

Brantford, Ont., in 1841, his education was begun at home in an Industrial School, established by "The New England Company" for the training of young Indians. This school was the stepping-stone to Wesleyan Academy at Wilbraham, Mass., where he passed several terms before going to Kenyon College, Ohio, where he remained two years. This course was followed by another at Toronto University, all the while being entirely dependent upon his own resources. But adversity we know, is not unfrequently the most healthful ingredient in the cup of human experience and the best tonic to brace the mind for those encounters in which virtue is proved, renown achieved and success won, developing by patient ordeal and many hard knocks the genuine, but destroying the spurious.

Even as early as Kenyon College days we find in the character of Dr. Oronhyatekha, evidences of that shrewdness, boldness and ability as an organizer, that has marked his entire course. Apropos of these characteristics is a story coming from his college associates to the effect that, finding his limited exchequer nearly depleted at the end of one term and the chances for another consequently at the vanishing point, he organized an Indian show. With one "really" Indian and several of the most raw boned white men he could induce to receive instructions in war dances, songs, and blood-curdling war whoops and be painted and feather-trimmed to suit the requirements of the show, he put in the vacation "starring" through the country, with the result that the next session found the young showman, in the language of the street, with "money to burn."

It was while Oronhyatekha was a student at Kenyon College that the Prince of Wales made his memorable visit to Canada. The Chiefs of the Six Nations deputed him to deliver an address to the son of the "Great Mother," as they called the Queen. The impression the young Indian made upon the Prince and the royal party was so favorable that he was invited to continue his studies at Oxford, England, under the care of Sir Henry Acland, Regius Professor of Medicine, and out of this relation of teacher and pupil, sprung a friendship that will likely last to the end of life.

To Sir Henry Acland, Dr. Oronhyatekha would have us give the lion's share of credit for whatsoever of good or cleverness we find in him to day. His only son, Acland Oronhyatekha, he named for the beloved preceptor, and in every way that a man of wealth and position could, the Doctor has honored the man who directed his studies, stimulated his energies and cheered his life with all the tenderness of a father, when he was a poor Indian boy among a strange people. That the friendship established between these two, teacher and scholar, continues to the present time, the following letter of introduction to the celebrated Doctor Alan Herbert, of Paris, will show :

OXFORD, June 6th, 1891.

MY DEAR ALAN HERBERT :—

May I introduce to you Oronhyatekha, with his wife and daughter. He is a pure Mohawk, whom I

met when in Canada with the Prince of Wales in 1860. He came to Oxford as an undergraduate, upon my invitation, and subsequently became a most excellent physician and surgeon. He has left medicine and is now at the head of a great society of Foresters—a large insurance body in America.

He was attached to us and we to him. Be kind to a rare fellow-man.

Very affectionately,
H. W. ACLAND.

Oxford days over, Dr. Oronhyatekha, like the man in the Bible, "married him a wife," selecting her from among his own race. Mrs. Oronhyatekha has the distinction among her people of having been well born, since she is the great-grand daughter of Captain Joseph Brant, the celebrated Head Chief of the Mohawks of Revolutionary War fame. She is an educated woman, full of an almost girlish enthusiasm in all she undertakes, and she undertakes much. In her, the Doctor has found a ready sympathizer and capable help-mate. To them has been born several children, only two having lived to manhood and womanhood.

Acland, the son, seems following in the footsteps of his father professionally, having been graduated a physician, but given up the practice to look after the interests of Forestry in England. In the selection of a wife, however, he departed from parental example, having married an English woman, thereby introducing the first white blood into the family.

Miss Oronhyatekha, christened by the musical name of Karawinel, with the pretty interpretation of "moving sun," is a young lady who seems to have made the most of her advantages for education and travel, and would do credit to any parents. She is intellectually active and progressive, is a musician, a superb horsewoman and one who can row and shoot like the proverbial woman of her race.

Notable men are often studied to best advantage in their own homes and among their own people. It has been the privilege of the writer to "study" Dr. Oronhyatekha in each of his several homes, for in the matter of residence the Doctor has provided for his family after the fashion set by royalty. In the zenith of his fame he has not lost sight of his obligations to those who watched his first steps and protected his earliest infancy; therefore the home nearest his heart is that one called "The Pines," situated in the midst of his people on the Mohawk Reservation, six miles across the plains from Deseronto, Ontario. Another favorite residence is the newer home on an island in the Bay of Quinte, at Deseronto, which has been suggestively named "The Wigwam," it stands upon stunted ground, having been in the possession of Mrs. Oronhyatekha's ancestors and by them known as "Captain John's Island." This island is a veritable gem in the midst of the waters of the far-famed Bay of Quinte, and was purchased by Dr. Oronhyatekha, and re-named "Foresters' Island Park." Of all places on earth in which to loaf and invite one's soul, this island home is the place pre-eminent.

But the demands of the Order on his time makes all loafing on the part of "the chief"