POOR DOCUMENT

THE SEMI-WEEKLY TRUEGRAPH, ST. JOHN, N. B., JULY 25, 1903.

THE FORT AT MEDOCTECH III AND THE STIRRING TIMES OF THAT PLACE AND DAY.

John Gyles' Story Continued—His Exciting Experiences—A Captive's Story - How a Squaw Pulled His' Hair - The Narrative of a Brave Boy and a Discerning One.

> W. O. RAYMOND, LL.D. CHAPTER VIII.

THE OLD MEDOCTEC FORT.

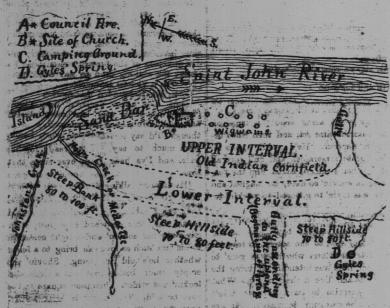
Twelve miles below the town of Woodstock there enters the River St. John, from the westward, a good sized tributary known as Eel River. It is a variable m, flowing in the upper reaches with feeble current, over sandy shallows, with ere and there deep pools, and at certain seasons almost take-like expansions ever ing swamps, but in the last twelve miles of its course it is transformed into ent stream, broken by rapids and falls to such an extent that only at the let seasch is it possible to descend in cances. The Indian name of Rel River

"Madawainkeetook," signifying "rocky at its mouth."

The Medootee Fort stood on the west bank of the St. John four miles above mouth of Rel River. It guarded the eastern extremity of the famous portage, tive miles in length, by which cances were carried in order to avoid the rapids that obstruct the lower part of Eel River. The rivers were nature's highway for the aboriginal inhabitants and a glance at the map will show that Madawamkeetook, or Eel River, formed a very important link in the chain of comm with the western portion of ancient Acadie by means of the inland waters.

In early days the three principal villages of the Maliseens were Medocted on the St. John, Panagamede on the Penobscot and Narantsouak on the Kenhebec. In travelling from Medoctec to the westward the Indians passed from the lakes at the head of Ed River, by a short portage, to the chain of lakes at the head of the St. Croix from which there was communication by another short portage with the Mattawamkear, an eastern branch of the Penobsoct. In the course of with the Mattawamkeng, in eastern branch of the Penobscot. In the course of the stirring events of the war-period in Acadas the Indian braves and their French allies made constant use of this route, and the Medoctec village became a natural studies was affect on the St. John. But Medoctec possessed many local advantages; the hunting in the vicinity was excellent, the rivers abounded in calmon, sturgeon, bass, trout and other fish, and the intervals were admirably adapted to the growth of Indian corn—which seems to have been raised there from time immemorial.

The reader by examining the accompanying plan will have a better idea of the citation of the old fort.



Old Medoctec Fort. The site of this ancient Maliseet town is a fine plateau extending back from the river about fifty rods, then descending to a lower interval, twenty rods wide; and again rising quite abruptly sixty or seventy feet to the unland. The soring freshet usually covers the lower interval and the elevated plateau then becomes an telland. The spot is an exceedingly interesting one, but, unfortunately for the investigator, the soil has been so well cultivated by the hands of thrifty farmers that hitle remains to indicate the outlines of the old fortifications. It is impossible to determine with absolute certainty the position of the stockade, or of the large wigwam, or council chamber, and other features commonly found in Indian towns of wan, or council champer, and other resures commonly found in Indian towns of that period. The only place where the old breast-work is visible is along the south and east sides of the burial ground, where it is about two feet high. The burial ground has never been disturbed with the plough, the owners of the property baving shown a proper regard for the spot as the resting place of the dead. It is, thickly overgrown with hawthorn as to be a perfect jungle difficult.

Many holes have been dug there by relic hunters and seekers of

At the spot marked A* on the plan, between the grave-yard and the river, there is a mass of ashes and cinders with numberless bones scattered about. This is be-lieved to be the site of the old council fire. Here the visitor will find himself in bouch with the events of savage life of centuries ago. Here it was Governor Ville-bon harangued his dusky allies; here the horrible dog feast was held and the hatchet by the warriors on the eve of their departure to deluge with blood the homes of New England; here at the stake the luckless captive melded up his life and chanted his death-song; here the Sieur de Clignancourt bargained with the Indians, receiving their furs and pettry and giving in exchange French goods and trinkets, rum and brandy; here good Father Simon taught the savages the elements of the Ohristian faith and tained as best he could the fierceness of their manners; here too when weary of aghting the hatchet was buried and the council fire glowed its brightest as the chiefs smoked their calumet of peace.

me have supposed the old Medoctec fort to have been quite an elaborate structure, with bastions, etc., but it was more probably only a rude Indian fortificatton with ditch and parapet surmounted by a stockade, within which was a strongly built cabin, in size about thirty by forty feet. Parkman in his "Jesuits in North America," gives a good description of similar forts built by the Hurons and other tribes of Canada. The labor originally involved in the erection of the palieade must have been very great, and nothing but stern necessity is likely to have driven so naturally improvident a people to undertake it. The stout stakes were cut, pointed and firmly planted with no better implement than the stone axe of prehis-

In the lower right hand corner of the plan will be found the spring referred to in the opening chapter ** as the scene of the ludicrous Mohawk scare. Its dis-tence from the old fort is about half a mile, and the situation and surroundings correspond so exactly with Gyles' description that there is not the slightest doubt as to its identity. The water that flows from it never fails and is very clear and

At the back of the lower interval is a ourious gully, something like a broad na tural roadway, which affords an easy ascent to the upland. This no doubt was the ent of the famous portage by which bands of savages in ancient days took their way westward to devastate the settlements of eastern New England.

The small stream which enters the St. John a little above the old village site is known as Hay's Creek, but in some of the early maps and land grants is called "Medurate river." About a mile from its mouth there is a very beautiful cascade; the volume of water is not large but the height of the fall, 95 feet perpendicular, is r

markable, surpassing by at least ten feet the Grand Falls of the River St. John.

Our knowledge of the village Medoctee, and the ways of its people two centuries ago, is derived mainly from the narrative of John Gyles, the English lad who was captured at Pemaquid in 1689 and brought by his Indian master to the River St. John. At the time of his capture Gyles was a boy of about twelve years of age. He seems to have mot with kindly treatment from his master though not from all the Indians. His first rude experience was at Penobscot fort where upon the arrival of the captives, some fifty in number, the squaws got together in a circle dancing and yelling, as was their custom on such occasions. Gyles says, "An old grimace

and others by my feet, like so many furies; but, my master laying down a pledge, me. A captive among the Indians is exposed to all manner of abuses and to the extremest tortures, unless their master, or some of their master's relatives lay down a ranson, such as a bag of corn, a blanket, or the like, which redeems them from their cruelty for that dance."

John Gyles' Reception at Medoctec. After a long and wearisome journey the little captive at length neared his destination, the canoes were paddling down the Madawamkeetook (or Eel) river. When they reached the rapids they landed, and we shall let Gyles tell in his own words the story of the last stage of his journey and of his reception at Medoctec. He says: "We carried over a long carrying place to Medoctock Fort, which stands on a bank of St. John's river. My Indian master went before and left me with an old Indian and three squaws. The old man often said (which was all the English he could speak), By and by come to a great Town and Fort.' So I comforted myself in thinking how finely I should be refreshed when I came to this great town.

"After some miles travel we came in sight of a large Corn-field and soon after of the Fort, to my great surprise; for two or three squaws met us, took off my dancing and yelling round five or six poor captives. * * I was whirled in among them and we looked at each other with a sorrowful countenance; and presently one of them was seized by each hand and foot by four Indians, who swung him and let his back with force fall on the hard ground, till they had danced (as they call it) round the whole wigwam; which was thirty or forty feet in length. * *

"The Indians looked on me with a fierce countenance, as much as to say it will be your turn next. They champed cornstalks, which they threw into my hat as I held it in my hand. I smiled on them though my heart ached. I looked on one and another, but could not perceive that any eye pitied me. Presently came a squaw and a little girl and laid down a bag of corn in the ring. The little girl took me by the hand, making signs for me to come out of the circle with them. Not knowing their custom, I supposed they designed to kill me and refused to go. Then a grave Indian came and gave me a pipe and said in English, Smoke it, then he took me by the hand and led me out. My heart ached, thinking myself near my end. But he carried me to a French hut about a mile from the Indian Fort. The Frenchman was not at home, but his wife, who was a squaw, had some discourse with my Indian friend, which I did not understand. We tarried there about two hours, then returned to the Indian village, where they gave me some victuals. Not long after I saw one of my fellow-captives who gave me a melancholy account of their sufferings after I left them.

Woodstock 200 Years Ago. "After some weeks had passed," Gyles continues, "we left this village and went up St. John's river about ten miles to a branch called Medockscenecasis, where there was one wigwam. At our arrival an old squaw saluted me with a yell, taking me by the hair and one hand, but I was so rude as to break her hold and free myself. She gave me a filthy grin, and the Indians set up a laugh and so it passed over. Here we lived on fish, wild grapes, roots, etc., which was hard living for

Where the one wigwam stood in 1639, there stands today a town of 4,000 peo-ple. The stream which Gyles calls Medickscenerasis is the Medickaka and the town is Woodstock. On the islands and intervals there, wild grapes and lily roots, butter nuts and cherries are still to be found, and many generations of boys have wandered with light hearts in quest of them without a thought of the first of white boys, who in lone dred years ago.

THE TELEGRAPH'S PULPIT.

How to Raise Men to Their Best Endeavor-God's Way of Awakening a Man to the Best Possible in Him.

H. Chron, six 11: Take courage and do and the Lord shall be with the goods

Jehosophat was king of Judah and these were his words to the judges whom he had appointed to hold court throughout the land. They were to execute their office in the fear of the Lord and faithfully with a perfect heart, judging in matters of law and commandment, and so instructing those who appeared at their court that they should do righteously and not trespess. As a parting word he speaks as I have read: "Take courage and do and the Lord shall be with the good." Thus did the king encourage these judges in the face of their difficulties and temptations, not by pointing out their difficulties and telling them their faults and inabilities; but by words of cheer and hope, declaring the plessing and presence of the Lord to the good and bidding them take courage. In thus seeking to arouse these men to their best endeavor by resenting the bright side of the picture and speaking hopeful words, ehosophat showed his wisdom.

This is God's way in awakening the best in men. Dou you ask for illustration? Then look to Moses. The chosen seed of Abraham are suffering under the heel of the Egyptian oppressor. The Lord beholds their need and hears their cry. Then he appears unto Moses, and speaks to him from the burning bush and calls him unto the leadership of the Hebrews, But Moses shrinks from the task. Now mark how God inspires hope and courage in the trembling man: "Certainly I will be with thee. * * * * Phou shalt say unto the Children of Israel, the Lord God of your fathers hath sent me unto you. I will stretch out My hand and smite Egypt with all my wonders. I will be with thy mouth and teach thee what thou shalt say. Aaron thy brother can speak well; he shall be thy spokesman unto thy people." Thus did God seek to arouse Moses to his best efforts to make the most of himself for God and his countrymen. The years pass. Moses has died on Mount Nebo and Joshua is to take up the work the Great Law-giver laid down. It is one of grave difficulty—leading Israel into the Land of Promise, conquering the people of Canaan and dividing their inheritance into the ribes. How does he cheer and inspire Joshua for his task? Listen: "Arise, go over this Jordan, thou and all this people. There shalt not be any man able to stand before thee. I will be with thee; I will not fail thee nor forsake thee. Be strong and of good courage, for unto this

people thou shalt divide the land for an inheritance. Would you have yet another illustration of how God arouses the best in a man by hopeful words? Then mark the case of Jacob. A fugitive from home and country and heart burdened with a sense of his sin against Esau, his brother, he lies down on the hillside to rest for the night—stones his only pillow. That night God visits him and from the upper end of the vision ladder speaks to the conscience-stricken "I am the Lord God of Abraham, thy father, and the God of Isaac, the land whereon thou liest, to thee will I give it and to thy seed. In thee shall all the families of the earth be blest. Behold I am with thee and will keep thee whithersoever thou goest and will bring hee again unto this land." For all that Jacob had sinned grievously gainst his brother and his God yet here are no words of anger or conempt; nothing to make his shame or sorrow greater, but on the conrary words of encouragement to help him to a better life. I dare say Jacob felt that day as he journeyed from Beersheba that he was also gong away from the presence of the God of Isaac, his father. Perhaps with eyes wet with tears and heart despairing of forgiveness he lay down that night in his loneliness. But how different were his feelings next morning, after those words of good cheer and helpfulness. He ises to praise and worship and setting up the memorial stone, he anoints t with oil, seals his vow unto God, then journeys on with hopes and aspirations. Verily God's way of awakening a man to the best possible him is not by words of condemnation and complaint, but rather by words of hope and good cheer and inspiration.

This is also Jesus' way. The time of his departure from his loved disciples was drawing near. Their hearts are oppressed with the thought of separation and the suffering and illtreatment they will have to en-They are also opprest with the feeling that for the discharge of the dure. They are also opprest with the feeling that for the discharge of the difficult tasks that will devolve upon them they are utterly inadequate. How does Jesus treat them? Why he seeks to inspire hope and courage by giving them a view of the bright side of the picture. "You mark these works I have done? Well, you shall do greater. True, you will have tribulations, but be of good cheer, I have overcome the world. You feel poorly equipped for your task? You shall receive the Holy Spirit not many days hence. I will not leave you comfortless. I will come to you. Tarry in Jesusalem until ye be imbued with power from made, but character they have to achieve. June 30th for \$9,693,250.

A CONTRACT SOLVE TO S

on high. 'And remember that directly you shall be with me." So did Jesus seek to inspire these disciples to their best effort.

Let me point you to two other cases. A woman taken in sin stood before him, self-condemned, herself. Righteous accusers had sneaked out from His holy presence. Then he lifted his eyes upon the poor cowering creature, and I think they were filled with tears. Her sin and shame ay upon his heart as if it were his own. Did he speak harshly? Did He upbraid? No. Though His spotless soul abhorred the sin, he pitied the poor fallen outcast. "Go and sin no more," said He, and the sympathy of His heart as it expressed itself in those words and in that look, wrought hope in the poor woman's soul and she went out. Who will not say, to struggle upward to a new and better life. Then there was Zaccheus the publican. Hated and despised by his countrymen because he was a tax-gatherer and believed to be dishonest, Jesus calls him down from fhe sycomore tree and goes to dine with him. What do you suppose were the feelings of Zaccheus as Jesus in the presence of all the multitude walks off with him to his home. I think multitude walks off with him to his home. I think likely both men heard the protests and jeers of the Pharisees, but what loes Jesus care! He is seeking to save a man, so He treats him, sinner though he be, as a brother man. By such brotherliness and sympathy He kindles new aspirations in the soul and at last Zaccheus breaks forth: "Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him four-fold." And Jesus replies: "This day is salvation come to this house." Verily, this was Jesus' way of arousing the best in a man. Not by harsh means or by bitter words of censure and condemnation, but by words of promise and cheer and hope did Jesus seek to help men in the discharge of duty and lift such as were fallen to a life of goodness and worth.

This matter we should make ours. If we are to get the best from our fellowmen, it will not be the lash or the scolding, carping, complaining, nagging spirit, but by words of kindness, appreciation and en-Instead of parent or wife or child or husband complaining and finding fault, how much better it would be to search out something to praise and appreciate. Many a child is far from what he or she might because of unwise and thoughtless home treatment. And how much of sunshine and joy might be ushered into the life and soul of many a devoted wife or mother if husband and children only took our Lord's plan of helping. Indeed in all the relations of life His plan is best. A ladder was thrown against a burning building, so the story goes. A fireman started up the dangerous way to save a child that had appeared at an upper window. The smoke and flame wreathed about him and he dropped back. "Cheer him, cheer him," said a bystander. They did and, filled with new courage and determination, he dashed upward and saved the child-the best in him called forth according to divine plan. A young woman in a large city, having struggled to support herself and maintain her virtue found herself at last without employment. In vain did she search. One day in despair she entered the office of a large establishment: "Do you employ girls here?" she asked of the manager. "We do, but I am sorry to say we have no vacancies here. I think if you call at Blank's you may find employment. I am sorry we have no opening for you here? So by kindly, hopeful words the young woman was saved from a suicide's death. But why multiply illustrations. My brothers, treasure up the lesson taught us this day.

If you want a man or woman whose work is faulty to do better work you tomorrow, don't so criticise as to take out of their heart all for you tomorrow, don't so criticise as to take out of their heart all hope that they can ever do well. If the best shall be gotten from the pastor, the deacons, the Sunday school helpers, and church workers, or the congregation at large, then follow the Lord's plan of inspiring by words of appreciation and hope and cheer. If we would help as we words of appreciation and hope and cheer. If we would help as we with a trunk line which "will always be open to the use of all competing railmay, those in our homes to make the most out of themselves for their ways;" and then it begins by refusing the own and others' good, then let praise and words of appreciation be spoken. And finally if you would save souls, rescue the perishing and lift up the fallen, then be sure you do not abuse them for being down, but show them kindness, and pointing them to the highlands beyond them the outstretched hand of help and encouragement. So shall you prosper in the work and fulfil the royal law of love.

SACKVILLE SCHOOL OF METHODS.

Sackville, N. B., July 20 Monday m ing lectures opened again with the usu close attention on the part of studen Mrs. Muirhead continued her supp mental work and Miss Lawson took mental work and wiss lawson took up the subjects of the primary sessions pro-gramme. She emphasized the necessity of methodical procedure in the primary class, chiefly for the reasons that it gave less opportunity for irreverence on the part of the children, and valuable time would not be wasted by the teacher. She then noted

estions thereon.

Prof. St. John then took up his morning subject, Religious Pedagogy in the Period of Adolescence. This period begins at or about the age of twelve years. The discipline is into difficult, the reference of the more careful study on our part. It is a time of rapid physical growth, in both boys and girls, awkwardness and self-consciousness are dominant, and are but the humor to be at the root of a large part of irreverence at their age. Every aim is a perversion of something that was good at one time. The only time method of dealone time. The only time method of dealing with actions of boys and girls is to consider the root, impulse of the deed and its ultimate influences.

Prof. Andrews completed his course of

lectures on Science and Revelation. In these lectures he has most clearly shown God's wonderful plan in the development of the race. He showed many interesting specimens of rock and fossils from the Joggins mine, St. John and other places. lectures have been most profitable

and inspiring.

In the afternoon Prof. St. John spoke on the subject of teaching purity to children and youth. He stated that false modesty had for a long time gathered about this subject, which lies at the root of the highest and holiest relations of life. As a consequence most young people pass through severe moral struggles, and many fall. Parents and teachers should realize the dangers that surround their boys and girls, and try to shield them by teaching at an early age modesty and self-respect Later, as the need comes information for a life of nobleness and beauty.

Miss Lawson then took up the subject of Prayer and How to Teach it in the rimary Department. She showed that re-erence must first be cultivated. That prayers only should be used for the child cannot concentrate long on any one thought. Prayer should be specific, having only one or two definite petitions. Forced prayer should be avoided and prayers not ng the Lord's Prayer, in a series of twelve

Rev. G. M. Young then spoke at length on the Relation of the Pastor to the Sunday School. He developed chiefly the thoughts that the pastor should be the adviser and supervisor of the Sunday school, and that he should strive to make the church services interesting and attrac-tive to the young people. In the evening Prof. St. John conducted a ministerial conference on the subject How Can We Help our Sunday School?

WINDSOR CROWD FREES

Husband of a Few Hours Arrested and Wife Torn from Him. But He Turned the Tables on Her Re-

Windsor, July 20.-On Thursday evening about 8.30, Victor Hughes and Miss Lo Foster, both of Windsor, (N. S.), drove to St. Croix, Hants county, where the same evening. After the marriage they drove to Sweet's Corner, where they re ntil about five the next morning when the groom was arrested.

The groom was unable to procure a mar-riage license in Windsor, as both parties were under age, but obtained one in Kings

her marriage, great excitement prevailed and every effort was made to locate the When brought to town about six o'clock

Saturday, a. m., she was forced from the carriage and had her clothes torn, her hand cut and was taken to her home,

the day by the groom's solicitor, to gain possession of the bride, but without suc

late in the evening fully 1,000 people—mer women and children—had congregated has there been such a wild state of at fairs. The excitement was at its higher about 11.30 when a ladder, about twenty feet long, was put up to the window of the room in which the bride was kept a captive by her mother. The glass was quickly broken, but before the parties could enter the room the young bride was taken to another part of the house. Enraged at being thus defeated the ladder was removed and the front door was demolished and the crowd rushed in. There were no lights and great confusion pre

One of the aunts of the bride became hysterical and her screeching could be heard many blocks away. This increased the excitement, as many thought someone was being murdered. A light was then placed in the hall and acting Mayor Armstrong, with one of the councillors ,en men arrived on the scene but were unab

there was great cheering, and when quiet-ness prevailed one of the councillors in-formed the vast a sembly that Mr. Hughes was at present in the house, where he was given the groom who is popular among his friends. Mr. Hughes is in the employ of John Riley, grocer, Gerrish street.—Halifax Re

The C. P. R. sold 2,639,529 acres of

THE PRESS -:-AND MR. BLAIR.

What Blair's Resignation Means.

(Montreal Star, July 20.) The spectacle of a man like the Hor. very much like to keep and stepping out of an assured position in a strong government into the adventurous highway of political independence, because he could not carry the odium of a government project which is not yet definitely before the country, but which has been definitely enough before Mr. Blair and his colleagues, is calculated to call attention to these project with dearneric force.

that project with dramatic force.

The cases have been very few in our history in which the proposals of a government have driven the Minister most interested in them out of the Cabinet. There have been differences of opinion about the Privy Council table. There have been compromises which have kept governments together. But it would be very difficult to parallel the Blair incident very difficult to parallel the Blair incident as a bold, irrepressible, clear-cut revolt against a policy so thoroughly bad that the Minister who must have 'fathered' it, would rather risk political death than burden his name with so callous a plan for exploiting the public.

It will be noticed that Mr. Blair does not step out of the Cabinet into any position which would attract a 'practical politicism'. He track 'cat he is in agreement

tician.' He says that he is in agreement with the Libers party on every question with the Liberth party on every question except this astounding railway "deal." This hardly prepares him for effective cooperation with the Opposition all along the line. He has not made his road smooth to office and power at the hands of another party. He has simply set before himself the desperate task of smashing this conspiracy to reap fabulous profits at the expense of the people, if his utmost personal protest can attract suffiutmost personal protest can attract sufficient public support for this end.

And it is an a tounding propogovernment railway scheme which the government railway expert would rather resign than support. It proposes to build a trunk line from Winnipeg to Moneton, through the wilderness of three provinces; it to a private railway corporation. I ernment ownership of railways;" and to extend it—not by building on from the western terminus of the Intercolonial, which would be the common-sense plan—but by sacrificing the Intercolonial as far east as Moncton and thus sickening the control forever, of their first government. over this "wide-open" trunk line, though the Intercolonial is the only railway now It strikes a bargain with the Grand Trunk Pacific "in the people's interest' government with government money, and then turned over to the Grand Trunk Pacific for ten years for nothing, and for Pacific for ten years for nothing, and for forty years for the bare interest on the investment. The paying part of the road the Grand Trunk Pacific will build and own, though the risk even for that will be taken by the government again, for their rame will be on the bonds that cover the line. That is, the government underwrite the whole scheme; and pay outright for the worst half of it; and get nothing in return except interest on their money. in return, except interest on their money if the road pays, and the tumbling of their own railway from Montreal to Moneton back on their hands as so much scrap

be used by other railways if it is to be operated under lease by the G. T. P., has een finally disposed of by Mr. Blair in is second letter to Sir Wilfrid. G. T. P. nen would be on guard everywhere; and the competing company would get little opportunity to compete. It is simply a masked gift to a private corporation; and no attempt to pass it off as an experiment in government ownership of railways will deceive the country for long. * * * This is a prosperous time in all the world. We are thankful to hear little of the cry of deep poverty. The out-of-work problem is not now a pressing one. But still the vast majority of the Canadian people have to work hard for the living they get; and no one knows the day when a wave of harder times will remind us again of the narrow margin between many menace of starvation at their doors, that this money will be taken to overflow cof-fers already full. This money does not fall down from heaven or come out of the earth. It is borrowed on the credit of the people of Canada ,and must be cartheir needed clothes; and it is to be given to men already rich enough to dictate the

The notion that the trunk line can ever

consciences of politicians.

If the people of Cinada see the truth, it can never be done. The only hape of the exploiting group is to blind them through a purchased press, with false cries stolen for "forward" economic movements, the attention of the people to the intened spoliation. But no alarm will save them if they do not arise at its summons

The Dropstitch Fad. Dropstitches are the fad today:
There is no damsel, glum or gay,
But whe is glad when she may strike
Some fabric porous plasterlike.
We see the dropstitch gloves and waist
Of patterns epidermis-traced.
And now the poets, full of glee,
Are writing
dropstitch
neetry.

to save themselves.

Vain man adorns his clumsy feet Vith hose in dropstitches replete;
'ull soon he'll haggle with the clerk'
'or shirts that show more openwork.
But woman—her dropstitched attire
Vould move a monk to strike the lyre.
The fashion spreads, and now we see
t wave of
drop-

poetry.

The dropstitch pie has long been known—
"Cross-kivered," it has held the throne;
And toothless people are in style,
For they possess a dropstitch smile;
The women, though—their wit is such
They don't take a dropstitch too much.
Which wise reflection, then, will be
All of this
dropstitch
poetry.