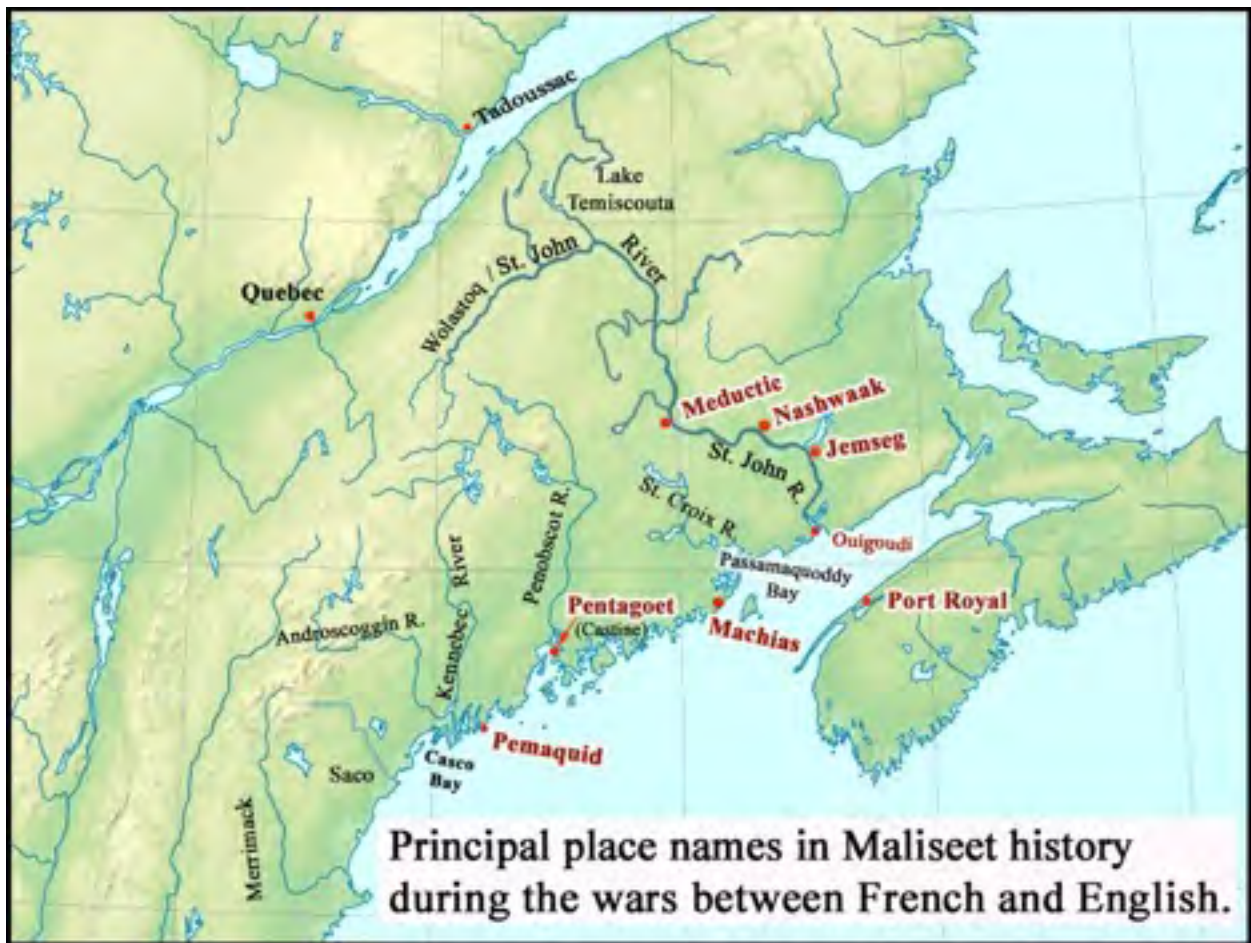


Wulustuk Times

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## TABLE OF CONTENTS FOR AUGUST 2016

FROM PEACE AND FRIENDSHIP TO SWINDLED VICTIMS (PART 3 OF 4)

TOBIQUE FRIST NATION SO ON TO VOTE ON \$39 MILLION LAND CLAIM

FRIST NATION FROM ATLANTIC CANADA TALK ABOUT TERRITORIAL RIGHTS

YOUTH AND ELDERS GATHER ON THE LAND TO TALK ABOUT THE LAND

DEAN'S DEN: AUGUST

[Wulustuk Times: \(Tobique First Nation, NB. Canada, E7H 4Y2\)](#)

Each month we gather and publish the latest, most relevant native information for our readers. Proceeding with this concept we feel that a well-informed person is better able to see, relate with and assess a situation more accurately when equipped with right data. Our aim is to provide you with the precise tools and information possible.

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FROM PEACE AND FRIENDSHIP TO SWINDLED VICTIMS (PART 3 OF 4)

Part 3 - The Eastern Indians accept English Sovereignty (or did they?)

In Part 2 I addressed written treaties as compared to oral treaties and agreements. I mentioned two written treaties that involved the "Eastern Indians" and I introduced Chief Madockawando who was a "St. Johns River Indian" from birth, but was raised by a Penobscot chief (Assiminasqua) because his parents had died from smallpox. I examined one of the most important treaties made between the Eastern Indians and the English in 1678, in which the English acknowledged that the Eastern Indians had sovereign title to their lands and the English settlers would have to pay rent for occupying the Indian lands. This was the only treaty ever to do this. In this Part 3 I will address the Treaty of Pemaquid, 1693 and the historical events surrounding it,

giving particular attention to the Maliseets involvement, as well as examining important historical figures such as John Gyles, Villebon, Madockawando, Moxus and Manidoubtik. These characters all played an important role in Maliseet history.

There was a decade of relative peace following the 1678 Casco treaty. That peace ended when in the summer of 1688 English Governor Edmund Andros, who was trying to extend his rule over the territory of the Penobscots and Passamaquoddies, arrived in a frigate at the Penobscots' village, Pentagouet (see map insert). This was a contested area between French and English, with some French presently living there on friendly terms with the Eastern Indians. Andros pillaged the renowned French Baron St. Castin's house and trading post, and then he destroyed them. Baron St. Castin and his wife Molly Mathilde (Madockawando's daughter) and their children had gotten word Andros was coming, and they fled to the woods and hid. Andros and his men looted as many valuable goods as their ship could carry. Then they went to meet with Chief Madockawando and told him to tell his son-in-law Baron St. Castin that he could get his goods back if he would submit and pledge allegiance to the English Crown. There was supposed to be a peace between the English and the Eastern Indians as well as between the English and French. This surprise attack should not have happened. St. Castin was outraged and discreetly planned his revenge. He would supply the Eastern Indians with plenty of arms and train them in French military warfare strategy. Meanwhile the English tried unsuccessfully to persuade the Baron to abandon the French territorial claims, to the point of bribing him with a large tract of land along the Penobscot River. The Eastern Indians began attacking English settlers who were living in this contested area to drive them out of lands that were not rightfully theirs. On some of these occasions Madockawando participated in the attacks. About this same time the War of the League of Augsburg (aka Nine Years War) broke out in Europe (1689). In North America the battles between the English and the French (with their Abenaki allies) were known as King William's War after the King of that period, but sometimes in this continent it was referred to as the Second Indian War, or Castin's War.

John Gyles - a significant figure in Maliseet history:

It was during these battles to drive out the English that on August 2, 1689 several hundred Eastern Indians (Kennebecs, Penobscots and St. Johns/Maliseets) in sixty or seventy birchbark canoes led by Madockawando, his brother Moxus (Chief of the Kennebecs), his son-in-law Baron St. Castin, and Jesuit Priest Louis-Pierre Thury (the "fighting priest") attacked Fort Charles and surrounding area at Pemaquid, near present day Bristol, Maine (see map insert). Thomas Gyles and his three sons and fourteen farm hands were attacked while working in their fields. Young John Gyles (age 9) and his brother James (age 14) and their father were captured. Thomas Jr., the oldest brother (age 19) had escaped. Their father was severely wounded by seven gun shots and was profusely bleeding and pale, but still standing. Moxus came to the wounded Gyles and apologized to him for being attacked, saying it was by Indians he did not know. Thomas

Gyles knew he was dying and said his only request of Moxus was that he be allowed a few moments with his two sons (the third son was hiding away inside the fort). His request was granted and he then commended his sons to God and gave them some final words of advice. Blood was pouring out of his boots. He was in immense pain. The Indians led him away from his boys out of sight. They heard the blows of a hatchet, and knew their father was no longer suffering. John was taken prisoner by the St. John's Indian who had captured him, who was now his master, and who could sell him to the French if he was so inclined. He was taken to the fort at Pentagoet (present day Castine, Maine) where the rest of his family were captives. Father Thury offered to buy young John from his Maliseet master but was declined. John's mother was relieved saying to John that she would rather he die than be sold to a priest, "for a Jesuit will ruin your body and your soul." John was then taken to the Maliseet village at Meductic on the St. John River (Wolastoq) by way of the rivers, lakes and portages, a much travelled ancient route known today as the Maliseet Trail. John Gyles describes all these events and his nine years living as a captive on the St. John River with the Maliseets and French in a book of memoirs that he published in Boston in 1736. This is the first published book about the daily lifestyle and cultural traditions of the Maliseets on the St. John River. It is worth noting that in this same year (1689) Baron St. Castin was granted a seigniory on the St. John River near the Jemseg Fort by Governor Frontenac on behalf of the French King. It was a gift from the King because St. Castin had helped restore the fort in Jemseg to the French and he established relay posts between the Fort of Pentagouet and Quebec. The King assumed the authority to grant lands "where no other lord can be found." It so happens that the d'Amour brothers, Louis and Mathieu were living in Jemseg too. The total white population on the St. John River in 1686 was only 8 people, three French couples being the d'Amours brothers (Louis, Rene and Mathieu) and their wives, having no children, and one family of Jeanne LaTour with his wife and one child. In 1695 it was Louis d'Amour who purchased by ransom John Gyles from his Maliseet Indian master at Meductic. At Passamaquoddy (mouth of the St. Croix River) was one family of Le Sr. de St. Aubin who had married a Maliseet woman (Bear clan) and two of their sons became chiefs on the St. John River. At Machias were two Frenchmen, Martel and Dubreuil. On the Penobscot River at Pentagouet was Baron Jean-Vincent St. Castin. One of St. Castin's sons (half Maliseet), Anselme, married Charlotte, daughter of Louis d'Amour who lived near Jemseg on the St. John River. The total French population for the St. John River, Passamaquoddy Bay, Machias and Pentagouet areas was only sixteen souls. Some English had moved up into this contested area of Maine from the southern New England region. It was them who the French wanted to drive out with the assistance of the Eastern Indian Nations.

The many battles that the Eastern Indians fought while supporting the French attacks on the English were not very successful. As time went on it tired them, weakening their determination, and undermining their confidence in the competence of the French. On July 21, 1693 the Indians came with a flag of truce to Pemaquid where they had a conference with the English to discuss conditions for a truce. Both sides agreed to a cessation of arms, that no English would wound or kill or take prisoner any Indian, nor any Indian would wound, kill or take prisoner any English for twenty days after this day.

In twenty days' time the Indians would come back to this same place and "conclude a firm and lasting Peace, to deliver all the captives on both sides without any ransom." The Eastern Indian Sachems who put their marks on this document of Truce were: Mockses (Moxus) who was a son of the late Assiminasqua who died in 1670, Madockawando an adopted son of Assiminasqua, Bommasin (Bomaseen) who was the father-in-law to both Moxus and Madockawando, Edgerremit (Egeremet) a chief of Machias, Scambemat, Nahagnimen, Weenobson, Nessegombewit, Henquid, Psattes, Terramogges, and Phill Ounsakis Squaw. These Eastern Indians still had their "Indian names" at that time. Indian names were gradually erased over time as they were baptized and became "praying Indians" and were given new Christian names of Saints and Kings by the French missionaries.

Three of Madockawando's daughters had married French Baron Jean Vincent de St. Castin, one marriage was a Christian ceremony but the other two were by traditional First Nation custom. Several of the sons from these marriages became Chiefs; Anselme, Joseph-Marie and Francis-Xavier. Anselme Castin was in France when this treaty was being ratified. Governor William Phips and three of his Councillors sailed for Fort Henry at Pemaquid on Aug 4, 1693 and they met the Eastern Indians on the 10th, exactly twenty days as agreed. The Indians, including thirteen Chiefs, were from several rivers, the Penobscot, Kennebec, Amarascogin, Saco, "and from Merrimack river unto the most easterly bounds of the said province." The Province of Massachusetts then included the present day State of Maine.

## 1693 Pemaquid Treaty

This treaty is important to the English historically because it became a template for them when negotiating and drafting all future treaties with the Eastern Indians. It is a document of significant interest for present day Maliseets because it was the first treaty to require the Eastern Indians to acknowledge their subjection to the English Crown and that their lands were under the Crown's sovereignty. It begs the obvious question, did they truly understand what they had signed, or were they thinking they were agreeing to allow the English to be an ally for mutual protection and trading? How clear was the interpreter, who was always English)?

What was written into this treaty? First of all it stated that the Eastern Indians were to admit they had made and carried on a bloody war "against Their Majesties Subjects the English", and that the French had instigated and influenced them to go to war. It stated that all the rivers from where the Eastern Indians came "are within Their said Majesties Sovereignty" [sic]. In that statement there are two distinct assumptions; that Queen Mary is THEIR Majesty, and that the lands containing these rivers are her sovereignty. It goes on to state that they, the Indians, were making application to put an end to the war, would lay down their arms, and would cast themselves "upon Their said Majesties

Grace and Favour." That they hereby acknowledge their "hearty Subjection and Obedience unto the crown of England." That they will "cease and forbear all acts of hostility towards the subjects of the crown of England." That from this time onward they would maintain a "firm and constant" friendship with all the English. That they will "abandon and forsake the French interest" and will not assist the French in any wars against the English, or to help any enemy Indians of Canada or other places who should happen to come to "our plantations within English territory." That all present English captives should be set free immediately without any ransom like they normally would get from the French. That the English subjects may return and peacefully "enter upon, improve, and forever enjoy" all their "Rights of Lands, and former Settlements and possessions within the Eastern parts of the said Province of Massachusetts Bay [which the English claimed included Maine]." That all trade and commerce between the Indians and the English "shall be under such management and regulation as may be stated by an act of the General Assembly." In other words the Eastern Indians would have no freedom of trading at their own pleasure with whoever they wanted. That if any issues or differences arise between the Indians and English, they should be resolved by her Majesty's government and not by the Indian's ways. Specifically that they were submitting themselves "to be ruled and governed by their Majesties' Laws, and desire to have the benefit of same." This was a significant agreement.

To show their sincerity the Indians would deliver to the Governor four of their own: Wenongahewitt (cousin to Madockawando), Edgeremett (also cousin to Madockawando), Ahassombamet (brother to Edgeremett), and Bagatawawongon (alias Sheepscoat John). The English would exchange some people "of as good account and esteem as the Indians." Of course the English will decide which of their own are as good as the Indians to be exchanged. This exchange would last until the English were satisfied that the Indians were being loyal to her Majesty. This was not a Peace and Friendship treaty with commitments on both sides. It was a one way pledge, with no agreement on the English side except to exchange prisoners that they themselves choose. It was a unilateral document that surreptitiously convinced the Eastern Indians to agree to become English subjects in a land the English were now claiming as theirs. The English had no active part in this "treaty", no commitments on their side, but from this point on the English would claim all these lands as Crown land, and would treat the Indians as being their subjects. Gov. Phips sent the signed treaty and a letter to Gov. Fletcher saying that the Indians had met him and his councillors as planned and that "after some time of consideration they made a declaration in writing ... of their hearty subjection and obedience unto the Crown of England." There is no mention of who interpreted for the conference, which was basically a reading of the treaty document with very little discussion.

The English made the assumption that the thirteen signers of the treaty represented all the Eastern Indians, however under the political culture of the Indians these chiefs would have to go back to their people to get a common consensus. Any chiefs, lesser chiefs or deputy chiefs that had not signed the treaty would not feel bound by it. Add

this traditional aspect to the likelihood that the chiefs who were signers did not understand all that had been interpreted to them, especially the English sovereignty part, and you have a recipe for provoking continued clashes. From the actions of the Indians following this treaty it certainly would seem that there were some who did not agree to it, and some who may have understood the peace and friendship part, but not the English sovereignty part. That part continued to be a contentious issue. In a few years they would discover how the English interpreters had misrepresented their words and how their peace and friendship agreement had turned into a pledge of submission to the British Crown.

The French commander Villebon (at Fort Nashwaak on the St. John River) was not happy when he heard about this treaty, which involved the English claiming sovereignty over the lands and over the First Nations of the contested territory in Maine. The French had not been consulted by the Indians about whether to make such a treaty with the English. French Governor Frontenac in Canada told Chief Bomaseen he should not have made this treaty, but for now to keep on friendly terms with the English until there was "an opportunity of having an advantage to do mischief." On September 26, 1693 Madockawando's son [no name given] arrived back from France. Villebon told him about his father's disappointing behaviour and encouraged him to try dissuading his father. Father Thury and two other French missionaries did their best to influence the Indians to not honour the treaty and not to release the English Captives. They assured Madockawando that "to break faith with heretics was not a sin." Madockawando was a man desiring peace all around, as was his family, and he was still negotiating with the English for safe release of the Indian captives. Many years later, in the summer of 1777, during the American Revolution, Grand Chief Pierre Toma on the St. John River was also a Chief in favour of peace who negotiated with both sides of the revolution, whereas some of the other chiefs chose to join the rebel Americans. Chief Toma swung back and forth during the revolution, finally signing a treaty with the British Loyalists.

After the 1693 Pemaquid Treaty, on May 9, 1694, Madockawando and Kennebec Chief Egeremet signed a deed of conveyance of lands on both sides of the St. Georges River to the English. This covenant of lands would later become a bone of contention. On May 22, 1694 at Fort Nashwaak, Governor Villebon adopted Moxus (aka Toxous) as his brother, who promised to "induce Madokawando to join him, or render him contemptible to all the young Indians." When Moxus found out on June 8th that his adopted brother Madockawando had sold land to the English, "he declared loudly that Madokawando had made peace, but as for himself he wished to make war and was preparing to set out." Sixteen Maliseets (out of 60 available warriors) left Meductic to join the battle, arriving at Panawampskek on June 27, 1694. That same day a council was held that lasted two days. They had a traditional "feast of dog" and during this feast all the Indians sang except Madockawando and his 30 relatives. They were jeered during the ceremony. But in the end Madockawando was won over "by the appeals and the gifts offered him by the Srs. de Villieu and de Thury." On June 30th Madockawando, Villieu, Thury, a French interpreter and 105 Indians started off for the

Kennebec River to join the Kennebecs waiting for them. All total there were about 250 warriors. On July 9th Villieu dressed up as an Eastern Indian, and along with three other Indians approached Fort Pemaquid under the pretense of wanting to trade pelts. This was done so that Villieu had an opportunity to "case the joint" as we say today. After at least three more councils for making plans for attack they divided into smaller groups and attacked several places at the same time. The Kennebecs convinced the Penobscots and Maliseets along with Villieu to attack a village and small fort (with no garrison), but when they arrived there they discovered there were very few houses and not much to plunder. The Kennebecs had chosen the larger fort (also with no garrison) and village with much more to plunder, Oyster River [now Durham] in New Hampshire. They attacked on the evening of July 26, 1694. One hundred and four persons were killed, and twenty seven prisoners taken, 60 homes were pillaged and then burned, and many cattle were killed. The Penobscots and Maliseets with Villieu and Moxus didn't get much booty. The Kennebecs got the most pillage and prisoners (for ransoming) and refused to share any. After the raid Moxus "feeling a trifle piqued because he had accomplished so little," chose 50 more warriors from the Penobscots and Maliseets, and set off to do more raiding of the English north of Boston. The Indians, broken up into several smaller bands, and during the remainder of the year they roamed about the country striking small settlements and villages, killing several persons at each of Groton, York, Kittery and Piscataqua. On Sept 8, 1694, Villebon wrote in his journal that Father Thury had sent him a letter informing him that Taxous (Moxus) and Madockawando had taken or killed 42 people near Boston and in the raid a nephew of Moxus had been killed, "which will serve as a further incentive against the English; the prisoners had said that the governor of Piscataqua had been burned in one of the houses which had been set on fire during the first attack."

While the Eastern Indians were rejoicing over their successful destruction of many English settlements in their territory, a plague began sweeping the country. On the St. John River upwards of one hundred Maliseets died, including their Chief Manidoubtik. John Gyles describes this plague in his memoirs of his captivity at Meductic. On May 10, 1695 Madockawando arrived at Fort Nashwaak and advised Villebon that he had replaced Chief Manidoubtik who had died of the plague. He told Villebon that he was planning to settle on the St. John River where the French were as the new Chief and this should put an end to Villebon's "suspicion of him because of his parleys with the English." So Madockawando, a Maliseet at birth who had been maintaining his position as the Grand Chief of the St. John's, Passamaquoddies and Penobscots from his village in Pentagoet was now coming back to his birth place to take up residence. In a letter to M. de Lagny, Sept 2, 1694 Villebon wrote about the territory of the Maliseets: "The Malicites begin at the river St. John, and inland as far as la Riviere du Loup, and along the sea shore, occupying Pesmonquadis [Passamaquoddy], Majais [Machias], les Monts Deserts and Pentagoet, and all the rivers along the coast. At Pentagoe't, among the Malicites, are many of the Kennebec Indians. Taxous was the principal chief of the river Kinibeguy, but having married a woman of Pentagoet, he settled there with her relations. As to Matakando, he is a Malicite. The Canibas are those settled on the river Kinibeguy."



So much for the fidelity of participants and the permanence of the treaty of Pemaquid. More battles and treaties were to follow. Governor Villebon's Fort Nashwaak on the St. John River was the capital of French military command for Acadia. Many war conferences with the confederation of Eastern Indians were held there. For example, in June of 1695 at the fort, Villebon met with fourteen Chiefs representing all the First Nations from the St. John River to the Kennebec. The Chiefs were complaining that the French had cut back the quantity of annual supplies they had become used to receiving. The conference lasted three days. The Chiefs negotiated for goods they so badly needed. In the end Villebon made some promises, gave all of them gifts, celebrated with a feast, and the Chiefs departed promising to continue the war with the English.

In Part 4, the final article of this series, I will examine whether the First Nations chiefs who signed treaties with the English actually understood what they were signing. In fact, I will let these Chiefs tell their stories in their own words.

..... all my relations, Nugeekadoonkut

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## TOBIQUE FIRST NATION SO ON TO VOTE ON \$39 MILLION LAND CLAIM

Settlement would see each member of First Nation receive at least \$13,500

[CBC News](#)

Members of the Tobique First Nation will soon be voting on whether or not they want \$39 million in exchange for 10,000 acres – 4,046 hectares — of their land.

Chief Ross Perley said the proposal is for 80 per cent of the money to go to band members, with the remainder to go into an independently monitored trust "for acquisition of lands, and investments in economic and community development" by the First Nation.

Under the proposal, each member of Tobique First Nation would receive at least \$13,500. The amount will only be finalized when the exact number of band members, on and off reserve, is confirmed.

Members who are 18 and younger will have their share put in a trust fund that they can access when they turn 19 years old.

Members will vote on the proposal in about three months.

"We have mixed emotions," said Perley. "There's excitement, there's fear, there's a lot of different views on how to look at this.

"A lot of people in the community don't think it's a good deal," he said.

But on the other hand, Perley said, "A lot of people in the community have been waiting all their lives and they've been talking about it all their lives, for a land claim to come and now it's here, we're ... months away from it."

Amber Bear said her five-year-old daughter Lyric is the reason she is leaning toward voting yes.

"Her financial future, that \$15,000, will be like university for her when she's 18," said Bear.

"She won't have to worry about rent, she won't have to worry about bills, she won't have to worry about not getting funded. She'll have the money to go, and she'll have the money to do what she wanted. And that's sort of swaying me to the yes side."

Jaime Idol believes the land should still belong to Tobique First Nation.

"We weren't allowed to harvest any resources off of there, or gather, so, we believe that we should be compensated for that use," said Idol.

"But we should not have to surrender that land away. That was part of the original land grant given to Tobique, so I will vote no, and I encourage other people in our community to vote no.

In Perley's office is a copy of an Indian Affairs survey map from 1882 that shows the land set out as the Tobique Indian Reserve. The band has been negotiating a settlement for this land claim since the 1970s.

"The land was originally granted under provincial patent before Confederation by the province prior to the illegal taking in 1892 by the federal government," said T.J. Burke, the band's lawyer who is also a member of Tobique First Nation.

If the members do vote to accept the land claim settlement, Perley admitted he is worried about what some people will do with that much money in their hands at once.

"Lot of concerns. Lots of concerns. You know, we're forecasting a lot of social issues because of it," he said.

"We're hoping to set up some sort of assistance. We want to make sure everyone has a bank account, make sure that there aren't 'gougers' waiting at the end of the reserve, trying to sell people four-wheelers, or those kinds of things.

"I know most people in the community have their land claim already spent, but for me, I have no plans yet."

Although the band has been in debt and under third party management for more than 10 years, Perley said none of the money will go to the debt because it is money that 'needs to go to the people.'

He said the band now has a system for monthly payments that will see third party management lifted in the spring.

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First Nations from Atlantic Canada Talk about Territorial Rights

[fngovernance.org](http://fngovernance.org)

Two-day forum in Fredericton, New Brunswick demonstrates a desire for self-sufficient First Nation governance in Atlantic Canada

A diverse group of Mi'kmaq, Maliseet, and Passamaquoddy citizens, leaders, students, elders, and professionals engaged in discussion on current provincial and federal policies affecting their traditional territorial jurisdictions. The National Centre for First Nations Governance (NCFNG), Atlantic Region organized the forum to encourage First Nations to consider exercising their territorial rights.

Throughout the forum, NCFNG facilitators engaged participants in an introductory territorial rights session that covered crown and provincial duty to consult, political strategy, territorial stewardship, and priorities for action.

Participants highlighted the urgent need to develop culturally relevant policies and strategic plans to map out how communities would manage their own territorial homelands.

Alongside of the forum was the signing of a memorandum of understanding between NCFNG and St. Thomas University (STU). Forum participants took a break from discussions to witness the Centre's president Satsan (Herb George) and St. Thomas University's president, Dennis Cochran, signing an MOU which established a partnership for the development and delivery of a new First Nations Self-Governance & Administration program.

"This is the first Atlantic Canadian university to sign this agreement", Satsan shared "What it signifies is that we're coming together to revolutionize programs, curriculum, innovation and delivery to meet the needs of our communities in terms of more effective and essential governance to improve our communities."

Dennis Cochran, STU's president and vice-chancellor, noted that the Centre and St. Thomas University will work together to develop programs to provide self-governance training and opportunities for Aboriginal people. St. Thomas University is a renowned post-secondary institute in New Brunswick committed to delivering exceptional education through the philosophy and pedagogy of liberal arts.

The two parties anticipate creating an innovative program that will enable First Nation's people to govern themselves according to their traditional customs.

In the fall of 2010, NCFNG will be holding a series of regional forums on rebuilding First Nations by developing effective, independent governance.

The National Centre for First Nations Governance is a non-profit organization dedicated to supporting First Nations as they develop effective, independent governance. Centre

staff are trained, experienced Aboriginal professionals. Visit [www.fngovernance.org](http://www.fngovernance.org) for information on the Centre's research and services.

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## YOUTH AND ELDERS GATHER ON THE LAND TO TALK ABOUT THE LAND

[fngovernance.org](http://fngovernance.org)

CFNG delivered a two-day forum as part of the conference to help bring youth and elders together, and to guide all citizens in an exploration of opportunities for action and governance of traditional territories.

About 70 participants learned about making their own laws to protect traditional lands, having a voice in how development occurs, and benefiting economically when development takes place.

The Centre creates and delivers two-day agendas about self-governance and jurisdiction over the land for multi-nation gatherings across Canada.

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## DEAN'S DEN: AUGUEST

Quintuple Quips - By: D.C. Butterfield

Strawberries

For nature's child -

Strawberries ... wild!

August

August - and autumn

Attuned and augmented

Annual arousal

Accented - attained

Arboreal assurance

All aspects ... all's well!

## Greening

Season's change has found my valley

The sun shines on Creation's scene

The fertile fields have seen their planting

The hardwood hills have turned their green!

## Life and Love

When your stars are aligned

Your feet up, and reclined

You've done as assigned

Life and love - all combined

And now you can find

Complete peace of mind

Your dreams are defined

Life and love - so entwined

You've now gypped the grind

Glean and grub left behind

Life and love ... both in kind!

### Just One Tree

The big trucks keep on haulin'

While the last woods take a maulin'

It will never be the way it used to be

The majestic spruce and fir

Will never be the way they were

But maybe we can save us - just one tree!

The lumber-mills keep screamin'



Like some greedy goblin' demon

Board-feet by the millions every day

And though jobs to them are tied

They're just never satisfied

As our forests drip and dribble all away!

We're headed down a one-way track

And there seems no looking back

As we trade it for the dollar and the dime

Now we never hear a pause

In the ripping of the saws

Even if we're almost out of time!

Those economic jaws of fright

Keep on razing day and night

No thoughts for the one Creator's home

The hills, the ridges, swamps

Where "free" and "wild" yet romps

Are clearly being left no place to roam!

I remember with a thrill

When the woods spread hill to hill

Popple, maple, beech, and spruce and fir

But, the big trucks keep on haulin'

While machines and men keep maulin'

Can things ever be - the way they were!

Will it ever be - the way it used to be

But ... maybe we can save us ... just one tree!