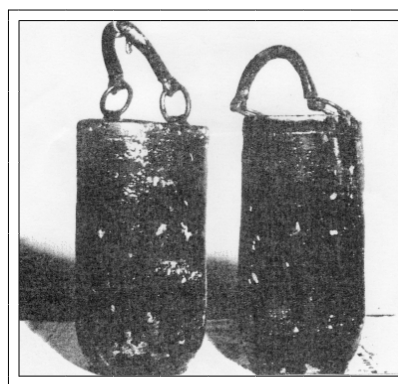
In the past our forefathers scooped the water from the well and transported it to the water bucket bench by yoke and buckets. The well was protected by a wooden box on which was mounted a rustic winch. The well also served to keep food from perishing.

would sell a nice big block for 10 cents and in some years for up to 15 cents each. Dosithée, who followed his ancestor Jacques Archambault's footsteps, was also an experienced well maker. He dug many wells with a shovel and a pickaxe in Saint-Denis and in the neighboring villages.

Around the years of 1900, the inhabitants of the South-West of Montréal stocked up with blocks of ice from the merchant Napoléon Archambault of Sainte-Émilie Street in Saint-Henri. He also had a branch at 806 Coloniale Street in Ville Saint-Louis. Some European ship-owners would load their boats with blocks of ice, and made deliveries worldwide, for example; Boston, Cincinnati, and other American cities, as well as to the Indies.

Water and fire

As there were no firefighting corps under the French Regime, a law obliged the inhabitants to keep in their house, four leather buckets, and a battering ram which was used to break down doors and to knock down the walls of a burning building.



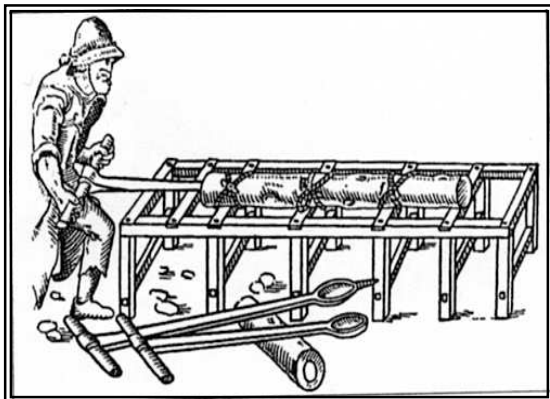
Two buckets made from buffalo skins, used to put out fires in Montréal at the beginning of the XIXth Century.

Coll. Musée du manoir de Lachine. Beginning of XIXth Century, AFUL, coll. Robert Lahaise, n° 94.

When a fire broke out, one would rush to the site at the first sound of the alarm bell which was rang by the churchwarden. Those who did not go to help were brought up before the courts. A human chain would immediately be formed, and buckets containing water drawn from a nearby source would be passed from hand to hand. To get there faster, distant neighbors would harness their horse to their wagon, but they always arrived too late, as the building would already be razed to the ground by the time they arrived. Fortunately fires were rather rare, due of the harsh winter one could not count on a stream of running water, or water from a well.

The wooden pipes

Before the advent of the metal pipes, one would use wooden pipes to supply the house or shed with drinking water from the well.



Machine to pierce wooden pipes
Photo of Marcel Gauthier
Extracted from *Exercices des métiers du bois*, conducted by Jean-Claude Dupont and Jacques Mathieu, Québec, Laval University, *Cahiers du Célet*, no 4 1986, p. 169.

These pipes were hand made from tree trunks. Due to its resistance to rot and wear, red spruce was used in clayish type soil. In sandy and dry soil, fir was used because of its better resistance to the dry soil.

In some villages, all of the aqueduct feeds were made of wood. Later on, when lead pipes were adopted, water had a metallic taste. Wooden ducts would last from 20 to 50 years. In Montréal they began to abandon wooden ducts at the beginning of the 19th Century, and in the country, at the beginning of the 20th Century.

The aqueduc and the filtration plants

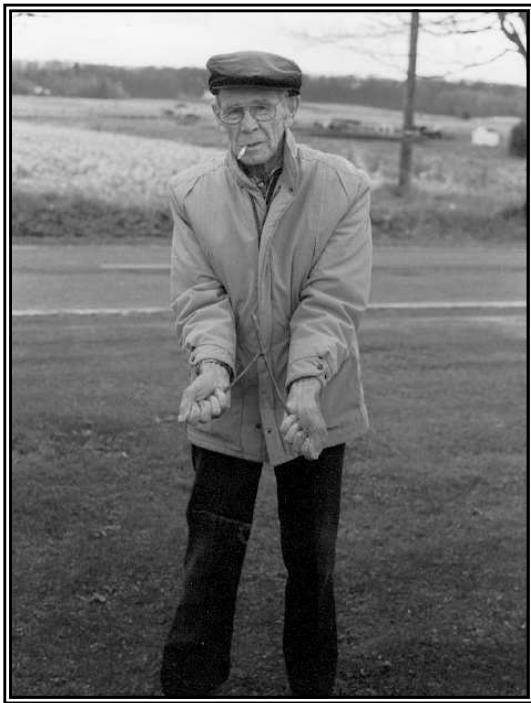
The installation of aqueduct networks slowly put an end to wells in the big cities. The Newton Bosworth's Guide of 1839 mentioned that only the city of Philadelphia had a better aqueduct than Montréal "those city dwellers who did not have wells nor supplied by aqueducts were served by carriers of water who drew the water from the river".

Towards the years 1910, construction of filtration plants began. The firm of G. Archambault, Engineering Contractors of which the President was Gaspard Archambault, constructed 13 plants; notably in Farnham, Trois-Rivières, Saint-Jérôme, Drummondville, Sorel, Laval-sur-le-Lac, Saint-Lambert, Hawkesbury, Cornwall and among others, for the Toronto Paper Company.

In distant villages, the well was always located near the house and a dowser was still sought. Such was the case in Saint-Paul-d'Abbotsford (Montérégie, Québec) where Rosaire Archambault, very much like his forefather, was a dowser. More than one thousand people used his services. During his adolescence years, he would often watch dowsers in the region.

One day, he picked up the divining rod and succeeded in locating a vein of water. It was the beginning. His wife Alma said: "My husband seldom makes a mistake". His job was not lucrative, and he worked voluntarily. The Dowser, Rosaire Archambault was always ready to render service. He always transported his working tools in his vehicle, just in case... For Rosaire it was not a gift. It was a question of blood. It was he who would make the branch "move". He also used a watch or a ring attached to a string, and also a plumbline to determine with accuracy the depth of the vein of water in the earth.

The "searcher of water" will someday be more precious and necessary, if he is not already so than the "gold-digger".



M. Rosaire Archambault.

Individual well

Current situation

"About 10% of the inhabitants of Québec are supplied with drinking water from individual wells. The distance of the residences or the agricultural farms generally justifies this type of supply, done by the collection of spring water or by the installation of a surface or underground well. The majority of the regions of Québec have streams or underground streams that can provide sufficient outputs for domestic use, but the quality of the water can nevertheless create problems of consumption.

"We are lead to believe that underground water is naturally of good quality because the passage of the surface and rainwater through the soil usually cleans out their pollutants. But many individual wells do not access the underground streams, and the quality of their waters corresponds rather with the quality of more polluted surface waters. In reality, there is a limit to the capacity of filtration by the soil and the quality of underground water is associated with the nature of the soil in which it circulates. In more populated areas, such as villages or the small residential communities, there are poorly installed septic tanks (or not installed!), which quite often pollute the wells. Various studies done in Québec show that 30% to 80% of the individual wells introduce a microbiological contamination when they have been analyzed during the periods when risks are at their highest levels.

Installation of a well

"The location of a well must be considered with great seriousness if one wishes to obtain a good quality of water. The well must be of a reasonable depth and have a sufficient quantity to respond to ones' needs during the low water level period (usually August). Many people call upon a water

dowser to determine its site.

“After which it is a question of contacting an acknowledged well digger who can install an adequate water supply system to answer your needs. One must situate the well on the elevated part of the lot, more than 30 meters upstream from polluted areas such as graveyards, septic installations, sheds or all other places where waste is accumulated. Also, no source of chemical pollution (pesticides, oils, gasoline) must be present around the well. The creosote of electric or telephone poles can also pollute wells. A minimal distance of ten meters should separate these installations, from running water, a lake or a pond.

“It is necessary to do a bacteriological disinfections of any domestic supply system (well or spring) before it is put into use, or if it is returned to use after some weeks of disuse; and of course, if it is polluted.

“As a general rule, it is recommended that one does an analysis of faecal coliformes twice a year. These analyses should be made during the thaw in the spring (April or May) and during the period of the low water levels (August), which are the times that comprise the highest risks¹”.

¹ Daniel Bolduc, Director of the Public Health of du Bas-Saint-Laurent.

III

“...One should become accustomed to considering men as tenderly repressed wells.”

L. Bersianik.

Public water pumps

In the 19th century, before the advent of networks of aqueduct, some cities had their own water pump, which was placed on the sidewalk in a most popular area.



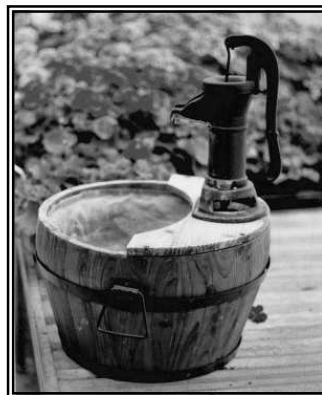
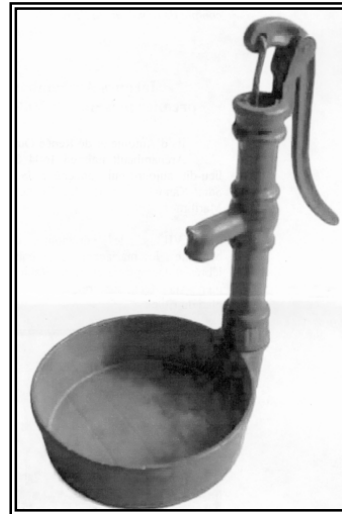
In the picture on the previous page taken around 1895 in Llanidloes, a city in the south west of England, it shows a lady scooping some water from a public pump. In 1895, a cup was attached to a chain and fastened to its pump to serve as a sort of a fountain for the passer-byes. Some years later, people complained about the quality of the water. The handle was thus removed in 1905, and some time later, the entire pump was removed because it had no more usefulness.

The toy water pump

Dating back to 1890, this toy water pump measuring 2 meters high (6 feet) and fabricated of cast-iron, was operated by the raising and lowering of its handle. This toy did not necessarily work to perfection, but represented a small exercise, and refreshment for the children.



In 1870, a photo of women and children near a water pump outside of their house in the United States..



A burnt wooden barrel with a hand pump attached for a water garden.

In Saskatchewan, an original device: the dog's wheel of the Prairies

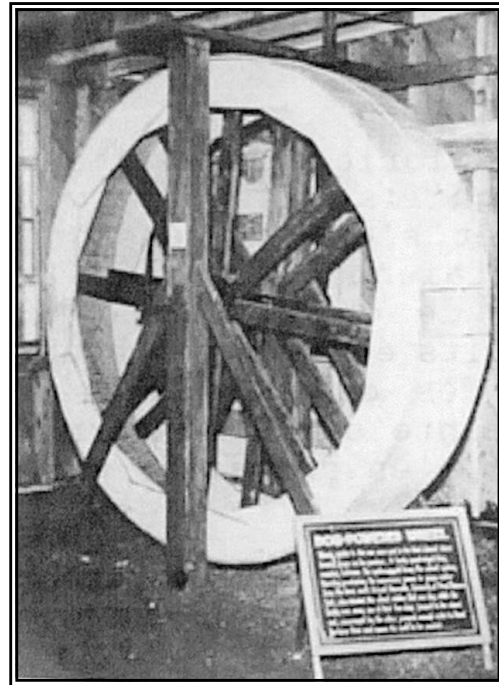
For a long time, the supply of drinking water constituted a great problem for the agricultural farms on the Prairies but to a lesser extent for the *parkland*. At the very beginning, they were content to draw the water from ponds and streams or by melting some snow in the winter. But the typhoid fever epidemics caused by the accumulation of animal waste in surface water caused many deaths especially among the children. It was therefore wiser to only drink the water drawn from a well. A great number of pioneers dug wells with pick and shovel, a difficult and sometimes dangerous task because of the lethal gases that accumulate at the bottom of the hole. The introduction of simple borers, turning in a circle and driven by a horse or by a small petrol motor had facilitated the excavation of wells on the farms, then all that remained, was to bring the water to the surface.

The quantity of water that was necessary varied, but it easily attained several thousands of liters a day on farms where there were dairy cows or cattle. To obtain such a volumes of water, it was necessary that all the members of the family take turns to activate the “arm pump” during a good part of the day.

The installation of a “windmill” a wind-powered motor liberated the family of this daily chore. Placed at the top of a tower; the windmill would operate the pump as long as there was wind. It was also possible to use a pump driven by a “stationary device”. But these devices had double disadvantages, it was very costly, and it required a lot of regular maintenance.

Many farmers preferred to install a dog's wheel. The wheel was generally hand crafted and therefore very inexpensive.

It measured from two to three meters in diameters; the width was varied according to the size of the dog, but allowing for a free space of about sixty centimeter. One extremity of the central axle formed an eccentric which transformed the rotary movement into one of a to and from motion.



Ernest Marcotte, of Prud'homme (Saskatchewan), used this dog's wheel for a number of years. (Archives of Saskatchewan) 18.5 Kb.

Some dogs obstinately refused to run in the wheel. Afraid of the apparatus, they would lay down as soon as they were led to it, and no threat or punishment would have made them move. However, most of the dogs did willingly take to the exercise. The simplest way of training the animal was to lure it to the wheel by offering it pieces of meat. Once in place, one would turn the wheel slowly to force the dog to walk, or risk being drawn backwards and do a somersault. With a

little patience and encouragement, one could teach the dog to start up the heavy wheel alone, and to run it with a regular rhythm. The cleverest dogs even learned to check the level of the water when the livestock returned from the fields, and would jump into the wheel and run it until the water trough overflowed.

Some dogs developed a taste for this walking gyrotory. Ernest Marcotte, from the region of Prud'homme, explained that one day, during his absence, his two dogs, mutually encouraged, pumped enough water to cover the earth of his barn.

The wheel entertained the children who would climb into its interior to run it like... the dogs. But they would quickly become tired of this exercise and would return to more entertaining games.

They would lie down at the bottom of the wheel, with the radius of the wheel above their head, and with their feet firmly against each other and a brother or a friend would oblige them by turning the apparatus as quickly as possible. The bold daredevils would pirouette so until they were dizzy. The days when the small cousins from the city would come to visit, they would make sure that the reservoir was semi-full, and even the courtyard would be transformed into a bog.

With the generation of electrical networks in rural areas in the 1950's, the electrical pump replaced the ancient manual pump and at the same time, the dog's wheels also disappeared. In its advertising to encourage farmers to install electricity in their home, the Saskatchewan Power Plant insisted that it would take two whole days to pump the same quantity of water that could be obtained for a single penny of electricity.

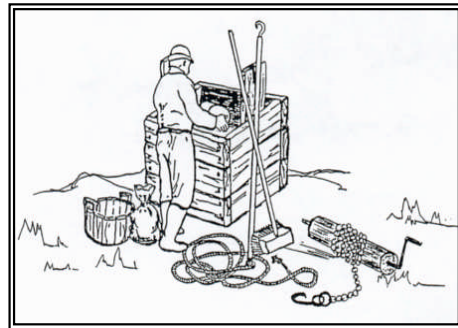
IV

“...We can live weeks without eating, but only a few days without drinking.”

The well cleaner

Often, on demand, they would resort to hiring a specialized worker — the well cleaner. Equipped with a ladder, a rope, a long thin pole, a hook, a long paintbrush and some lime.

After removing the water from the well, the cleaner would scrape and clean the bottom, and then whitewash it with the limestone that he had thinned with water, before spreading it on the bottom of the well. Some days later, water would be removed from the well on a regular basis for about a week after which, the water was clean enough for consumption. The first water drawn from a



Drawing of Gilles Bergeron, 1989.

well was never used. This is the reason the cleaner would be called in after the builder had finished his work.

They would also have him clean the well when they discovered a small animal such as a cat, a mouse or a field mouse drowned in it. According to Jean-Claude Dupont, in *Le Légendaire de la Beauce 1978*: “It is also said that certain dowsers were able to poison the well of an enemy by throwing a dead cat into it”

The timberer of wells

The timberer of wells had a specialized job. In fact, he was also a stonemason who constructed the walls of a well with preferred stones, collected from the owner’s field. It was a question of raising a circular wall made with stones piled on top of each other and having broken joints for a better strength, exceeding the level of the soil by about 60 cm (2 feet). This was known as the coping of a well.

Once the wall was finished, the builder fabricated a kind of circular deck intended to cover the curb of the well. This wooden deck of cedar was pierced in its centre to make a square opening. To prevent water from infiltrating, the builder shaped a wooden piece of wood to the same dimensions of the opening. It was the cover to be placed over the curb.

The builder finished his work by driving big nails inside the coping wall of the well so that one could easily suspend bags full of food for conservation. It was necessary to make certain that food, such milk and fish did not come in contact with the water in the well, otherwise the connexion would have spoiled the water.

From the well... to the tap...

“This naturally brings us to the other essential institution as necessary as the old village well, which had to be replaced with of an appropriate equivalence. In each case, it was replaced by a simple and a strong common metal apparatus, installed inside the home, and it was called a *tap* or more often a *champlure* (of *chantepleure*), old French word used in 16th century in Haut-Maine and in Normandie, France.

“This domestic apparatus, with a simple twist of the hand by anyone young or old, made it possible to obtain the desired quantity of water, any hour of day or night without having to go outdoors. It was indeed very handy. This supply of fresh clear water could be heated in a big container that permanently sat on the top of the wood or coal stove, or in any other apparatus of that type, able to provide them with hot water for their various domestic needs.

“As for the rustic well, which had also served in the past as a vertical room with a comparatively low temperature to conserve milk, cream, butter and eggs, it was still used. Of course, there was no way one could rely on the poor tap to fulfill that task ...

“Every modest urban home was now equipped with a *tap*, an original and magnificent invention that never ceased to amaze the grandparents. The aged had never known such opulence, about such a natural ingredient so necessary to human life. They watched in amazement the beautiful clear fresh water, as if they were attending a magical act, a kind of true miracle, and were almost too shy to operate the poor tap in their home, which they continued to refer to as *the pump*. Things were at the point that they often warned the youngsters about the grave dangers for the future, about wasting such a precious resource, one that in the past that was so difficult to obtain. But it was

all in vain, because the new generation knew that they had water in limitless quantities and that they would have been very foolish not to use it by operating the *pump*¹".



Ce n'est pas Chrétien

Pourquoi priver votre famille et vos bestiaux, quand pour si peu vous pouvez leur procurer l'eau courante. Les fermiers admettent qu'elle augmente leur profit.

Demandez à votre plombier de vous expliquer les systèmes CRANE d'eau courante et les appareils sanitaires CRANE.

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Usines : Montréal et Saint-Jean, Qué., Canada, et Ipswich, Angleterre.

Advertisement published at the time in *L'Almanach*.

¹ Hector Grenon, *Nos p'tites joies d'autrefois*.



V

“When the well is dry, we shall know the value of water.”

Benjamin Franklin.

Jacques Archambault, the first well digger of Ville-Marie

Son of Antoine and Renée Ouvrard, Jacques Archambault was born in 1604 at L’Ardillière; the hamlet which is now part of the community of Saint-Xandre, near La Rochelle (Charente-Maritime), France.

During the 17th century, religious services, baptisms, marriages, and burials were celebrated at Dompierre-en-Aunis (known today as Dompierre-sur-Mer).



Photo Gérard Archambault

House where Jacques Archambault was born (1604-1688).

Jacques Archambault married Françoise Toureau around 1629, and from 1630 to 1644 she gave him seven children, two sons and five daughters, one of which died at a young age in France.

Labourer and wine grower, the ancestor lived from the revenues of the land and from the vines. Some researchers have in-fact found the existence of a sale contract that stated that he had sold three barrels of white wine to Hiérôme Bonneveve, a merchant from La Rochelle, France, on August 15th 1637. This detail confirms the fact that Jacques Archambault lived from the produce of the land.

Jacques Archambault at Québec

He was probably recruited by Pierre Le Gardeur de Repentigny, Director of Embarkations at La Rochelle from 1645 to 1647, and who was also Commander of a ship called *Le Cardinal*. Jacques Archambault crossed the Atlantic with his wife and children in 1645 or 1646. The emigration of an entire family was exceptionally rare during that era, but we do not know the motives of the move. Is it not unreasonable to suspect that it may have been because of political or religious reasons? Just think, it was only fifteen years earlier (1628-1629) that Richelieu, the First Minister of Louis XIII, had besieged the Huguenots of La Rochelle, and tensions had still remained in the surrounding countryside for some time thereafter.

As far as we know, upon his arrival at Québec, Jacques was hired by Le Gardeur de Repentigny to run his farm starting on October 16, 1647. This property, superimposed over the actual plan of the streets in the upper part of the City of Québec largely followed the layout of la Grande-Allée, Salaberry Street, the hillside to the north-west, and an imaginary parallel line to Claire-Fontaine Street, Sutherland and Deligny Streets.

The contract of this farm lease provided the Archambault family with a dwelling, two oxen, two cows, one heifer, and pigs.

It was at Québec that Jacques Archambault witnessed the marriages of three of his daughters. First, Anne to Michel Chauvin from Sainte-Suzanne, Maine, France on July 27, 1647. She was 15 or 16 years of age. Convicted of bigamy, Chauvin was forced to return to France on the sly. The following year, on September 28, 1648, Marie, age 10 or 11, married Urbain Tessier, also referred to as Lavigne, of Château-en-Anjou, near Tours, France and Jacquette, took Paul Chalifou as a spouse, Paul was from Périgny, Aunis, France. Jacquette was 14 or 15 years of age. She was the only one of the family that would stay rooted in Québec.

Two years after the death of Repentigny, Louis d'Ailleboust, the Governor of New France ceded a plot of land at Cap-Rouge to Jacques Archambault, on September 15, 1651, which he worked under constant Iroquois attacks.

Jacques Archambault in Montréal

There was an urgent need being felt in Ville-Marie, Jacques Archambault felt instantly obliged to say good-bye to Québec. On February 15, 1654, the colonist accepted an offer of 500 livres from M. de Maisonneuve in exchange for a promise that he would settle in Montréal. They had granted him a parcel of land in Montreal (in the country), and a lot in the city on November 18, 1652, three days after that of Cap-Rouge. The lot was 2 acres by 15 acres and superimposed over the actual plans of the streets of Vieux-Montréal, it was situated between Saint-Jacques Street to the south and Ontario Street to the north. Towards the east it went along Saint-Laurent Street and towards the west, it finished slightly east of Place d'Armes and a bit to the north, and a bit east of Saint-Urbain Street. The lot in town adjacent to the parcel of land, stretched from Saint-Jacques Street towards and almost to Notre-Dame Street. The lot measured two acres wide by one acre in length. (See map on page 35)



The master well digger

In the years of 1650, “Montrealers” witnessed the formation of a coalition of Iroquois Nations who had every intention to attack Ville-Marie. They also witnessed the Governor, Mr. de Maisonneuve taking every necessary measure to set up a strong defense against the dreadful Iroquois attacks.

Constructed of wood and situated at the extremity of a point formed by the confluence of the little River Saint-Pierre and the Saint-Laurent – which is known today as Pointe-à-Callière, the little primitive establishment of Ville-Marie was exposed to the attacks by the “savages”.

It was during this dangerous context that Mr. de Maisonneuve had Jacques Archambault build a well, five feet in diameter (1.52 m), “in the fort at Place d’Armes”. Jacques guaranteed at least two feet (60 cm) of steady water in the bottom of the well. The contract signed on October 11, 1658 in

front of Notary Bénigne Basset stipulated that the well maker would collect 300 livres and 10 pots of *eau-de-vie* (brandy) for his work.

This was the very first well constructed on the Island of Montréal.

Certainly gifted as a well maker, Jacques had acquired a reputation as a dowser, if not that of a sorcerer! Because the following spring, on June 08, 1659, Mr. Gabriel de Queylus, a Sulpicien and founder of the Saint-Sulpice Seminary of Montréal, asked the colonist Archambault to dig a well “...in the garden of the hospital...”



The first hospital built in 1645 near the fort. Drawing from ancient documents of Aristide Beaugrand-Champagne, Historian-Architect.

As a true dowser, he guaranteed “at least two feet of steady water. Here again, the worker received 300 livres and 10 pots of *eau-de-vie* (brandy), in exchange for a source of water.

On May 16th 1660, Jacques Leber, Charles Lemoyne and Jacques Testard also asked the ancestor to build them a well of the type that he had dug for the use of the commune.

The depth would be between 15 to 18 feet (5 to 6 m), for which the laborer would receive his usual 300 livres and 10 pots of *eau-de-vie* (brandy). However, it took Testard 16 years to pay

his share of the debt, 100 livres and 3⅓ pots of *eau-de-vie* (brandy). The patience of Jacques!...

On November 16th 1664, it was Claude Rotutel who offered the ancestor 150 livres to dig a well. On July 11th 1668, the Surgeon Étienne Bouchard ordered one from him for the sum of 250 livres.

There; were at least five jobs by Jacques that were the subject of notarized contracts, for construction between 1658 and 1668. He undoubtedly dug others, because we presume that the settlers would not do without a supply of drinking water. The well built nearby and sometimes in the cellar of the house, conceived as a domestic fortress, and built in a fashion as to withstand a siege. The settler would build his own house, but the building of the well was entrusted to an acknowledged well digger. That was the case of Jacques Archambault at Ville-Marie.

Meanwhile, a number of events occurred during the laborious life of the Archambault family:

- On July 26, 1651, the oldest son Denys died at age 20 from a cannon explosion during a combat at the hospital against a hord of 200 Iroquois.
- On February 03, 1654, Anne, deceived by her first spouse, Michel Chauvin, a bigamist; remarried Jean Gervaise, a master baker. The couple had 9 children.
- On March 30, 1655, Jacques and a number of other colonists contracted the services of the Surgeon Étienne Bouchard. He was undertaken to treat them and their families for all types of illnesses, except for the plague, for a yearly fee of 5 livres or 100 sols.

- On November 27, 1656, the boiler maker, Gilles Lauzon of Caen, France, married in Montréal another one of Jacques' daughters, named Marie, aged 10 or 11 years, whom should not be confuse her with her sister of the same name, who married Urbain Tessier, also referred to as Lavigne. The relative rarity of her name in the archives is due to the fact that, she died before her spouse at 41 years of age; unlike her sisters, there seemed that she never was occupied with any succession.

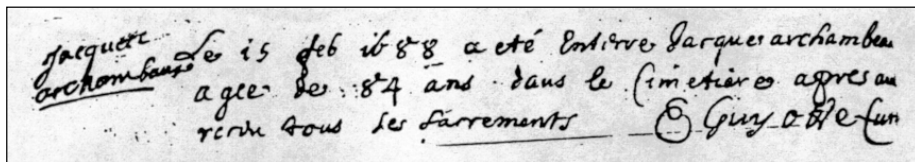
- On January 07, 1660, the second son, Laurent, married Catherine Marchand in Montréal. A young orphan from Faubourg Saint-Germain, Paris. The couple had 12 children, six sons and six daughters.

- On December 09, 1663, they body of the courageous spouse Françoise Toureau was buried. She was 64 years of age. From the 15th of December, in the presence of his son-in-law Jean Gervaise, Jacques leases his farm to Pierre Dardenne for three years.

- On June 06, 1666, Jacques re-marries, signing a marriage contract in Trois-Rivières with Marie Denot de la Martinière, she was widowed three times: Étienne Vien, de Marennes, Mathieu Labat, also known as Fontarabie, ancestor of the Labatt's Breweries, and Louis Ozanne, also known as La Fronde.

- In 1678, at 74 years of age, Jacques was no longer able to work. That is the reason why his children and their spouses had promised to pay him an allowance of 100 livres each year for life; giving him the opportunity to live where he desired. The Notary Basset mentioned the motive of that gesture on the certificate: it was "because of the love they always had for him as..."

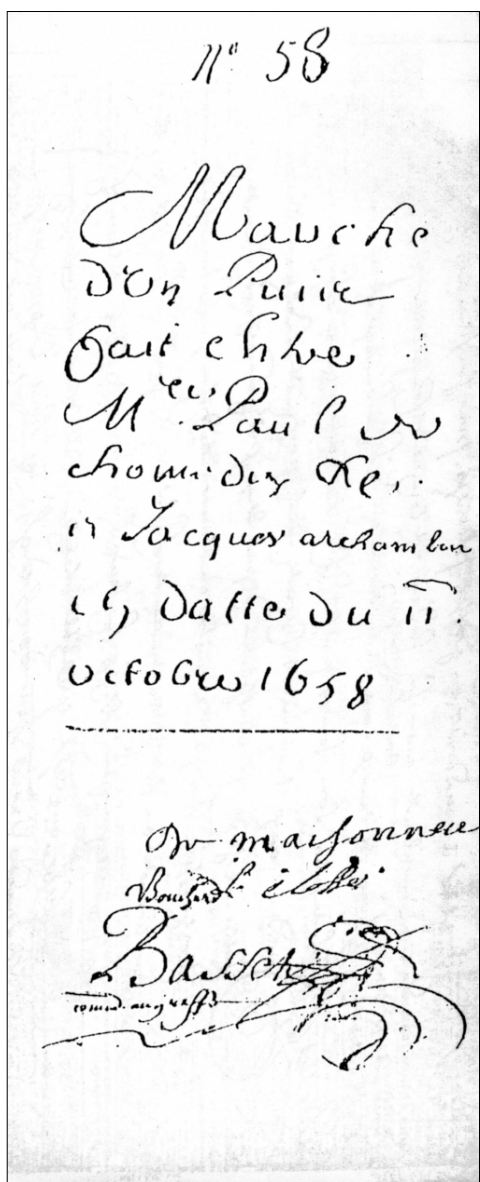
- On February 15, 1688, after 84 years of active life, of which more than half was in New France, Jacques Archambault was buried in the Notre-Dame de Montréal Cemetery.



jacques
Archambault le 15 feb 1688 a été enterré Jacques archambault
agee de 84 ans dans le cimetièrre apres au
voir tous les sarremants E. Guy a été fun

Extracted from the Death Registry of Notre-Dame of Montréal, dated February 15th, 1688.

The first well of Ville-Marie certified by notary, and dug by Jacques Archambault



N° 58

Contract

for a well

between

M. Paul de

Chomedey

and Jacques Archambault

dated

Octobre 11, 1658

De MaiSonneuve
Bouchard L. cloSse
BaSSet with paraphe
Clerk of the court

N^o 58

that is
five feet
in diameter
de Maisonneuve
L. cloSse
Bouchard

Jacques Archambault, a resident of the Island of Montreal appeared before me in person to acknowledge and confirm that he had made a solemn promise to enter into the following agreement, namely to provide and guarantee the provision of a water well # at the center of the yard in place d'Armes located in the fort of Ville-Marie. In doing so, he hereby commits himself to and is liable for the construction (excavation) and digging at his own costs and expense until such time as there is an assurance of at least two feet of water. That is to say two feet below the stream or spring.

Given to him
on this day, in presence
of Notary Basset
to Jacques Archambault
the said amount
of hundred livres
and ten pots of eau-de-
vie by
Mr. de Maisonneuve
On date and day of
payment
BaSset
with paraphe

Said well is to be lined with stone and filled with the required earth before the upcoming anniversary of Sainte-Catherine and is to be carried out without any trouble, damages or expenses being incurred against the interests of Paul de Maisonneuve, esquire, Sieur of Maisonneuve, Governor of said Island subject to and in consideration of the payment of three hundred livres and ten pots of eau-de-vie, of which one quarter will be given to him prior # to the breaking of the ground and considering that said well shall be equipped with an eight foot wooden archway with cross-beams that are fifteen to eighteen feet in height with approximately twenty beams or large planks to support the ground and a mill with its appurtenances over a length sufficient for adequate drainage.

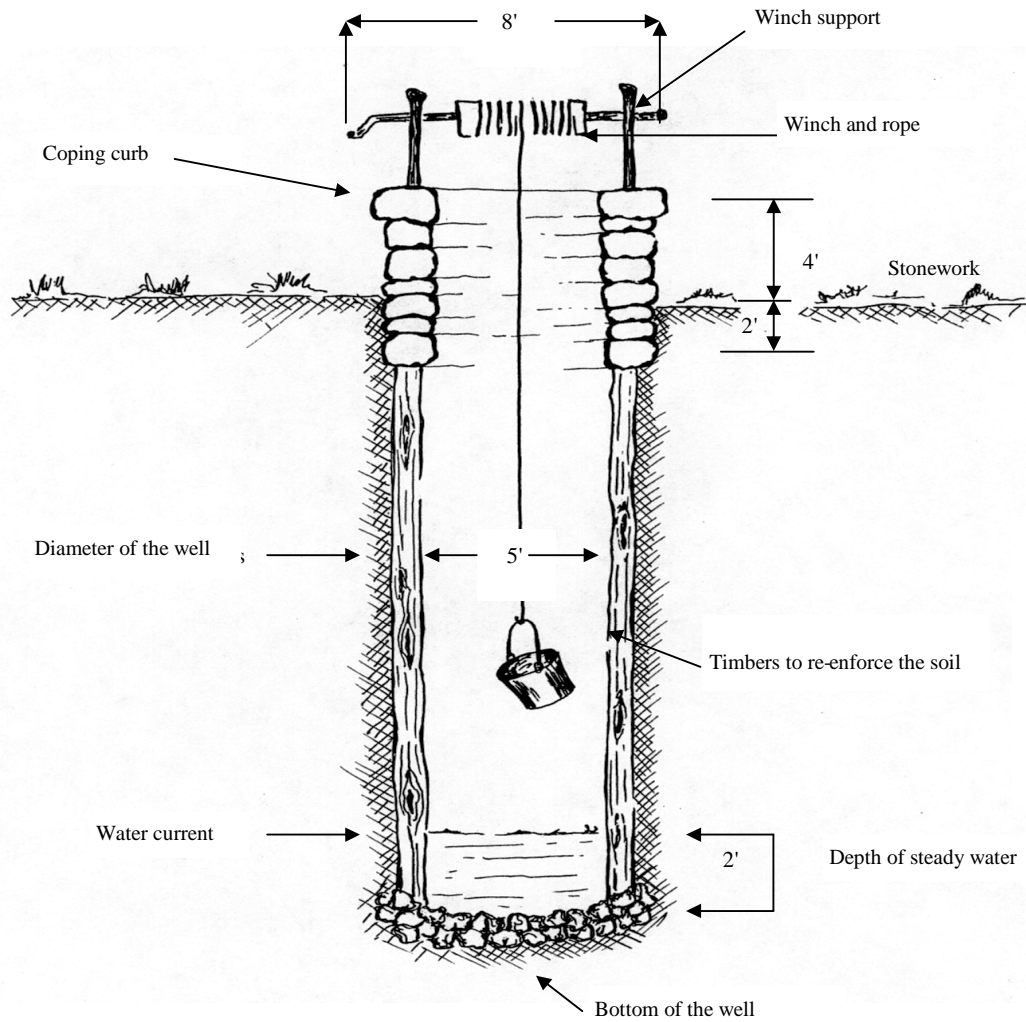
Once the work has been completed, the land and water remain the property of the said Seigneur. In addition to which the said Governor shall arrange to supply the contractor at the work site with the stone, lime and sand that is necessary for carrying out the required masonry work such that between two and around four feet of well wall will be constructed below ground level. All work is done on behalf of the Ville-Marie fort and both parties to the contract are equally bound to fulfilling the terms of this agreement.

Made on this eleventh day of October, in the year Sixteen hundred and fifty-eight (1658) in the afternoon, in the presence of Sieurs Closse and Bouchard, who are witnesses to the undertaking, and who have affixed their signature to this document along with the said Seigneur-Governor, with said Archambault having declared himself unable to write and have signed,

De MaiSonneuve
Bouchard L. cloSse
BaSset with paraphe
Clerk of the court

See margin.

First well dug in 1659 by the ancestor Jacques Archambault

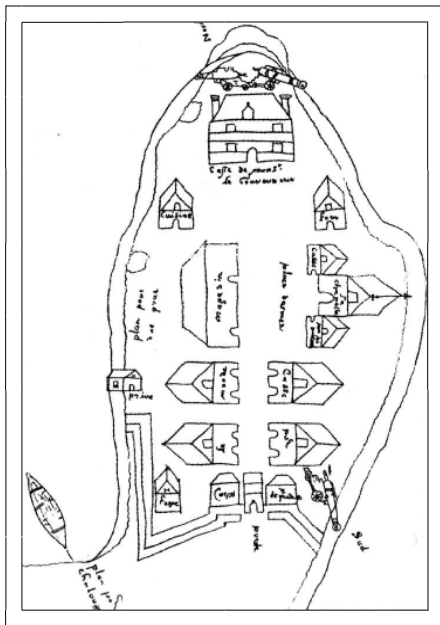


Drawing by the Pierre Archambault according to precise dimensions from the contract conserved at Bibliothèque et Archives nationales du Québec (BAnQ) in Montréal.

The first well of Montréal, found

It was because of an old document found in New York in 1956 “the Bourdon drawing” that archaeologist decided in 2002 to excavate the ground of the Pointe-à-Callière, formed by the confluence of the Saint-Laurent and Saint-Pierre Rivers, in Old Montréal. That Saint-Pierre River is today part of the city’s aqueduct and sewer system. Now, it is on that point of land where recent updates define that it was the actual location of the fort of Ville-Marie and of the well dug by the ancestor Jacques Archambault in 1658.

The first establishment built in 1642 by about fifty settlers who arrived at the island under the direction of Paul de Chomedey de Maisonneuve, that fort was demolished in 1683. We knew, without having to verify it, that the fort had a series of common accommodations, the house of Governor de Maisonneuve, and in the centre, a well, all of which surrounded by a fence.



The Bourdon Drawing, details of the Fort of Ville-Marie. This drawing was found at a market for rare books in New York in 1956.

The last relics of the birthplace of Montréal remained dormant for three centuries in the basement of an old shed at 214 place D’Youville, acquired a few years ago by the near by Museum of Archaeology of Montréal. It was at a spot next to the museum where Les Archambault d’Amérique had a replica of ancestor Jacque’s well constructed in 1984.

Annual Report 2004 Pointe-à-Callière Society

School of Archaeological Excavation of Pointe-à-Callière: another fruitful year.

During the third excavation campaign done at the site where Montréal was founded, the archaeological school started by the Pointe-à-Callière Society with the collaboration of the University of Montréal welcomed several archaeology trainees at the 214, place D’Youville site.

The season was very much anticipated, as the target depth this time was to be 2,5 meters, the level associated with fort of Ville Marie during that era. The wait was not in vain. The northern portion of the excavation revealed a rectangular dig of 2 by 6 meters, no doubt the septic area of a large building. More to the south, a dense remnants of the past was uncovered; a latrine pit, on the back of the building, a circular pit of a depth of 20 centimetres, like a water or compost basin, and a third rectangular pit, comprised of very organic earth in which a multitude of raspberry seeds surrounding a green glazed bowl. This pit connected with a little exterior yard, strewn with table scraps (bones from domestic and wild animals) which were covered with ashes and mixed with scales - perhaps garbage from a barrel in which soap was made from a base of fish oil. The building and contained garden could be associated with a building built in 1643 inside the fort and inhabited for 30 years by

it's proprietor, it would be the manor of Paul de Chomedey, Sieur de Maisonneuve, founder and Governor of Montréal.

The end of the season was marked by the fascinating discovery, to the south of the garden, a pit sunk deeply into the natural soil, and relics of wood impregnated with iron oxide supporting a circular form work. It could have been the well order by Sieur de Maisonneuve for his manor from Jacques Archambault in 1658.

The excavations of the pit stopped at 5 meters below ground level and one meter from the water table, again without attaining the bottom of the well and the deposit of objects we expected to find. In all possibility, excavations to follow also at the heart of the Ville-Marie fort were reserved for other major discoveries for that unknown period of the beginning of Montréal.

“In 2004, excavations finally brought the discovery of a well that we associate with the notarized act of 1658 making work such as the digging in the fort official.

“In 2005, new discoveries and their association with those of previous years finally made it possible for archaeologist to conclude that they were really at the fort location and were able to hypothesize the location of the excavations in the north-east portion of the fort.

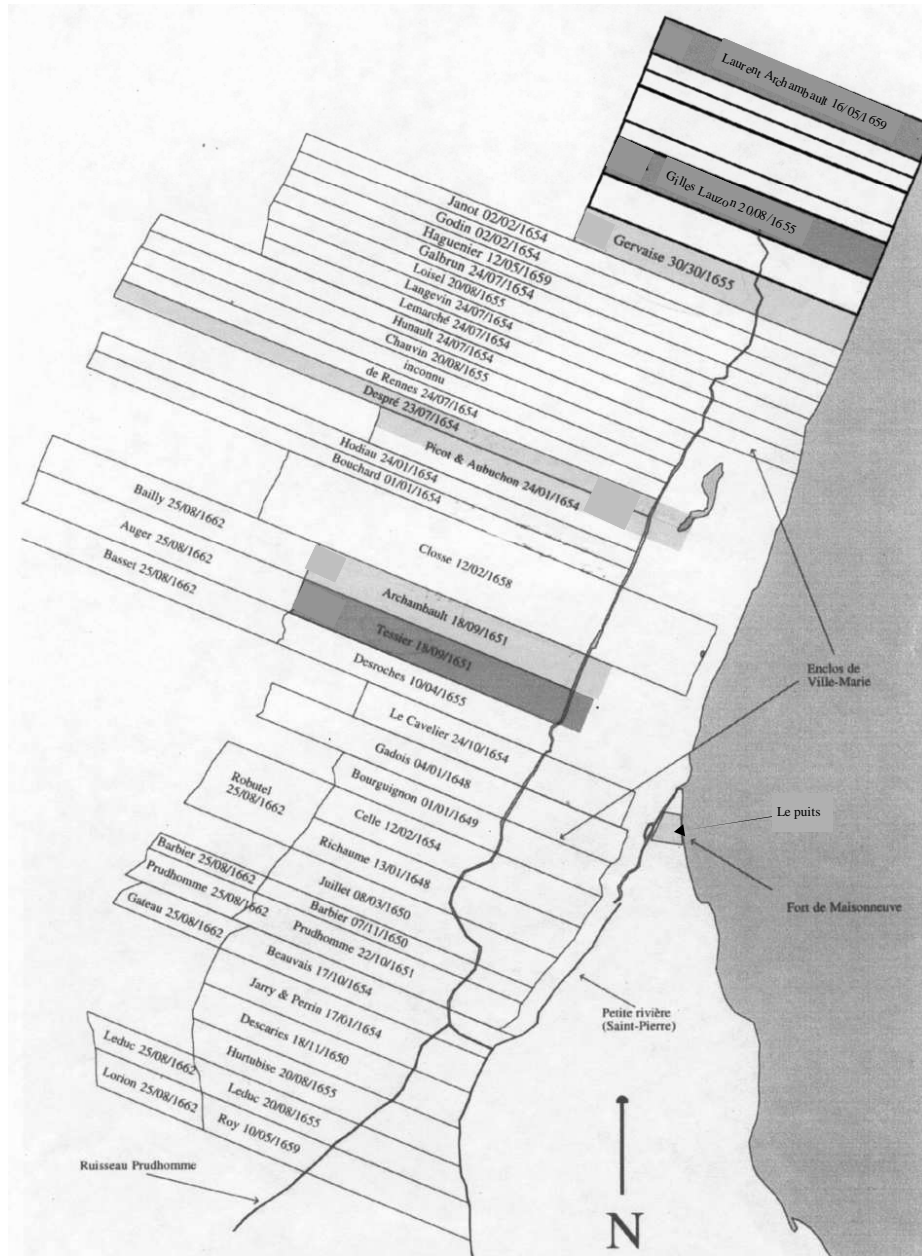
“In 2006, archaeologists and students discovered a greater number of artefacts, than in previous years (animal bones, sandstone earthenware etc.) and the updating of a masonry wall”

A reproduction of the well at Pointe-à-Callières can be found a few steps to the north of the original one dug by Archambault's ancestor.

The discovery of the relics represents a major enrichment of the historic heritage of Montrealers.



Building located at 211, de La Commune West, and with it's main address at the rear 214, place D'Youville.



Land of the Archambaults, their children and sons-in-law.

Data added to a plan produced in 1997 for Pointe-à-Callière, Museum of Archeology and History of Montréal. Gilles Lauzon, September 2004.



VI

“The frog in a well knows nothing of the high sea.”

Japanese saying.

“... Averaging 300 livres and 10 pots of eau-de-vie (brandy)...”

It was the payment his clients generally offered Jacques Archambault to dig a well, according to notarized contracts.

How do we translate into contemporary values, weights, measures and the currency used in New France? What would *les pintes*, *les pots*, *les "misérables"* and *les livres tournois* correspond to?

What is a livre?

Towards the middle of the 17th century, money in use in the colony of the Saint-Laurent was worth a quarter more than its value in France. Furthermore, to complicate things, the livre was an imaginary currency.

No livre was ever produce or put into circulation, however the deniers and sols (the cents) were real, and these circulated freely. There were 12 deniers to a sol (cent) and 20 sols (cents) to a livre. Therefore, if Jacques Archambault dug his first well in 42 days for 6000 cents, the equivalent would be worth about \$60.00 today, or about \$1.50 per day.

What is a pot?

The pot generally held the capacity of two pints. It took 35 to 40 pots to fill a barrel,. Therefore, for the five wells of which there were notarized contracts in Montréal, our courageous forefather could have filled at least four barrels of eau-de-vie, the equivalence of about 2500 ounces.

On the other hand, from the second half of the 17th century, a settler disposed of most of the pottery found in their rural France, like those coming from the region of La Rochelle. Artifacts conserved at the Department of Archives of Charente-Maritime – made in Aunis, the natal province of Jacques Archambault – confirmed the presence of potteries on board of the ships sailing to and from Québec.

These pieces of sandstone, which can be seen in the La Rochelle's Museum, were made into pots, bottles and especially jugs of various sizes. Among the property of the late Laurent Tessier, son of Urbain and Marie Archambault, who died at 32 years of age in September, 1687 – five months before his maternal grandfather Jacques – we find “a small sandstone jug the size of a pot”.

What is a shot of “misérable”?

French settlers kept their taste for eau-de-vie, beer, hard cider and wine. Notably Jacques had been a wine grower on his properties at L’Ardillièrre, France. His parents and grandparents, in their respective natal regions, consumed these products from the earth, but in moderation. They would sing the old choruses of “*Boire un petit coup, c’est agréable..*” (*Have a little shot, is agreeable.*) The little shot was undoubtedly referred to as les “Misérable”. (the misérable).

According to the Historian Marcel Trudel “The misérable was the equivalent to a quarter of a ro-quille, therefore very little, one or two fingers”.

If in the ten years our ancestor had supposedly received the total of four barrels of eau-de-vie for his work as a dowser, how many *misérables* would it have taken to empty them? An interesting calculation for the amateurs, as history does not speak of this.



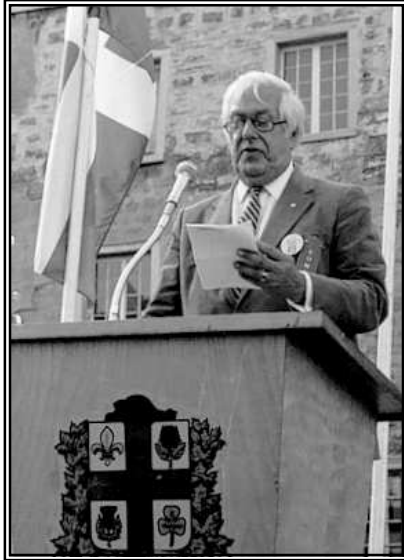
VIII

“... If you jump into a well, Providence is not obliged to bail you out.”

Persian proverb

A commemoration at place D’Youville, in Montréal

The highly historic locations of the birth place of Montréal was the show place for an unforgettable celebration held on October 20th 1984. That day marked the unveiling of the replica of the well that was dug in the autumn of 1658 — before Sainte-Catherine’s day — by our divine and dowsing ancestor, Jacques Archambault. About 250 of the descendants attended the ceremony that was held at place D’Youville which had been decorated in colours and flags representing the Province of Québec and the City of Montréal. The music of the era with its fifes and its drums was provided by the “Compagnie franche de la Marine” and by the “Régiment de Maisonneuve” band. A feast and dance was held following the event at the Louis-Jolliet’s Maritime Station at the old harbor.



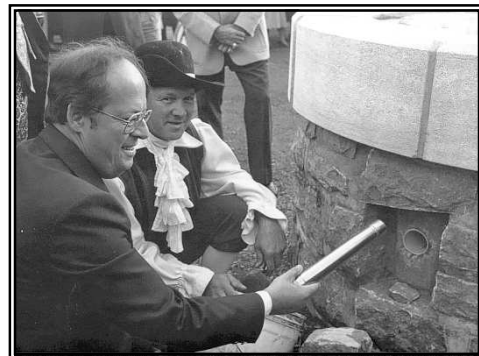
Camille Archambault the first President and the Founder of our Association spoke at this occasion recalling the historical context of the digging of the well, the almost superhuman work of the founders of Ville-Marie, Maisonneuve, Jeanne Mance, the Governor of Montmagny, Father Vimont, the owner of a shipping company Pierre du Puiseaux, and Mrs. de la Peltrie. He had also mentioned that the fort had been demolished in 1682.

The ceremony of October 20th, 1984 recreated the sessions of the signature of the contract of the digging of the well by the contracting parties of the 17th century.



In the photo, are three members of the Association wearing period costumes who happily agreed to participate in a small re-enactment of the event. They held the role of the three main persons involved. On the left the mason Maurice Archambault representing the well digger, our ancestor Jacques Archambault; in the centre, Jean-Paul Archambault representing Mr. de Maisonneuve, and at the right, Notary, Mr. Paul Archambault, representing the Lawyer, Bénigne Basset.

The archivist and author of the present work, Pierre Archambault, was the principal organizer for the commemoration. In the photo, he is shown inserting a metallic cylinder in curb of the well there were. In the container a copy of the contract that was granted to the ancestor, and the details of the day's activities. Pierre was in the company of the mason Maurice Archambault who sealed the opening with the last stone on the well.



The well of Pointe-à-Callière was reproduced in the original dimensions of the one of the 17th century. It was because of the generosity of the members of the Association des Archambault d'Amérique, who remembered, and made its construction possible, with the close cooperation of the City of Montréal and the Ministry of Cultural Affairs at that time.



The curb of the well which was sent to the Museum of the Archaeology and the History of Montréal, at la Pointe-à-Callière, conformed to the characteristics of the original, with the exception of the gray granite plate which concealed the orifice. The text inscribed, is in the memory of the ancestor Jacques.

In addition to its symbolic presence, the well also had a practical aspect. To the top of the well was fitted a fountain to which the passer-byes and visitors could stop and quench their thirst. President Camille offered a demonstration.





VIII

"...Smooth runs the water the brook is deep."
William Shakespeare.

Wells dug at a shared cost

During the 17^e century, some wells were dug at a shared cost, and without the consent of each of the contracting parties, no one else could draw from it.



In notarized documents that were discovered among the effects of Urbain Tessier, also known as Lavigne and his descendants, there was mention of wells dug at common expense. These documents are now preserved at the judicial Archives of Montréal.

Let us remember that Urbain Tessier married one of the four daughters of the ancestor, Marie Archambault, at Québec on September 28th 1648.

As additional information, the property of Urbain Tessier, at Montréal, transposed on the map the current streets, “would be from a point between Clark and Saint-Urbain Streets, up to Côté Street; southward from Craig (Saint-Antoine) Street, and northwards to the junction of Burnside (boulevard de Maisonneuve) and Ontario Streets”. Also, let us remember that the Street of Saint-Urbain was named thus in honour of Urbain Tessier, also known as Lavigne.

The business of wells...

March 31, 1696

“Jean Tessier and his mother Marie Archambault, representing Jean-Baptiste, Jacques, Ignace and Nicolas Tessier, organize the following; Jean would supply the land for the well from his property on Saint-Jacques Street, he would pay for it, and the well would remain common property between the parties, that is to say, half would belong to Jean, and the other half shared by the brothers”.

Notary Adhémar

Novembre 27, 1700

“While living in the house of Jacques Tessier, Marie Archambault the widow of Urbain Tessier who was ill, declared that she had no part in the well that was in front of the houses of her children and close to them, her only need was to be able to draw water from it during her lifetime”.

Notary Adhémar

October 29, 1723

“Jacques Tessier, of this town, Jean-Baptiste Tessier of Saint-Laurent, Nicolas Tessier of this town and Ignace Tessier of Repentigny, declared that their mother, Marie Archambault had made an agreement with their brother Jean Tessier on March 31, 1696 (Adhémar) for the construction of a well; that the aforementioned Jean would supply the land from his property of which he did at a shared cost; that the said well belonging; half to Jean Tessier and the remaining half shared between Jacques, Jean-Baptiste, Ignace and Nicolas.

“As it was only Jacques who paid for all of the expenses for the up keep of the well since 1696, Jean-Baptiste, Ignace and Nicolas ceded to Jacques the revenue he received from the granting of permission to individuals for its use, and that they be his and his beneficiary for their part in the aforementioned well”.

Notary Adhémar

IX

“...One must think of its source while drinking the water.”

Chinese proverb.

The bust of George III in a well

On October 7th 1773, the monument of the king George III of England was inaugurated at the Place d’Armes in Montréal... There is no doubt that the citizens were delighted to have a portrait of their king carved in stone, as they had a tremendous amount of respect for him.

“This respect flourished until at least 1775, when new rights were granted to Canadiens. The day before May 1st, 1775, the day chosen for the application of the dispositions of *the Act of Québec*, Montrealers were shocked to learn about an outrageous act that had been inflicted on the effigy of the king. Details were provided in a letter from a Montréal person addressed to Mister H. Finlay:

“(...) during the night of April 30th, a person or persons with malicious intent disfigured the torso of the King at the Place d’Armes. They blackened his face, and hung around his neck a rosary of potatoes affixed with wooden

cross bearing an inscription: *The Pope of Canada, or the silly Englishman, without a doubt in order to create jealousy, animosity and trouble among the people, especially between the English and the Canadiens. I am saddened to inform you that they have greatly succeeded*".



“What had happened next? A report of the incident was sent to Governor Carleton while some men hastened to return a little dignity to the torso of George III. In Montréal, spirits heated up. It was thought that Englishmen had done the deed. In a café merchants organized a contribution that would be offered to the person who identified the culprit. The military did the same thing elsewhere. When the notices were published in town, a quarrel developed between a Mister de Belestre, a Canadien and an Englishman, Mister Franks, the suggesting

that they hang the culprit and the other feeling that the offense did not justify such severity. Later on Ezekiel Salomon and a certain LePailleur quarreled like instigators of the attack.

“On May 08, no doubt while tempers continuing to rise, the Governor of the Province published a proclamation promising "200 piastres" to those who would denounce the culprits, those malicious, and ill intentioned (...), shamefully disfiguring the torso of His Majesty in the town of Montréal, in this province. It would seem that the promise of money did not make it possible for the authority to apprehend the guilty.

“There would be no more talk about the torso. The sudden disappearance of the symbol of the monarchy was attributed to the Americans who occupied Montréal, in 1775. In 1790, the judicial authorities the demolition of approved the "building that had existed on the Place d'Armes which had served to shelter *the torso of His Majesty*"”...

Let us add that the inscription which described George III as “a silly Englishman” was not that far from the truth, as history had also described him as “a mad king”. George III, grandfather of Queen Victoria, was afflicted with mental disorders since 1765, ultimately sinking into madness in 1810.

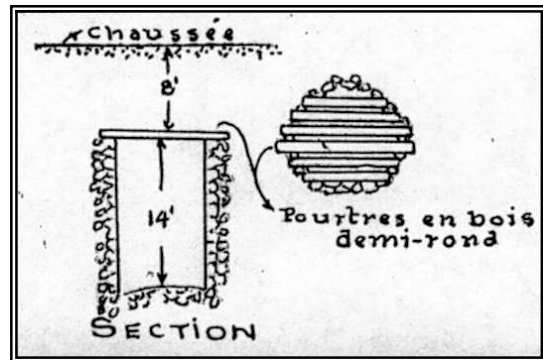
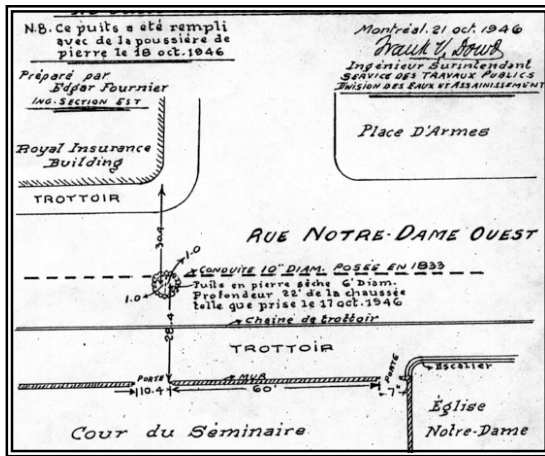
And while retrieving the debris from the bottom of a well during restoration of water pipe, the torso of George III, was found intact. It was turned over to the Society of the Natural History of Montréal.

“... The well in which the rest of the torso of George III was found, was undoubtedly one of those that Montrealers had the well digger Jacques Archambault, build¹”.

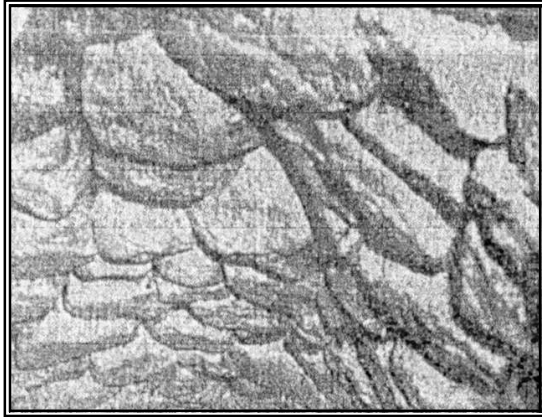
¹ Nos Racines, *Histoire vivante des Québécois*.

“In the 17th century, colonists of Ville-Marie generally lived close to each other and mutually helped each other to clear the land and construct their houses. In most cases wells were dug by an experienced worker, and most likely by the master well digger and dowsler Jacques Archambault.”

Sketch showing the position of the old stone well which was discovered at 2 am on October 17th, 1946, by the East Section Crew while repairing a faulty 10" in diameter water pipe main on Notre-Dame Street in front of the entrance of the Seminary of Saint-Sulpice at, 116 Notre-Dame Street West.



Relic of a distant past



While digging this morning to repair a faulty water main, workers believe that they have discovered a very ancient well. It consist of a well preserved stoned cistern, with a diameter of about 8 feet, and depth of about 15 feet of which its opening is at about 8 feet below actual ground level in front of the old Seminary of the MM of St-Sulpice, on the South side of Notre-Dame Street and under a road reserved for cars. This well must be a relic of a very distant past. The "Ville-Marie map" that was made in 1794 by the Architect Louis Guy and conserved in the old Seminary indicates that at that time, Notre-Dame Street passed that location. We also know that in the past, the ancient Church of Notre-Dame was built in front of the actual church and that its front was at right angle to Place d'Armes. Therefore, the well would have been situated a bit to the right of the entrance of the old church, midway between this building and the old Seminary, and would have been in use at the beginning of the 18th Century. This interesting discovery was reported by; Mr. Armand Bouchard, the caretaker of the Seminary. - (Clipping from LA PRESSE). October 17th 1946.

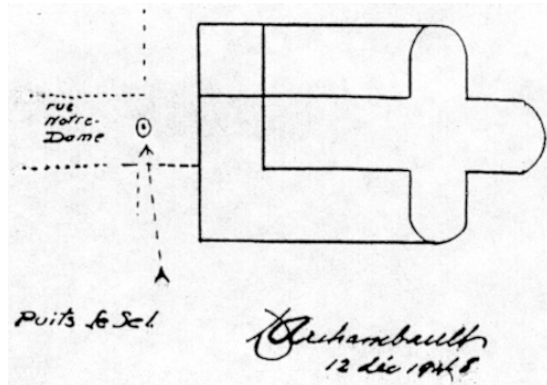
Well

Notre-Dame Street West, at the entrance of Place d'Armes facing the stone wall of the Seminary of Saint-Sulpice, the ancient proprietor of this well. That is the note found on page 359 of *l'Annuaire de Ville-Marie* by Huget-Latour, in 1874.

"Well which belonged to Gabriel Le Sel also known as Le Clos, or Du Clos, once property owner, where Notre-Dame Street (1692) started and stretched to the windmill (site which has since been named Place Dalhousie)".

NOTE

The above information corresponds with a sketch of the Ville-Marie's Parish Church — which was built in 1678 and demolished in 1830. Here is the reproduction of that sketch²:



The ancient and the new Notre-Dame in 1829, from a picture by Georges Delfosse.

² Conrad Archambault, Chief Archivist of the City of Montréal.

X

“All the wicked are water drinkers, the flood is proof of it.”

Louis-Philippe de Ségur
Chanson morale.

The Associations of the Dowzers, worldwide

In Canada

THE HOLISTER INTUITION SOCIETY

This Society has many branches in the Prairies. Their annual meeting is held in July in Alberta.

CANADIAN SOCIETY OF DOWSERS

It has a branch in British Columbia, and their meeting is held in the month of September at 100 Mile House.

ASSOCIATION DES SOURCIERS DU QUÉBEC

It has approximately 75 members and one of its directors is Elphège Archambault.

ASSOCIATION DES RADIESTHÉSISTES DU QUÉBEC

This Association was created on September 15th, 1992. It was inspired by the Canadian Dowsing Association, the American Dowsing Association, and the America Society of Dowsers. The Association organizes monthly gatherings, and an annual conference.



M. Richard Roy, President of the Association des Radiesthésistes du Québec (to the right), with Pierre Archambault, the Archivist of Les Archambault d'Amérique. Posed the well, and remembering that the ancestor Jacques Archambault dug the first well on the island of Montréal in 1658.

Other Associations

AMERICAN SOCIETY OF DOWSERS

Founded in 1958. It has about 5000 members. Without a doubt the most impressive, having many branches in the United States, and its Head Office is in St. Johnsbury, Vermont.

THE BRITISH SOCIETY OF DOWSERS

OZARK RESEARCH INSTITUTE INC

This organization has more than 1600 members in eight countries

RADIONIC ASSOCIATIONS

- Asociacion Argentina de Radiestesia (Buenos Aires)
- Asociacion de Estudios Geobiologicos de Argentina (Buenos Aires) GEA
- Asociacion de Estudios Geobiologicos de Colombia (Bogota y Cali) GEA
- Asociacion de Estudios Geobiologicos de Mexico (Monterrey) GEA
- Asociacion de Estudios Geobiologicos de Cuba (La Habana)
- Asociacion de Estudios Geobiologicos de España (Valencia)
- Asociacion Radiestesistas del Peru (Callao-junto a Lima)
- Asociacion de Radiestesia y Geobiologia de Ecuador-Latacunga (Estado de Cotopaxi Capital Latacunga)
- Associazione Italiana de Radiestesisti (Milano)
- Asociacion de Radiestesia y Geobiologia de Santa Catalina (Santa Caterina-Florianopolis-Brazil)
- Asociacion De Radiestesia, Geobiologia y Feng-Shui de Rio de Janeiro (Brazil)
- Asociacion de Radiestesia y Geobiologia de Guatemala (En Formacion)
- Sociedad de Radiestesia de Chile (Santiago de Chile)
- Division de Radiestesia de la Sociedad Cubana de Geologos (Oficial desde 1995-La Habana)
- Division de Geobiologia de la Sociedad Cubana de Geologos (En instancia de aprobacion gubernamental-La Habana)
- COLOMBIA : Asociacion de Radiestesia de Palmira Valle (Cali) (paralizada hoy)

Asociacion Uruguaya de Radiestesia y Geobiologia (URGEO) from Uruguay
Asociacion Boliviana de Radiestesia y Geobiologia (Santa Cruz)
Asociacion Portuguesa de Radiestesia y Geobiologia (Porto)
Asociacion Brasileira de Radiestesia y Radionica (San Pablo)
Asociaciones de Francia
Asociaciones de Polka (44)
Asociaciones de la Alemania
Asociaciones de Austria
Asociaciones de Suiza (Canton Aleman e Italiano (Lugano))

French and International Friends of Radiesthesis Association

“In the 1910s, the small town of Hardelot in Pas-de-Calais, France saw the arrival of a strange priest whose reputation followed him across the boundaries of this country. It was discovered that Abbot Bouly, who once was head of the parish of this delightful small town, had a special gift.

“With the aid of a hazel switch, a flexible piece of wood in the form of V, he began to survey the surrounding countryside and detecting springs. Following his directions, drilling was done with great success, as the Abbot was able to discover very deep bodies of water. His reputation increased and he was often called to go to other countries. But he did not stop there; he increased his researches at the archeological excavations, updating the numerous undergrounds. In the meantime, his celebrity establishes itself especially in the medical field where he had made diagnoses so precise that it benefited him with an important clientele. What differentiated him from his dowser associates, was his desire one day in the year 1929, to form the first French and International Friends of the Radiesthesis Association.

“He contributed to making the term which was part of his activities popular and one which should replace the term dowser which did not take into account other forms of investigations in that domain, notably the researches pertaining to health, to deposits, treasures, to missing objects and disappeared persons, the determination of sex, chemical analyses and others¹”.

¹ Dubois, Geneviève, (1993), Éditions Dervy, ISBN 2-85076-566-X.





Did you know that...

... Almost 10% of the Québec people are supplied with drinking water by individual wells.

... Nearly a third of the water run under our feet.

... Water does not have a border; it is a common resource that requires international collaboration.

... The more we contaminate water the more it costs to clean it up. The solution is not to have to clean it, but to stop contaminating it.

... In the more populated areas, like villages or the small residential areas, badly installed septic tanks often pollute wells.

... Creosote from electrical or telephone poles can also pollute wells.

... In one's life, a human drinks about 40 000 liters of water.



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Drawings reconstituted by the author from a drawing by Thomas J. Laforest's, *Our French Canadian Ancestors*.

The present work that relates to the local history of the well from 1658 to our day, have us discover:

- the first well of Ville-Marie, its dimensions, the costs of digging, and the notarized contract;
- the first well digger of Ville-Marie;
- the wells dug at a shared cost;
- the water pumps;
- the torso of George III found in a well in Montréal in 1947;
- the reminder about the first well of the Island of Montréal, place D'Youville;
- the dowzers of our days.

Born in 1936 in Verdun, Québec, Author, Pierre Archambault, Archivist of the Association des Archambault d'Amérique for the past 25 years, has already published seven volumes of its *Dictionnaire généalogique des Archambault d'Amérique* as well as the publication *Les Archambault d'Amérique dans le domaine religieux*. The present document will be published at the 350th Anniversary of the notarized contract of the digging of the first well in Montréal by our ancestor Jacques Archambault, and at the occasion of the 25th Anniversary of the foundation of the Association des Archambault d'Amérique.

