Tobique First Nation, NB ***May 2016***

Wulustuk Times

Wulustuk - Indigenous name for St John River

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Wulustuk Times:

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.

From Peace and Friendship to Swindled Victims (Part 1 of 4)
Part 1 - Oral Treaties.

In the early days of first contact, before First Nations reserve lands had been contrived, and before there was an Indian Act, the European merchants and colonists were acutely aware that they as foreigners should respect the customs and laws of the First Nations when in their lands if they were to have successful relations and negotiations with them. They were wise to be sensitive to the need for obtaining "free, prior, and informed consent" from First Nations. The first French explorers and traders certainly gave careful consideration to this approach with the aboriginal peoples. This especially after Jacques Cartier's experience in 1734 with Chief Donnacona who became suspicious of Cartier planting a huge cross near Gaspé Bay to claim possession of the land for the King of France. Cartier lied and told the Chief it was just a landmark. When the French met and consulted with these First Nations, they told them why they had come here, and what their intentions were, which included trading with them and aiding them with resolving their conflicts with their aboriginal enemies. The French acknowledged to them that this land was the First Nations' land even though they had ulterior motives. Today in Canada, since reserved lands (set aside by the British Crown in the Proclamation of 1763) fall under the Indian Act of 1876, and since all assets such as buildings on the reserve legally belong to the Crown in trust for the "band", then it can be complex and confusing for anyone, or any company, to negotiate effectively with First Nations' band councils. This is by deliberate premeditated design, and not by incompetence and irresponsible implementation. The four hundred year history behind the present day negotiations with First Nations regarding land use and aboriginal titles is important to be understood and appreciated by both sides so that they can arrive at a rational and fair compromise.

On April 1st, 1621 the English pilgrims at Plymouth, Massachusetts created the first written and signed treaty of peace and friendship with Native Americans (Treaty of Mutual Protection). In this treaty the Wampanoags, were represented by Chief Massasoit, and Gov. John Carver represented the colonists. Since that time there have been many more hand written treaties and agreements, and we still debate and contest them under complex federal government laws. Seldom do we hear about any oral agreements even though they are valid and legally binding. We are conditioned by our document based society to exclusively favour written text and signatures, and dismiss the agreements made with spoken words and handshakes. No attention is given to the oral agreements that were made with the Native Americans that were just as valid to them as written agreements were to the Europeans.

The written laws that Canadian subjects of the British Crown live under today date back to the Judaic laws, the most familiar being the Ten Commandments. These were the foundation upon which over 600 more laws were added in the Torah, and in our nation today we have added many thousands more. However, along with the written laws, Orthodox Judaism holds sacred and observes an Oral Law. This law contains the oral traditions that help to translate and pronounce the texts in the written Torah scrolls. This Oral Torah is known and practiced by the rabbis and is used to safeguard and preserve the meaning of the Written Torah. Without the oral traditions, words in the Written Torah can take on different meanings. Oral laws and oral agreements come with tonal, facial and body expressions, quite often with music and rhythms that are very difficult to portray with written text. If two people smile and shake hands on an agreement before witnesses, it is just as clear what has taken place as when two people sign a sheet of paper. In fact, a signature

can be falsified, and becomes a forgery, a lie. Paper documents can be lost or destroyed. The original Plymouth-Wampanoag treaty has been lost. Regardless, we still prefer to look for visual written evidence, not oral evidence. When we look back in time for evidence we look only at paper documents, not at traditional songs and dances that tell true stories of events long ago. One of the earliest known oral peace treaties was negotiated among the Iroquois Six Nations to form a confederacy (Oneida, Mohawk, Cayuga, Onondaga, Seneca and Tuscarora nations). It was known as the Gayanashagowa, "The Great Law of Peace of the People of the Longhouse" or the Iroquois Constitution. It predates the year 1450, and covered 117 articles governing customs and relationships between the six tribes or nations. Amazingly, this lengthy treaty was passed on orally from generation to generation with the help of stories, songs, and the lessons these taught, and by strings and belts of wampum. It was written down for the first time in 1880. This great oral peace treaty has made them a very strong united confederacy, even to this day. It is believed to have influenced the wording of the United States Constitution. The Mohawk nation of the Iroquois confederacy also had an oral peace treaty with the Maliseet or Wolastoqiyik Nation. The chiefs of these two nations would meet every year at Munkwadik (Munquot), New Brunswick to ratify the treaty up until about 1857.

One of the earliest peace and friendship oral agreements was with the First Nations of Eastern Canada in May of 1603 when French explorer Samuel de Champlain and Pont-Gravé, a merchant from St. Malo, France (a Malouin like Jacques Cartier), met with three allied groups of First Nations at St. Matthew's Point about three miles from Tadoussac on the north shore of the St. Lawrence. These three Nations were the Etechemins, Algonquians, and Montagnais all of whom spoke a similar language of the Algonquian family. The Montagnais were from the region around Tadoussac on the mountainous north side of the St. Lawrence River. The Algonquians were from the Ottawa region further west. The Etechemin came from the southern region of the St. John River Valley (Wolastoq) and west to the Penobscot River. The First Nations who had gathered there, about a thousand in number, were celebrating a victorious battle over the enemy Iroquois Nation. The Tadoussac site is where Pont-Gravé had established a trading post a few years before. Anadabijou, Chief of the Montagnais, invited the Frenchmen into his huge lodge along with two of their Native interpreters who had a few years earlier been taken to France by the Frenchmen. The Frenchmen were visitors in Anadabijou's land. He did not go meet them in their ship. He met with them at his quarters, to sit at his table. They would meet by his customs. The visitors were motioned to sit with the Grand Chief, while other Chiefs and warriors (up to a hundred of them) sat around them on both sides of the huge lodge (Grand Council Chamber). Not only were they witnesses, but traditionally the Chief did not make decisions by himself. He always got consent from his people. The visitors were prompted to speak first to explain why they had come there. One of the Native translators, who had been to France, told of his visit and what he had seen and learned, including a visit with the King of France. He spoke of the castles, palaces and houses he had seen there and the lifestyle of the French people. He said that the King "desired to people their country, and to make peace with their enemies (who are the Iroquois) or to send forces to vanquish them." He was talking about more than trading, but about forming a diplomatic alliance. The topic of land possession was not mentioned nor inferred in any way. When he finished his oration the Grand Chief Anadabijou lit his pipe and "began to smoke tobacco." Then Anadabijou passed the pipe to the guests and "to certain other Sagamores who were near him." After smoking, Chief Anadabijou then began his speech or harangue. He said his people would be glad to have the French King to be their great friend and to help them make war on their

enemies. He talked to his men about the advantages and profits they would receive from the King. When they agreed with him they responded with, "Ho, ho, ho." This manner of giving their assent is not unlike "Hear, hear" in the House of Commons today. There was no wampum belt or wampum strings involved with this negotiation. Wampum became more common in later years. When the Chief ended his speech and his companions had all given their assent, he and the Frenchmen left his lodge and the other men stayed inside and began to prepare for their Tabagie or celebration feast, "which they make with the flesh of moose, which is like beef, with that of bear, seal, and beaver, which are their most ordinary meats, and with great quantities of wild fowl." The Tabagie involved singing and dancing followed by gift giving by the Grand Chief and his companions to the others. These gifts could be tomahawks, swords, kettles, decorative medicine pouches, or portions of meat. These First Nations have traditional dance-songs of peace, war, death, hunting, marriage, greeting, trading, and more. These traditional songs and dances are similar in concept to our more modern folk songs and ballads that tell about people and events of the past, and also to our lyrical style of dancing that dramatizes actions and emotions. Dance-songs are an excellent way of preserving culture and history. Traditionally the Shaman [Medéulin] would create a new dance-song to preserve the memory of this victorious battle in both words and actions. He would also create a dance-song to remember the peace and friendship agreement with these "Normans." Very few of these dance-songs have survived the Residential School System and assimilation programs of the Crown as the cultural genocide strategy was executed. An example of a more modern historical song would be "The Battle of New Orleans," a popular ballad song written in 1936 by Jimmy Driftwood, a history teacher, who wrote over 3,000 folk songs to teach historical events to students so that they would remember them and enjoy history. Singer Johnny Horton made "The Battle of New Orleans" popular as well as several other Jimmy Driftwood songs.

The next year (1604) Champlain returned from France with Pierre du Gua de Monts (Lieutenant General of La Cadie), along with sailors and artisans. Their objective was to explore for minerals, timber, and other resources, and to find a location to establish a permanent settlement somewhere along the eastern coast of North America. Most readers would be familiar with his disastrous winter on the island that Sieur de Monts named St. Croix, and his discovery there of the river he called "the River of the Etechemins." However, I want to review an event that happened on his exploratory trip down the coast to the Penobscot River area. On the 6th of September Champlain and his sailors and two translators in their barque met some Etechemin in canoes at the mouth of the river called Pentegouet (Penobscot). Fortunately his translators were able to converse with these men because they too were of the Etechemin nation. Champlain learned that the Chief of this river was named Bessabez (or Bashabes), a Grand Chief of a large region. The next day some Native men in canoes guided Champlain and his men up the river to the head of tide near a falls to an appointed location where Chief Bessabez would meet with them. They all waited for the Chief to arrive. On the 16th he arrived with six canoes full of men. The Etechemin warriors (Penobscots) who had guided Champlain to this place began singing and dancing to welcome their Chief, "then afterward they all sat down on the ground in a circle, according to their custom when they wish to make a speech, or have a feast." Shortly after this another Chief named Cabahis from a different river arrived with twenty or thirty more warriors. Champlain watched all this from his barque anchored in the river. He was visibly nervous about meeting these people. He finally went ashore with two companions and his two Native interpreters, but he ordered the other men in the barque to stay near the shore with guns ready. The reader must appreciate that Champlain recorded

this event in writing for the King. This is not a trivial newspaper reporting. It is comparable to a clerk recording the legal proceedings of a trial. It must by its nature be accurate and reliable. Then the meeting began as Champlain joined with the two Chiefs inside the circle of warriors. "Bessabez, seeing us on land, bade us sit down, and began to smoke with his companions, as they usually do before an address. They presented us with venison and game." Champlain is familiar with this custom from his visit to Tadoussac the previous year. It is important to appreciate at that time that none of the Penobscot Etechemin could write, that they had other ways of making agreements than with paper. Champlain made a statement to start the conference during which he would seek an oral agreement of friendship. He records in his journal the words that he spoke, so that historians and lawyers have a written record today. He acknowledged more than once that this is "their country." He requested from them (on behalf of Sieur de Monts) to be able to "inhabit their country." He promised to help them reconcile with their enemies, and to show them methods of agriculture which would give them a way of life that isn't so "miserable." Of course, this observation of their life being one of misery is all relevant to his own French culture. Champlain records that the Etechemin agreed to have this new friendship with the French who may "dwell in their land." Note that they did not say OWN or POSSESS the land, but only to "dwell" in it. The Etechemin would hunt more beavers than ever before and give a part of them to the French in return for things they "wanted." They were allowing the French to come into their land and trade with them. Since, at this time in history, they didn't understand the concept of owning or selling land, they were simply allowing the French to trespass on their land for the purpose of trade and also mutual protection. After the meeting Champlain presented them with items including "knick-knacks" in return for venison and beaver pelts. Then for the rest of that day and all the next night they celebrated this agreement of the two nations with dancing and singing songs of peace and friendship. This day will be imprinted into their minds in legendary song and dance. There was no treaty document. After the celebrations they officially traded for the first time. Reflecting on the first written treaty of peace and friendship by the Pilgrims with the Wampanoags, in that treaty the Wampanoags gave permission for the English to occupy, but not to own or possess the land. In the two earlier Oral Treaties with Champlain there is also no agreement to give the Europeans ownership of the land. Therefore, from the very beginning of colonial history in this country it was clearly understood by all parties to agreements that the First Nations who dwelled here were the rightful stewards, and these lands were their territories, THEIR lands. Ever since the Etechemins and French met at Tadoussac and at the head of tide on the Penobscot, making an oral agreement of peace and friendship, the Wolastoqiyik of today have maintained the oral tradition that this is still THEIR land and the European strangers who came here were only given permission, consent, to "dwell in it" for the purpose of trade and protection from their enemies. These are early examples of the Europeans meeting with the First Nations on THEIR lands and on THEIR terms and by THEIR customs. This would all change within one generation after the English arrived with their concept of Crown land titles and written paper treaties with specific legal terms and definitions under the Crown's laws. In Part 2, I will explore some of the early WRITTEN treaties with the Wolastoqiyik and analyze their wording compared to what was actually discussed at the oral conferences preceding the signing of the treaties. Some chiefs maintained adamantly that they were deceived.

……. All My Relations, Nugee-kadoonkut

5 MALISEET CHIEFS WANT SISSON MINE REJECTED

St. Mary's, Tobique, Kingsclear, Oromocto, Madawaska chiefs respond to environmental assessment

By CBC News

The chiefs of five Maliseet First Nations in New Brunswick are calling for the proposed Sisson mine project to be rejected because of its impact on Maliseet people.

The chiefs of Kingsclear, Madawaska, Oromocto, St. Mary's and Tobique First Nations issued a statement on Thursday in reaction to a federal study that said the proposed mine would have a "significant" impact on several communities.

The proposed mine would impact 1,253 hectares of land about 60 kilometres northwest of Fredericton that have been traditionally used for hunting, fishing and resource-gathering by the Tobique, Kingsclear, Woodstock and St. Mary's communities.

"This open pit mine would destroy one of our last remaining areas to harvest and practise our culture," said Tobique Chief Ross Perley in a statement by the chiefs. "It creates a long-term risk of contamination for our territory and resources.

"This is not an appropriate project for Maliseet territory and we urge Canada to reject it in light of the conclusions for the comprehensive study report."

The report was released Friday by the Canadian Environmental Assessment Agency to initiate a 30-day period of public response.

"St. Mary's First Nation appreciates Canada's acknowledgement of the heavy toll this mine would take on our rights," said St. Mary's Chief Candice Paul. "We call on Canada to honour its peace and friendship treaties with us and reject the mine on the basis of this finding of significant adverse effects."

Woodstock First Nation is not included on the list of Maliseet communities calling for the mine project to be rejected. Woodstock Chief Tim Paul declined to comment on Thursday.

Sisson responds

Sisson Mines Ltd. wants to develop an open pit tungsten and molybdenum mine and ore processing facility. It is expected to operate for 27 years, mining 30,000 dry tonnes per day. The projected cost of the mine is $579 million. The mine is expected to create 500 jobs during its construction and 300 jobs during its operation.

Company officials declined interviews Thursday because the environmental assessment process is continuing to unfold. However, the company did issue a written statement about

the findings of the comprehensive study report by the federal assessment agency, noting it concluded the mine "can be developed and operated in an environmentally responsible manner."

"This project can provide jobs and significant long term economic benefit to all New Brunswickers," the company stated.

"We recognize the importance First Nations places on the current use of lands and resources for traditional purposes and we are committed to advancing the Sisson project in a manner that respects these elements. Sisson will continue to engage Maliseet First Nations in a meaninful and constructive manner."

However, there appears to be little interest in dialogue from the five chiefs who signed off on Thursday's statement calling for the federal rejection of the proposal.

Aboriginal and treaty rights

The New Brunswick government has approved the environmental impact assessment for the project, subject to 40 conditions.

"Maliseet Aboriginal and treaty rights are already seriously compromised in New Brunswick due to centuries of colonization, including overharvesting of key Maliseet resources and extensive development and privatization of provincial Crown land," reads the statements issued by lawyer Dominique Nouvet on behalf of the five chiefs.

"The mine would further erode the Maliseet's constitutional rights and seriously infringe on Maliseet Aboriginal title and treaty and harvesting cultural rights."

The statement points to a section of the agency's report where it finds "the residual adverse effects on current use of lands and resources for traditional purposes to be of high magnitude given the size of the area that would become unavailable and the cultural importance of this area."

"The agency considers the effects to be at a regional scale … permanent, continuous, and irreversible.

"The agency considers that the measures proposed by the proponent would mitigate some effects on biophysical resources important for current land use activities, but fail to address the permanent loss of access to an area of high value, and the associated use of that area."

On Tuesday, Wolastoq Grand Chief Ron Tremblay said no amount of accommodation is worth damaging the land.

"We just want them to leave the land as it is," said Tremblay.

"We feel that as traditional people, we still utilize the land in our gathering, to hunt, and to do ceremonies, plus to collect medicines in that traditional territory.

"That's a very sacred piece of land to our people."

The New Brunswick government has approved the environmental impact assessment for the project, subject to 40 conditions.

The federal decision is expected to be made this summer.

A CRISIS OF INDIAN LEADERSHIP

In the matter regarding the disunity and divisions created by male Indian leaders, who should the rank and file Indians follow now that male Indian leaders have been forced, by the actions of Chief Theresa Spence, to either lead, follow or get out of the way. To me the choice is a clear one, follow a true leader in the tradition of the Ancestors.

Chief Spence''s action is what those male chiefs should have been doing from some fifty years ago until today.

Instead what they have done, at least since the days of our oppressor''s White Paper, is to create road blocks, bottle necks, division and to be part of the problem in Indian efforts toward unity in our common struggle to have the jackboots of white oppression taken off of our throats.

There should be no discussion among sensible and reasonable Indian people as to who to follow. It must be the leader who demonstrated true leadership in taking the action she did and who inspires a great many others to follow her lead.

Due to the extreme contempt displayed by our white oppressors, in their perpetration of genocide upon our people (no more Beothuk, Carib, Saco, Kennebec along with a great many more), our people have been terrorized and traumatized to the point of no resistance to the colonization process that our white oppressors have inflicted and continue to inflict upon our people over the last 500+ years.

It is out of this colonization process that our present-day elected leaders come from. Today this colonization process is so thorough that most of our people are not aware of just how colonized we have become.

The only way that we as a people can ever begin to shed our colonized minds is through awareness. We must first recognize, acknowledge and accept the fact that our people are a completely colonized people where we now think, talk, act and behave exactly like our white oppressors. In our delusional colonized state of mind we have forgotten our Great Creator-given original instructions, our traditional teachings, our spirituality, our languages and our identity as Indians... as human beings.

As to our white oppressor''s most recent Indian legislation, what I call ""the Ominous Bill"", it is no different than the very first piece of white legislation ever enacted in Canada which was the Indian Scalp Bounty Act. Any and all white oppressor legislation such as the Indian Reservation Act, the Indian Act, the Indian Women Sterilization Act or the Indian Residential Schools Act, that is forced upon our people are all designed to accomplish one thing and one thing only... The Final Solution to Canada''s Indian Problem.

One thing that all Indian Peoples have to be aware of and always bear in mind is that we have done nothing wrong (except to accept the Europeans in the first place) and we are doing nothing wrong in living our Great Creator-given responsibility to defend and protect our Sacred Earth Mother, ourselves, our families, our clans, our communities, our nations, our spirituality, our language, our culture and our identity.

These are the words of a child of the Canadian Holocaust.

All My Relations, Dan Ennis Feb 24, 2016

THE IMPORTANCE OF THE MALISEET LANGUAGE

In 1950 there still were a small group of who spoke their Maliseet language. The male speakers were mostly old hunters accustomed to spending much time with their family in rather remote areas where their friends were seldom able to visit them. Their life style was little changed from that of their parents. The elders spoke slowly so their sentences were long and drawn out. The young people in the village were living a much faster life that was reflected in their speech.

They tended to cut one or two syllables from words increasing the speed of their speech. They tended to laugh and mock at the slow speech of the elders. Elders There was an uncontrolled change occurring that the elders could not restrain.

After World War II small battery powered radios were available at prices that made them readily available for most Maliseet families. The young people loved the battery powered radios that spoke and sang in English, the language returning veterans had become accustomed to using.

The young people growing up with these changes began t o mock the elders with a long drawn out drawl. The old hunters did not like to be the center of mockery so limited their speech except to their old friends when they could get together away from other folks. The language, history and cultural was not passed on to the younger generations. Where one was in a daughter's home, he appeared to visitors to be a silent wall flower. Sadly, the young people would never understand or know the life of their previous generations.

The people of the St. John River had developed a language, a way of communicating with one another in their early generations probably before they arrived to settle on the banks of the Wulustukw. This also included a sign language to be used when people were expected to be silent. It was a language that helped them survive as hunters, trappers, fishermen, and food gathers. It helped them through their other daily needs.

Edward Tappan Adney said that the Maliseet language did not become contaminated with the languages south of them. During the Colonial Wars, when the southern New England Indians fled to join northern tribes, they brought their languages with them. Although their languages were closely connected, they had some differences.

The Maliseet was the only tribe that did not permit other groups to join them. Adney concluded that the Maliseet language was the purest of the Wabanaki tribes.

Adney felt that the Maliseet language was worth saving with its hidden nuggets of history, culture, and traditions, especially in place-names. There were events memorialized in some of the words so the future generations could remember them. Without these words being repeated periodically the events of the past would probably be lost. The strangers who so quickly moved in rapidly replaced the names to the important places giving quite different meanings than the ancient Maliseet terms had. These new designations meant nothing to the Maliseet.

The late Peter Paul of Woodstock was brought up by grandparents who enjoyed living the traditional life. They spoke the Maliseet language in their camp and expected any visitors to do likewise. Peter grew up speaking Maliseet as his first language. He often said that he did not learn English until he was almost 30. He still carried on his language as much as possible in his Woodstock village. On one of Adney' trips to the village in his quest for language information, he discovered a young Peter Paul who could answer some questions that the village elders could not answer. Adney was impressed and Peter Paul soon became his advisor and teacher, a union that lasted more
than twenty-five years.

Paul often visited other Maliseet and Passamaquoddy Reserves, where the Maliseet language was spoken. Several people who were brought up on these Reserves have told me that when Peter saw them, he would speak to them in their language. He encouraged

them to learn and make more use of their language. There have been several programs to try to form a plan to reestablish the Maliseet language. The importance of the language is that it is one's inheritance holding culture, traditions, and history. All the members of a family should try to speak the language every day. If the beautiful language of the old hunter's spoken by Peter Paul is not saved, it will be replaced by a vocabulary that is in tune with the twenty-first century.

Nicholas Smith

ANTI-FRACKING PROTESTERS SAY REPORT WON'T LESSEN THEIR RESOLVE

'Are you kidding, are we up to do it again?' says protester
CBC News

People involved in the Kent County anti-fracking protests of 2013 were watching the announcement of Friday's shale gas report closely.

Dozens of people from First Nations and nearby communities in Kent County took part in barricades to block exploration equipment in the area.

It culminated in a showdown that saw five police vehicles burned, 40 people arrested, others pepper-sprayed, and some shot at with non-lethal bullets by RCMP.
Amanda Polchies was there, captured in an iconic picture that day.

She feels what is in the report doesn't matter, it's what the government does with it.

"They can talk all they want, all the good talks they want, say, make all the promises they want but in the end it's the actions that are going to
count," said Polchies.

Polchies says she is all for more research, and the government putting more efforts into consultations but said when it comes to hydraulic fracturing happening near her community, nothing will change her mind.

"Never, never, I would never be okay with it, I've researched it, I've looked at areas where there's been fracking, those areas aren't recoverable, the people that are affected...I don't want that here, I don't want my people to be destroyed like that," she said.

Ann Pohl agrees. She says opposition was so strong, it brought communities in the region together, and that bond between those communities is still strong.

"Are you kidding, are you kidding are we up to do it again?" asked Pohl. "We've been walking the whole time for the last two years staying fit, it's all we have."

Ron Tremblay, Chief of the Wolastoq Grand Council was in Fredericton for the release of the report.

"We have a declaration that we put forward protecting Mother Earth, the water and the air and we're very very firm," said Tremblay.

"If there's any way that she'll be damaged along with the water and the air we cannot support that."

Provincial Mi'kmaq Chiefs also issued a statement Friday, saying the moratorium needs to stay in place and the entire relationship between
Firsts Nations and the Crown needs to be rebuilt.

DEAN'S DEN... My Mini-Snowman

I made a
mini-snowman

About ten
inches tall

It would be
my mini friend

Because it
was so small,

I sneaked
it into bed last night

But alas, I
must concede

It ran away
'fore morning

And, before
it left ... it pee'd!
---D.C. Butterfield

Winter

Day

I look out
my window

And outside
it's snowing

Already
four inches

And a wild
wind is blowing,

The
traffic's still going

Mankind in
a rush

Off to the
rat race

Tho the
road is all slush,

The crows
are still flying

I see five
in one bunch

They know
that I feed them

And they're
looking for lunch,

There's
apples still hanging

All froze
on the tree

If the sun
comes back out

So
delightful to see,

The snowflakes
are awesome

They're wet
and will pack

But here
comes the snowplow

Fast
flinging them back,

My mailbox
is still standing

Despite the
big blast

When the
'wing' barely missed it

As that
monster roared past,

The school
bus is stopping

The kids
clamor inside

They shake
off the snowstorm

And settle
down for the ride,

I pull on
my snow boots

And my cold
weather clothes

There's

some don't like winter

But I'm not
one of those,

I go get my
shovel

And start
shoveling away

Just part
of the season

A routine
winter day,

Ole Mama
Nature

Is doing
her thing

But, God's
in his heaven

And ... the
angels still sing!

D.C.
Butterfield

Right Thing To Do

It was the
time my neighbour

Had to
travel for some "tests"

Of course,
the day was snowing

And the
roads were not the best,

I knew that
he'd be tired

When
returning to his place

And dealing
with the snowfall

He wouldn't
want to face,

With the
"milk of human kindness"

As
philosophers used to say

I simply
cleared their driveway

While they
were all away,

Kinda
"treat your friends well"

I suppose
that was the plan

Considerate
and thoughtful

Regardful
of my fellow man,

A 'good
turn ' - not a favor

A well-meaning
act of aid

Done
graciously - and tactfully

As a
compliment is paid,

A 'good
deed' - as a courtesy

For a
friend then feeling blue

Polite -
accommodating

The 'right
thing' for me to do,

A 'do unto
others' - needed

And done
without a frill

As my
father used to tell me

"Thank
you!" ... pays the bill!

D.C. Butterfield