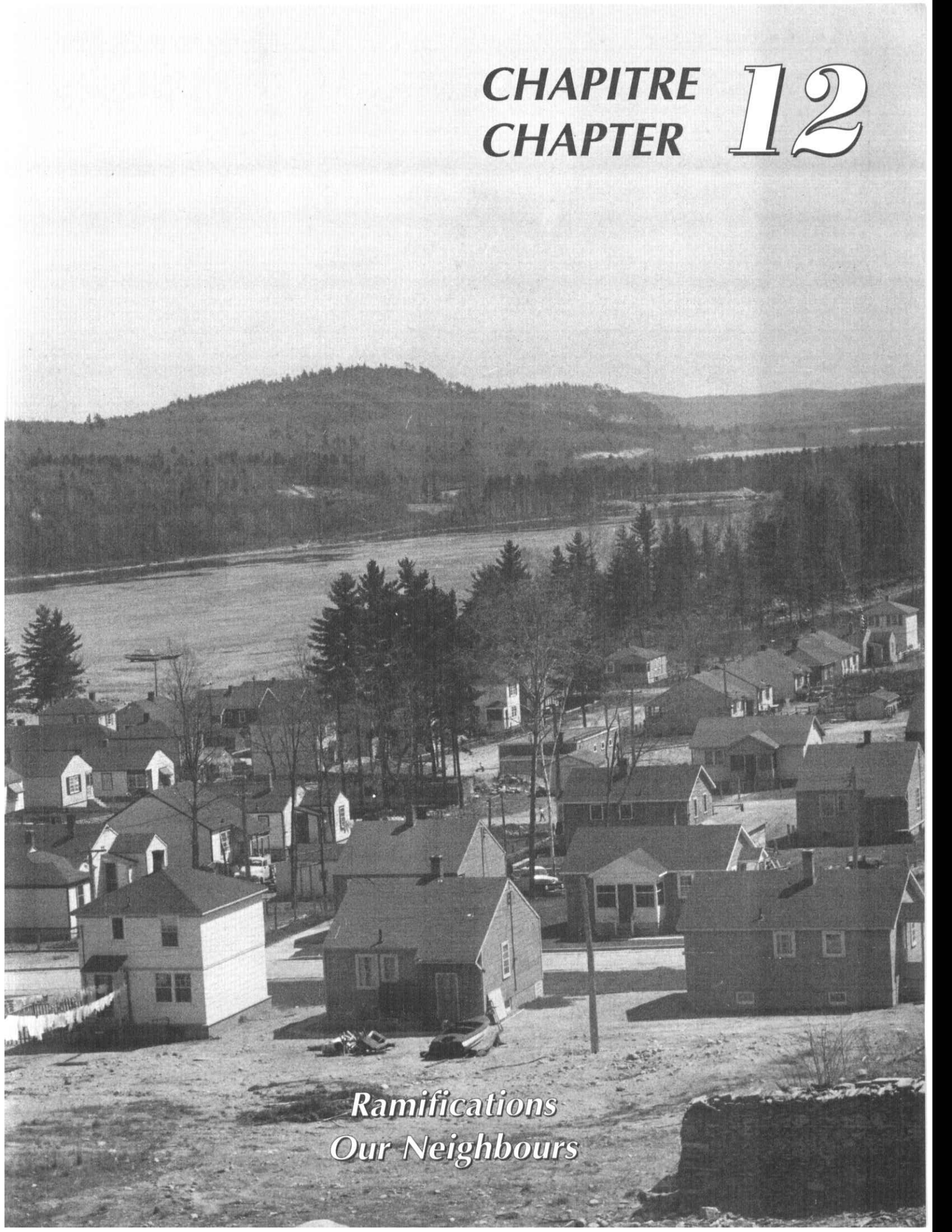


CHAPITRE 12

CHAPTER



*Ramifications
Our Neighbours*

Rien ne saurait remplacer de bons voisins surtout lorsqu'ils sont "de la parenté" ou du cercle d'amis. Le déroulement de leur existence est, osons-nous dire, "intimement" relié au nôtre par le travail, les activités sociales, sportives, économiques et religieuses.

Voici un bref aperçu de ces municipalités environnantes.

TEE LAKE

Il semble que c'est en 1858 que John R. Booth fonde, à Hull, la Booth Lumber Company, car il s'intéresse aux coupes de pins blancs ou rouges; il opère un moulin à scie et une usine de pâte dans la région d'Ottawa.



Premier moulin à Tee Lake 1941



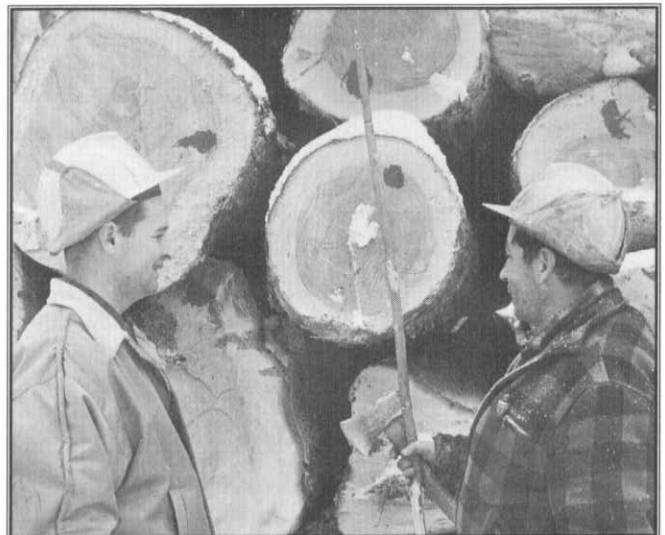
Tee Lake Sawmill (Booth Lumber).

Vers 1941, la compagnie vend la division des pâtes à E.B. Eddy et choisit l'emplacement de Tee Lake pour la construction d'une scierie de pin, la même année. (Cette scierie brûle en 1943 et elle est refaite assez rapidement en 1944.) La société Booth loge les travailleurs forestiers dans des camps. Elle érige, non loin du site de la scierie, une grande maison de pension très moderne, pour les travailleurs. Elle construit quelques autres logis pour les dirigeants. Elle bâtit aussi une quarantaine de maisons, vers 1944-45, pour les employés permanents, formant ainsi le village de Tee Lake.

Commonwealth Plywood construit une scierie de feuillus dans le village de Tee Lake en 1958. Elle est en opération jusqu'en 1979. Cette année-là, elle est détruite par un incendie.

Staniford Lumber acquiert la Compagnie Booth Lumber en 1962. Elle établit une usine de

déroulage de feuillus qui débute ses opérations en 1963. Staniford fusionne avec le groupe Goodman en 1966 et devient alors la "Goodman-Staniford". Celle-ci est vendue au groupe UOP Forest Products en 1972. Malheureusement la scierie brûle à nouveau en 1975. La UOP Forest Products passe aux mains de la Commonwealth Plywood en 1981. Cette dernière bâtit une nouvelle usine de sciage de résineux et de feuillus. La compagnie modernise l'usine de déroulage existante et y ajoute une usine "d'épissage". Elle continue toujours ses opérations et elle favorise l'économie locale.



Booth Mill. Philippe Barette on left.



Log boom and timber slide in the Temiscaming and Kipawa area.



THORNE

Jusque vers 1942-44, c'est un territoire non organisé. S'y retrouvent les cabanes des premiers occupants, celles de Léo Dorion et de Victor Armitage (où vivra Billy Grant par la suite).

Au début, ce centre est connu sous le nom de "Thorneville" rappelant le fondateur de notre ville, Monsieur C.B. Thorne. Ce village est situé à deux milles de Témiscaming, sur le côté ontarien de la rivière Ottawa. Avec le besoin de logis, la CIP vend des terrains et les premiers à bâtir leurs maisons unifamiliales sur la rue Pine sont George Pinkerton, James Adams, suivis par Roméo Marceau, M. Cunningham, M. Messier, Daniel Woodbury, etc..

La CIP engage la compagnie Bennett and Pratt pour bâtir des maisons qu'elle vend à ses employés.

La première épicerie appartient à M. & Mme Léo Cyr, gendre de M. Messier. Plus tard, il aura un magasin de meubles. En 1952, Paul Pharand bâtit une épicerie moderne. Beaucoup de ses clients viennent de Témiscaming. De l'autre côté de la route, la salle des Odd Fellows est appréciée pour les soirées dansantes. Pendant plusieurs années, un seul téléphone, attaché à un poteau, permet de communiquer avec les gens de Témiscaming.

A cet endroit aussi, le paysage du début change avec les barrages qui élèvent le niveau de l'eau sur la rivière Ottawa. De beaux grands pins blancs sont coupés et la forêt au bord de la rivière disparaît. Puis, avant d'être immergée, toute la terre d'une petite île, située en avant de chez Paul Pharand, est charriée pour rehausser d'environ 15 pieds les terrains, le chemin, ainsi que plusieurs maisons. Les propriétaires remplissent avec de la terre la 1^{re} cave et une 2^e cave est faite avant de replacer la maison.

Aujourd'hui, une centaine de familles vivent dans ce village. Thorne a son propre système d'eau, son école, le service des postes, deux pizzeria et un service d'infirmières. La plupart des premiers résidents sont partis; c'est toute une nouvelle population. Les treize anciens qui demeurent encore dans leurs premières maisons sont Jean Light, Paul Pharand, Étienne Pharand, Jean-Guy Pharand, Carl Gustafson, Alcide Trahan, Albert Lépine, Fleurette Cousineau, Yvonne Myre, Jean-Paul Mallette, Lionel Goulet, Isaac Nunn et Anna Hodgson.



Bénédiction de l'École Mariale.



Thorne, Ontario, dans sa parure d'hiver.

THORNE

In 1942-44, Thorne was an unorganized territory. The first occupied dwellings were those of Leo Dorion and Victor Armitage.

In the beginning it was known as "Thorneville" named after C.B. Thorne, founder of Temiscaming. Due to the lack of housing in town, CIP sold lots in "Thorneville". The first men to actually begin constructing homes on Pine Street were George Pinkerton and James Adams, followed by Romeo Marceau, Mr. Cunningham, Mr. Messier, Daniel Woodbury, etc..

The first grocery store was operated by Mr. and Mrs. Leo Cyr. Later on, they also operated a furniture store. In 1952, Paul Pharand built a modern grocery store. On the river side of the highway was the Odd Fellows Hall which hosted many dances. For a long time, only one telephone existed in Thorne. It was attached to a post and was used to communicate with the people of Temiscaming.

The landscaping changed in Thorne with the elevated water levels due to the construction of the Otto Holden dam. Beautiful huge white pine trees were cut and the forest along the river disappeared.

Today, Thorne has approximately one hundred families. It can boast of its own water system, school, postal service, two pizzerias and a nursing station.

Most of the original residents have left but thirteen remaining pioneers are still living in their first homes : Jean Light, Paul Pharand, Etienne Pharand, Jean-Guy Pharand, Carl Gustafson, Alcide Trahan, Albert Lépine, Fleurette Cousineau, Yvonne Myre, Jean-Paul Mallette, Lionel Goulet, Isaac Nunn and Anna Hodgson.



Construction of Marian School.



BRIEF HISTORY OF ELDEE

It was named after Mr. Larry Donald, minister of Veterans' Affairs at that time. The village was originally comprised of veterans. Three remaining veterans are Charlie Carpenter, Lloyd Graff and Bernard Frankham. The DVA (Department of Veterans' Affairs) allotted 2 1/3 acres per veteran to be used for farming. Settlements began in 1957. Art Salmonson was the first veteran to live there.

Other people built in Eldee because there were no available lots in the town of Temiscaming. A few new homes have recently been constructed.

Today, Eldee has its own fire truck and station house. Goulet's operate a confectionary and service station. It is a small tranquil, residential area.



Eldee in the late 1970's.

Courtesy of the North Bay Nugget.

MUNICIPALITÉ DE KIPAWA

par Marie-Rose Tremblay et Guy Miljours

Bien que non comparables dans leur développement respectif, les municipalités de Témiscaming et de Kipawa se ressemblent en ce sens qu'elles doivent leurs origines à la mise en valeur de la forêt reliée à la transformation et au commerce.

C'est sans doute pourquoi, en regard de ses citoyens, la municipalité de Kipawa, tout comme celle de Témiscaming, a ceci de particulier que la presque majorité de ceux-ci ont le goût de la forêt et de ses splendeurs: ses lacs, ses rivières et sa faune. A tel enseigne, ce patrimoine collectif s'inscrit maintenant dans un processus continu transmis d'une génération à l'autre.

Kipawa, dont la population dépasse aujourd'hui 900 âmes avec ses habitants saisonniers, est érigée civilement en municipalité depuis le 1er janvier 1985. Un Comité de citoyens est formé le 9 août 1977, sous le nom de "Comité municipal de Kipawa". Grâce à un travail constant, les villages de Kipawa et Tee Lake ainsi que le secteur de la Baie Jawbone fusionnent. A lui seul, cet endroit compte maintenant une cinquantaine de résidences permanentes.

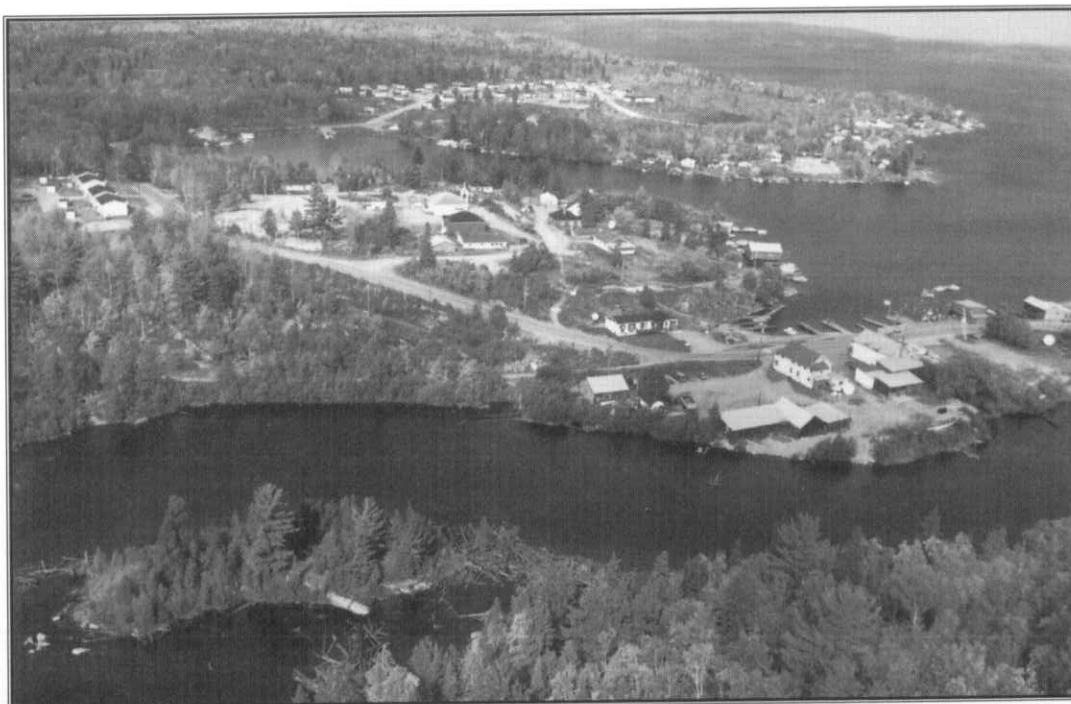
Le président de ce comité qui permet une telle poussée de croissance démographique est Monsieur Gilbert Vaillancourt, assisté des conseillers Rupert Mongrain, Patrick Bucher, Lloyd Duguay, Robert Denault, Robert Robinson et Leonard Cunningham. Le premier secrétaire-trésorier est Monsieur André Lacoste. Suite à son départ, le 1er avril 1978, Madame Marie-Rose Tremblay le remplace.

À ses débuts, la municipalité de Kipawa a une évaluation foncière de 7 932 900\$. Aujourd'hui, celle-ci atteint les 21 000 000\$. Kipawa possède son édifice municipal et son corps de pompiers. Présentement, elle est administrée par le Conseil suivant:

Maire : Gilbert Vaillancourt
Conseiller(ères)s : Murielle Bélanger
Jocelyne Gagnon
Marie Lefebvre
Michelle Goulet
Clément Labranche
Patrick Bucher

Pour assurer son essor économique, Kipawa vit d'abord en étroite symbiose avec Témiscaming. Elle peut compter aussi sur une industrie d'importance, soit la Compagnie Commonwealth Plywood, dont les activités contribuent favorablement au développement de nombreux autres petits commerces locaux. Enfin, l'on sait que depuis longtemps, Kipawa est l'endroit recherché du villégiateur et de l'amateur de chasse et de pêche grâce à son majestueux lac et aux services touristiques qui y sont associés.

Par sa nature luxuriante et variée, loin des grands centres, Kipawa est en fait un havre où il fait bon vivre et où "tout n'est que calme, beauté et volupté". (Beaudelaire)



Village de Kipawa.

MUNICIPALITY OF KIPAWA

by Guy Miljours and Michel Benoit

Although we cannot compare the development of the municipalities of Kipawa and Temiscaming, they have this in common, they both owe their origins to the beauty and wealth of our natural setting.

There is no doubt that a majority of citizens in both municipalities take great joy in utilizing the splendor of the forest and what it holds : its lakes, rivers and game. These riches have been handed down through generations.

Including the seasonal inhabitants, the population of Kipawa today reaches over 900. The municipality has been in existence since January 1st, 1985. This was made possible through the efforts of a committee of citizens formed on August 9th, 1977, under the official name of "Comité municipal de Kipawa". Their constant work led to the fusion of Tee Lake and Kipawa as well as Jawbone's Bay. Today, Jawbone's Bay has become urbanized, counting over fifty permanent residences.

Gilbert Vaillancourt, who was president of the first committee, worked to push the high demographic growth with the help of councillors Rupert Mongrain, Patrick Bucher, Lloyd Duguay, Robert Denault, Robert Robinson and Leonard Cunningham. André Lacoste, the first secretary-treasurer, was replaced by Marie-Rose Tremblay on April 1st, 1978.

At its beginning, the property evaluations were listed at 7 932 900\$. Today, they have reached 21 000 000\$. The Municipality of Kipawa has its own municipal building and fire department. It is presently administrated by the following group :

Mayor	: Gilbert Vaillancourt
Councillors	: Murielle Bélanger
	Jocelyne Gagnon
	Marie Lefebvre
	Michelle Goulet
	Clément Labranche
	Patrick Bucher

Although the municipality's economic growth is somewhat dependent on Temiscaming, it has an important industry of its own: Commonwealth Plywood. Its activities contribute favorably to the development of other small enterprises. Finally, it is common knowledge that Kipawa is where locals and tourists alike go to enjoy its majestic lake and the many tourist services and attractions available.



Entrance to Kipawa, a tourist's paradise.



St. William's School in 1951.



KIPAWA CITIZENS' LEISURE ASSOCIATION

by Patty Hunter, Michelle Goulet,
Madeleine Paul and Verna Robinson

The community of Kipawa has steadily grown and changed over the years and just as the people have changed, so has the KCLA (Kipawa Citizens' Leisure Association).

The original committee was established in 1984 with the founding members: Anita Pariseau, Betty Plouffe, Cecile McKenzie, Michelle Bonneau, Ron Leclair, Leonard Babin, Eddie Cunningham, Krista Neubert and Louise Chevrier. At the time, Mayor Gilbert Vaillancourt encouraged this group to present a budget to the newly organized municipality of Kipawa and Tee Lake in order to receive funds to organize recreation and leisure activities for the citizens of Kipawa and surrounding area.

The committee had a successful beginning and it organized many activities : a pizza party for children, game nights, dances, movie nights, ceramics and variety shows. The variety show now plays a big part in the Kipawa Church Picnic held on the last weekend of July. Members also organized a playground. Unfortunately, this has been vandalized regardless of the efforts to limit such acts.

Eventually, activities slowed down and focus was shifted towards the renovation of St. William's Mission.

Currently, the KCLA has been rejuvenated and has begun to organize activities reflecting the interests of families both young and old.

These activities are orientated towards family participation. The committee members work hard to provide fun and enjoyable activities with minimal costs.

This year's activities included an "Old Fashioned Christmas Celebration", an Easter Party and a Labor Day Barbecue. Community support was overwhelming and the coming activities promise to be even better.

Committee members : President Patty Hunter, Vice-President Michelle Goulet, Secretary Madeleine Paul and Treasurer Verna Robinson are busy preparing for the coming year and are looking forward to activities that include different organizations. So if you are ever in the area during one of our events, come visit and enjoy a nice cup of hot coffee, chat with a neighbor, dance under the stars, enjoy the smiles on children's faces as they play in Kid's Korner, sit down to a home cooked meal, try your luck and skills at some of our popular games, take a ride on a horse drawn sleigh and most importantly, share in the spirit of community with neighbors and friends.

From all the residents of Kipawa and on behalf of the KCLA, we would like to wish you, our neighbors, Happy 75th Anniversary and congratulations. It's a proud heritage that we all share and we should celebrate with excitement and enthusiasm.



Committee members: Madeleine Paul, Verna Robinson, Michelle Goulet and Patty Hunter



The following information was obtained during an **INTERVIEW WITH MIKE MC KENZIE AND FRANCIS ROBINSON CONCERNING THE INDIAN CULTURE.** (The Wolf Band and Eagle Village did not provide any history).

Describe the Indian way of life years ago.

We were both raised at Brennan Lake in an Indian settlement. We raised animals including cows, pigs, horses, chickens and even oxen to plough roads during the winter. We travelled to town by dog sleds in the winter months.

Children were given chores at a very young age. As they grew older so did their responsibilities. The Indians lived and shared everything as a family. They disciplined any misbehaving child whether the child was their own or not. The children learned to respect all elders.

The Indians always revered the land. It was their livelihood. They took what they needed in order to survive. They never destroyed female animals because that was the way to keep the animals reproducing. If they hunted in a specific area, they would move on to another area to hunt so that no area would be hunted out. The same applied to fishing.

There were other Indian settlements on Lake Kipawa which include Hunter's Point, Wolf Lake, Red Pine etc..

Trapping was instrumental to the way of the Indian life. Indians were considerate while using the hunting and trapping cabins. The camps were never locked and whenever provisions were unused, they remained in the cabin for the next trapper.

How were you educated?

There was a school established at Brennan Lake. The classes ran from grade one through grade four. The teachers came from Pembroke. We recall Mrs. Sauvé, Mr. Leopold McMaan and Mr. Joe Duquette. Mr. McKenzie recently visited Mr. Duquette in Chapeau. Most Indians were self-educated.

How did Kipawa get its name?

Kipawa means "Kebaowek" which is an Indian expression for "getting off". It was a place where the Indians disembarked to pick up supplies or trade furs.

What tribe of Indians live in our area?

Most Indians living in this area belong to the Algonquin Tribe. Wolf Lake band and the Eagle Village band are both comprised of Algonquins. Metis Indians also live on the reserve.

As you travel further north towards Amos you will discover the Cree band. Towards the Ontario border the Ojibway thrive. They are very much like the Algonquins.

Do Indians have their own language?

Yes, Indians do have their language. Different tribes have separate dialects but all Algonquins speak the same language.

Indians are rapidly losing their language due to the white man. They were discouraged from conversing amongst themselves in their language. Even in school, children were strapped if they spoke in their native tongue. Both Mike and Francis can speak the Algonquin language and when Mike goes the powwows, he practices.

The Indian language contains no curse words. Whereas the English language has 26 letters in the alphabet, the Indian language is based on 13. There are currently schools in the north that are teaching in the Indian dialect. They are trying to preserve the language, so that it doesn't become extinct.

Is there a sacred burial ground for Indians?

There is a graveyard in Jawbone's Bay. Francis Robinson's maternal grandfather was the first native buried there. The graveyard is still being maintained but both Mr. McKenzie and Mr. Robinson are concerned about the amount of land that was granted for this purpose.

Mr. McKenzie, what important accomplishments have you been credited with as chief?

In 1965, I assisted in establishing a reserve in Kipawa to house the Indians living at Wolf Lake, Brennan, etc.. In 1970, the government allotted 52 acres of land to be used as a reservation. I was vice-president of the Indians of Quebec Organization

which included 12 regional chiefs. This organization protects the rights of Indians through proclamations and treaties that were signed long ago.

Can you tell me the injustices that the Indian people suffer today?

The Indians are still in conflict with the government because they feel it has not honoured the treaties.

Indians have the right to hunt and fish all year round because it is their livelihood. (Royal Proclamation of 1763)

Indians should be tax exempt because of previous agreements but their status cards are not always honoured. Indians working in the white man's world do pay federal and provincial taxes.

Indians are slowly losing not only their identity but also their culture. Their beliefs and values are changing to suit the white man. We should remember that the Indians always lived here. This was their land before the white man came and we should respect that fact.



IN MEMORIAM



Michael McKenzie

1923-1996

Chief of the Kipawa Band (40 years)

Grand Chief of the Algonquin Nation

Vice-President & Founder

of the Indians of Quebec Association

Founder of the Kebaowek Indian Reserve

World War II Veteran

CIP Employee (25 years)

