

Wulustuk Times

Wulustuk - Indigenous name for St John River

This publication produced monthly at Tobique, NB, Canada E7H 5K3

*Solstice
life cycles*

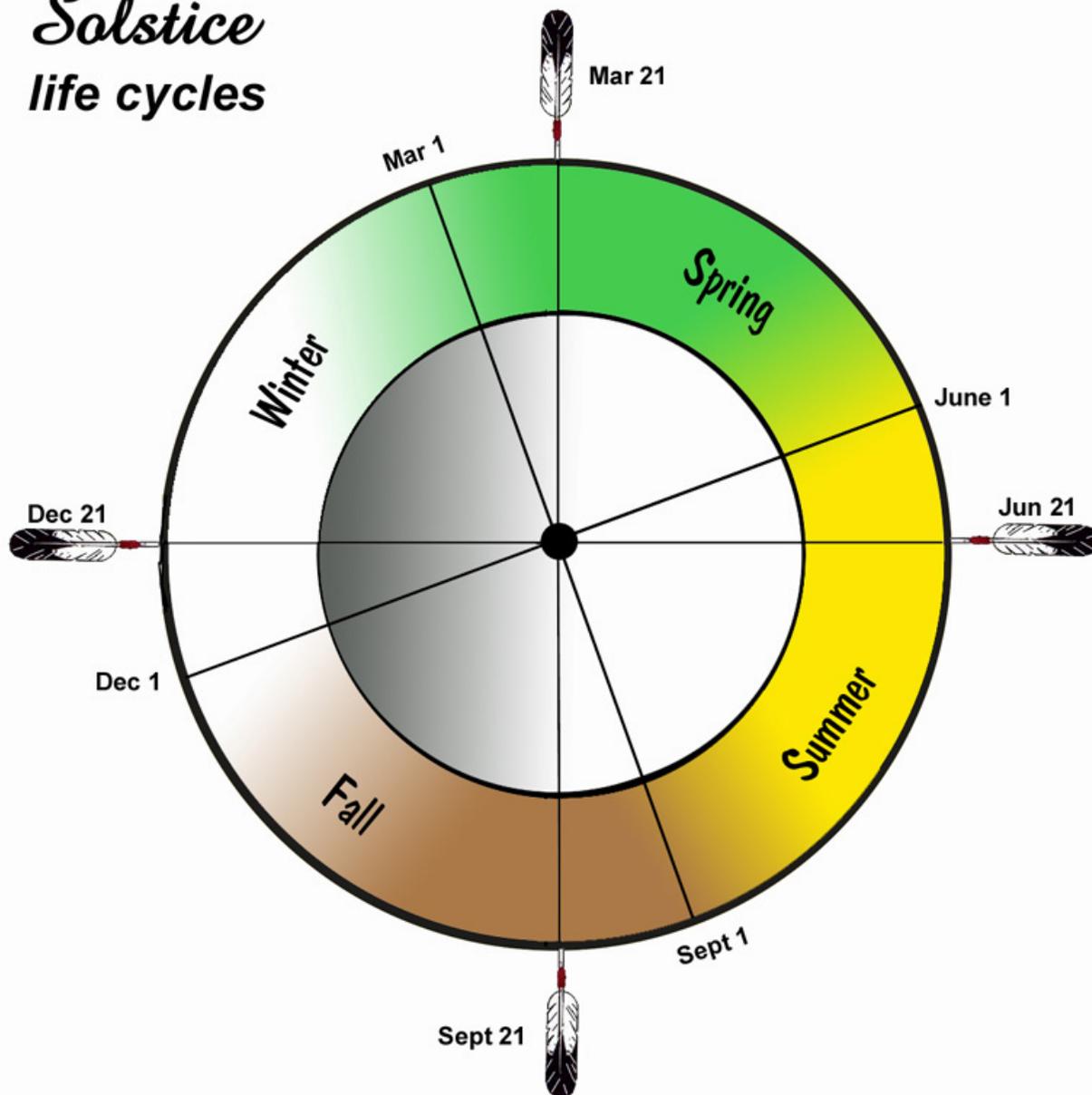


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Wulustuk Times:

Each month we gather and publish the latest, most current and relevant native information for our readership. 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 the right tools. Our policy is to provide you with the precise tools and the best information possible.

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SOLSTICE TEACHINGS

The universe that Indians and Eurochristians inhabit are two different "worlds" - parallel universes so to speak. We occupy the same space, the same time but we live in different "worlds".

The differences in our two "worlds" would be like if today extraterrestrial beings arrived in our world today. The difference between the Earth beings and extraterrestrial beings is the difference between Indians and Eurochristians.

One example of our differences is the concept of time. Our people had no concept of time as Eurochristians know it, this includes past, present, future, hours, days, months, years and so on. We had no such concept of time since such a concept is a Eurochristian, man-made construct created for their own use.

As with most things created by Eurochristians the original or ultimate purpose is to exert control or power over others.

Our understanding of "time" is what was given to us by Manitou. Manitou is the all-pervading life force who is the Creator of all things and which we sometimes refer to as the Great Mystery, or the Great Harmony, or the Great Sacred, and which is the universe. All is sacred since it is the Creation of Manitou and IS Manitou. We are all one with Manitou.

Our understanding of "time" was what was put in motion by Manitou in the form of Mother Earth in motion in relation to the motion of the Sun and to the motion of the Moon and the universe.

That motion is both natural and spiritual since human beings had absolutely nothing to do with creating this movement.

Our understanding of "time" was simply the "Now", the "Present". With such an understanding we had no need for calendars or other such time devices. With the appearance of the Sun a day is born. With the appearance of the Moon a night is born.

Our understanding of "time" is not the ending of something. it is instead the beginning of something upon the Great Sacred Hoop of Life. That movement is always circular, always cyclical.

The point that we occupy upon the Great Hoop is always the beginning, the present, the NOW!

At those so-called solstice points upon the Sacred Hoop there appears to be a change in the movement of the Sun and Earth which brings on a birth, a new beginning that results in four seasons or as we know them, four teachings. They are Winter - the time of sleeping, Spring - the time of waking, Summer - the time of growing, and Fall - the time of gathering.

Manitou's Original Instructions to our people instruct that the People should conduct ceremonies at these times. Ceremonies expressing our gratitude and our thankfulness for Manitou's gifts of love, peace, joy and bountifulness.

Our Traditional teachings are one of the many things that create within me feelings of pride. I am proud to be Indian.

All My Relations, Dan Ennis, Wulustukyeg Traditional Elder, Jan. 04, 2009

SPIRIT OF SOLSTICE

Once again it is the time when our Mosums (Grandfather) Sun stops his journey south and turns to begin his journey north. It is Winter Solstice. A time for ceremonies, remembering, honoring, acknowledging and passing on the Traditional Teachings and the Sacred Ceremonies. It is also a time for remembering and honoring our sacred oneness with all of Great Creator's Creation and our oneness with the Love and the Peace that is Great Creator.

The love, joy, peace and compassion which is evident at this time is ever so good for our hearts; and what is good for our hearts is good for our Earth Mother.

To all of our relatives (and we are all related) we send you our heartfelt prayers so that today your heart, your home, your lives and your spirit are filled with love, peace, joy and happiness. We pray for our relatives who are suffering, in pain, in turmoil, or are otherwise in need of love and healing. May the sacred life force of Love bring healing and may it lift heavy hearts. We share your love, peace, joy and laughter. Your joy and happiness lifts the hearts of Grandmother and Grandfather.

Whenever we are in ceremony you are all carried within the light of our hearts and are lovingly remembered through spirit, through light, through peace and through love. From our lodge to yours we send you light, love, peace and healing.
The Ennis'

ABORIGINALS TO BE No. 1 WHEN FIRST MINISTERS MEET JAN. 16, '09 -CP

Aboriginal issues will be at the top of the agenda when Canada's premiers meet with the Harper government in the new year, Premier Gary Doer and federal Indian Affairs Minister Chuck Strahl said Wednesday.

Strahl was in Winnipeg in advance of a Jan. 16 first ministers meeting in Ottawa and met privately with Doer on aboriginal issues in Manitoba.

Both said afterwards the two levels of government want to work more closely with First Nations to increase education and employment for aboriginal people.

"It's about jobs for First Nations and economic opportunities as well," Doer said.

Doer also said he wants to work with Ottawa and First Nations leaders to increase education and training for aboriginal people living in remote communities.

That includes increasing the number of young aboriginal people attending high school to raise the graduation rate, which hovers around 40 per cent. One reason for the low rate is that many isolated communities do not have Grades 10, 11 or 12 classrooms, a situation that forces many students to leave their home if they want to continue their education.

"We all agree the status quo is not acceptable," Doer said. "The graduation rate is not acceptable to us."

Strahl said Ottawa also wants to improve conditions for First Nation communities and residents, including those living off reserves.

"It's not just tuition fees that might be a barrier to education," Strahl said. "If there are barriers, let's identify them and get them out of the way."

He also said funding available for First Nations, including the new \$268-million First Nation student success program, can be tailored to each community's need.

ABORIGINAL LEADER, PATRICK BRAZEAU, AMONG 18 SENATORS CHOSEN FOR SENATE

p.paul

Wulustuk Times (Special) - Aboriginal leader, Patrick Brazeau, among the recently appointed senators, becomes the youngest person ever, at age 34, to be chosen and seated in the Canadian Senate.

A brief review of Senator Brazeau's background shows that he is a full-fledged member of the Algonquin First Nation and a citizen of the Indian Reserve of Kitigan Zibi, near Manawaki, Quebec.

Through his life experience and achievements, Patrick Brazeau has proven to be a champion of causes and rights for Aboriginals across the country, and from this acclaim, was chosen as the National Chief of the Congress of Aboriginal Peoples in 2006. In his dedicated drive to upgrade and promote the Aboriginal cause, he used this leadership forum to upgrade the overall well-being of native people while promoting the economic, social, cultural development of the people he served. His main focus in helping has always been for those who live off-reserve.

On a personal note, Senator Patrick Brazeau has a black belt in karate and was a member of the Naval Reserve Contingency on HMCS Carleton, in Ottawa.

Good luck and godspeed is conveyed to the honourable Senator Patrick Brazeau for his new accomplishment and appointment as member of the Canadian Senate.

FIRST NATION BAND SUES ALBERTA

Times~Colonist

EDMONTON -- A small First Nation band in northern Alberta has launched legal action against the Alberta government over continuing oilsands development in the region.

In a statement of claim filed yesterday, the Chipewyan Prairie First Nation alleges that it was not properly consulted when oilsands leases were acquired in its territory -- an omission the band claims infringes on its constitutional rights.

"Nobody respects who we are," Chief Vern Janvier said with tears in his eyes at a news conference. "There's no consideration for us and there never has been."

BETTER SCHOOLS FOR NATIVES

John Ivison's commentary misses several points. The Supreme Court of Canada has stated that First Nations must be consulted when decisions are made regarding them. And Indian and Northern Affairs Canada (INAC) must rid itself of the notion that it knows what is best for First Nations children. It must listen to First Nations. It has never done this.

First Nations do not trust the government. Why should they? INAC has done everything "on the cheap" in First Nations education. First, it off-loaded its responsibilities to the churches. Then it got the provinces involved, with many provincial schools built with First Nations funds. Finally, it gave "control" to the First Nations. This control is really meaningless -- INAC remains firmly at the helm.

First Nations students have been left with an educational system without equivalent funding or services to the provincial systems.

Rather than developing educational services and programs, INAC has focused their attentions on the containment of costs.

The latest attempt to force First Nations schools to work with the provincial schools is again an attempt to "go cheap." INAC should be working with First Nations to develop a system which reflects their cultures, languages, traditions and aspirations.

Ron Phillips, assistant professor, Faculty of Education, Nipissing University, North Bay, Ont.

ABORIGINAL STUDENTS MAY SEE GRANTS VANISH

The federal government is considering turning university grants for aboriginal students into repayable loans.

The Winnipeg Free Press said in a report from Ottawa that Patricia Valladao, spokesman for Indian and Northern Affairs Canada, confirmed the Post-Secondary Student Support Program is under review.

She wouldn't say if the department has decided to transfer control of \$314 million in student grants for First Nations university and college students to the existing Canada Student Loans Program, administered by provinces.

The review is worrying some aboriginal leaders and university officials across the country.

One Quebec-based aboriginal group, the First Nations Education Council, is circulating a web-based petition against any changes.

Statistics Canada reported this month that the employment rate for aboriginal people who have not graduated high school is 50 per cent, but it jumps to 80 per cent for those with a post-secondary education.

Lloyd Axworthy, president of the University of Winnipeg, said fewer aboriginal students will go to university or college if they have to apply for a loan.

OBAMA HOLDS COURT WITH FIRST NATIONS

Plain First Nations chief Dennis Meeches is part of a delegation to meet with U.S. president-elect Barack Obama's administration.

Local aboriginal leaders are set to head south of the border and push the president-elect to help them appeal to the federal government for more human rights.

Chiefs from seven First Nations of Treaty One have co-ordinated the delegation, which will head to Washington D.C. Jan. 8, 2009, to deliver a message to Barack Obama, who won the United States Presidential election in November and who will be inaugurated in late January.

Those seven nations are: Sandy Bay, Brokenhead, Long Plain, Roseau River, Swan Lake, Peguis and Sagkeeng.

More than anything else, its to raise awareness with Barack Obama about First Nations human rights, Long Plain First Nation chief Dennis Meeches said.

While the delegation probably wont get the chance to actually meet Obama, Meeches noted, the chiefs aim to seek support from his administration to lobby the Canadian government for more human rights for aboriginal people in Canada, especially in regards to natural resource revenue.

Obama made reference to dirty oil from Canada during his presidential election campaign, according to a press release issued by the Treaty One First Nations. The delegation will seek for Obama to apply international pressure on Canada, the largest supplier of oil to the U.S., to share resource wealth with indigenous people in Canada, who, the release points out, are the rightful owners of the resources.

We're hoping his policy relating to (oil) will have a direct or indirect impact on first nations in Canada, Meeches noted.

The chief pointed to controversial pipeline projects that have rankled First Nations in the country, including the Enbridge Alberta Clipper pipeline and the TransCanada Keystone Project, being constructed through Alberta, Saskatchewan and Manitoba, as prime examples of how First Nations rights are being ignored.

The release quoted the U.S. Energy Information Administration as saying more than 80 per cent of all Canadian exports flow to the U.S., and Canada remained the largest exporter to the U.S. of total petroleum in September, exporting more than two million barrels per day. The Enbridge and TransCanada pipelines will carry an additional 1.9 million barrels of oil per day to the U.S. by 2012.

Canada is the largest foreign supplier of oil to the United States, Chief Glenn Hudson of Peguis First Nation said. America needs to purchase 14 million barrels of foreign oil every day, and maintaining a steady supply of oil is a national security issue for the U.S. So far, Canada pays little or no royalties to indigenous people for resources.

Treaty One First Nations will send invitations to chiefs from the three prairie provinces as well as chiefs from British Columbia, where First Nations are fighting the Gateway Pipeline. Gateway will pipe oil to the Pacific Ocean to be sent on tankers to China and the western U.S. The group will also send invitations to four tribes from North and South Dakota: the Sisseton-Wahpeton Oyate, the Rosebud Sioux, Santee Sioux and the Yankton Sioux, who all recently launched a U.S. lawsuit to stop the TransCanada pipeline.

Here in Canada, First Nations in Saskatchewan halted construction on two separate sites in that province where pipelines are being built for four and six days back in September of this year. Chief Barry Kennedy of Carry the Kettle First Nation and Chief Sheldon Wuttune of Red Pheasant First Nation in Saskatchewan organized the blockades, and those nations are now in negotiations with the pipelines.

The Treaty One chiefs aim for this delegation to be another step toward better treatment from both governments.

We are hopeful that president-elect Obama will embrace the attitude of respect, compassion and support by engaging in the accountability of equitable and fair trade between the United States, the Indian Nations and the Canadian government, Hudson said.

While the U.S. recognizes property in its Bill of Rights, and recognizes treaties as the law of the land in its constitution, Canada omits the right to property in its Canadian Charter of Rights and Freedoms. The U.S. and Canada both voted against the United Nations Declaration on Indigenous Rights.

GRADE 12 NATIVE TEACHES HISTORY

By Joel Jacobson

Anyone who knows him will tell you Derrick Paulette is a role model for kids at the Paq tnkek First Nation reserve at Afton in Antigonish County.

"He has a serious passion for his culture," says Gerard Ryan, principal of East Antigonish Education Centre / Academy in Monastery, where Derrick is a Grade 12 student.

"It's not just inward. He wants to tell everyone about it, including other aboriginal youngsters who show so much pride when they see Derrick."

Derrick, 18, teaches aboriginal elementary school children at East Antigonish Education Centre about their rich history, something he says they don't always hear about at home.

"On the reserve, there isn't a lot of talk of our ancestors, although some people do teach about it," he says. "I do a PowerPoint presentation and teach the boys drumming (he learned

at age 11 and admits he's still learning). Girls in our culture are not allowed to drum but they can be backup singers. I've also explained powwows to non-native kids."

Powwows are considered both a sacred and social event for traditional aboriginal families, a time to renew bonds with the beliefs and traditions of ancestors and to enjoy family and friends.

Gerard says younger students see Derrick as "successful, with plans to go on to post-secondary education. He's gentle and gets their respect. I can see him being a teacher one day."

Mary Jane Paulette, Derrick's mother, says her son is proud of his native background.

"He reflects positively on other kids. He is certainly not shy. He makes presentations to them very naturally."

Derrick was recently accepted into the human services program at the Waterfront campus of the Nova Scotia Community College in Dartmouth.

"I want to stay in school and get a good job, then help young kids who are having troubles and their families, too. My mother certainly has been a positive influence on me getting an education, but it's me, too. I have the drive."

Mary Jane volunteers with the X project, in which students from nearby St. Francis Xavier University visit the Afton reserve to assist children with homework and organize sports activities.

Derrick, who has benefited since he was seven, is now an X Project volunteer, too.

"I learned to be a better person through the program, learned to stay in school, to say no to drugs and alcohol. In our culture, you can't do drumming if you're on drugs or alcohol because it's disrespectful of our culture. Drumming became a major influence, too."

He says the young people to whom he teaches drumming "are clean, and I talk to them about making sure they stay clean. Sure, I see myself as a role model, and the band leaders see me that way, too. I'm proud of who I am, who I've become and very proud of my culture."

He laughs as he talks of little children seeing the big drum when he and his group, called the Red Wolf Singers, teach them about their heritage.

"They get a good feeling about themselves but they find it loud, too. I just tell them to cover their ears. We won't be offended."

Derrick loves to learn. "I didn't grow up with the Mi kmaq language and am still trying to learn. That's one reason I go to powwows. Last year, we had a couple of hundred at our 13th annual powwow in Afton."

Gerard says most Afton reserve children graduate from high school at East Antigonish.

"This year, 10 of our 60 grads will be First Nation students. What Derrick does for the identity of those students is remarkable. Younger kids are attracted to his leadership."

NATIVE KIDS FROM LOW INCOME FAMILIES ENTER HARVARD TUITION FREE

Courtesy - A. Kaplan

Harvard University announced that from now on undergraduate students from low-income families will pay no tuition. In making the announcement, Harvard's president Lawrence H. Summers said, "When only ten percent of the students in elite higher education come from families in the lower half of the income distribution, we are not doing enough. We are not doing enough in bringing elite higher education to the lower half of the income distribution."

If you know of a family earning less than \$60,000 a year with an honor student graduating from high school soon, Harvard University wants to pay the tuition. The prestigious university recently announced that from now on undergraduate students from low-income families can go to Harvard for free... no tuition and no student loans!

To find out more about Harvard offering free tuition for families making less than \$60,000 a year, visit Harvard's financial aid website at: <http://www.fao.fas.harvard.edu/>

U.S. MOHAWKS HIT REVENUE JACKPOT

Tom Van Dosen, Sun

The Canadian Mohawk community of Akwasasne can only look with envy as its brothers and sisters on the American side hit the jackpot with usual equity transfers from the Akwasasne Mohawk Casino in northern New York State.

The latest payout is \$9 million, which will support a wide range of community activities, from police and fire services to health care, said Ron Lafrance, a sub-chief with the St. Regis Mohawk tribal Council on the U.S. side of the native community.

GOOD TIMES

Lean times have turned to good times since casino business "exploded", Lafrance said. One casino-financed initiative in 2008 was a donation of a tank of propane or heating oil to each of the 1,400 St. Regis homes.

So far, said Lafrance, the economic climate isn't driving away casino customers who continue to arrive in droves from both sides of the St. Lawrence Seaway.

UNBC LANDS HUGE ENVIRONMENTAL HEALTH AND NATIVE FOOD-RELATED PROJECT

BERNICE TRICK, Citizen staff

Mt. Milligan mine still in play
Austin Road sews good deeds
Manufacturer creating jobs

The largest research project ever led by UNBC, valued at \$11 million over 10 years, will study aboriginal environmental health along with the benefits and risks of eating traditional food in First Nations communities.

Led by UNBC's Dr. Laurie Chan, B.C. leadership chair in aboriginal environmental health, the research will be conducted in 100 Canadian communities with an aim to improving health levels among First Nations people.

Information will be gathered relating to current practices of traditional and store-bought food and on the levels of nutrients and contaminants in traditional food and water.

"First Nations care about the safety of drinking water, chemical contaminants in the traditional food supply, water and soil contamination, indoor air quality and household mould," said Chan.

"We hope to provide services to communities in need and to bring awareness to the academic, regional and national levels on these important health issues.

Shawn Atleo, B.C. Assembly of First Nations regional chief, said: "Our people's health is largely determined by the food we gather on the land. Our ancestors had very low rates of diseases and lived long healthy lives. We need our traditional foods to be safe and accessible in order to improve health in our communities."

A second initiative funded by the federal government involves the First Nations Environmental Health Innovation Network, a network affiliated with the National Collaborating Centre for Aboriginal Health.

The aim is to connect environmental health researchers with First Nations communities across Canada to build research capacity by providing First Nations with a one-stop shop on environmental health issues. The federal government is paying \$100,000 a year for the network.

"First Nations have told us they want to make informed decisions on their environment. To do this we need both sound scientific research and traditional knowledge. Our projects are about balancing the two," Chan said.

Federal Health Minister Leona Alglukkaq said the government is "pleased to provide" the funding for the two projects.

"These initiatives are important because they contribute to improving health outcomes in First Nations communities by increasing capacity and filling important gaps in research related to food, environment and health," she said.

Both projects are funded by Health Canada's First Nations and Inuit Health Branch.

DENOUNCING RACISM AND VIOLENCE

Gale Courey Toensing - Indian Country Today

Wayne Mitchell and Maine legislature support joint resolution

AUGUSTA, Maine – The Maine legislature ended its session last spring with an endorsement of the U.N. Declaration on the Rights of Indigenous Peoples, and began session this fall with a resolution denouncing racism and violence.

“It’s a good start,” Wayne Mitchell, the Penobscot Indian Nation’s new representative in the state legislature, told Indian Country Today.

In his first speech to the legislature, Mitchell talked about his hope for the end of institutional racism in Maine. The speech was delivered in support of a Joint Resolution Denouncing Racism and Violence.

“We are not born racists. Our soul, mind and heart enter this world pure, unstained by the twisted constructs of a human social convention such as racism,” Mitchell said in his speech.

“Sadly, racism, prejudice and hate are all learned and these unfortunate attitudes get passed from generation to generation. My hope, here today is that one day soon it will vanish from Maine society and one day our children will need to consult an historical document or dictionary to learn what the awful word racism means or for that matter be shocked that such human behavior could have ever existed.”

The Joint Resolution Denouncing Racism and Violence was introduced by Sen. Bill Diamond, a Democrat, in response to a post-election incident in a town in his senate district that provoked a national outcry of anti-racist sentiment.

Soon after Barack Obama won the presidential election, a sign appeared in the Oak Hill General Store in Standish, Maine inviting customers to bet \$1 on a date when he would be assassinated. An Associated Press report said the handwritten sign ended with, “Let’s hope someone wins.”

The store owner denied any knowledge of the ‘Osama Obama Shotgun Pool,’ according to police, and the incident is still under investigation by the FBI.

There were racist incidents in the state, including the appearance of “KKK” written on signs along the rail trail in the capital, but for Diamond, the assassination pool was the corker. He introduced the anti-racism resolution on Nov. 18.

“I was proud and pleased that the Resolve was passed nearly unanimously,” Diamond told ICT. Only one representative declined to support the resolution.

“I think such a strong message from the legislature sends an equally strong message to the people of our state and to our country. We will not stand in silence when this type of hate and encouraged violence is presented.”

The resolution denounces the promotion of assassination or violence of any president, president-elect or any public officials, including via “tasteless joke” or public display of signs.

At the same time, the representatives emphasized that they “support and honor” the First Amendment’s free speech protections that ban government from regulating or abridging speech based on its message, ideas, subject matter or content.

“The people the State of Maine understand that government suppression of free speech can threaten the healthy exchange of ideas indispensable to an open and vibrant society, and we also know that the most powerful way to counteract hateful, offensive speech is through more speech and discussion,” the resolution says.

Mitchell added a historical perspective in his speech and brought the issue of racism closer to home for the indigenous people.

“While we properly denounce individual acts of violence and hate that stem from racism, we must also acknowledge institutional racism that can be far more insidious and challenging to eradicate than individual racism. We, the Wabanaki People, understand individual and institutional racism,” Mitchell said.

He reminded the assembly of the bounty the Massachusetts Bay settler colonial government placed on the scalps of Penobscots when the nation refused to join the British war against the French.

“Though I realize this proclamation was made 253 years ago, we live with remnants of that horrific governmental expression of racism today.”

He talked about the 1980 Maine Implementing Act that defined the tribes’ jurisdictional boundaries and inherent sovereignty. The tribes entered the agreement in good faith, Mitchell said, but the agreement has since been eroded by the courts, the state and corporate actions, Mitchell said.

Last year, the judiciary committee stripped away a bill of amendments to the act that were recommended by a Tribal-State Work Group empowered by Gov. John Baldacci.

Mitchell told the legislators he looked forward to working with them “in the spirit of justice, embodied in this resolution, to fix the broken Maine Implementing Act of 1980 and to restore its original intent.”

Diamond said Mitchell’s speech was warmly received.

“Representative Mitchell’s floor speech was passionate and made us all proud as I’m sure he did for his constituents as well. He and I had talked prior to the day of his speech and I encouraged him to talk from his heart and state the importance of the meaning of the Resolve to his constituents and to us all.”

Diamond said he could not speculate as to how the resolution against racism and the endorsement of the U.N. Declaration on the Rights of Indigenous Peoples will be translated by the state legislature into actions to improve the lives of Maine’s indigenous people and its

other “non-white” and immigrant populations. The resolution supporting the Declaration was introduced last spring by former Penobscot representative Donna Loring.

“However, it is clear that we are starting with a common belief that we will speak up when needed and we will do so boldly,” Diamond said.

AS I WALK, I WALK IN BEAUTY

As I Walk, I walk in Beauty
The Universe is walking with me
In Beauty it walks before me
In Beauty it walks behind me
In Beauty it walks below me
In Beauty it walks above me
Beauty is on every side
As I walk, I walk in Beauty

-Traditional Navajo

DEAN’S DEN, - Life’s Caress

Life's Caress

I feel the frisky winter breeze
Wiggle, wriggle, up my sleeve
And then I feel it hunt and peck
To find its way around my neck
It loves to nip me on the nose
Until it looks more like a rose,

And it seems as if it always knows
When it can grab me by the toes
Sometimes its gentle as a whiff
But leaves my fingers frozen stiff
The sun was out - how could I guess
The aftermath of its caress,

Soft and sure it peeks and peers
And now I've got frost-bitten ears
Clean, clear air - so full and fresh
But wining, dining on my flesh
It creeps along, in silence seeks
My nether parts, my chin, my cheeks,

With boots and mitts and cap and coat
And wooly scarf wrapped round my throat
I laugh at it, for I'm not scared
I dare the cold, for I'm prepared
And that's the way - it is with life
If we are clothed ... to handle strife!

D.C. Butterfield