



Ottawa Voyageurs Walking Club Club de marche Voyageurs d'Ottawa



Honouring French & Indigenous Heritage 2024, CVF EVENT #10695 Points of Interest

- 1. Richelieu Park** - The property called Richelieu Park belonged in the past to the Society of Missionaries of Africa. These priests were well known as the White Fathers. They built an important scholasticate on the site of Richelieu Park in 1938. Two extensions were added in the 1950s. It was an imposing building and of course interesting from an architectural angle. The White Fathers also built a sugar shack on the property. The property of the White Fathers was bought by the City of Vanier in 1977 and the main building of the scholasticate was demolished. In 1985, Vanier's City Hall moved into one of the remaining buildings. Today, the 17.5 acres of Richelieu Park remain a natural treasure amid an urban setting. The Vanier Museopark, the Richelieu-Vanier Community Centre, the Vanier Public Library and a sugar shack are all located in Richelieu Park.
- 2. Macoun Marsh** - Nestled in the southeast corner of Beechwood Cemetery this unique pocket of urban wetland is home to over 1,500 different types of wildlife, fungi, plants, and aquatic animals. A woodland path lined with greenery winds around the edge of a peaceful pond leading visitors to a little wooden classroom. The marsh is named after a pioneering Canadian naturalist, John Macoun, who was born in Ireland in 1831, then came to Canada in 1850, and after some years of farming began a teaching career. His interest in botany took him into the wilds of every corner of Canada. He was known as the Professor, Dean of Canadian Naturalists, and Canada's first Dominion Botanist. The design and construction were done by students at several Ottawa Catholic High Schools.
- 3. Beechwood Cemetery** – Beechwood is the national cemetery of Canada, located in Vanier. It was designated as a National Historic Site of Canada and serves as the National Military Cemetery, the RCMP National Memorial Cemetery, and the Canadian Security Intelligence Service Memorial Cemetery, on 160 acres.
- 4. Notre Dame Cemetery** – Ottawa's oldest and largest Catholic Cemetery, opened in 1872.
- 5. Grotte Notre-Dame-de-Lourdes** – a small outdoor sanctuary which can accommodate 700 people is part of the Notre-Dame de Lourdes parish of Vanier. The current grotto is a replica of the Grotte de Massabielle in Lourdes, France.
- 6. Wabano Centre for Aboriginal Health** - "Wabano was created by Indigenous people for Indigenous people to create and deliver services that will prevent ill health, treat illness and provide support and aftercare. Services are offered in a culturally sensitive way that welcomes, accepts and respects all Indigenous people." The building was designed by Canadian Indigenous Architect Douglas Cardinal who also designed the Canadian Museum of History & the National Museum of the American Indian located in Washington, DC.
- 7. Vanier** – Vanier, formerly Eastview, is a historically French-Canadian neighbourhood. During the depression, Eastview held the attention of the entire nation, as it became a public forum for national debates on birth control during the [Eastview Birth Control Trial](#), which lasted from 1936 to 1937. Significant controversy erupted when [Dorothea Palmer](#) was arrested for distributing birth control information to the poorer, predominantly Catholic neighbourhoods.
- 8. The Writers Path, Vanier Museopark** – The Museoparc is proud to present its exhibition in the heart of the Richelieu Forest. Our trail is dedicated to the men and women authors of novels, poetry, theater and folklore who have shaped the cultural heritage of French Ontario. There are no less than 30 authors hiding in Richelieu forest. The French language has been present in Ontario for 400 years. Following the break-up of French Canada, an independent literature developed in French Ontario in the early 1970s. The Vanier Museoparc is the only French Museum in the City of Ottawa.
- 9. Vanier Sugar Shack** - Less than 5 km from downtown Ottawa, the Vanier Sugar Shack is the only operating sugar shack in an urban setting in North America. Located in a 17.5-acre sugar bush in the heart of the nation's capital, the Vanier Museopark keeps the tradition of maple syrup production alive, traditions established in Vanier by the White Fathers circa 1940. **History of the Vanier Sugar Shack** - Built in 1939 by the White Fathers of Africa, the original shack served to ensure a certain self-sufficiency for the group. In the early 1960s, they modernized their facility by building a second, more spacious sugar shack on the same site. The White Fathers left Vanier in 1976 and the production of maple syrup ceased at the same time in Richelieu



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Park. In the mid-1980s, the City of Vanier installed its City Hall in the buildings of Richelieu Park. The mayor at the time, Gisèle Lalonde, had the idea of reviving the sugaring parties to bring the community together and celebrate maple syrup artisanship, a French-Canadian tradition. About ten years later, the group Action Vanier took over the organization of the Sugar Festival and the management of the sugar shack. A third sugar shack was built by a host of volunteers and inaugurated in 1998. Action Vanier upholds the sugaring tradition in Vanier until the winter of 2011. Since the 2012 sugar season, it is the Vanier Museopark who is responsible for perpetuating this tradition. It remains the only urban sugar shack in North America. Built in the heart of a dense 17.5-acre maple forest with over 500 taps, the Vanier Sugar Shack produces approximately 500 litres of maple syrup each sugar season.

10. **Petanque** – a form of lawn bowling originating in France, played on rough ground using steel balls / boule. In the winter months, participants play Petanque Atout, a game which involves rolling balls through the target's holes where the points are indicated beforehand. The game is a combination of petanque, bowling and (Rummy) 500
11. **Vanier Library** – one of the original buildings of the White Fathers Scolasticate.
12. **Monument: Sister Élisabeth Bruyère and St. Marguerite d'Youville** - The monument was sculpted by Canadian artist Achim Arthur Klaas and honourably dedicated to two remarkable French-Canadian women: St. Marguerite d'Youville was the foundress of the Grey Nuns of Montréal, and was the first Canadian-born woman to be canonized; and Élisabeth Bruyère who was a member of the Grey Nuns and was chosen by the congregation to found the Sisters of Charity of Ottawa. Élisabeth Bruyère is also recognized in Ottawa for her pioneering work in establishing the first bilingual schools of (the then City of) Bytown, the Ottawa General Hospital (now the Bruyère Centre), an orphanage and a home for the elderly.
13. **Children's Sacred Forest** - This sacred forest, and the stone commemorating it, are as enduring as our love for thousands of First Nations, Métis and Inuit children who never made it home from Canada's 'Indian Residential Schools' between the 1870's and the 1990's. For over a century, until 1996, the Canadian Government removed at least 150,000 First Nations, Métis and Inuit children from their families to place them in Indian Residential Schools created by and run by Christian churches. Thousands died of disease, neglect, or mishap; many suffered physical, spiritual and sexual abuse. In 2008, Survivors forced an apology from the Prime Minister, "for failing them so profoundly."
14. **Dr. Peter Henderson Bryce (August 17, 1853 – January 15, 1932)** Bryce was hired by (then) Indian Affairs Department in Ottawa to report on the health conditions of the Canadian residential school system in western Canada and British Columbia. His report was never released by the government but was published by Bryce in 1922 under the title The Story of a National Crime: Being a Record of the Health Conditions of the Indians of Canada from 1904 to 1921. Bryce claimed that Indigenous children enrolled in residential schools were deprived of adequate medical attention and sanitary living conditions. He suggested improvements to national policies regarding the care and education of Indigenous peoples. Bryce noted that the lack of certainty about the exact number of deaths was, in part, due to the official reports submitted by school principals and "defective way in which the returns had been made." He appealed his forced retirement from the Civil Service in 1921 and was denied, subsequently publishing his suppressed report condemning the treatment of the Indigenous at the hands of the Government of Canada.