

5.0 SETTLEMENT GROUPS

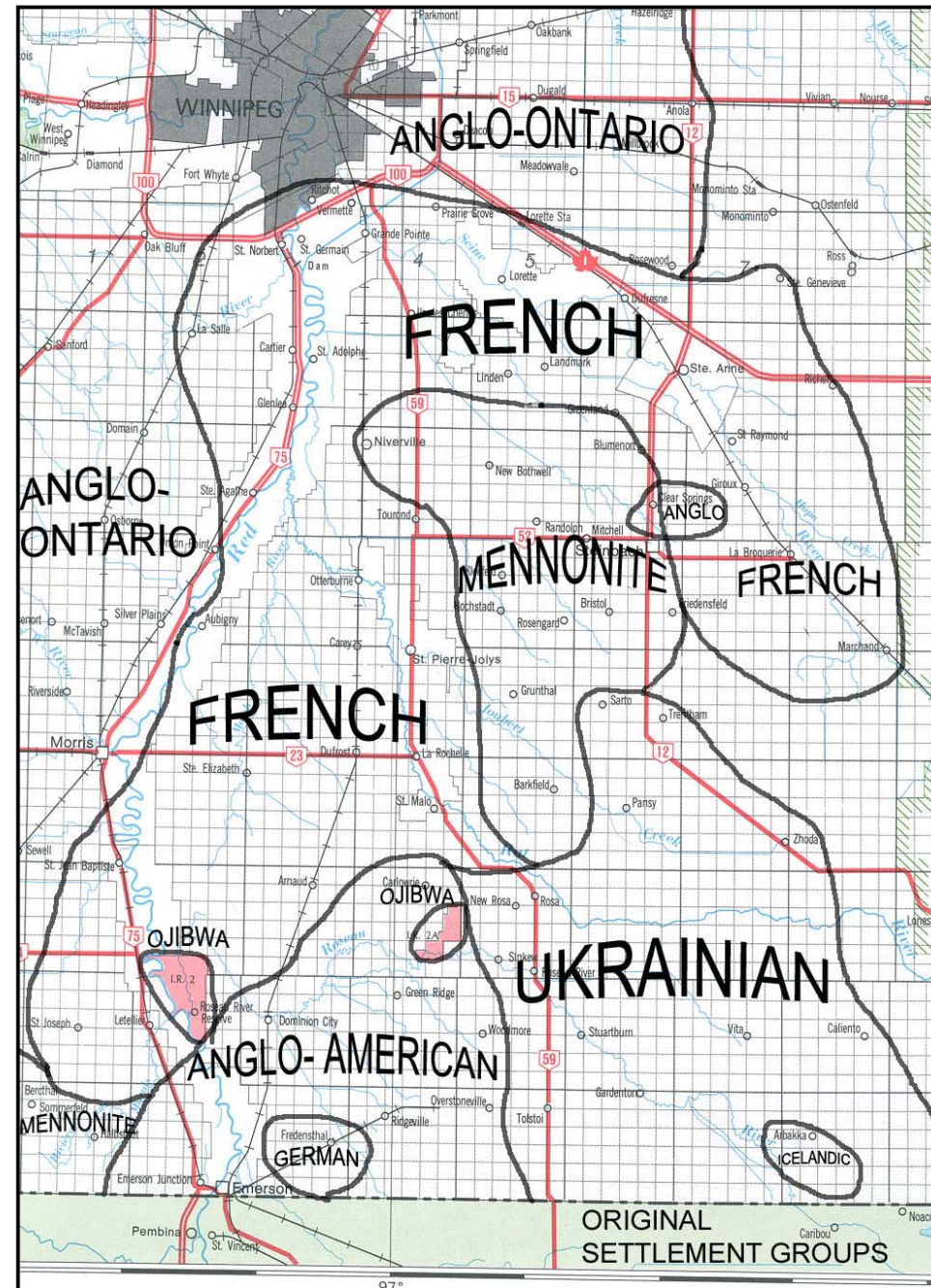
Block Settlements

One of the more interesting aspects of the Crow Wing Study Region is its ethnic diversity. At least five major ethnic groups settled in the region, including Aboriginal, Mennonite, Anglo-Ontario, French, and Ukrainian. Smaller settlements also were established by French Métis, German, and Icelandic settlers. Most of these groups are still well represented in the region, and while acculturation and assimilation have reduced their original distinctiveness, the multi-ethnic nature of the region is still quite evident. Together with parts of the Interlake Region, this portion of the province likely possessed the most diverse settlement populations of any region in Manitoba.

Initially these diverse groups settled in homogenous block settlements, both large and small, but in time the boundaries between the various communities began to blur as subsequent generations purchased farmland, homes, and businesses outside of the initial settlement areas. The initial slow pace of assimilation increased rapidly during the 1950s and 1960s with the advent of highway transportation and the resultant centralization of services. School consolidation, during the mid-1960s, forced the closure of many small rural schools in favour of large centralized ones, thus quickening the breakdown of cultural boundaries. Inter-marriage between the groups, at first quite rare, became commonplace by the 1960s and 1970s.

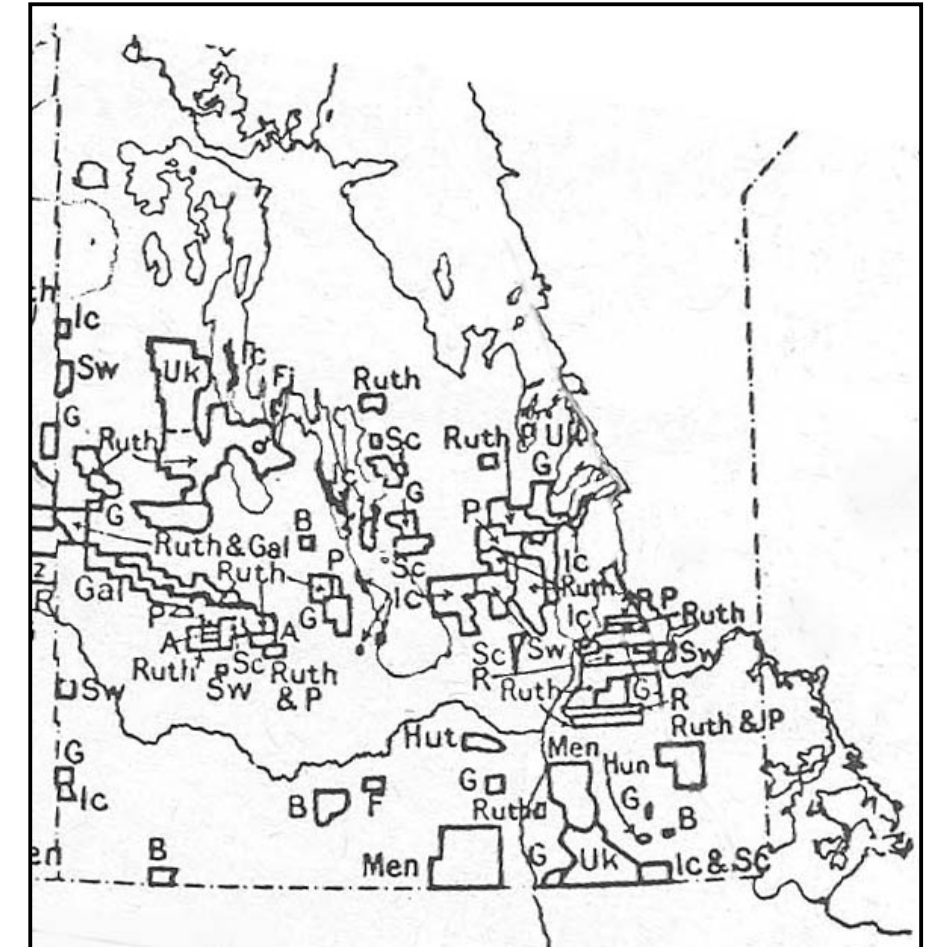
Surviving Cultural Signposts

Despite this blending of the original settlement groups in recent decades, the early cultural mosaic of the Crow Wing Study Region is still quite evident. Community place names, such as Tolstoi and Senkiw in Ukrainian-settled areas; Steinbach, New Bothwell, and Grunthal in the Mennonite-settled areas; and Lorette, Ste. Anne, Marchand and La Broquerie in the French-settled areas, provide the most obvious demonstration of the region's cultural matrix. Similarly, with the recent move to the naming of most municipal roads in the province, cultural nomenclature has become even more obvious in the region. The cultural distinctiveness of the various districts continues to be preserved through language, particularly in the Francophone areas, where French is heard in daily use. And, although less prevalent, Ukrainian and German can frequently still be heard at social gatherings and in the home. The multi-cultural component is preserved and celebrated in the many community festivals held throughout the region. Popular events such as the St. Pierre Frog Follies, Steinbach Pioneer Days, the Gardenton Ukrainian Festival, and The Roseau River 'First Nations Pow Wow' commemorate and celebrate the cultural diversity of the region, with traditional food, crafts and entertainment. Finally, the region's cultural diversity is preserved in the surviving early architecture, in heritage villages such as the Mennonite Village Museum, or on the grounds of the former Convent of the Holy Names in St. Pierre-Jolys, or in surviving early farmstead structures and church buildings scattered throughout the region. The many distinctive domed churches of the Ukrainian Catholic and Greek Orthodox faith, in the Ukrainian settled areas, are particularly evident, as are the tall spires and Gothic styling of the many Roman Catholic churches in the Francophone areas of region.



5.0.1 Above: Settlement Groups in Southeastern Manitoba

Generalized map showing the districts occupied by the early settlement groups in the study region. The original ethnic component of these various enclaves is still reflected by the place names bestowed on the communities and post office locations by the early settlers. (Historic Resources Branch map.)



5.0.2 Above: "Foreign Groups on the Prairies" in 1929.

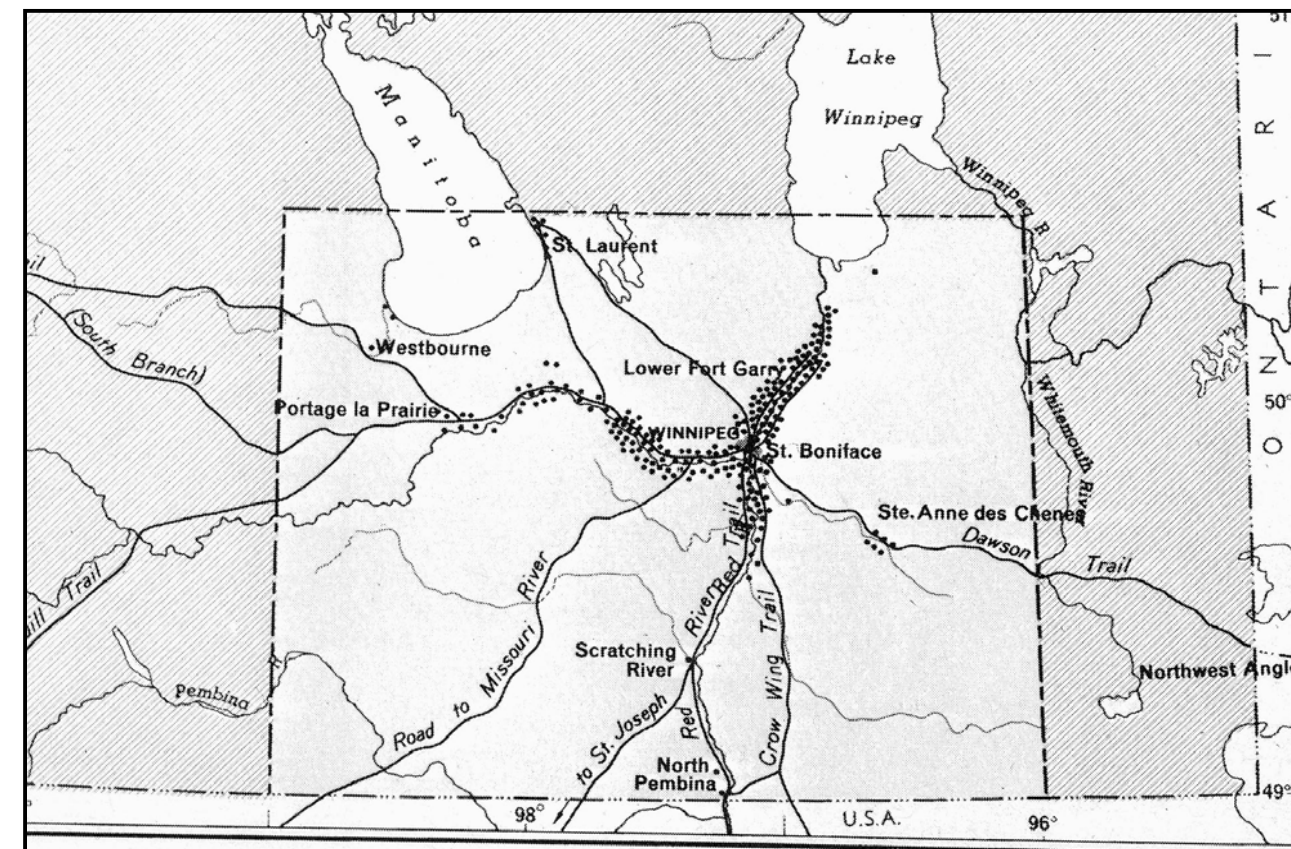
The areas outlined are those in which the groups still retained to some extent their old-world practices and languages, at the time the map was produced. Key to symbols (in the study east) include: Men -Mennonites; UK -Ukrainians; IC -Icelandic; SC -Scandinavians; B -Belgians; Ruth -Ruthenians; Hun -Hungarians; G -Germans.

The terms Ruthenian, Galician, and Ukrainian actually refer to the same cultural group. Around 1930, Ruthenian, Galician and even Austrian were dropped from official use in Canada in favour of the term 'Ukrainian'. French and British settled districts are not noted in the map, as these were not considered at the time to be "foreign" groups. Although the original map attempted to show a large number of ethnic groups in all three of the Prairie Provinces, it appears to be relatively accurately drawn. In the study region, it quite accurately shows the relative extent and location of the Mennonite and Ukrainian settled areas, as well as the smaller German district just east of Emerson, and the short-lived and little-known Icelandic settlement in the Arbakka district south of Vita. Note the lack of "foreign" group settlements in the southwestern portion of the province. (Map Title: Foreign Groups on the Prairies in 1929. Source: Manitoba Historical Atlas, page 330. HRB Map #042.)



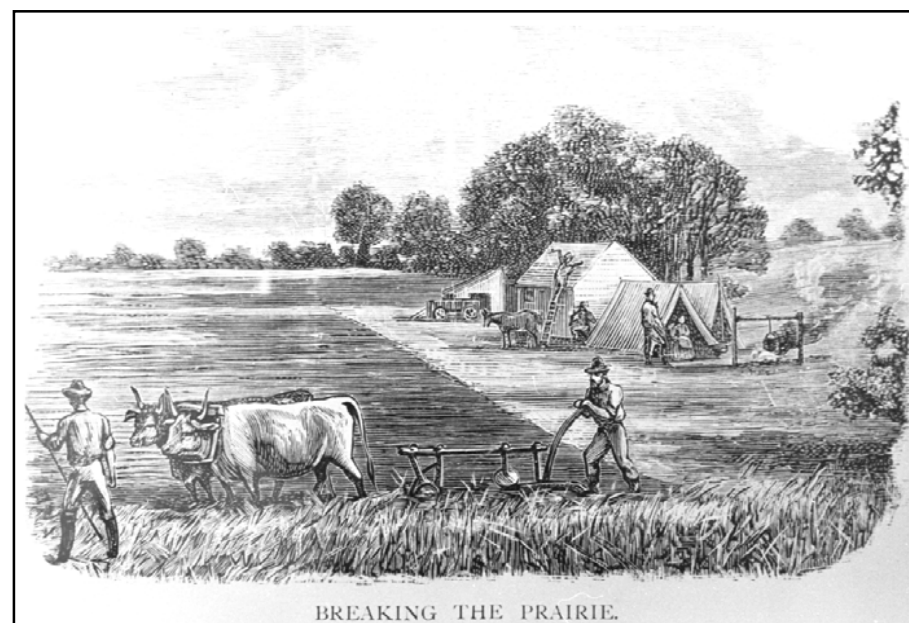
5.0.3 Above: Free Homesteads

Copy of a 'Free Homesteads' advertisement included on the backside of a Map of Manitoba published in 1887. The advertisement was accompanied by a summary of homestead regulations, descriptions of Manitoba, the City of Winnipeg, and glowing opportunities for farming in the province. Such maps were distributed throughout North America and Western Europe to help entice immigrants to the province. (Map Title: *Railway & Guide Map of Manitoba Published by Authority of the Provincial Government, Winnipeg, March 1887. Source: Provincial Archives of Manitoba: H3 614.2 gme 1887 c.2.*)



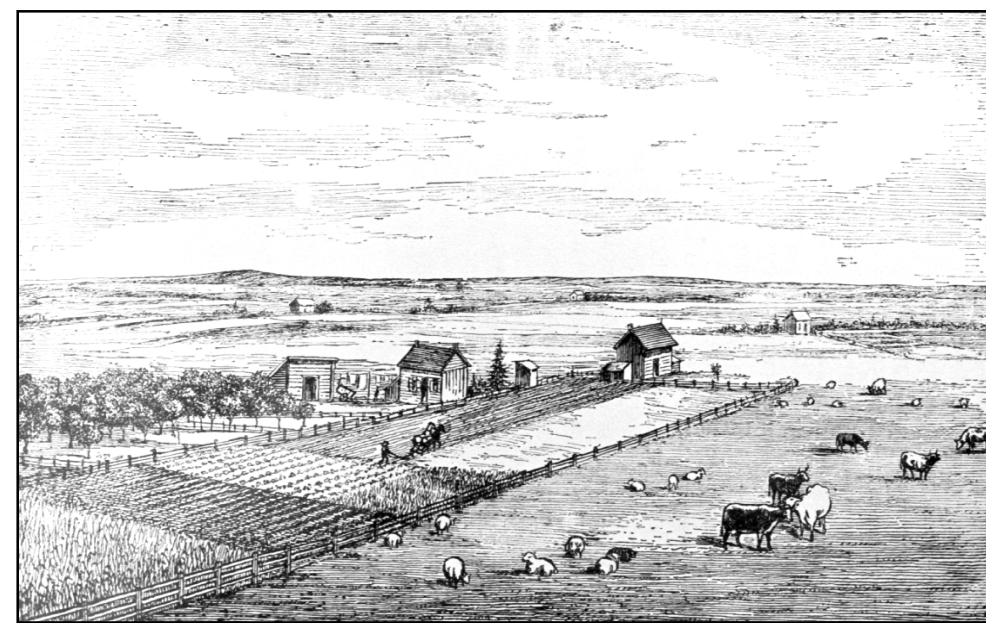
5.0.4 Above: Manitoba in 1870

Map showing the extent of settlement in Manitoba in 1870 just prior to the arrival of immigrant groups from eastern North America and Europe. (Map Title: *Settlement in Manitoba, 1870. Source: Economic Atlas of Manitoba, page 29. HRB Map #033.*)



5.0.5 Above: Breaking the Prairie and Erecting a Homestead

These idealized illustrations show the progression of habitation on the Canadian prairies, and were often used in immigration literature to help entice settlers to the west. In this illustration, the first crop is being prepared while other members of the pioneer group construct a small frame house. (Source: *Provincial Archives of Manitoba*)



5.0.6 Above: The Homestead After Two Years

According to promotional literature at the time, after two years on their prairie homestead, the pioneer family would now have possess a small home and barn, a large garden and orchard, and a growing herd of livestock. (Source: *Provincial Archives of Manitoba*)



5.0.7 Above: The Homestead After 15 Years

Fifteen years after settling on their prairie homestead, the pioneer family now has a large barn and substantial house with a mature orchard and landscaped yard, numerous livestock, a bumper crop of grain stooks, and nearby neighbours. In reality, homesteading on the prairies was not usually so prosperous, and after years of hard work many families simply gave up and walked away from their homesteads. (Source: *Provincial Archives of Manitoba*)

5.0 Settlement Groups

5.1 Métis Settlement

The study region's first agricultural settlers were made up of two mixed-blood groups: the Métis and the Country-born, both of whom were in effect, "the children of the fur trade". The first and largest group were the French-speaking Roman Catholic Métis, and of French-Aboriginal ancestry. The second mixed-blood group were the children of Native women and Hudson's Bay Company employees or Selkirk Settlers. These 'Country Born' were English-speaking and of the Protestant faith. By 1870, the Métis were the predominant cultural group living in the Red River region, numbering about 10,000 individuals. The main livelihood of the Métis and Country-born had been the provisioning of the fur-trading posts of the North West and the Hudson's Bay companies. For decades, the life of the community revolved around small farming operations, the annual buffalo hunt, and working in the fur trade. The Métis are best known for their involvement with the Hudson's Bay Company brigades of Red River ox carts and the freighting life of the Saskatchewan, Pembina and Crow Wing trails.

The core of the Métis community and culture in Manitoba was the Red River Settlement, particularly St. François Xavier and St. Norbert parishes. However, as early as the 1820s, a handful of small riverfront settlements were being established in selected areas along the banks of the upper Red, the Seine, the Rat, and the Morris rivers. These loosely-knit communities were initially established as family wintering locations, where shelter and firewood could be found, and hunting was possible to help sustain the family over the difficult winter months. It was the fear of losing their claim to these riverfront properties, as well as linguistic and educational rights, that led to the Red River Resistance and eventually to *The Manitoba Act* of 1870. Several of these unofficial river-lot settlements managed to become permanent settlements, such as St. Norbert and Ste. Anne, albeit with the help of later arriving French Canadian settlers. Others, such as St. Joseph on the Pembina River in North Dakota, and St. Daniel on the Boyne River near Carman, largely disappeared as the Métis moved to their individual Scrip land entitlements, or sold their land and moved away.

Under the terms of the *Manitoba Act*, which created the Province of Manitoba, several million acres of land in southern Manitoba were set aside as Métis 'Scrip' land reservations. Eligible members of both the Métis and Country-born community were granted 100 hectare (240 acre) parcels of land. Much of the Scrip was allotted by random selection, resulting in family members receiving land in widespread locations. Few Métis chose to settle on the property granted to them. Most traded with others or, more often, sold their land to real estate agents, individual settlers, and even the Catholic Church in St. Boniface, which purchased large amounts of Scrip land. No doubt, some were swindled out of their land, or lost it as a result of non-payment of municipal taxes, etc. A great many families chose to move west to less-populated and less 'civilized' regions, particularly at Batoche near the forks of the North and South Saskatchewan rivers. This out-migration during the late 1870s greatly reduced the Métis presence in the Red River valley. With the arrival of many French Canadian settlers, the Métis in the Red River valley largely merged with the more populous Francophone community. Métis presence and culture never completely died out, however. Currently, cultural festivals, such as the Festival du Voyageur and Red River Days, keep Métis traditions and heritage alive and popular.

The Métis presence was quite strong in the study region. As early as the 1820s, families were wintering in the Pointe des Chênes (Ste. Anne) area and establishing permanent settlements along the Red River in the St. Norbert area. During the 1850s when the Crow Wing Trail came to be more extensively used, several Métis families established homes where the trail crossed or came close to the Rat River. As well, scattered Métis settlements occurred along the east side of the Red River south of St. Norbert, as far south as the American border. Also, approximately 16 townships of Métis Scrip land was set aside in the study region in two large blocks, located north and south of the Mennonite East Reserve, which was reserved at the same time. Until all the Scrip lands had been fully distributed, these districts remained largely unsettled and unavailable to incoming settlers. Much of it remained unoccupied, even after being sold, having been purchased by investors intent on resale, rather than farmers intent on settlement.

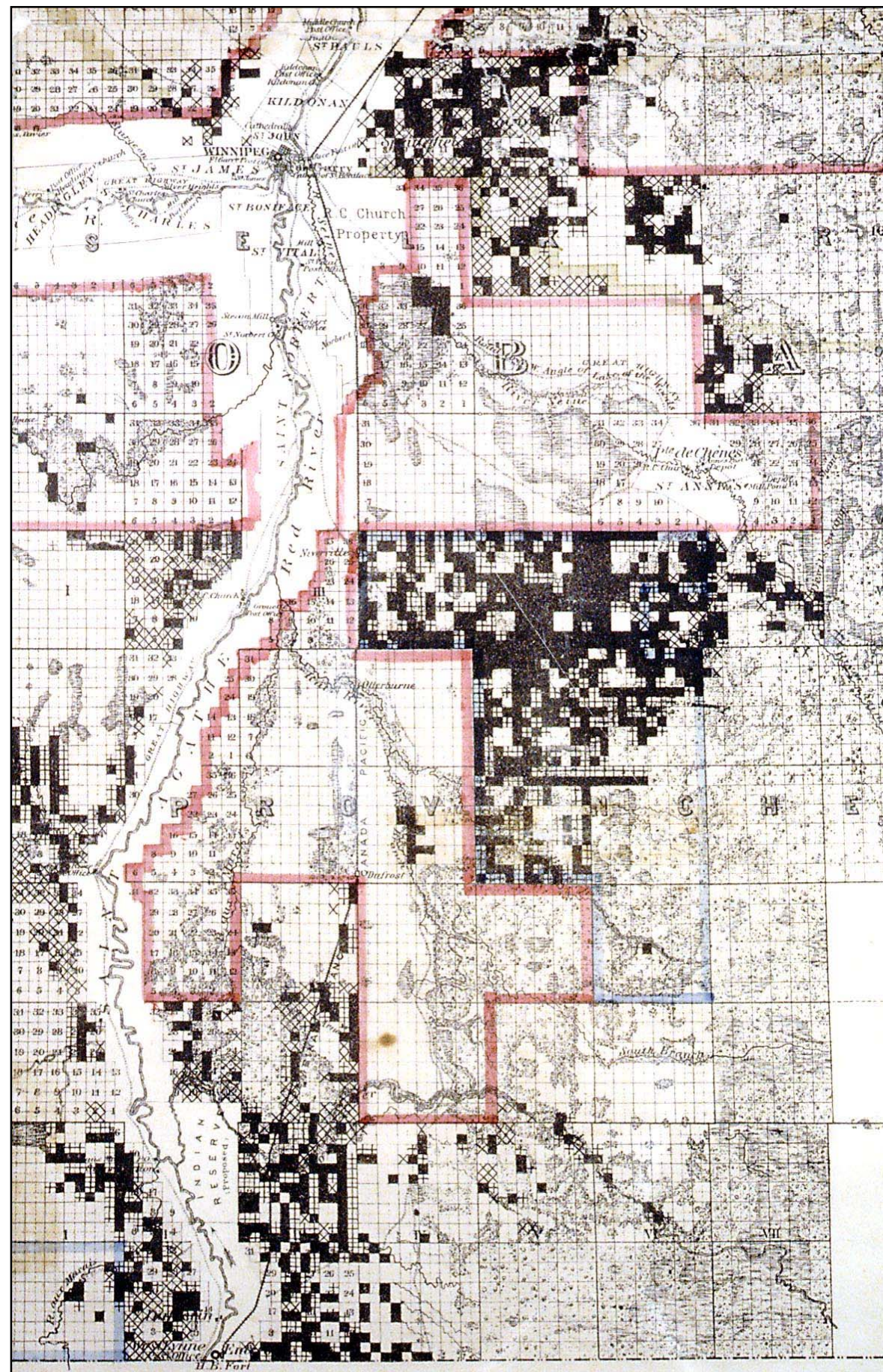
There are few known visible physical remnants of the Métis presence and culture in the study region. All that appears to remain are two early homes, belonging to former Métis freighters, which recently have been saved from destruction through municipal heritage site designations:

1. Maison Moïse Goulet
2. Maison de la Montagne

5.1.1 Right: Land Reserves

Detail from a map of Manitoba showing the Métis Scrip reserves located in south central Manitoba (outlined in Red). Black quarters indicate registered homesteads, 'crosses' indicate pre-emptions, and Xs indicate military grants. Note the effect the Scrip land had on confining early Anglo-American settlement to the extreme southern and northern portions of the study region, and the Mennonite settlement to the East Reserve areas (outlined in blue.) Note also the early Métis settlements within the Scrip Reserve in the La Rochelle and Lorette areas.

(Map Title: Map Showing the Townships Surveyed in the Province of Manitoba and NW Territory in the Dominion of Canada, April 15, 1877. Source: PAM # H5 614.1 fbe 1877 Copy 2. HRB Map #012.)





5.1.2 Above: Métis Structures

The structure now locally known as La maison de la Montagne, was originally owned by relatives of Louis Malo, who founded the community of St. Malo. The 'gambrel' shaped roof, like the 'mansard' roof, is characteristic of early homes in Manitoba constructed by French-speaking settlers. This structure was recently designated a municipal heritage site by the Municipality of De Salaberry. The current owner has plans to restore the structure for use as a family cottage or vacation rental property. (Photo: Historic Resources Branch.)



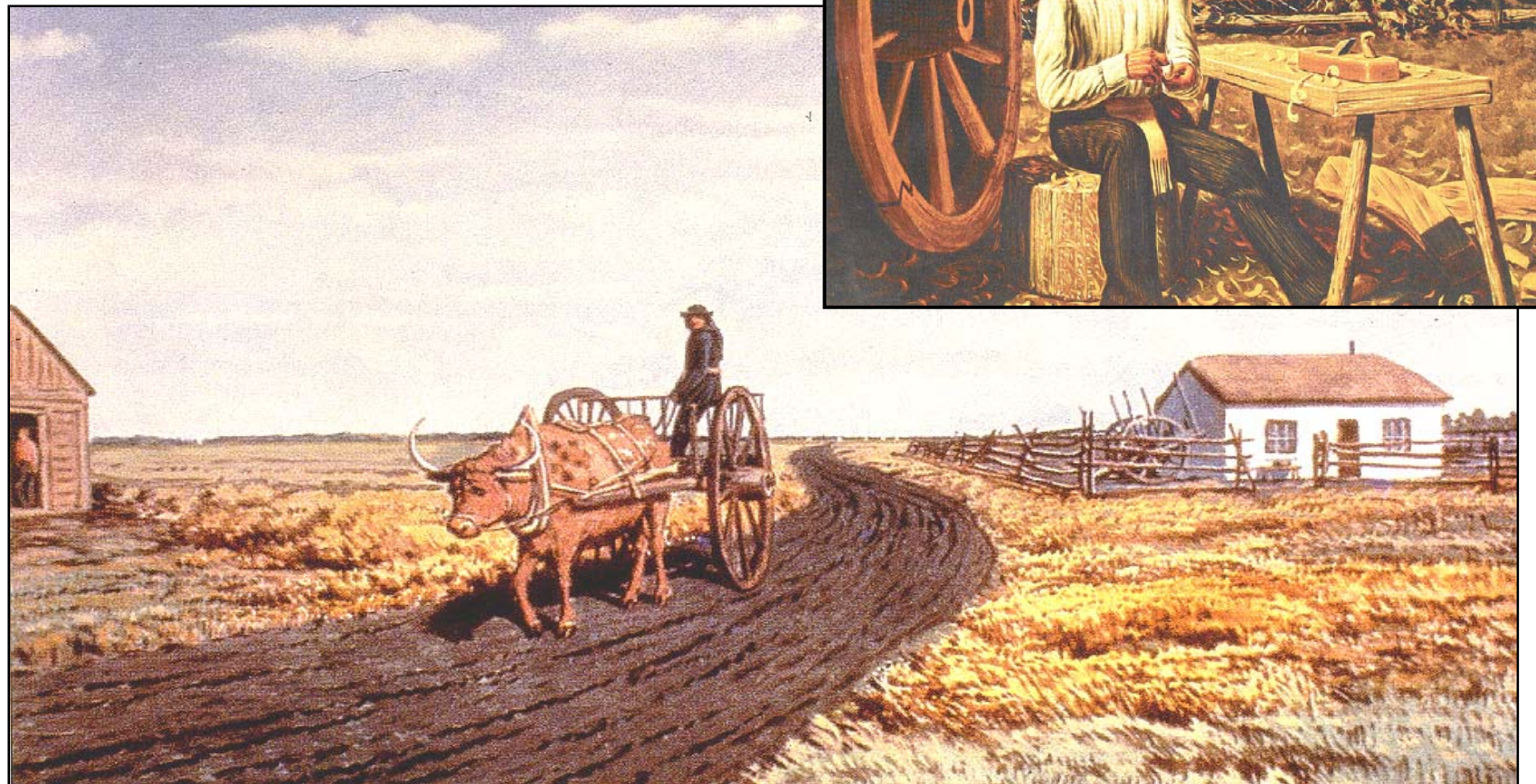
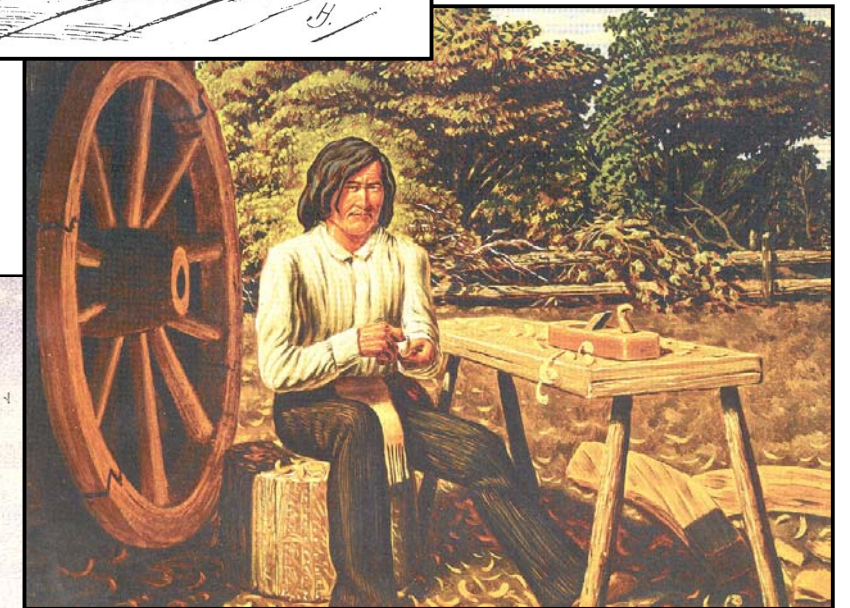
5.1.4 Above, right and below: Métis Lifestyles

Views of typical scenes in the Métis settled areas of the Red River valley during the 1850s and 1860s. (Source: Provincial Archives of Manitoba.)



5.1.3 Above: Métis Structures

The former Moïse Goulet house, now located on the grounds of the former Convent of the Sisters of the Holy Names in St. Pierre-Jolys, is a protected municipal heritage site and has been restored to its original appearance. Mr. Goulet was a freighter with the HBC oxcart brigades, and built this house when he retired in 1870. (Photo: Historic Resources Branch.)



5.0 Settlement Groups

5.2 Anglo-American Settlement

After the troubles of 1870 had subsided, and the surveying of what was now the new Province of Manitoba had resumed, the number of settlers making their way to the new prairie province began to grow. From 1871 to 1874 most of the new settlers, hailing from southern Ontario, arrived in small groups of four or five families. Many of these early Ontario settlers had been volunteers in the Wolsley Expedition, sent from eastern Canada to quell the uprising at Red River. Upon being discharged, each member of the force was provided with a Military Bounty Grant, which entitled them to a free land grant of a quarter section (160 acres) of land. Several hundred veterans of the Expedition seized the opportunity given them, and after investigating the available lands in the Red River region, registered their claims to selected prime locations throughout southern Manitoba. After erecting makeshift structures, and preparing a small field for cultivation, they would invariably return to Ontario to collect families and friends before returning and settling permanently. Several locations along the western side of the Red River were popular Military Grant areas, with the Morris area and the Dufferin/West Lynn area near Emerson, just outside the study region, being among the earliest settled by Anglo-Ontario families. The Clearsprings Settlement, near present-day Steinbach, and locations near and along the Roseau River, in the study region, were other areas established by these early settlers from Ontario. Organized group settlement in Manitoba did not commence until 1874, when colonization societies and 'for-profit' settlement schemes enticed thousands of land hungry settlers from Europe and eastern North America to Manitoba and 'The Last, Best West'.

While most of the English-speaking settlers making their way to southern Manitoba at this time were of Ontario extraction, there was also a considerable number of American settlers, and American investment in the lands of the study region. Emerson was established in 1873 by American investors who saw the strategic value of the site where the Red River crossed the international boundary. After acquiring settlement rights to two townships east of the Red, the Americans promoted settlement and established businesses there as a commercial venture. With the completion of the Pembina Branch of the CPR in 1879, access to the region was easy for settlers, and despite the problem of surface water on the 'flats' east of the town, Anglo-Ontarian and American settlement spread quickly throughout the area, extending to the north, up to and just beyond Dominion City on the Roseau River, and as far east as Stuartburn. Many of the homestead claims in that area were abandoned or sold to the later arriving Ukrainians, since much of the land above 'the ridge' proved difficult for crop cultivation, even if the riverside locations were naturally idyllic sites.

The area north of the Roseau River was largely set aside as Métis Scrip entitlement, which initially held up land sales and transfers in that area. As well, large portions of this area were quite low and wet holding up general settlement and development until being drained by municipal and provincial drainage projects. Once drained, this district supported several large American-owned 'bonanza farms' which functioned for a number of years in the Arnaud area during the early 1900s. These were operated by hired local labour, and administered by a manager paid by the American owners. Eventually the bonanza farms were broken up and sold to different buyers. Much of this land was sold to Mennonites, new arrivals from Russia, and second-generation farmers from the East and West Reserves. Overall, there was a great deal of general land speculation in the east Red River valley, with much of the land being tied up by foreign owners. The situation delayed development of several districts in the region, and explains why there were, and continues to be, relatively few farmsteads established in the districts north of Dominion City.

In general, the 'Anglo' influence on the landscape was confined to the south end of the valley and upon the higher land, along and nearer to the old beach ridge. Emerson and Dominion City, with their architecture and place names, were and continue to be a strong Anglo presence in the region. Other smaller communities such as Greenridge, and Ridgeville, were primarily of Anglo background as well.

Sites noteworthy for their portrayal of Anglo-American settlement:

1 – Emerson sites:

- Emerson Court House and Town Hall
- Former Bryce House
- Former Presbyterian manse
- Former Creton Terrace
- Former Masonic Lodge

2 – Dominion City sites:

- Former Methodist Church/Museum
- Dr. M.C. O'Brien residence (1903)
- Queen's Hotel



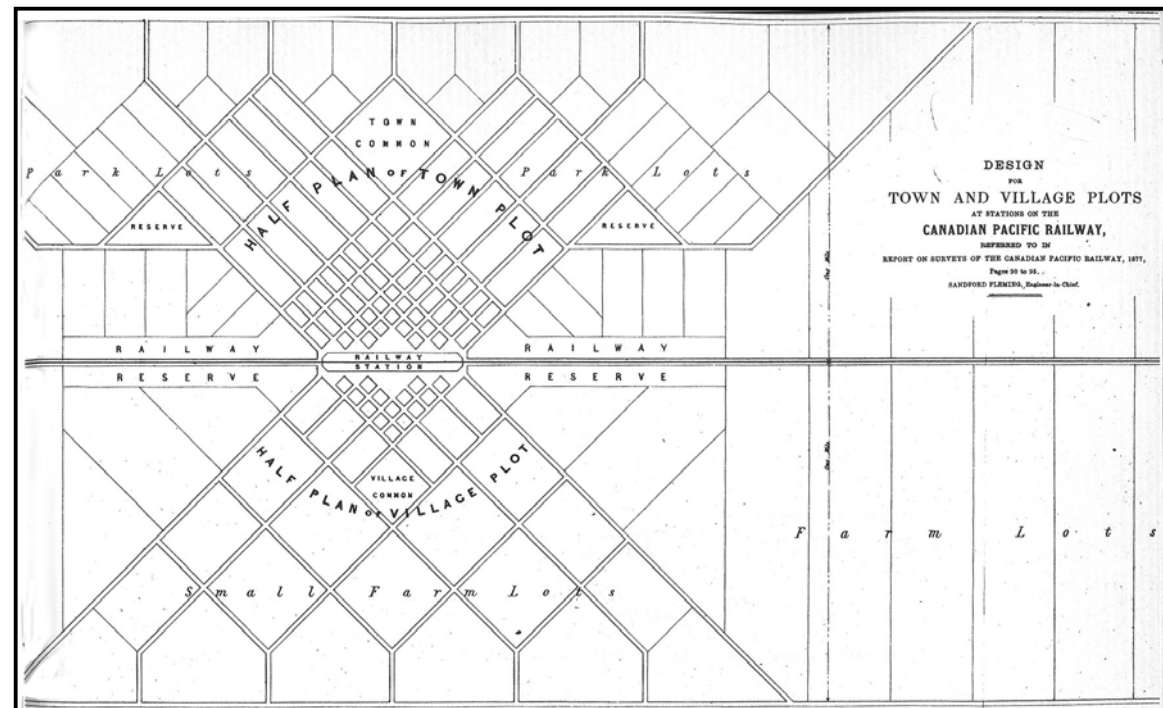
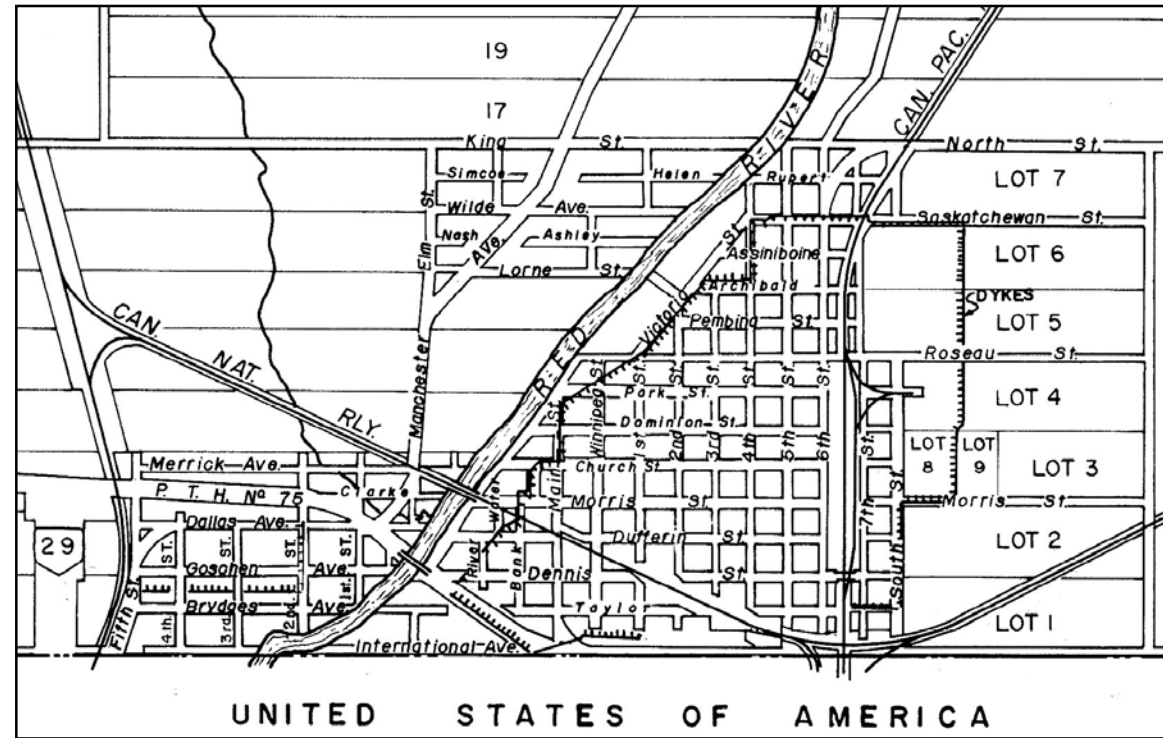
5.2.1 Anglo Structures

Some of the buildings in the Town of Emerson noteworthy for their portrayal of the Anglo-American heritage of the community and surrounding district include: former Fairbanks House (above); Court House & Town Hall (right); and the former Emerson Masonic Lodge (below).
(Photos: Historic Resources Branch.)



5.2.2 Below: Emerson Town Plan

Survey plan of the Town of Emerson showing several noteworthy items, including the street plan of the former community of West Lynn, located on the west bank of the Red River, which for a time rivaled the Town of Emerson and was heavily promoted by the Hudson's Bay Company which owned a large block of land in the area. Note that the street system in Emerson is laid out as a uniform grid, except where affected by the railways. The nature of the street names, which consisted of numbered streets and avenues with names such as King, Archibald, Dominion, Park, Rupert, etc. also reflects the town's Anglo heritage. This plan also shows the flood protection dike encircling much of the community which necessitated the closure of several streets, including all of Victoria Street and Rupert Avenue, and the removal of numerous early town structures. (Plan Title: Town of Emerson. Source: Province of Manitoba, Department of Public Works, Highways Branch, May 1961. HRB Map #092c.)



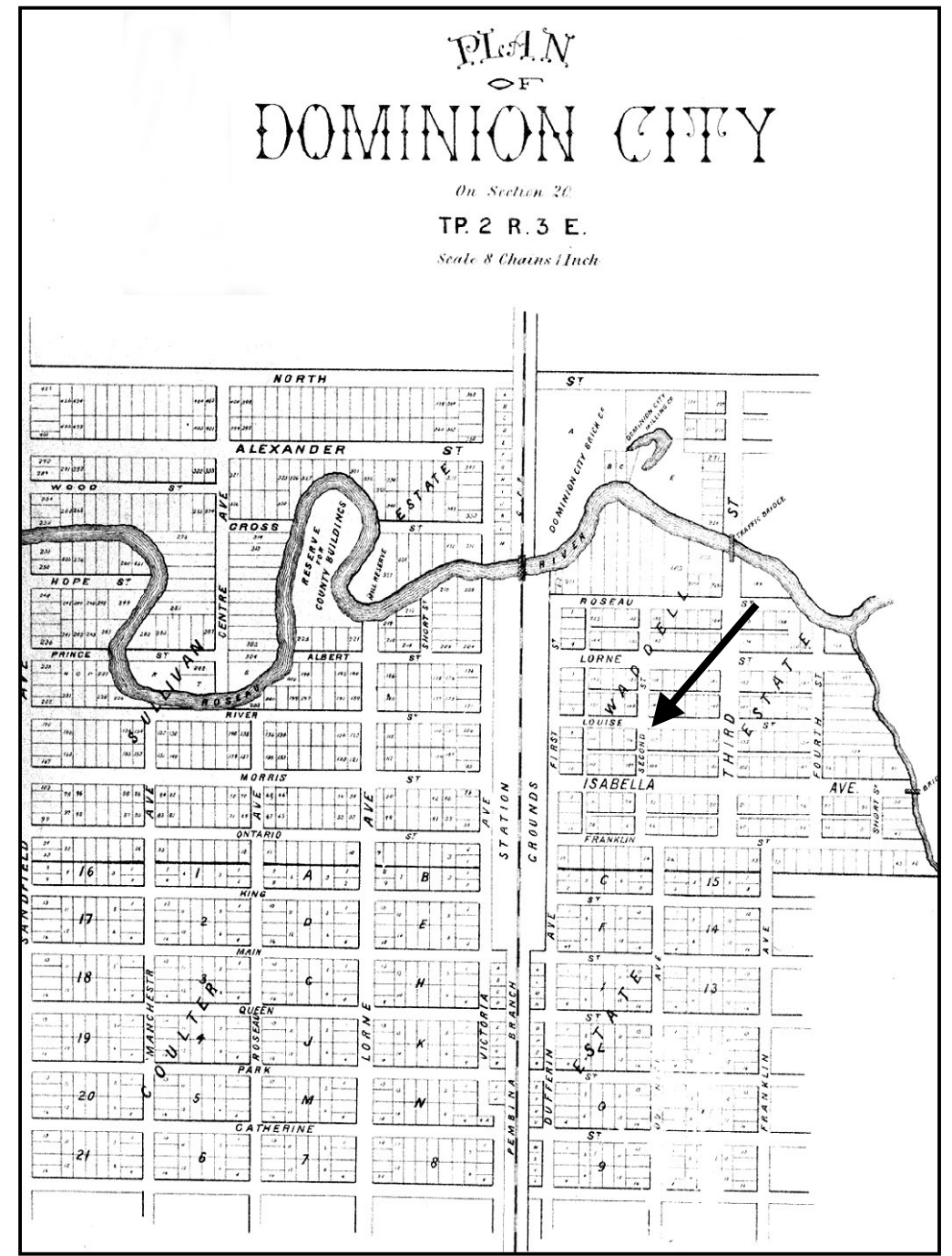
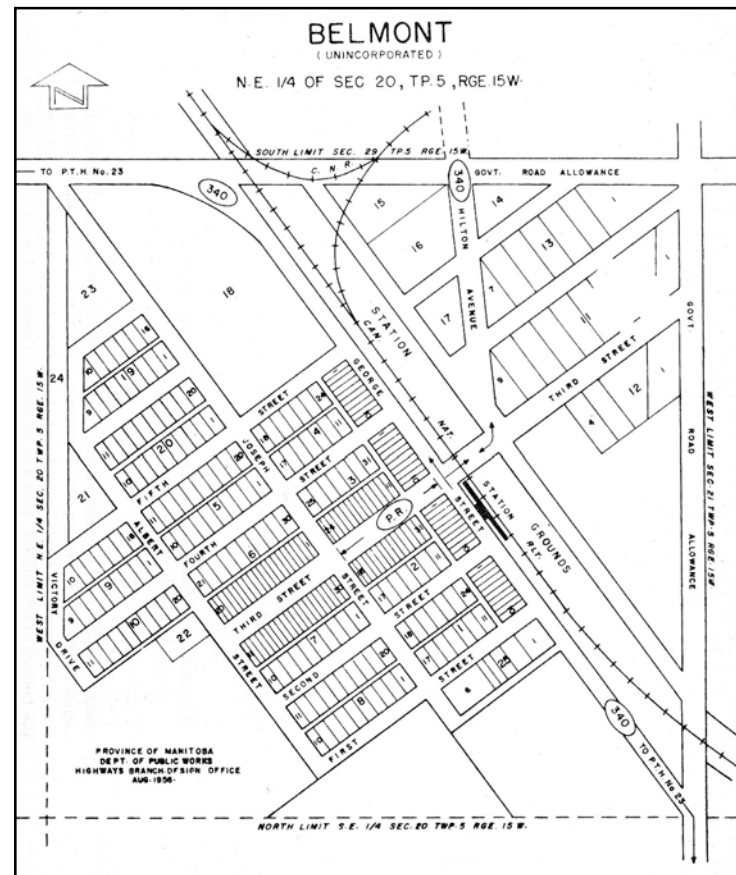
5.2.4 Above: Standard CPR town Plan

Sandford Flemming's design for town and village plots on the prairies. 1877. (Source: Historical Atlas of Manitoba, page 368. HRB Map #048.)

5.2.3 Right: Original plan of Dominion City

As with Emerson, Dominion City's street names reflect the community's Anglo origins, with such names as Queen, Ontario, Park, Prince, Lorne, and Dufferin. The substantial size of the town survey was a reflection of the general enthusiasm and optimism of the late 1870s. At the time of their initial formation Emerson and Dominion City were situated along the only railway line leading into the Canadian prairies and it was felt that this advantage and the fertile lands of the Red River valley would guarantee a prosperous future for the towns. While Dominion City did prosper for a time it never attained the size and stature which its early residents hoped it would and which the town's name suggests. Because of the routing of the line through the centre of section 20, each of the three landowners involved had their property surveyed into town lots, resulting in three 'Estates', each with a slightly different plan.

Being one of the first railway towns in western Canada, CPR officials apparently adopted some of the elements of the Dominion City town plan and used them as 'standard' components for the countless CPR surveyed communities located along the CPR mainline and branch lines. These included: numbered streets, named avenues, the main commercial lots facing the tracks, and the use of rectangular rather than square-shaped blocks. These elements were all present in the Waddell Estate, which appears to have been the model for the CPR plan. (Map title: Map of Part of Franklin Municipality Showing Drains Etc, January 1883, with detail: showing Dominion City Town Plan. Source: PAM #: H9 614.21 Fr gbbd 1883. HRB Map # 025b.)



5.2.5 Left: Standard CPR town plan: Belmont, Manitoba

The plans of the vast majority of prairie towns were directly affected by the railroad. The prevailing grid-iron layout was invariably oriented to the railroad track, with the lots facing the track usually intended for the business section. Later, if the town grew, one of the streets perpendicular to the railroad often became a business street as well. Eventually, if the town continued to expand, the land on the far side of the track would be subdivided into residential lots. Belmont, Manitoba surveyed when the railroad went through in about 1890, illustrates these typical features. The village plan is fitted into the section survey, but the street pattern is oriented to the railroad. This standard form was repeated innumerable times across the prairies with only minor variations, and apparently had its origins in part of the town plan for Dominion City. (Plan Title: Village of Belmont. Source: Province of Manitoba, Department of Public Works, Highways Branch, 1956. HRB Map #092.)

5.0 Settlement Groups

5.3 French River-lot Settlements

The area contained within the Crow Wing Study Region includes one of Manitoba's largest French settlement enclaves. Beginning with the French explorers, continuing with the Métis riverfront settlements and wintering camps, and finally blossoming with thousands of mostly expatriate French Canadians from the New England states, the Francophone presence in the Crow Wing Region is a long and highly colourful one.

Beginning in 1872, the Roman Catholic Church began actively to promote French settlement to help preserve and strengthen the language rights won in the Manitoba Act of 1870, which created the Province of Manitoba. The St. Boniface Diocese, under the leadership of Archbishop Taché, had hoped to create a solid block of French-speaking Roman Catholic communities in southeastern Manitoba. Although that dream ended with the creation of the Mennonite East Reserve in 1874, in the heart of the southeastern region, several thousand French settlers were enticed to come to Manitoba. Through the Société de Colonisation de Manitoba, the Roman Catholic Church authorities in Manitoba were able to arrange for the creation of special river-lot settlements to be carved out of the township grid. Six such settlements were eventually established, including the Ste. Anne, Lorette, and Grande Pointe settlements along the Seine; the Rat River (St. Pierre) and St. Malo settlements along the Rat River; and finally, an unusual situation in which the Ile de Chêne Settlement was established along a segment of the former Oak River channel.

As well, two townships and adjoining river lots along the Red River, south of the old parish settlement at St. Norbert, were secured for French settlement and soon gave rise to the communities of St. Adolphe and Ste. Agathe. In a similar fashion, the area between the Ontario enclaves in the Emerson and Morris districts was secured and eventually developed into the current communities of St. Jean Baptiste and Letellier. In support of these and other French settlements, the Roman Catholic Church authorities were actively involved in real estate dealings throughout southern and southeastern Manitoba, and were involved in the purchase and resale of large amounts of Métis Scrip land in the region. Other, smaller Francophone communities established in the study region include: Giroux, La Broquerie, and Marchand along the upper Seine River; and Arnaud, Aubigny, St. Elizabeth, and Dufrost in the area between the Rat and Red rivers.

The long-lot survey was the dominant system of land division in Québec since its founding. When the Selkirk Settlers established the Red River Colony in 1812, the advantages of this system were noted by the colony patron, Lord Selkirk, who was living in Montreal at the time, and suggested it as the manner in which his settlement should be organized. By 1870, the system of river-lot parish settlements thus created extended up and down the banks of the Red and Assiniboine rivers for up to 50 kilometres (31 miles) from the settlement core at The Forks. These existing river-lot parishes were re-surveyed as part of the Dominion Survey and extended to Portage la Prairie on the Assiniboine and to the US border south of the colony along the Red River. Thus the long-lot or river-lot system of land holding was familiar to both the indigenous French Métis and the incoming French settlers. The creation of the new river-lot parishes along the Red and Assiniboine rivers, and the special survey of the six 'outer river-lot parishes' was used by the Roman Catholic Church as an additional tool in attracting French settlers to this region of Manitoba by providing a familiar, and therefore comfortable, physical environment in which to live.

The six French river-lot settlements located in the study region share several characteristics which clearly differentiate them from the typical western Canadian prairie town and their surrounding farmland. First, because of the long-lot land-holding system, the roadways in the settlements tend to parallel the course of a waterway, with side roads extending out perpendicular to the main road, as opposed to the square grid pattern characteristic of the township survey system. Similarly, the street plan of the communities located within the settlements are oriented to the main roads paralleling the rivers, rather than to the railway sidings around which most prairie communities formed. It is noteworthy that St. Pierre, St. Malo, and Lorette, are among a mere handful of communities in Manitoba not to have possessed an 'in-town' railway connection, and to have survived to the present time.

5.3.0 Lower left: Municipal Road Signs

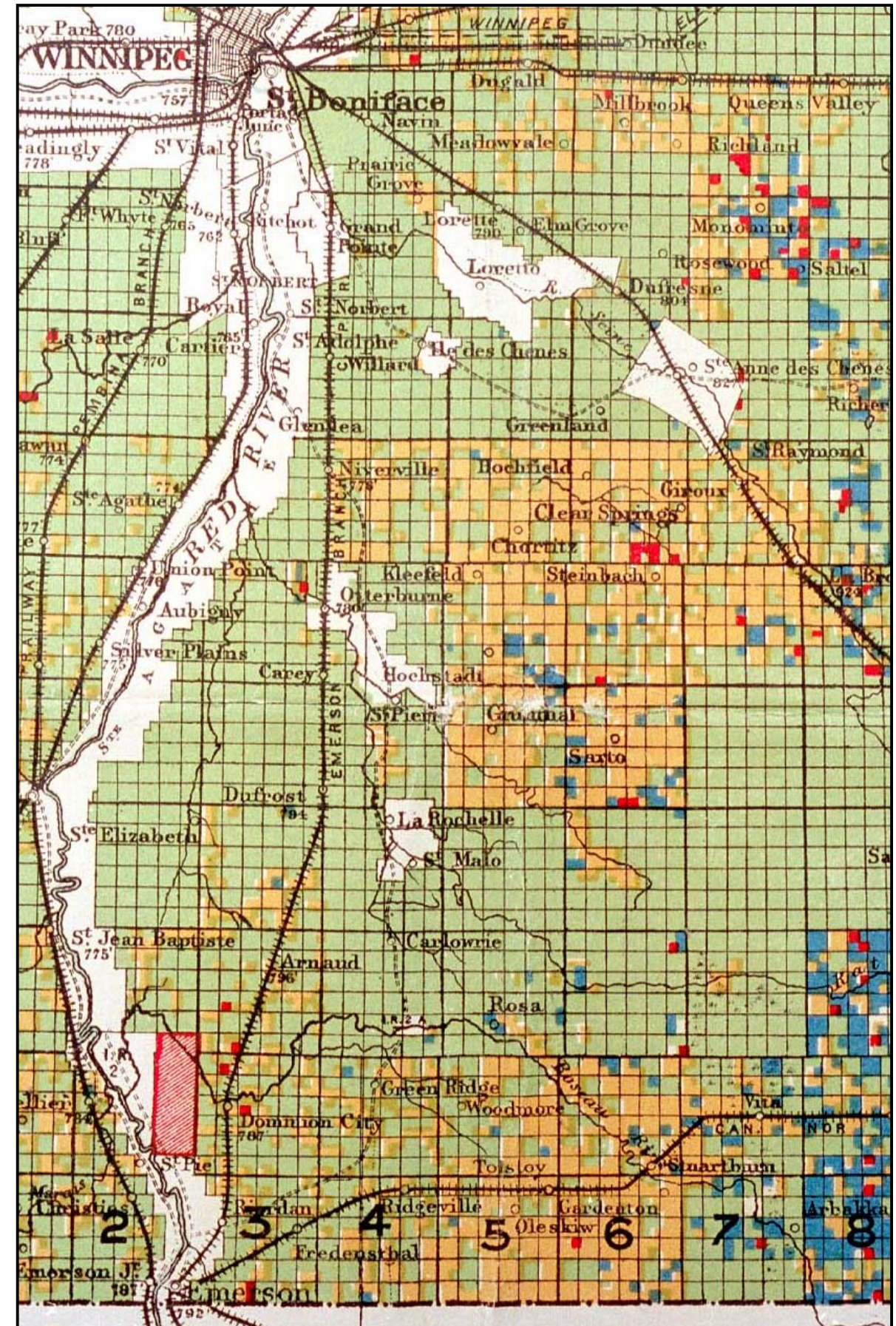
One of many municipal roads in the study region bestowed with names of early Francophone settlers. (Photo: Historic Resources Branch.)



5.3.1 Right: French River-lot Settlements

Portion of a Map of Manitoba showing, among other items, the location, size, and shape of the French river-lot settlements located east of the Red River in the study region. These settlements were often also referred to as the 'outer parishes'. All of the settlements consisted of long narrow lots, usually two miles in length, fronting upon a watercourse. This configuration guaranteed a source of water for livestock and domestic purposes, close neighbours, and a familiar land-holding system for settlers hailing from Québec.

(Map Title: Map of Manitoba, Special Edition Showing Disposition of Lands, Dept of Interior, January 1, 1911. PAM #: H7 614.2 gbbd 1911. HRB Map #024.)



Another characteristic of the Francophone communities in the study region is that most of the community main-streets possess central boulevards. While similar boulevards have been constructed in many rural communities in Manitoba as part of later 'main-street beautification' projects, the boulevards of the Francophone communities are elements of the original town plans, a trait of many communities in Québec transferred to the Manitoba setting by town founders, likely to create 'familiar and comfortable' surroundings. A third characteristic of most Francophone communities in the study region is the presence of large religious structures situated prominently in the centre of the community. The Roman Catholic religion played a dominant role in the lives of the early French settlers, and before long the skylines of these communities were dominated by large brick churches, rectories, and convents. Finally, during the early decades, the popular and characteristically French Mansard and Gambrel style roofs of many early structures further denoted the French flavour of these communities. While a great many of the early homes and businesses no longer exist, remnant examples can be found in most communities.

Although many of the distinctive physical elements of the study region's Francophone communities and districts still survive, they are not as dominant as they once were. As in other cultural settlement areas, French language place names, signs, and a small number of historical cairns provide the most visible signposts of the region's French heritage. Also, the linear development pattern is still quite evident in many communities, although residential bedroom development by Winnipeg-based employees is beginning to disrupt the traditional pattern of residential development and property holdings in the river-lot communities. Similarly, with increasing farm mechanization and land consolidation in recent decades, the long-lot field patterns, which gave the French river-lot parishes their unique appearance, are also increasingly becoming less pronounced. There are only a few places where traces of the original lot lines can be seen from the ground. Currently, the best view of the long-lot survey is to be had from the air, where the surviving lot lines and even former lot lines can often still be seen as tracelines in the now large consolidated fields. Also, several of the communities still possess large and architecturally impressive early religious structures. Unlike other regions of the province, the preservation of selected early structures as protected heritage sites appears not to be a local priority, and several landmark religious structures have recently been lost. These losses include the handsome twin-spired Roman Catholic Church in St. Pierre-Jolys, and the Redemptorist Monastery in Ste. Anne. Finally, and on a more positive note, one of the most interesting and beautiful sites related to the French heritage of the region is the St. Malo Grotto, a miniature version of the famous grotto at Lourdes, France. It was the setting of many well-attended pilgrimages in years past and remains an important Francophone landmark within the region.

Sites noteworthy for their portrayal of Francophone block settlement:

- 1 Communities of Ste. Anne; Lorette; St. Pierre
- 2 St. Malo Grotto
- 3 Plaques and Cairns



5.3.2 Above: Main Street Boulevards
View of the main street boulevard in the community of Ile des Chênes. (Photo: Historic Resources Branch.)



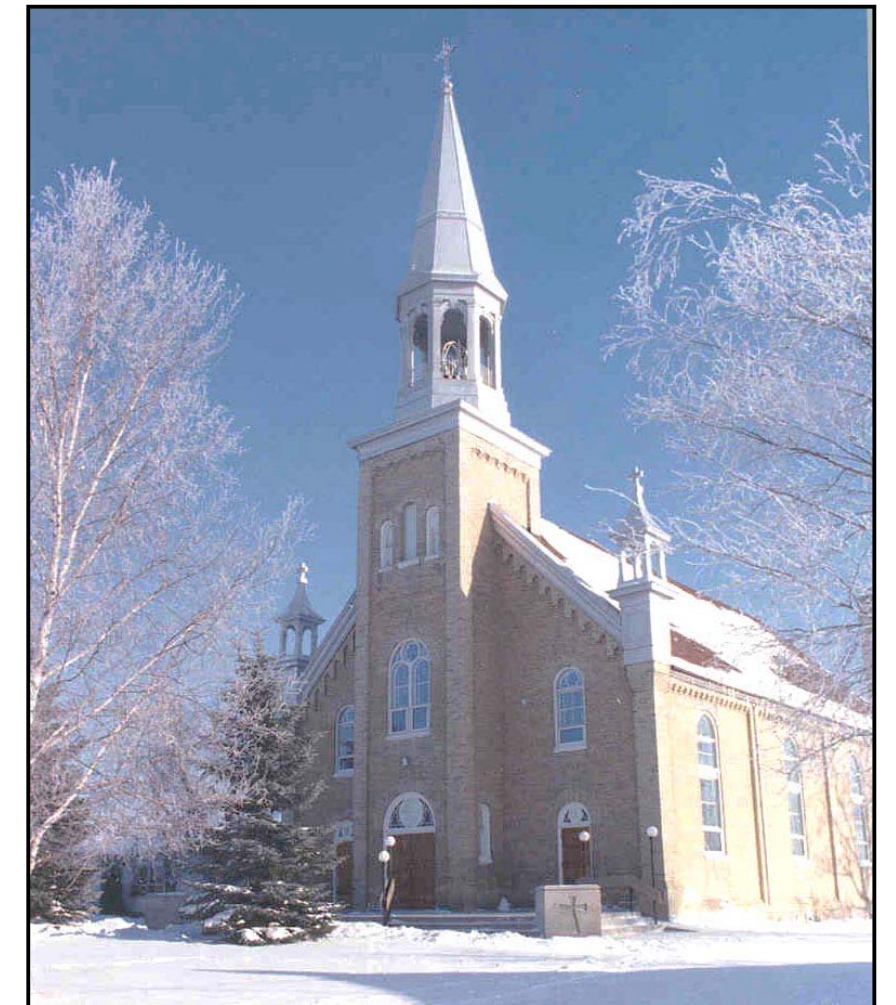
5.3.3 Above: Historical Markers
Heritage plaque erected by the Lamoureux family of Ile des Chênes, honouring Octave Lamoureux and the family farm he established, which continues to be owned and operated by his descendants. Similar family cairns can be found in many places in the Francophone areas of the study region. (Photo: Historic Resources Branch.)



5.3.4 Above: Religious Architecture
View of the former Convent of the Sisters of the Holy Names of Jesus and Mary in St. Jean Baptiste (Photo: Historic Resources Branch.)



5.3.5 Above: Religious Architecture
View of the former Convent of the Sisters of the Holy Names of Jesus and Mary in St. Pierre-Jolys, now a Museum and restaurant. (Photo: Historic Resources Branch.)



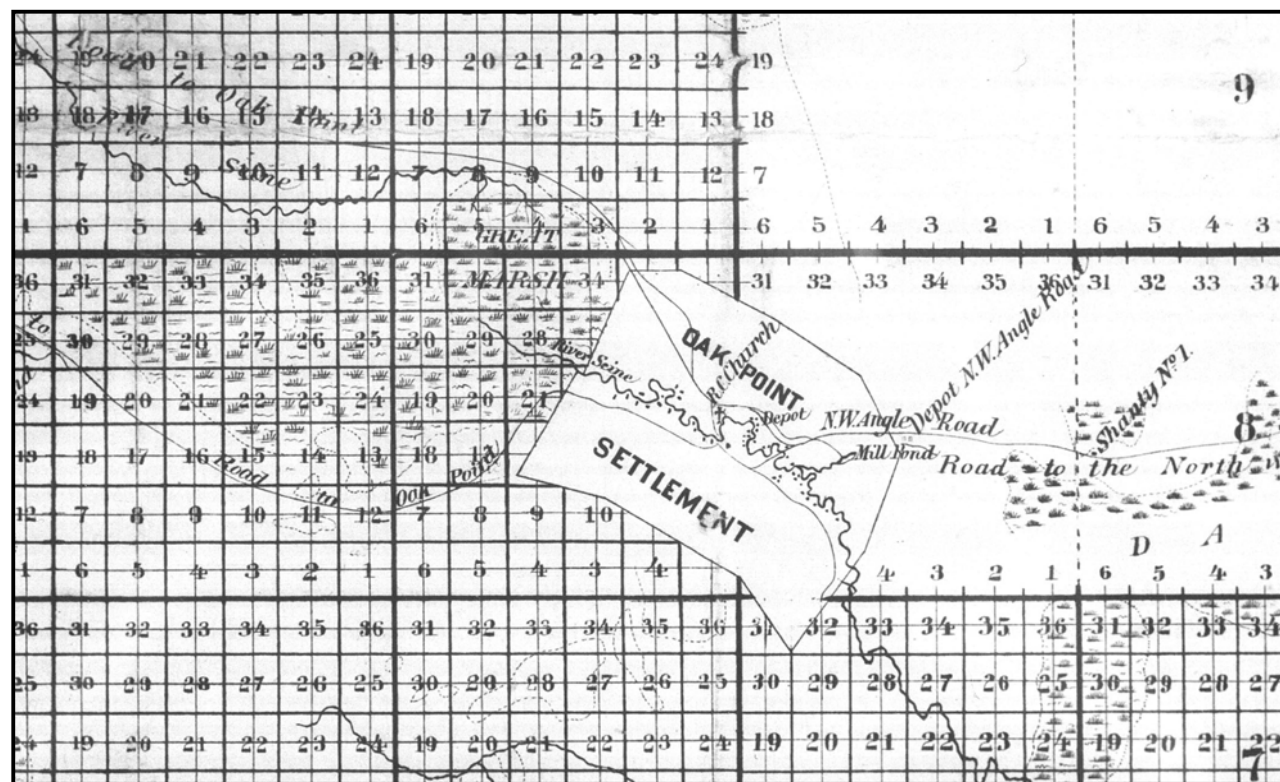
5.3.6 Above: Religious Architecture
View of St. Joachim Roman Catholic Church in La Broquerie. (Photo: Historic Resources Branch.)

5.0 Settlement Groups

5.3.7 Ste. Anne des Chênes

Although Ste. Anne wasn't incorporated as a village until 1957, the community was actually established a century earlier, and is likely the oldest settlement in Manitoba established away from the banks of the Red and Assiniboine rivers. During the 1850s, Métis families first began constructing homes in the area near where the Seine River exited the wooded eastern highlands and entered the open Red River 'flats', thus providing both pastureland for the livestock and woodlands for building materials and fuel, in addition to shelter and wild game to help sustain the families during the long and difficult winter months. The first major industry for the community was supplying lumber for the construction of the St. Boniface Cathedral. During the 1870s, Ste. Anne served as a stopover for travellers on their journey to Winnipeg along the famed Dawson Trail. The traditional river-lot land holdings of the settlement were formalized and preserved in 1881 when the Dominion surveyors staked out 83 long-lot parcels fronting the Seine River.

The Ste. Anne river-lot settlement was initially known as 'Pointe des Chênes' (Oak Point). However, after the St. Boniface Roman Catholic diocese established a parish in the area and named it after Ste. Anne, the settlement and the community slowly took that name. The fact that there was another Métis settlement with the name 'Oak Point', on the southeastern shores of Lake Manitoba, likely played a part in the renaming of the community from Pointe des Chênes, to Ste. Anne des Chênes. Today the Town is officially known as Ste. Anne; however Ste. Anne des Chênes is still commonly used. During the 1880s and 1890s French-speaking homesteaders from Québec and ex-patriot Québécois from the US eastern seaboard arrived in large numbers, solidifying the strong French-Roman Catholic nature of the region. The economic well-being of the settlement was given a great boost at the turn of the century after the Canadian Northern Railway routed its mainline through the community on its way south of Lake-of-the-Woods to Thunder Bay and points east, giving the district daily access to Winnipeg and a market for the district's dairy and wood products.

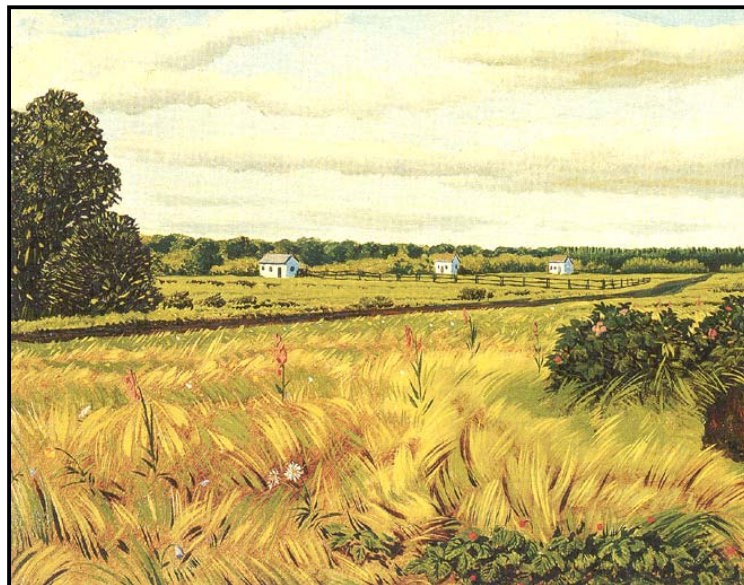


5.3.8 Above: Pointe des Chênes

Detail of an 1871 map of southern Manitoba, showing survey patterns and landscape features in the area of the 'Oak Point Settlement'. Note the two trails leading to the settlement north and south of the Seine River; the 'Great Marsh, just to the west of the settlement; the 'N.W. Angle Road', later named the Dawson Road; and the concentration of homes and buildings along the banks of the Seine. (Map Title: *Map of the Province of Manitoba Shewing Surveys Effected in 1871 and 1872*. Source: PAM # H7 614.1 bj 1817 state 1. HRB Map #019.)



5.3.9 Above: Ste. Anne des Chênes Roman Catholic Church (Photo: Historic Resources Branch.)



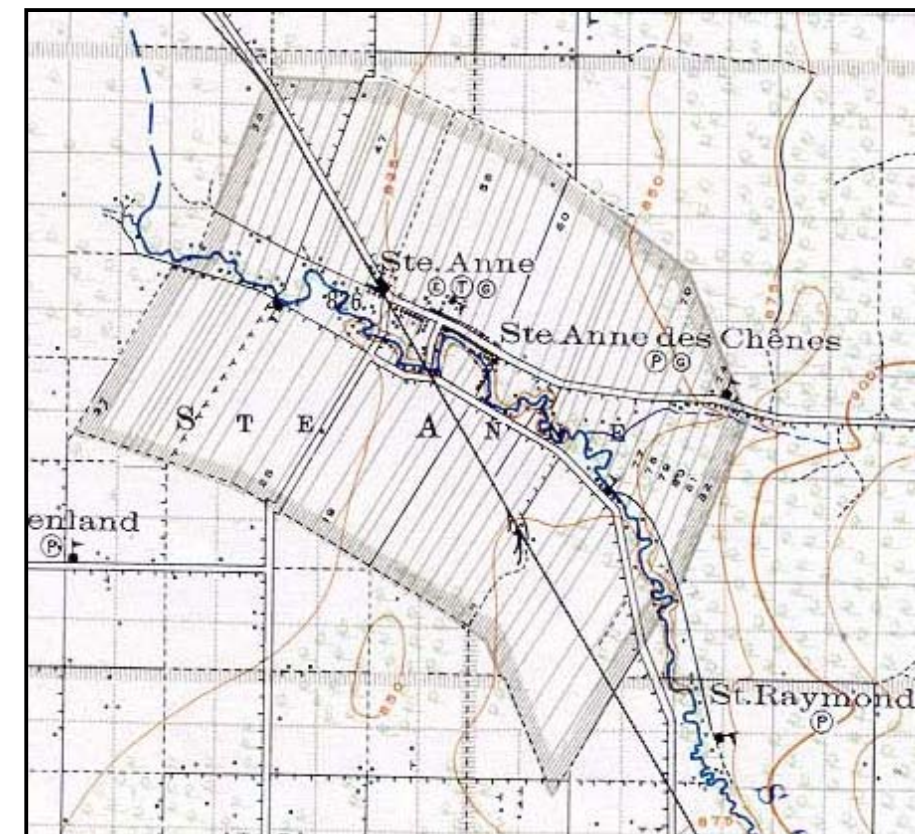
5.3.11 Above: Ste. Anne des Chênes, c.1870

Detail from a painting by H.R. Hind, showing a typical early view of the outer parish river-lot settlements in the years prior to the establishment of the Province of Manitoba. (Source: *Provincial Archives of Manitoba*.)



5.3.10 Above: Former Redemptorist Monastery

This impressive structure, originally constructed as a seminary, but used primarily as a religious retreat and monastery, was demolished in 2001, after preservation initiative led by local citizens failed to generate sufficient local political support. (Photo: Historic Resources Branch.)



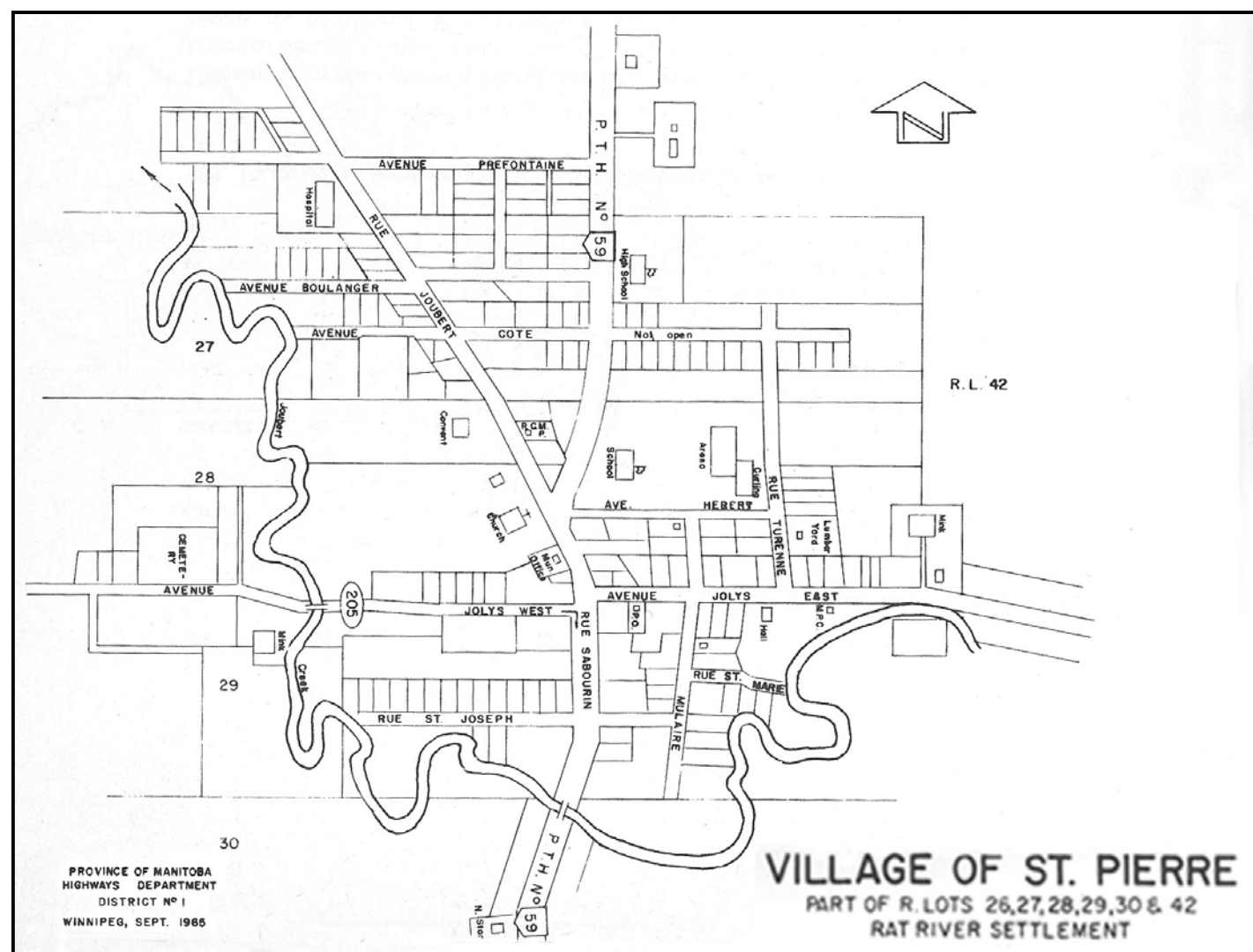
5.3.12 Above: Ste. Anne des Chênes, 1922

Detail from a 1922 Sectional Map. Note: the railway connection; the road configurations within the settlement; the concentration of development along the riverbank areas; and the community name as Ste. Anne, but the postal name as Ste. Anne des Chênes. (Map Title: *Sectional Map No. 23, Emerson Sheet, March 1922*. Source: *Maps & Surveys Branch files. HRB Map #035e*)

5.3.13 St. Pierre-Jolys

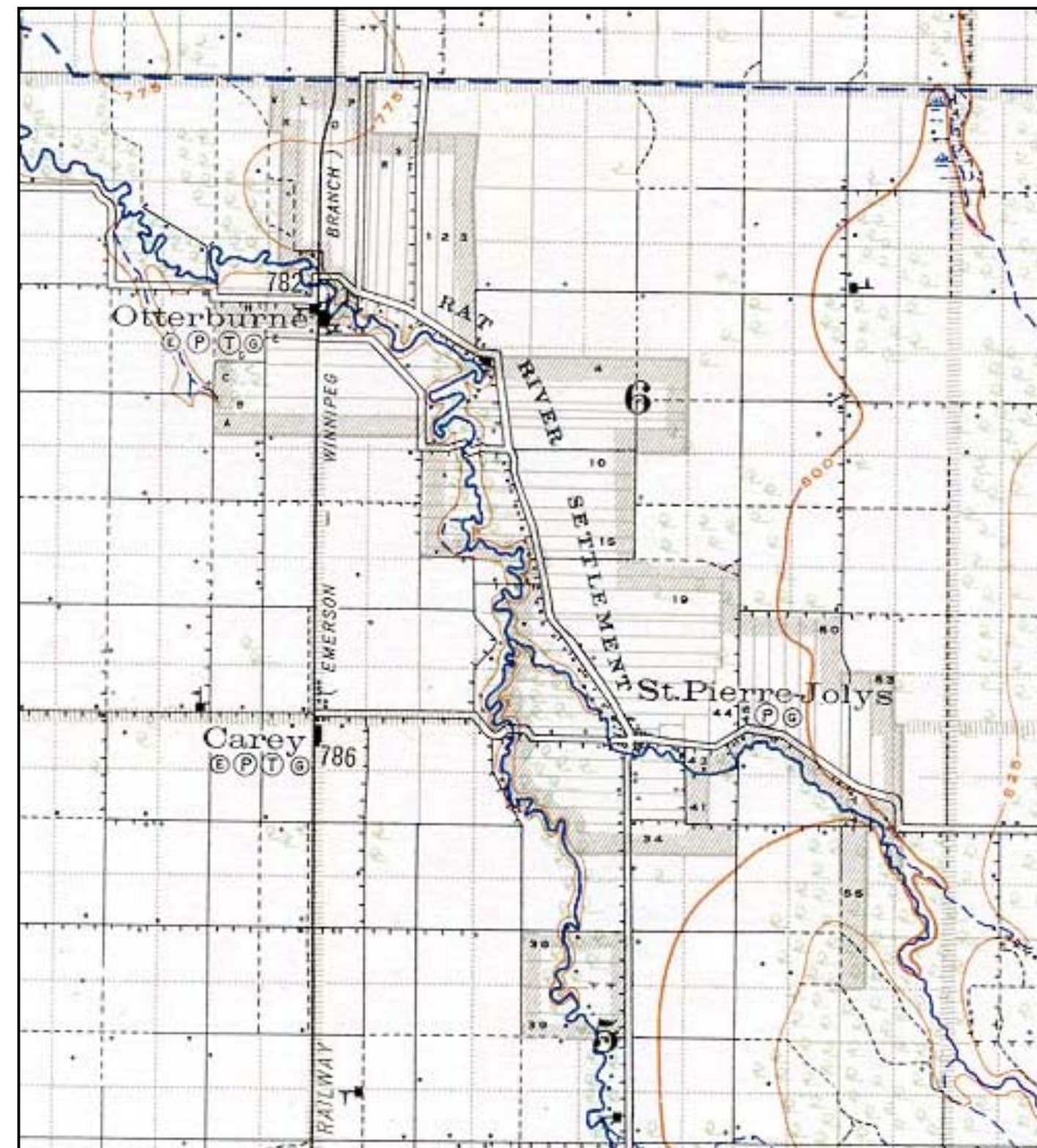
Shortly after his participation in the Red River Resistance in 1870, Father Ritchot of Saint-Norbert gathered a small group of his parishioners together and led an expedition down the Crow Wing Trail to the area near where Joubert Creek joins with the Rat River. He was convinced that the land there was extremely fertile and a good place for an agricultural settlement. As the expedition took place around the Feast Day of Saint-Pierre, the saint's name was chosen for the new settlement and church. It was Father Ritchot who arranged for the settlement to be surveyed as a river-lot parish settlement. Following the formal creation of a Roman Catholic parish in the area in 1877, those first settlers were joined by several other Métis families and ex-patriot French Canadians from New England. The word "Jolys" was added to the town's name in honour of Father Jean-Marie Jolys, the parish's first resident priest, who was responsible for bringing a large third group of immigrants to the settlement in 1885. Interestingly, maps of Manitoba produced during the 1880s show the community as being called 'Rat River', while many made during the 1890s labeled it simply as "Jolys". Later provincial maps had it as St. Pierre, while most federal maps and locally produced non-government maps tended to use St. Pierre-Jolys. The name most commonly used today is simply St. Pierre. Most of the settlement's early settlers were farmers, while others made cheese, were beekeepers or woodcutters.

Today, the 2,000 residents of this bustling community never miss an opportunity to celebrate their French-Canadian roots and culture. Particularly popular with residents and visitors alike is the fun and sweet taste of the St. Pierre-Jolys maple syrup festival, held each spring. Like several sister communities in the region, St. Pierre-Jolys boasts a number of interesting heritage buildings, including the former Convent of the Sisters of the Holy Names of Jesus and Mary, now a museum and cultural centre and provincially designated heritage site. The community possesses several unique characteristics which celebrate its Francophone roots and culture. These include: a mainstreet boulevard; prominent religious structures; linear rather than grid street patterns; French street names; and several historical cairns and plaques.



5.3.14 Above: Plan of St. Pierre-Jolys in 1966 (Source: Manitoba Highways and Government Services. HRB Map #092a)

5.0 Settlement Groups



5.3.15 Above: Rat River Settlement
Detail from a 1921 Sectional Map showing landscape features and survey patterns around the Rat River Settlement. Note that within the settlement the old route of the Crow Wing Trail still serves as the main transportation artery and that PTH #59 has not yet been constructed. Note also the trail crossroads, which gave rise to the community and street plan in St. Pierre. (Map Title: Sectional Map No. 23, Emerson Sheet, March 1922 Source: Maps & Surveys Branch files. HRB Map #035d)

5.0 Settlement Groups

5.3.15 St. Malo Grotto

St. Malo's second parish priest, Father Abel Noret, arrived on November 5, 1895. Hailing from France, he brought with him his country's popular devotion to Our Lady of Lourdes. Exploring the parish domain a short time after his arrival, one site in particular caught his attention. It was a quiet, remote spot about a kilometre from the village church. Its wooded charm, and proximity of the Rivière aux Rats, reminded him of the Grotto of Lourdes in France, where the Blessed Virgin had appeared in 1858. He decided to erect a grotto there, which would also honor Our Lady of Lourdes.

In July 1896, Father Noret, with the voluntary aid of some of his parishioners, began working on his project. They cleared brush and filled hollows, then constructed a small chapel on the south bank of the river. Since the grotto site was separated from the parish church and the village by dense and tall trees, a trail was needed to link the two. To create the route of the path they had someone ring the church bell, and the wood choppers began cutting a path from the grotto site towards the sound of the bell.

The site's inauguration and first annual pilgrimage occurred on September 8, 1896, on the feast of Mary's Nativity. A procession wound its way from the village to the little sanctuary. Damase Malo, whose father Louis was among the first to settle in the area in 1877, walked at its head, carrying the statue of the Blessed Virgin. Several years later, a change in the date was made, and the annual solemnity thereafter occurred on July 28, the Feast of the Assumption.

In 1902, the little chapel was replaced by an actual grotto built from fieldstone which was abundant in the area east of the village. Father Noret, working with David Morin and Léger Lambert, completed the stone walls and the niche of the Madonna. There still remained the closing of the arch of the main vault with a large keystone. Hunting about, they found, high on the bank, a large flat stone of the proper dimension. The stone was very large, very heavy, and the bank very steep. How to move it posed a dilemma. "If we roll it down," said Father Noret, "we risk smashing everything - rock and grotto. Yet we'll risk it." The three men heaved, and the large flat rock started to slide down the bank. By chance, luck, or heavenly intervention, the rock apparently stopped at the precise place destined for it, as the keystone of the arch. Father Noret and his helpers did not budge it one inch further, and it remains there today. Lovers of Mary attribute this feat to the Madonna of Lourdes, who chose to be honored in this sylvan place.

In 1908, in celebration of the 50th anniversary of the Apparitions at Lourdes, the St. Malo parishioners constructed a new chapel on the bank above the grotto, facing the rustic benches which served to seat the pilgrims. The chapel was intended to be reminiscent of the famous Rosary Church at Lourdes. Father Noret was probably thinking only of his own parish as he worked and planned for the sanctuary. But little by little, people from neighbouring parishes joined those of St. Malo in its annual pilgrimage, and it grew in importance. In 1939, some 7,000 people attended the annual pilgrimage.

Father Arthur Benoit, who was parish priest in St. Malo between 1936 and 1941, did much to develop the site of the grotto. Almost immediately, he had pavilions constructed for the use of visitors. In 1939, the old altar shelter was replaced by a much larger canopy. To obtain more seating space before the grotto, the little river was redirected to a new channel. From the riverbank, high above the altar, twin paths were constructed down to the shelter and grotto area. These semi-circular ramps added another note of resemblance to the Lourdes grotto in France. To maintain a certain depth of water in the river coursing around the grotto site, a dam was constructed. At spring flood, a miniature waterfall was thus created. This dam was replaced in 1958 when a provincial park was created upstream from the grotto site. The little wooden chapel weathered the years, but with time, renovations became necessary. Its current form is somewhat denuded, with its former steeple and turrets having been removed. On the interior walls of the chapel are ex-voto plaques placed by several local residents having received favors, especially sickness recovery, from the Madonna of Lourdes.



5.3.16 Above and Right: Views of the St. Malo grotto
(Photo: Historic Resources Branch.)



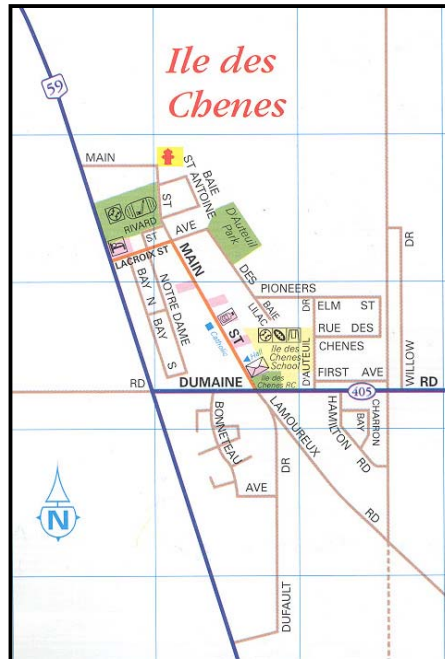
5.3.17 Left: St. Malo Settlement

Detail of a 1918 land ownership map of the St. Malo area, showing the long-lot configuration within the settlement. Note the triangular-shaped corner parcels marked 'A' through 'E' which resulted from trying to fit the riverlots into the township survey system.

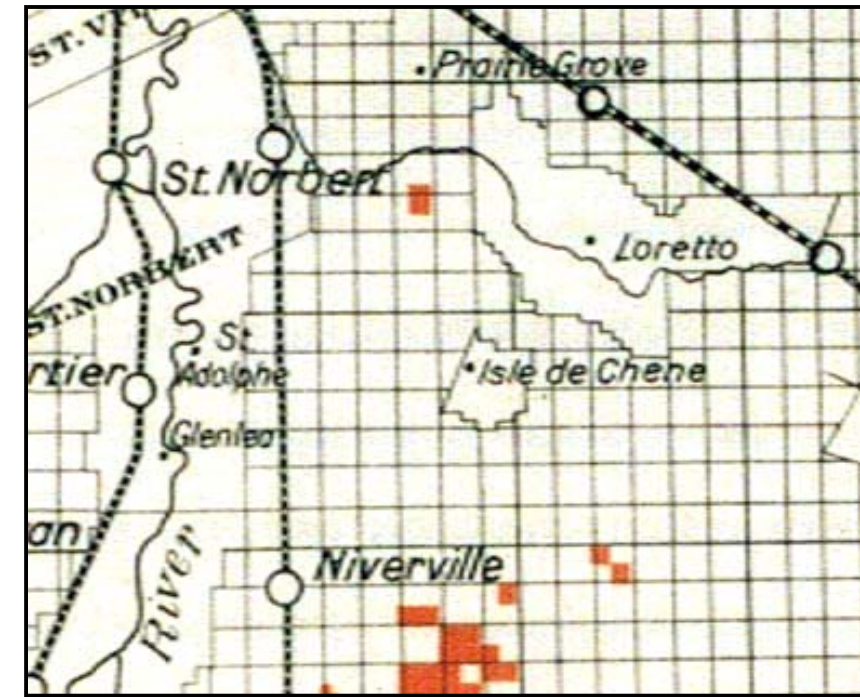
(Map Title: Cummins Manitoba Land Map Series Showing Names, Locations & Addresses of Owners, 1918, Sheet 1. PAM # H5 614.3 gbbd Series 4 1918. HRB Map #008.)

5.3.18 Ile des Chênes

The Ile des Chênes river-lot settlement was established around 1888, and was settled primarily by Québécois. As in the other 'outer parish' settlements, the settlers broke the land and began to raise cattle and crops. Most every spring, however, the area would flood, forcing the settlers to seek refuge on higher ground. The highest point was a place where oak trees grew in abundance, giving rise to the name Ile des Chênes, or "Island of the Oaks". Because of the annual flooding, the community was moved two miles northwest, outside the actual survey, to higher and safer ground, as illustrated in the attached maps. Despite the annual flooding, the community continued to grow and by 1905, 358 people lived in the area. In 1908 the Manning Canal was begun, thereby solving the flooding problems. However, the community remained in its new location outside the settlement. The river-lot survey itself is rather unusual, as the channel on which the lots fronted was a mere five kilometres (three miles) in length and according to most maps of the area, begins and ends on the open prairie. As noted earlier, this remnant channel appears to be a section of the Oak River, identified in J.S. Dennis's 1869 map (Figure 1.4.7), which actually only existed as a flowing waterway in times of high water. Nevertheless, this short channel was sufficient to serve as a basis for the Ile des Chênes river-lot survey. Currently, the westerly positions of the channel retain an oak and elm treebelt vegetation zone, and this is becoming a popular rural residential development area.



5.3.22 Above: Ile des Chênes
Town Plan of the community at its current location along the former Ste. Anne Trail.



5.3.23 Right: Ile des Chênes
Map detail showing the current location of the community of Ile des Chênes, three km NW of the original site. (Map Title: Southern Manitoba 1:500,000, 1991 edition base map. Source: Manitoba Surveys & Mapping. HRB Map #039.)

5.0 Settlement Groups

5.3.24 Left: Ile des Chênes, 1900

Map detail showing the community of "Isle de Chene", at the time located within the river-lot survey. Note the unusual anglicized spelling of the name, and that of nearby Loretto, spelled as Loretto in this case. (Map Title: Map of Government Lands for Sale, April 18, 1900. Source: PAM H7 614.2 gbbd series 1, 1900. HRB Map #039.)



5.3.19 Below: Oak River Channel

Detail of an 1879 map showing the short remnant section of the Oak River waterway (Map Title: Map of Part of Manitoba & the North West Territory published to Illustrate the Regulations for the Disposal of Certain Dominion Lands for the Purpose of the Canadian Pacific Railway, July 9, 1879. PAM # H3 614.1 gbbd 1879 c.1. HRB Map #003.)



5.3.20 Above: Oak River Waterway

This view shows the portion of the channel in the area with residential development along both sides of the riverbank. (Photo: Historic Resources Branch.)



5.3.21 Right: Hogue Road

A view of the access road located along the south bank of the Oak River Channel remnant showing some of the residential lot entrances. (Photo: Historic Resources Branch.)

