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Bulletin des Archambault d'Amérique
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Candles

Bulletin

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Summary

- To the Archambault descendants.....3
- The time of the Holidays4
- As in the good old days!.....5
- Conseil d'administration5
- Candles6
- Too many fond memories6
- Christmas wish come true...7
- Rachel Archambault will remember.....9
- The art of tattooing9
- An unexpected but well deserved12
- Demographer tell about our ancestors... ..14
- A cranial trauma...17
- Thee Pretty Bird Woman House.....18
- Joanne Archambault, expert in crimes... ..19

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To the Archambault descendants,

The founding of a family association usually depends of the goodwill of a few people who want to get together and get to know their ancestors better.

Nevertheless, the association needs, for its survival, to be able to count on its members.

The Archambault Association, after more than 25 years of existence, goes through some great difficulties. The number of people interested in investing some time into it is shrinking up to a point where we are no longer enough people to perform the minimal tasks.

The fact is that in one year only, six active members passed on to others the responsibility to insure that the association is durable.

Among them, Pierre, the person in charge of our newsletter since the very beginning, decided to take a well-deserved break. Donia Loignon, Jocelyne's life partner (both members of our board), has accepted to act as editor temporarily.

Thank you, Thérèse, who has always welcomed the members during our activities.

Thank you, Denis and Serge, who could only help us for a little while.

I wish to invite you all to give a hand. Maybe some of you could come and help us so as to prevent our association from stopping its activities altogether because of a lack of human resources.

To tell you the truth, I am worried and I wish that the year 2011 will reveal some new talents among the Archambault, who would like to follow on the footsteps of our predecessors.

I wish you all a happy New Year and may the Association of the Archambaults of America live a very long time.

Your President,
Richard Archambault



The time of the Holidays

Our fathers and our grandfathers repeated to us with shiny eyes their recollections of the holidays of yesterdays. Their stories became a little our own mementoes. Indeed, which one of us has not had a grandfather or a great-grandfather in his lineage who lived somewhere on a plot of land!

The preparations began at the starting of the first cold weather. At this moment the women bustled around their oven. They prepared the *pâtés*, flavored the meats, and prepared the desserts, without forgetting the doughnuts. The men consciously verified the quality of their cherry and dandelion wines. To reassure themselves, they also tasted the *poor white settler's wine* that the neighbor made, and examined the color of the rum purchased from the general merchant.

But it was only the beginning of the holidays. On New Year's Eve, one waited for the *carolers* who from house to house sought the generosity of the inhabitants to help the most deprived ones. At each place, one would offer a *little drink* to warm them up. It was indeed so cold while caroling!

The first gesture that one did was to kneel at his father's feet to timidly ask for his benediction on the morning of the New Year. It was also the moment to exchange gifts, sometimes there were modest ones; regardless they were offered and received with so much pleasure.

The First of the Year was also a religious celebration. Everybody met at the church for the first mass of the year. At the exit, it was the time for the salutations and the cheerful wishes of the parishioners while one heard the church's bell and the small ringing sound of the horses harnessed to the *coaches* in the loud background. The visits at the parents, friends, and neighbors occupied the day. They were happy stories, extraordinary occasions of sharing news, to hear what took place a bit everywhere, and to give out invitations for the long wintry nights.

Truthfully, things have definitely changed a lot and our ways of living are quite different. However, the holiday spirit, and the desire to find oneself again are not lost. This is how the Archambault families feel.

...And the paradise at the end of your days!



Edmond Massicotte

As in the good old days!

For a modern adult, to enter into the Holidays represents a special time of the year. The office parties, the exchanges of gifts, the family meetings, the finding of things, the presents and school holidays all fits in the agenda. It seems to us that it has always been so and, we sometimes forget that for the past generations the path to arrive to Christmas at the same time as everybody else had taken place in a very different manner. Other times, other customs ...

Towards December 8th or as soon as the cold had settled in, one "had butchered", that is to say one had killed the necessary animals for the preparation of the "grub" appropriate for this occasion. The chickens, the geese, the turkeys, the pigs and the sheep raised during spring had been fattened during the summer. These animals would produce ham, liver pâté, blood sausages, fritters, meat pies and headcheese. The preparations of the grub had lasted three or four days and, as refrigerators did still not exist then, all this food had been stored in the summer kitchen, the small cold room adjacent to the house.



After the butchering, one had taken to the making of the candles by using the leftover animal fat. The reserve of candles had been used for lighting the house and the church during the midnight mass. It was also a habit that each household contributed liberally to the gathering of these candles.

Yvon Desautels, *Les coutumes de nos ancêtres*.



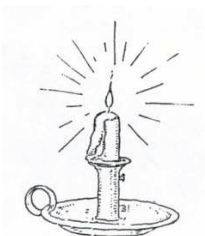
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Candles

In bygone days the candle had been made at home. One would make a dozen of them a day and occasionally, one would sell some to the neighbours.

Two candles were usually sufficient enough to enlighten a table; on the other hand, during big family gatherings, one would place some on shelves and add some to walls. Candles were served to lighten buildings and also to indicate the presence of horse-drawn carriages as one would place them in small lanterns fixed on each sides of the seat of the vehicle. In spite of its charms, the use of the candle had come to an end with the appearance of the oil lamp. Today, the candle which one had called henceforth *a light* is only aimed at creating a nice ambience in the home.



As for the *cierge* (another kind of candle) had been reserved for the formalities of worship, and the factory had passed some to religious communities. In the 17th century, the only producer of candles known in New France had been Gilles Carré. He had appeared in a judicial document of November 18th, 1682, when Gilles Lauzon, the spouse of Marie Archambault, the daughter of our ancestor had complained against this producer's offenses against him.

It had seemed that there had been a scarceness of these special candles in 1823. Mgr Plessis, the first cousin of the Abbot Pierre-Victor Archambault¹, had written: «we should hire a merchant from the parish to always have candles to sell to the individuals. If the merchant fails, the church could make this trade providing that it collects cash money from the one who wants them, and that the candles are returned to the priest in the same condition which they are in after mass, marriage or burial services. The *cierges* (candles) which they light at the services and burials must always be new, except for the priest, he needs to melt his down again when they reach a certain size and then sell them to the trader, or to the factory».

Let us add by ending with a popular expression «you owe a candle to a proud person that has rendered a precious service». As to an ancient superstition «when a flame starts to wobble, it is because a soul in the purgatory is in need of your prayers».

1. Pierre Archambault, Dictionnaire généalogique des Archambault d'Amérique, vol. 1, p. 131.



Too many fond memories

Since the very first candle bought for the birth of her son John Spencer, Margaret Archambault, from Keeseville (NY), has collected about 500 candles. The first one cost a quarter and had the shape of a drum. It started what is now a whole Christmas candle collection.

A few years later, Margaret stored about one hundred of candles in a box in her daughter's garage. To her big disappointment, she found out one day that heat made them melt. She lost a beautiful angel that she loved that way. "My lovely angel!", exclaimed Margaret.

Margaret doesn't have the health to enter exhibitions anymore, but she doesn't want to sell her candles despite a few offers. "I can't sell them, she says, they waken too many fond memories".



*Christmas wish comes true:
a home for the holidays*

Basking in the sun by the windows in his small studio apartment, Richard Archambault looks out over the snow-covered city streets. *My buddy is still out there*, Archambault says about his friend who he says camps out near the Rourke Bridge on the Merrimack River every night. *Cold air doesn't just blow, it comes into a tent from beneath the ground piercing through the layers of blankets*, Archambault says.

He should know. Richard Archambault used to live in a tent, too. Without a place to call home for the past 2 ½ years, he tried every possible way to stay warm in the elements. But today, Richard has a permanent roof over his head. Thanks to Pathfinder Safe Haven, a program designed to help the homeless with mental-health needs. On his chair is a bag of Christmas presents from program volunteers. And on top of his dresser sits a picture of Jesus, who he says carried him through thick.

I'm just grateful for what I have, I'm happy to be happy, Archambault says.

Richard Archambault, 58, moved into a 12-unit apartment building on Rock Street in late November 2009, just in time for the holidays. The building is owned by Bridgewell organization that provides a wide range of services to people with disabilities through its offices in Lowell and Lynnfield.

Archambault knocked on Pathfinder's doors last spring, not long after returning from Clearwater, to which he had fled for the winter. He had help accessing his Social Security benefits as well as the use of the building address to receive his mail. Most important, though, Archambault says, a counsellor helped him get medical appointments, and finally received the right medication for his depression, which stemmed from childhood tragedies.

The future suddenly started looking brighter, he says

The soft-spoken former factory worker lost his mother at age 4 while growing up in the Acre neighborhood. His grandmother, who took him in, died two years later. He then spent the next six years in the Franco-American Orphanage on Pawtucket Street until his father took him home at age 12.

Richard will only say life was tough. He eventually graduated from St. Joseph High School in Lowell and worked for GE and a gas station while helping his father's construction business.

All that time, he said, the blow he felt when losing his mother and grandmother never went away.

It's a world of problem and pain, he says of his mental state back then.

What he didn't know is that his pain was caused by a clinical problem. Archambault who divorced at age 29, says depression caused him a lot of problems, leaving him unable to hold jobs for the past 10 years.



He was diagnosed with depression in 2006, two years after his 75-year-old father died of a heart attack. By that time, Richard Archambault was moving from a friend's house to another for a couch to sleep on. He then began sleeping along the river.

Archambault still feels the psychological trauma from his life experiences and admits he starts shaking whenever verbally threatened by someone. But Program Director Dave Robinson says Archambault hopes having a roof over his head helps instil a sense of stability. Once he sees success in himself, he will get back on his own feet more easily, Robinson says.

Archambault urges the homeless not to give up and he tries to heal his wounds one day at a time, reciting his own prayer.

*Thank you Lord for a place to stay
Thank you Lord for another day
I accept you as my Lord and savior
Come into my heart
And forgive my sins
And help the homeless.*

By: Hiroko Sato. *The Lowell Sun*. 12/26/2009
Lowell, Massachusetts.



Welcome to new members

Helen M. McCauslin	Three Rivers, Montana, USA
Yvon Archambault	Léry, Québec
Robert Jackson	Berkeley, California, USA



Rachel Archambault will remember Christmas 2006 for a long time

In the middle of a family reunion, she collapsed, unable of breathing.



Nurse Andrée Chartrand and Rachel

Cigarette smoke, hers and from the others around her, aggravated her pulmonary illness to the point of choking: “Air was no longer going through, relates Rachel Archambault. The ambulance was called, I stopped breathing shortly.” Once reanimated and transported to hospital, Rachel Archambault learned from the doctor treating her that her condition was serious: “He told me that if I didn’t stop smoking, I would only have five years left to live”. The pack of cigarettes that Mrs. Archambault smoked each day didn’t help in reducing the symptoms of her chronic pulmonary obstruction.

This was not the first emergency signal that Rachel had. In 2004, she was the victim of an infarction. After her respiratory arrest last December, she decided that she had enough. “I chose to live”, she said on the phone. Smoking more would have signified that she would have to carry a canister of oxygen as well as take aerosol medication.

Thus, she quit smoking by asking for help from the Sommet’s HSSS (Québec health and social services system) and then, took up an active life. The positive changes showed immediately; less than two weeks after quitting, Rachel Archambault could walk on her street and... start working out again. At her gym, they create a complete, low intensity, workout program, adapted to her needs. “Before, I would never have been able to talk to you this long on the phone!” she concludes.



The art of tattooing

The practice and art of tattooing are very old, so it is difficult to trace its history.

Tattooing in recent years experienced a revival. But if you’ve succumbed to the craze of tattooing and you want to get rid of it, there are specialists who can do it. It is the firm D-Markation & Piercing, Côte d’Abraham in Québec City. Indeed Sébas (Sébastien) Archambault who works there, son of Jacques and France Lemaire¹ says: “*Now I have the honour to help you get rid of your unwanted tattoos through laser technology*”.

On 4th, 5th and 6th September 2009, Sébastien and his team have participated in the 7th Art Tattoo Show held at Windsor Station in Montréal. They shared with visitors their passion and art of tattooing.



1. Pierre Archambault, *Dictionnaire généalogique des Archambault d’Amérique*, vol. 7, p. 114 et 202.

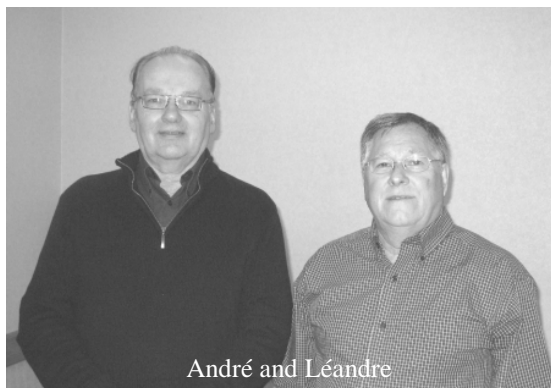
General Meeting 2010

We woke this morning, that of our General Meeting to find a blanket of snow. There was little snow; however the conditions of the roads rendered it a little difficult to travel to l'Auberge des Seigneurs in Saint-Hyacinthe, where we were holding our Annual General Meeting. Fortunately, the sun quickly melted the few flakes of snow that were on the roads.



About 50 members were able to participate in this annual activity and listen to our President make his report, in which he mentioned some concern. He remind us why it was necessary to cancel the meeting of July 4th at Saint-Eustache: there were few registrations received due to a computer problem, in which many members did not receive the invitations that was supposed to be included with the copy of the bulletin they received.

The President showed concerned about some resignations during the term, and about some health problems of members, including his own. He reminded us that an Administrative Council cannot function properly without all of its members being in top form; each had at least one responsibility, should some of these be put aside? Which ones? To continue or to discontinue? That is the question! Thérèse, who was a member of the council for many years, was thanked. Also, Monique accepted to renew her mandate, and two new members joined the council, André (from Gatineau) and Léandre (from Terrebonne).



André and Léandre



Also, Pierre who was the editor of our bulletin since the very beginning, decided to retire after twenty seven years of service. Donia accepted to do the job temporally, but recognizes that Pierre's shoes will be hard to fill. Pierre was the backbone of the bulletin. The President invited the members to give some thought about this situation. Some day, someone will need to take on the responsibility. It is certain that our bulletin will have to be modified because of this situation. He thanked Pierre, and all those who worked in the shadows to assure the publication of our bulletin.

In closing the assembly, the President thanked all those members who have for a long time invested time in the functioning of the Association by giving them a stained glass piece showing the Archambault Coat of Arms, which was made in Saint-Denis-sur-Richelieu. These were, France and Daniel, also Denis and his wife Claire.



On the joyous note, all made their way to the dining room where a delicious meal awaited.



Photos Jean Tourigny

An unexpected but well deserved retirement

After 27 years of excellent and loyal services, our archivist Pierre has decided to end his collaboration with the board of administration of the Archambault d'Amérique. We were of course very saddened by the news.



From left to right, first row: Aline, Paul Notary, Jacques Vice-Chairperson, Camille Chairperson, André secretary, Madeleine and Pierrette Laberge.

Second row: Pierre, Aimé Lalancette, Lucienne, Jean-Paul, Égide, Rita, Fernand Désourdy and Catherine Contant.

Driven by his passion for genealogical research for many years, Pierre was already amongst the 15 founders of the Association, in October 1983. Their first meeting took place in the dining room of the first floor of the roasted chicken restaurant *Au Poulet Doré*, on Sainte-Catherine Street in Montréal. His enthusiastic adhesion to the Camille's idea of creating a Family Association (Camille was later appointed first President of the Association) led to a continuous series of projects throughout the years. Pierre's thorough research shed a light on the talents, the personalities, the creations of our family members, past and present. They allowed us to know about unknown historical events in which the Archambault were involved. Thanks for our newsletter that he created as soon as the Association was founded. Pierre informed us of the discoveries he made, first in the archives of the Gagnon Room, at the municipal Library of Montréal, and on the Internet, later on. He was the initiator of many initiatives, many very successful, as the annual general meetings that took place in regions or villages chosen for the distinguished presence of Archambault families. During these events, as for the topics treated in the newsletter, we noticed the great care Pierre took - as archivist and editor in chief - in celebrating the role, the action, the presence of bearers of the name Archambault, no matter the content of the article. He was always very attentive to this throughout the years. His passion allowed him to discover, via the social media, the lives - sometimes full of adventures - of many American Archambault from Quebecois descent, all over the United States. And how many more projects saw the light of day thanks to the quiet perseverance and conviction of Pierre!

In a few words as in a thousand words, the Association, its membership and all Archambault owe to Pierre a great deal of gratitude for the considerable sum of work he put in for us during more than 25 years. Even retired in his beautiful region, I am convinced that Pierre will continue to do research for his own satisfaction and pleasure.


We wish Pierre and his wife Nicole all the happiness in the world.

A collaborator to the newsletter since the beginning,

Jacques Archambault

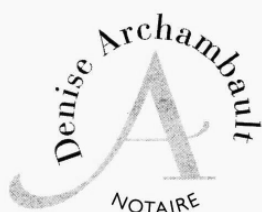


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Demographers tell about our ancestors

700,000 civils acts have been analyzed

Known as the “pioneers”, the 3,380 French citizens who came in Canada in the seventeenth century are origin of two-thirds of the genes of the French Canadians of today. Their obvious contribution to the genetic heritage of their descendants is still with us today.

Another revealing fact about the productive power of the human species: there were 3,380 people in 1680. Fifty years later, in 1730, there were more than 50,000 descendants in this newly formed Québec.

These new facts, rigorously controlled thanks to the parish registries of Québec and to scientific computer analysis, have been published by a team of demographers from the University of Montréal. They conducted a twenty-year research program dedicated to an examination and analysis of the demographic behavior of the first pioneers.

The research team in this historic demographic program was: Réal Bates, Hubert Charbonneau, Bertrand Desjardins, André Guillemette, Yves Landry, Jacques Légaré and François Nault.

Two-thirds returned to France

Among the sometimes surprising results, coming from computer techniques and published in the January-February 1988 issue of the researchers’ review entitled *Interface*, we may note the following facts:

- 1– between 1608, the year of the founding of Québec by Champlain, and 1680, more than 15,000 French citizens sailed to Nouvelle-France. Two-thirds of these immigrants definitely returned to France after a temporary stay in the colony;
- 2– in 1680, there were 3,380 individuals of both sexes (1,955 males and 1,425 females) in the colony;
- 3– the demographers, after reconstructing the families and following the lineage, are in a position to state that these pioneers were definitely the origin of two-third of the genes found in today’s French Canadians.

Today, one flight of a 727 from Paris to Québec would carry more than there were immigrants in any single year in the seventeenth century. On average, no more than 160 people crossed the Atlantic during any one year.

Young adults as ancestors

Who were the people who remained on the banks of the Saint-Laurent River?

These newcomers were young adults, averaging twenty-five years for men and twenty-two years for women.

The authors of this study have stated that “The hard conditions of life, the need for sturdy and stalwart manpower, the insistence of the employers on employable workers and the desire of the leaders of the colony to turn a profit, all encouraged the immigration of young adults”

Except for about forty, (out of the 3,380), the pioneers were of French origin. Two-third came from the regions situated north and west of the river la Loire. The contribution from the region of Paris is explained especially by the immigration of young marriageable girls. The majority of the settlers came to Nouvelle-France as single men and women and were married for the first time in the colony. Numerous young women were married at puberty because many were children when they arrived. The average age on marrying was 20.9 years. The pioneer was on average 7.8 years older than his wife when he married an unmarried immigrant. However, when he married an unmarried girl born in Canada, the age difference rose to nearly 14 years because of the great early maturity of the first girls born in the colony.

A widow... but not for long

As is the case today, the women pioneers buried their husbands (two out of three times in that era); 17% of the widows who married were in their third marriage, at least.

The women of Nouvelle-France were more productive than their French counterparts of that time, probably because of the healthiness of the Québec climate, and a diet richer and more diversified than that enjoyed by the French of the same period. The pioneer women had pregnancies much closer together. Sterility was revealed to be much more prevalent in the populations of Europe than in Nouvelle-France.

The procreating behavior of the first inhabitants assured the survival of the country. The uncontested champion in the total number of descendants are Jean Goyon and Mathurine Robin, married in France in 1615. This couple appears in the lineage of 2,150 individuals born before 1730. “The majority of the Québécois from the founding families undoubtedly count this couple in their ancestry,” note the demographers. The founding fathers and mothers had an average of 6,3 children.

The life expectancy of 25 years is the evidence which best summarizes the death rate of these people. It worked out to be 33 years for men and 36 for the women. This was lower than the death rate in France. Why? Because we are concerned with a select group, three times select: at the time of embarkation the choice of whether or not to emigrate was not the decision of men in precarious health; the death rate on board the ships during the passage usually culled out those susceptible to diseases; those who could not adapt to the life in early Canada returned to France and did not found families.

700,000 notarized acts were summarized

In order to analyze the demographic behavior of the first pioneers, the researchers reviewed some 700,000 records. A collection of proceedings from the *Ancien Régime* of France, 300,000 of them have also been integrated by computer into the study.

Thus Québec is on the cutting edge of historic demography¹.



The establishment of a computerized registry for an entire population is unique in the world. This bank of knowledge makes it possible to conduct studies in demography, human geography, genealogy and population genetics².

Around 1645, Jacques Archambault and Françoise Tourault embarked for Nouvelle-France accompanied by their six children. This migration of an entire family was unusual. The reasons for leaving Aunis, their land and most of their belongings, are speculative. What we know, is that during the reign of France's Louis XVII, the religious climate between the Huguenots and Catholics created much conflict. The communities around Dompierre-en-Aunis were not spared.

In 1685, approximately 2% of the population of New France was descendants of the couple. Jacques and Françoise had 71 children and grandchildren.

The census of 1681 also indicated: 1800 rifles; 6,936 cattle; 600 sheep and lambs; 78 horses; 16 asses and 18 goats with about 20,000 acres under cultivation.

Here are the belongings of Laurent Archambault, son of the ancestor and of his brothers in law a different census.

Laurent: (1711) two cows and two oxen;

Jean Gervaise, spouse of Anne: (1667) four cattle, (1681) a rifle and three cattle;

Paul Chalifour, spouse of Jacquette: (1654) two cows, (1667) seven cattle, (1681) a rifle and three cattle;

Urbain Tessier, spouse of Marie: (1667) four cattle, (1681) three rifles and eleven cattle;

Gilles Lauzon, spouse of Marie-Anne: (1661) eight cattle.

1. <http://www.genealogy.umontreal.ca/fr/>

2. Claude Tessier, *Le Soleil de Québec*, le dimanche, 31 janvier 1989.



A cranial trauma... and your life is upside down

Gabrielle Archambault remembers only vaguely the day of November 4th, 2004. She only knows that since that day, her life has never been the same.

Gabrielle was behind the wheel, going down a hill when she lost control of her car. She only remembers the numerous somersaults and ending up on a cliff. She was rushed to the hospital where she stayed for five weeks, only to be told that she had suffered from a cranial trauma. Her life was taking a sharp turn.

“Before my accident, I had a Pentium in my head, I have now a Commodore 64”, says Gabrielle who was, up to 2004, deputy director of a laboratory specialized in microscopy, a job she had to quit.

“I wasn’t able to work anymore. Nothing is the same anymore. I lost my friends involved in science. My family life changed, and I don’t have the same hobbies. I had to reinvent a life for myself”, explains Gabrielle Archambault.

Just looking at her, you don’t notice that Gabrielle Archambault suffered from a cranial trauma but at times, for her, an ordinary day seems like running the marathon.

“What people don’t see are the rampant exhaustion and the trouble focusing in order to understand the meaning of sentences. Furthermore my memory is not very as efficient as it used to be”, she says, before adding that a cranial trauma turns your world upside down. “It hurts the soul!” she concludes.



Gabrielle Archambault with Nicole Filiatrault from the Help Centre of the Laurentians for the cranial trauma patients and the physically handicapped.

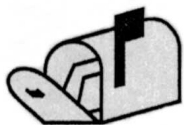
Christian Asselin, *Le Journal des Pays-d'en-Haut*, 28 mars 2007.



Salvage of Old Dictionaries at Archambault Music Stores

The call was made to the public, and from July 26 to September 15, 2007, people could bring an old dictionary at one of the Archambault stores, in exchange for a rebate for a new dictionary. As a result, we were able to present 41 community organizations in Québec with 1,114 dictionaries.

Through the Foundation for literacy, Archambault has collected, in six years, more than 5,000 second-hand dictionaries that were handed in to different organizations.



A member writes us...

Hello Family! My name is Cynthia Archambault-VanDerSys. I am the daughter of Merle D. Archambault and Barbara Anne Wright of Clare, Michigan. I am 9 generations from Jacques and Françoise Tourault, who are an honoured, founding family of Montréal. My great-great-grandfather, Antoine, son of Antoine and Josette Sévigny¹ immigrated from Sault-Sainte-Marie, Ontario, Canada, to Michigan with his wife and children about 1860. I have a FamilyLobby.com site where I collect family photos, history and news. If anyone is interested in joining my branch of our family tree at this site, please email me at vandersys@sbcglobal.net

Thank you.

Pierre Archambault, *Dictionnaire généalogique des Archambault d'Amérique*, vol. 2, p. 85-86.



The Pretty Bird Woman House

Rapid City, South Dakota.



Ivy Archambault

Following the brutal kidnapping, rape and murder of 31 year old Ivy Archambault (whose Lakota name was Pretty Bird Woman), by a 16 year old boy, her sister Jackie Brown Otter, decided to do something for herself, her family and the women living in her community. She worked with the South Dakota Coalition on Domestic Violence and Sexual Assault to create a program on the Standing Rock reservation to provide advocacy and safety for women.

The program, entitled *Pretty Bird Woman House*, currently employs one Director/Advocate and one assistant, and has neither a permanent budget nor a shelter facility. Because it does not have yet a shelter, *Pretty Bird Woman House* currently seeks to find such services off the reservation for victims of violence. Reportedly, between January and July 2005, *Pretty Bird Woman House* served 67 women and 58 children.

It is currently trying to establish a shelter that would provide services for women on the reservation.

www.amnesty.be/doc/article9463.html



Joanne Archambault, expert in crimes of sexual assault

Joanne Archambault, who is the daughter of Gaston (Tom) Napoléon and Marjorie Gales, is the President and training Director of SATI, Inc. SATI provides effective, victim centered, multi-disciplinary training and expert consultation regarding crimes of sexual assault. In January 2003, Miss Archambault founded EVAW International, a non-profit organization dedicated to providing affordable training for all disciplines with an emphasis on the law enforcement investigation and proper criminal responses to sexual assault and domestic violence.

Prior to full time consulting work, Miss Archambault worked for the San Diego Police Department for almost 23 years, until her retirement in October 2002. From 1985 to 1988, she served as a detective in the Child Abuse Unit. In 1987, she developed the first curriculum for the investigation of Child Abuse for the San Diego police and reserve Academy. In 1991, she revamped the sexual assault curriculum at the San Diego regional Law Enforcement Academy. During the last ten years of her service, Sergeant Joanne Archambault supervised the Sex Crimes Unit.

In 1999, Sergeant Archambault worked with the National Center for Women & Policing to develop the first sexual assault training curriculum for law enforcement. To enhance this work, in 2001 she produced a series of training videos and had the privilege to work with the national advisory board. She has written and co-authored a number of articles and chapters on various subjects relating to the criminal justice response to sexual assault crimes and lectured extensively to multi-disciplinary audience on the role of law enforcement in the investigation of Sex Crimes throughout the U.S. and abroad.

Joanne received many awards and has spoken in many different countries concerning her field.



Bob, Marlene, Mary, John, Roger, Linda, Jocelyne, Charlene, Mike Leblanc, Monique, Marge, **Joanne**, Lindsay.
Montréal, September 6, 2008.

www.mysati.com/about.htm





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