THE FORESTERS' CROWNING GLORY

OPENING OF THE ORPHANAGE AT DESERONTO

HOW IT HAS BEEN ACCOMPLISHED

Memorable Ceremony Participated in by Large Distinguished Gathering.

Foresters' Island, Bay of Quinte, Aug. 28.—The Orphans' Home, built on Foresters' Island by the Independent Order of Foresters, was opened formally Saturday. The dedication exercises were held to-day.

Six thousand Foresters and their friends came from all parts of Canada and the United States to attend the ceremonies that marked the beginning of a new era in fraternalism and to pay homage to the wisdom and bigheartedness of their great leader.

The great of the province were there to add their testimony to that of Dr. Oronhyatekha's admirers.

Early Saturday morning the Supreme Chief and a few friends attended to the decorations in the spacious entrance hall of the orphanage. Employes on the island hurried hither and thither, putting the finishing touches to the grounds.

Before noon a few hundreds had arrived by boat from Deseronto and shortly after 1 o'clock the main contingent from Toronto were landed on the new wharf in front of the orphanage.

Rowboats plied to and fro across the bay, launches and yachts flocked to the festivities, Indians from the Mohawk Reserve came to witness the triumph of their brother redman and the surrounding country seemed to dump its population into the triangle of which Foresters' Island was the centre.

At 2 o'clock the Supreme Chief gathered about him in his home, the Castle, especially invited guests. After luncheon he led the way to the orphanage.

Twenty years ago the order was bound hand and foot by a triangle of debt thongs. One man above all others saw in it the elements of success. He believed he knew of a way not only to cut the bonds and lift the burden of despondency and doubt that held it in thrall, but he was confident of his ability to place it at the head of the fraternities of the world.

He appreciated the immensity of the task before him and set himself steadfastly to the grind of unravelling the skein of detail and compelling order in place of what was on the very brink of chaos.

From the Heart.

Dr. Oronhyatekha was not prompted to search out mere fame for himself. His colleagues and subordinates Saturday and Sunday exhausted their vocabularies in praise of his prescient benevolence. And they did not descend to flattery, for their declarations of unfaltering allegiance to their chief and their assertions of gratitude to him rang true as steel.

Dr. Oronhyatekha's studies in the field of fraternal insurance so worked upon his sympathies that he began to cast about for a fitting outlet for them. The germ of the great scheme, the crowning achievement of his philanthropic career, came within his grasp a few years ago.

He unfolded his project to a few intimate friends. Their enthusiastic reception of it strengthened his purpose and he bent his efforts to the fulfilment of the enterprise that was to be the climax of his works.

Twelve months ago his plans took definite shape. To-day on Foresters' Island there stands an orphanage, nearly completed, for the benefit of orphans of Foresters in all parts of the world. Here they will be cared for, nurtured, taught to live; in fact, instructed in all that makes for good citizenship.

The orphanage, a splendid 4-storey building that would be an ornament to any city and a credit to any organization, stands on the western portion of Foresters' Island Park.

A little more than twelve months ago Dr. Oronhyatekha surprised and gratified not only the members of the order but the public, by the intimation that he had decided to dedicate one-half of Foresters' Island to the Independent Order of Foresters, as a site for an Orphans' Home, and that his desire and purpose was to make the establishment of such a home the crowning work of his life. The architectural taste and skill of the Supreme Chief is manifest in the magnificent pile that he designed and planned thruout.

A Beautiful Building.

The work has been going on with but very little interruption for nearly a year, and the beautiful building that was dedicated yesterday is the result.

It fronts on the mainland, and is discernible for a long distance and approaches from either east or west. The building is 150 feet in length by 50 feet in width.

The walls are solid concrete, covered without and within by ornamental metallic sheeting, the work of the Metallic Roofing Co., Toronto.

Those competent to judge say that the building is practically fireproof, and with proper care impervious to the effects of time and weather.

It is surmounted by five battlemented towers, the central one of which is over 80 feet high. The battlements surmounting the tower and roof give the building a very imposing and striking appearance.

A splendid porch supported by massive Corinthian columns marks the main entrance. Two fine verandahs 12 feet in width extend along the front and both ends of the building at the second and third storeys.

The reception hall, 30 feet by 20 feet, is one of the features of the interior of the building. From this hall a fine oaken stairway leads to the upper part of the building.

The internal arrangements are commodious and will when finished be very complete. In the first storey will be the heating appliances, storage rooms and workshops.

On the main floor will be the superintendent's apartments, various offices, a splendid dining-room 76 feet by 20 feet, girls' dormitory, etc. On the third floor will be schoolrooms, boys' dormitory, etc. The fourth storey will be laid out and finished as increasing attendance may suggest. The building thruout is wired for electric lighting.

Plans for an Annex.

Plans are being prepared for an annex 116 feet by 40 feet, three storeys high, and also for a cold storage room 60 feet by 24 feet. These will be proceeded with as the requirements of the orphanage will suggest and the funds available will permit.

A great deal has already been done toward improving and beautifying the grounds. Trees have been planted and a large amount of grading and sodding has been done.

A fine wharf at which any of the lake steamers can conveniently land has been built. At present there are 16 feet of water at the dock.

The Supreme Chief has given his personal attention to the work, and this building, and particularly its benevolent work, will be one of the enduring monuments to his great ability and practical benevolence

Hon. Dr. Oronhyatekha, Supreme Chief Ranger I.O.F.

He more than once has decided that he would rather be remembered by the orphaned children, whose lives he had helped to brighten, and for whom he had made the future hopeful, than to lead in the field of science, literature or politics.

The Dedication.

At 3.15 o'clock Saturday afternoon, the Foresters' Band of Toronto, followed by the uniformed knights of the order, forced a passage thru the throng that extended from end to end of the Orphanage, and from the building itself to the waterfront and took up a position to the right of the entrance.

In the spacious hall of the Orphanage, the supreme chief ranger and the high officers of the order had been holding an informal reception.

Dr. Oronhyatekha led the way to the piazza. There, surrounded by dignitaries of the state and of the order, he began the ceremonies that announced the formal dedication of the building to the charity for which it was designed.

The list of articles deposited in the corner stone was read, and the Rev. A. McGillivray delivered the invocation. Then Dr. Oronhyatekha laid the corner stone. The bugle band burst into a blare of triumph that resolved itself into the National Anthem.

The most impressive event of an eventful afternoon followed.

Upon the steps of the building for the construction of which he had planned and worked so long and hard, witnessing the formal inauguration and recognition of the crowning effort of his successful career, Dr. Oronhyatekha listened to the following address from Judge Wedderburn, P.S.C.R.:

Address From His Colleagues.

"Dear Supreme Chief Ranger,—You repeatedly have been the recipient from members of the order of formal expressions of appreciation of your work, accompanied by the presentation of souvenirs of the many important events in the history of the order in which you have taken the leading part.

"To your colleagues upon the executive council, these occasions always have been most gratifying.

"Many of us have been associated with you most intimately for many years in the work of the order, and we are, therefore, in a position to know the invaluable nature of your services to the institution as few others can possibly know it.

"We have had numberless evidences of your disinterested loyalty to its interests; we have watched for years your pride in its progress and your singleness of purpose in your labors for its good, as well as your fidelity and devotion to everything which was calculated to make the order great and useful.

"You to-day have performed a ceremony which marks a great stride onward in the order's development as a fraternal society.

"This work, the establishment of a home where the needy little ones of deceased members of the order may be cared for and educated, we well know, has been long a project which has been dear to your heart.

"You repeatedly have expressed to us your great desire to have the order equipped for such a noble work.

"You, from time to time, have privately unfolded to your colleagues your plans and hopes in this regard, and thus, as in regard to many other matters, have laid open to us those tender and generous impulses which so distinctly mark your character.

Never to Be Forgotten.

"As your colleagues, we desire to heartily congratulate you upon the progress of this work. We know how earnestly you have labored for its success, and we appreciate fully how proud and grateful you are to-day to see the splendid structure designed for the purpose so well on toward readiness to be sent on its mission of mercy and love.

"This grand project not only originated in your own truly generous impulses, but the architectural plans designed for its erection are your own handiwork. The edifice as it stands to-day, therefore, is essentially your own work.

"By you this day will never be forgotten. As your years, yet many we hope, wear on, you will be proud to look back upon the labors of this hour, an hour which truly sees one of the crowning achievements of your career.

"To others who may come after you, we desire to mark the day by your acceptance of this little souvenir from those who are most closely associated with you in your life work, who perhaps know you best and who, therefore, love you most.

"You are well aware that the executive council have designed and adopted a badge of honor to present to members of the order who have performed valuable services for the same.

"We ask your acceptance of the first one of these badges of honor as a little golden memento of this occasion, appropriate, we think, both in its name and composition, when it is remembered that 'the pure gold of nobility, character and honor is to be found at the bottom of the wells of human sympathy and love.'

"We beg to subscribe ourselves,

"Your Affectionate Colleagues."

Decorated With Jewelled Badge.

As the closing words of the address fell from the speaker's lips, which were trembling with emotion, the Hon. J. M. Gibson stepped forward and pinned a jewelled badge upon the breast of the Supreme Chief Ranger.

A moment later, the address, illuminated, was placed in Dr. Oronhyatekha's hands.

A smile of pleasure played about his lips, and he hesitated over his reply.

Mindful of the comfort, of the speakers and of his guests, the chief invited the hundreds of persons crowding the piazza, steps and lawn into the entrance hall.

Standing at the foot of the broad stairway that leads to the second floor he called about him those it pleased him to honor, and began an address that welcomed his guests, outlined the history and purpose of his cherished project and reasserted the principles that have made the Independent Order of Foresters the first fraternity in the world. He said:

"The address you have presented to me this afternoon is but another evidence of the habit you have developed of heaping honors upon me.

"The occasion is one, I trust, that will go down in history as marking an epoch in our progress. It is unique. The laying of this corner stone and these dedication exercises are the dawning of a new era.

"In my youth the foundation was laid first and the course of construction was from the ground up. Nowadays, the frame work is rushed to completion and the course of construction is from the topmost storey to the ground.

"On Foresters' Island, we are ahead of civilization. We have finished the building before laying the corner stone. I hope it will stand for years to come.

"This project was not the product of a day. While we had it under consideration for years it did not take form until a year ago.

"The land was tendered to and accepted by the executive council. The work of construction was begun and, if necessary, the building will be ready for occupation in three months. So, you see, rapid strides have been made.

"I think it is because the workers have been mostly Indians. Until my absence, recently, we had escaped the white man's curse, the strike. Then, the deputy superintendent employed a host of whites, and—we had a strike last week.

Donations From Afar.

"It gives one great pleasure to be able to announce the following contributions to the orphanage fund received to-day:

"Cork Foresters send this cablegram:

"'God bless you and your noble work. Contributing 30 sovereigns.'

"Hon. E. G. Stevenson $1.

"High Court, India, $200.

"Mother High Court, Ontario, $200.

"Friends (who wish to have names withheld) $500.

"High Court, East Ontario, $150.

"Court Huron, Sarnia, $20.

"High Court, Central Ontario, $200.

"Court of Trade and Commerce, Toronto, $25.

"W. H. Hall, $5.

"E. W. Rathbun, $25.

"Court 3160 Kittaning, Pa., $17.20.

"Two Courts, Dayton, Ohio, $23.

"Two Courts, Michigan, $100.

"Ladies of Forest Companion Court, $3.

"Friend, $25.

"Court Valley City, Galt, $75.

"The High Court of Ohio offered to furnish any room in the building.

"I thank you for your attendance here, which shows your sympathy for the project that places at the door of every member of the order thruout the world, beneficent advantages of a new character.

"The order never was more united, never more harmonious.

"From every quarter of the world come reports of the most gratifying nature. Not only is great advancement announced, but this orphanage is heartily and unanimously endorsed. Assurances of financial and moral support in aid of this home evidence the spirit that pervades the whole fraternity.

"We make no appeal to-day for funds. There will be no solicitations for help. We want this orphanage to flourish by voluntary contribution. This is a meeting of rejoicing. You were not assembled here that your pockets might be emptied.

"With these few words, with gratitude both for the address and this badge, I close. I trust that generations of Foresters will give me the privilege of viewing from my future home works that will tell not only the story of progressive Forestry, but also of civilization."

Worthy of Its Author.

The Hon. E. G. Stevenson, S.C., Detroit, followed and said in part: "I congratulate the Supreme Chief Ranger. To care for the orphans of 225,000 Foresters is no slight task. And on this island, the aged and infirm members of the order also find a refuge. This grand scheme for the relief of distress, this humanitarian project, is worthy of its author.

"I appeal to all Foresters to uphold their noble leader in this, the greatest of his works, the crowning achievement of his life."

The Rev. Professor Clark, in a masterly address, deprecated his right to usurp place. He wittily explained his connection with the order, and, becoming serious, dwelt upon great possibilities of the orphanage and the benevolence of its founder.

William Laidlaw, K.C., declared he had two things to emphasize. One was that he did not know of a man more fitted for his great office than was Dr. Oronhyatekha.

He pointed out that he simply was repeating what often had been said, and that, therefore, he could not be accused of flattery.

The other was that no human heart could fail to be touched by the splendid provision for the young left fatherless and motherless, in need of sympathy and a little practical aid. Nothing could be more Christlike, more in accord with sound, religious doctrine than the magnificent scheme that was being inaugurated.

The Hon. John Haggart started in to raise a laugh. He succeeded in wreathing the faces of his auditors in smiles. He purposed to call upon Dr. Oronhyatekha in his own old age for a small share of the benefactor's bounty.

Hon. Mr. Gibson's Tribute.

Dr. Oronhyatekha introduced the Hon. J. M. Gibson as an old friend and fellow soldier. Mr. Gibson said:

"The chief was the first Canadian to go to Wimbledon. Years ago, he was the finest shoulder shot in the Canadian militia. I doubt if there has been a finer marksman since.

"He has been shooting straight ever since.

"I first saw him in the garb of Mephistopheles at a skating carnival. He looked for all the world like the devil.

"I cannot help thinking of the contrast he presents to-day, the leader of a great philanthropic movement, the kind-hearted old gentleman better known thruout the land than any other man.

"I am amazed at the progress you have made. The Good Book enjoins us to care for the fatherless and the widow. A religion that is not practical does not amount to much.

"I am glad that I can faithfully can congratulate you and join in the prayer for long life and increased usefulness for Dr. Oronhyatekha."

The Hon. J. R. Stratton, provincial secretary, said:

"It is some years since I first met the supreme chief ranger of your noble order. My first impression of him and of his work has been enhanced by acquaintance.

"I predicted that the Independent Order of Foresters would become the greatest institution the world has seen or ever will see.

"The man or order which simply performs a duty deserves no official credit. That is what Canada expects every good citizen to do. But when an order does more than its duty and becomes a pioneer in charitable works, it takes rank among philanthropists and deserves especial commendation, such as I desire to express as emphatically as words will permit.

Mr. Stratton's Good Wishes.

"As official custodian of the charitable institutions of the province, I welcome the co-operation of the Independent Order of Foresters in the great work of improving the condition and ministering to the necessities and promoting the benefit and happiness of those who have no other earthly source of help to which to look.

"The work undertaken is a noble one, and I wish it the greatest measure of success, and if it is within my power to promote the attainment of that success I shall be glad.

"The good work which the Independent Order is doing is ample justification for its existence. There is large room for good in an order which in this province embraces a membership of between 45,000 and 50,000, and, I believe, between 350,000 and 400,000 among its beneficiaries.

"I know this institution is only the nucleus of a greater which yet will be seen in this province. I know the supreme chief ranger has plans for greater development as the order grows.

"I congratulate you on your membership of 225,000, and your surplus of $8,000,000."

J. D. Clarke, S.V.C.R., Dayton, Ohio, declared that future members of the order will not look in Mohawk Cemetery for a monument to the greatest fraternalist the world has seen, but will find it in his greatest work, the Orphanage on Foresters' Island.

Hon. Dr. Montague Speaks.

Dr. Oronhyatekha took occasion to recognize the service rendered to the order by Dr. Montague while introducing him. Dr. Montague said:

"I was one of the first to whom our great leader unfolded his plans in connection with this occasion.

"It is not only a pleasure, it is a privilege to testify to his thoroness in thinking out every detail of his great work." It was he who drew up the plans, imbued pessimistic members of the order with hope and scattered clouds of doubt.

"His name compelled success and brought to his support the great of the province, nay more, of this and other lands.

"None can know him and say there is any with whom it is a greater pleasure to work, or whose foresight is more searching for success.

Mr. Pense, M.L.A., Kingston, paid the tribute of an outsider to the philanthropic efforts of Dr. Oronhyatekha and the members of the order.

James L. Hughes said: "A few weeks ago a great citizen of the United States asked me if Dr. Oronhyatekha was not the greatest Indian in Canada. I told him not to limit it, but to name him as the greatest Canadian. He is typical of the stamp of men I would like to develop in Canada."

Robert Mathison, P.H.C.R., Belleville, said:

"The supreme chief ranger and I gathered apples together as boys. Because he was the larger, he gave me the pick of the fruit. He knew where to find the best trees.

"Since we became men, he has been up the Forestric tree, and he has been handing down golden apples to you and me.

"Twenty years ago, I met him in London, Ont. The order was in debt. The chief was the whole works. The other officers were merely on paper.

"To-day there are hundreds of active officers. The order is not only out of debt, it has a surplus of which a nation might be proud."

Presentation to Rev. A. McGillivray.

After the address of High Chief Ranger Risk of Indiana, Dr. Oronhyatekha said:

"It becomes my pleasing duty to carry out instructions of the executive council.

"In recognition of the services rendered by Brother the Rev. A. McGillivray in collecting over $6000 for the Orphanage fund, I place around his neck this chain of gold."

Mr. McGillivray, touching the massive, magnificent gift of his colleagues, said: "It is just as well that the application of a cold has saved me the attempt to express my gratitude. I simply wanted to share in this work, to have a hand in the chief's success, and to help provide for the little ones we leave behind us at the Great Divide.

"Therefore, while this splendid gift is fully appreciated, I am amply rewarded by the success of the project itself."

After addresses by C. R. Rutherford, P.H.C.R., Quebec; Hon. G. N. Brown, H.C.R., Michigan; Deputy Chief Ranger Hand, New York City; S. Russell, M.L.A.; High Chief Ranger of Indiana Risk; Senator S. D. Cochrane, H.C.R. of Pennsylvania; Dean Davies of London; J. Hearn of Toronto; Dr. Millman, S.P., and H. N. Larsen, H.C.R., Eastern New York, Dr. Oronhyatekha announced that the financial part of the work had been entrusted to E. G. Stevenson.

He gave credit to the executive council for the accomplishment of the most ambitious plan of his life. He declared that his labors were becoming lighter with each succeeding year as the result of the harmony among the officers of the order.

He hoped to live to see 1000 children on the island, learning the difference between living and existing. He continued:

"We will try to mould each child along the lines of his or her natural tendencies.

"There is much work yet to be done. We have to consult educational authorities and to perfect a system under which our children will become as nearly perfect citizens as it is possible to make them."

International Amenity.

Dr. Oronhyatekha closed the ceremonies by calling upon his guests to sing in unison "God Save the King" and "My Country, 'Tis of Thee."

Among those present were: Hon. J. M. Gibson, M.L.A., Toronto; Hon. J. R. Stratton, M.L.A., Peterboro; H. E. Smallpeice and daughter, World, Toronto; G. S. Phillips, H.C.R., New York; C. N. Lauder, N. C. R., New York; E. Walter and Mrs. Rathbun, Deseronto; R. J. Macdonald, H.C.R., Michigan; G. J. Rutherford, H.C.R., Montreal; A. B. Greer, London, Ont.; George Wands, D.S.C.R., Chatham; Dr. Cameron, Centreville; Mr. Miller, D.C.R., Mrs. Miller and Miss Miller, Ohio; Dr. Millman and daughter, Toronto; Mr. G. A. Harper, S.C.R.; Mr. McIlwraith, A.S.S., and wife, Hon. M. Brown, H.C.R., Michigan, Wm. Stone and wife, G. N. Brown, H.C.R., Michigan; Mr. and Mrs. Chapman, Deseronto; Morley Currie, M.L.A., Picton; Rev. Mr. Courtney, Port Stanley; C. H. Merryfield, P.H.C.R., Monkton, Ont.; Dean Davis, London, Ont.; Dr. Clark, A.S.P., Hon. E. G. Stevenson, S.C.; A. E. Stevenson, A.S.; J. D. Clark, S.V. C.R., Ohio; Judge Wedderburn, P.S.C.R., Hampton, N.B.; J. A. McGillivray, S.S., Toronto; the Rev. A. McGillivray, P.H.C.R.; A. Fleming, Wm. Griffith, Hamilton, Lieut.-Col. Lazier, Belleville; Robt. Mathison, P.H.C.R., Belleville; Hon. John Haggart, Rev. M. McCaughan and wife, Jas. L. Hughes, Professor William Clark, Jas. Glendenning, Sunderland; Dr. Henderson, Sarnia; Major Cooper, wife and daughter, Toronto; W. J. Douglas, Toronto; D. J. McPhee, Orillia; Thomas A. McGillivray, Whitby; Dr. and Mrs. Herald, Kingston; G. A. Harper, A.S.C. R., Toronto; William Laidlaw, K.C., R. J. Macdonald, Muskegon, Mich.; S. C. Morgan, Barrie; J. L. Lavery, Quebec.

Dr. Oronhyatekha entertained his guests at a grand ball Saturday evening. Moonlight excursions were run from Bay of Quinte ports to Foresters' Island.

A dedicatory service was held Sunday afternoon in the orphanage. It was conducted by Dean Davis.

An Eloquent Sermon.

The sermon was delivered by the Rev. W. J. McCaughan, High Chief Ranger of Illinois, pastor of the Third Presbyterian Church, Chicago. His theme was "The Ideal Religion." He preached from the text: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James i., 27.

"What is religion?" he asked. "This is one of the great questions of our day and time.

"Some replies are vague and others one-sided. Some are unsatisfactory and others misleading.

"The philosophers assure us that religion is a recognition of the infinite and the eternal in our relations to finite and temporal things. This is no doubt true. Such a recognition has an effect on human thought and sometimes on human conduct, but the ordinary individual is not much bettered by this description.

"The ecclesiastics tell us that religion is for the most part a conformation to certain regulations. To be members of some church organization, attend service at least once a week, sing hymns enthusiastically, sometimes let our voice be heard in prayer and read a verse or two of Scripture every day. These regulations are all good and very desirable where there is something else behind them of which they are the mere expression.

"The theologians tell us religion implies the acceptance of certain statements or articles as the logical interpretation of our views of truth. All these descriptions are good enough as far as they go, but they do not touch as nearly as they ought the everyday life of average men and women.

"We have all known some religionists whose philosophy seemed correct, whose attendance at church was regular and whose creed was composed of precise logical formula, who were uncharitable in their speech, selfish in their conduct and unlovable in their disposition.

What Religion Must Be.

"Religion, if it is to help the race, must consist of more than the philosopher, the ecclesiastic or the theologian can supply. We need neither theories, regulations nor creeds so much as practical helpfulness.

"Therefore, the Apostle James describes the ideal religion as the visiting the fatherless and widows in their affliction and keeping oneself unspotted from the world.

"A religion that is helpful must suit all men, in all places and at all times.

"The religion that satisfied Socrates would not satisfy the philosophers of to-day.

"The religion that appealed to the temple devotees in the days of Solomon or the monks of the medieval age does not appeal to the worshippers of the present.

"The dogmas that satisfied the early fathers or the reformers are not accepted in their completeness as correct now.

"The ideals of philosophy, ritual and theology have changed thru the years, but the apostle here describes a religion which appeals to the best in every man, as powerfully here and now as it did when first formulated in an oriental land two thousand years ago.

"The relations with which religion deals are unchanging relations and religion that is highest and best touches these the most closely. There are but two such relations: the one Godward, the other manward. These two, the apostle states, were to recognize the fatherhood of God and the brotherhood of man.

"Few men have time or inclination to devote to continuous thought or intricate ritual. The apostle tells us that all the ritual we need and all the theology we require can be performe dan understood by the lowest man.

A Test.

"This description is given here by the apostle for a definite purpose. He intends it to be a test. Men and women will do much for their religion. As someone has said: Men will write for their religion, fight for it, die for it if need be; do anything but live it.

"There is an obstinacy that has been evidenced in some so-called martyrs. We may commend their dauntless courage, but we can only deprecate the insignificant quibble on which they chose to defy the community.

"The Apostle Paul points out in his emphatic way that true religion is love and that men have been willing to give all their goods to feed the poor, and even their bodies to be burned, and lacked this essential element.

"We know a good house when we see it. A good house has within it all that is necessary to comfort and convenience.

"We know a good society when we see it, because we recognize in it elements that make for human helpfulness; by association we are enabled to do what no one member of the organization could do toward bettering the conditions of the community and lessening the sorrows of the suffering.

"We recognize a good man according to our conception of what a good man should be. If a good man to us means only physique, then we will consider the prize-fighter the finest kind of man. If a good man to us means only wealth, then we will consider the millionaire the highest kind of man. If a good man to us means genius, intellectual ability, then he who writes with skill prose or poem, tho he be a Byron for licentiousness, is our conception of the best man.

Whether Sinners or Saints.

"We apply different tests according to our temperaments. But whether we are sinners or saints, whether we are rich or poor, whether we are learned or ignorant, when it comes to the test of a eligion we are unanimous in this that there must be in it something sympathetic, generous, loving that develops reverence for God and consideration for men.

"If our religion is true, the testing cannot harm it.

"True religion is blameless, benevolent and beneficent.

"You may have a diamond very beautiful in shape and setting, not a flaw in any of its facets, but there is something diffused thru the substance of the stone that gives it a slightly yellow tinge, and so lessens its value. It is off-color.

"You may have a stone that is crystalline in its purity, but it is scarred by a deep gash, so that it can never be polished satisfactorily or be arranged to conceal the fissure. In either case your possession is a marred gem.

"Religiously, we must be right in both senses, and so the apostle says that pure religion and undefiled means unspotted character.

"Humanity cannot create such a condition. Men have tried to purify themselves, but have failed. Some have polished the outer surface of their life with conventional moralities and for a time passed muster, but, gradually, the old vices protruded again, sometimes in a modified form, so that they were scarcely recognized.

"Others have been true at heart, but have been so careless about their outward conduct, some reckless speech or thoughtless deed has scarred their reputation and hurt their usefulness.

"A grape, as it hangs in the cluster, is covered with a fine dust. This fine powder occupies a very important place in the economy of the fruit. Where you touch removes it, the grape speedily begins to mildew. You only touched it, touched it gently, touched to admire, but your touch has stained it and destroyed it.

"Our character is more sensitive than any grape the Creator ever made.

The Only Way.

"Only in one way can we avoid decay, by filling our minds with thoughts of the Christ and our hearts with his love.

"Must we withdraw from the world and meditate only on sacred things? No, we must stay in our world, no matter how dust-laden its atmosphere, and live our lives in purity.

"The religion of the apostle inspires a willingness to help the poverty-stricken, comfort the sorrowing and befriend the lonely.

"The fatherless are helpless. They can do nothing for you in return for your beneficence. Before they are grown up and able to do anything, their benefactors will be dead.

"Therefore, what is done for them must be done without expectation of reward.

"The widows and the fatherless, under the old Mosaic economy, were the most oppressed persons in the community. Society still treats with scant consideration these same classes. There can be benevolence and morality without religion, but there can be no true religion without benevolence and morality. Our feeling for the fatherless and our effort on their behalf is to be measured by no standards of civil law or social obligation, but by the fatherhood of God himself.

"Such a religion produces the highest type of character. Two opposite characters are needed in a strong personality—righteousness and sympathy. The blending of these two in their proper proportions is the problem of life.

"You frequently have seen when two rivers unite, the one brown with mud, the other clear as crystal. If the crystal river be the swifter of the two, it will run beside the muddy stream for miles, preserving its purity.

Society's Foundation.

"We are in a world stained with the mud of selfishness, and we can only maintain our righteousness and our sympathy by ceaseless activities of beneficence.

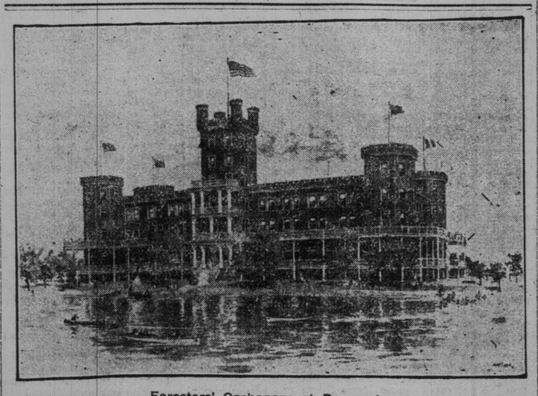
"We would dedicate this home to such activities. Our society, founded on the fatherhood of God and the brotherhood of man, has for the last thirty years been enabling us to co-operate for one another's good.

"We have visited the fatherless and helped the widow. Our co-operation has enabled us to help a greater number and help them more generously than individual initiative ever could have done.

"Much of our past beneficence is an accomplished work. This home inaugurates another method. We dedicate it to-day, but few of us shall live to see the first fruits of this effort.

"Others who come after us will see the children for whom we have made provision, taking their places in the world, fitted by this institution to discharge their duties satisfactorily and successfully.

"Every member of our order ought to be proud to have a share, however small, in such a beneficent institution and help by gift and labor to realize the ideal religion of the apostle.



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The Kind You Have Always Bought

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RICE LEWIS & SON, LIMITED,

TORONTO

rid the body of some of its impurities.

From the steam room you return to the first room, where the attendant provides you with another foot-bath. Then you perspire with a vigor. Every pore seems to exude its quota of perspiration. The dead cuticle will roll up in flakes. After you decide you have had enough of this the attendant takes you in hand. He lays you out on a marble slab and proceeds to massage your body thoroly. You may have had a bath at home the same day, but you will be surprised at the amount of dirt he will discover.

After you have been thoroly soaped with tar or castile as desired you get under the shower bath. The water to commence with is comparatively warm, but it is gradually turned on colder until you are glad to get from in under. You then take a turn in the plunge bath, after which the attendant dries you and envelops you in a sheet. You then go to the cooling room, a room of average temperature. This is probably the most pleasant part of a Turkish bath. The delightful feeling of languor that steals over you as you recline on a couch and proceed to get cool reminds you that cleanliness is not the least of the blessings of this world. While the body is becoming cool you can have what non-intoxicants you care to drink, you can smoke a cigar or eat a lunch, all of which is provided, and for which, of course, you pay extra. Your cigar smoked or your lunch eaten, you are now ready to resume your clothing. This done you return to the man in charge of the office, who takes your key and returns to you the small drawer containing your valuables. You then pay your bill and are ready to depart, but you are forgetting something. The attendant has done pretty conscientious work and has given you an extra good massage. A quarter slipped to him is not only a reward for past services, but a guarantee for extra attention on future occasions.

One of the best Turkish bath establishments on the continent is that known as "Cook's" at 202 and 204 West King-street, almost opposite the Princess Theatre. Mr. Cook is peculiarly fitted by both nature and experience to conduct an establishment of this kind and may be said to have grown up in the business, his father having been one of the oldest and most successful owners of Turkish baths on the continent. Mr. Cook has recently purchased the adjoining building and has doubled his sleeping accommodation. For visitors to the exhibition this is an ideal place to stop, for a person can have a bath at night, a good bed and a plunge in the morning, and the total cost will be but one dollar. A dainty bill-of-fare is also provided at all hours. Everything in and about the entire place is as clean as the proverbial "new pin," Mr. Cook giving it his daily personal supervision.

A Big Shipment of Scotch Whiskey.

A rather unique procession paraded the streets on Saturday. It consisted of 20 C.P.R. lorries, accompanied by Scotch pipers in full Highland costumes playing the bagpipes, each lorry being loaded with Whyte & MacKay's Special Selected Scotch Whiskey. There were 2000 cases in all, representing a value, duty paid, of $20,000. The shipment was for Messrs. R. H. Howard & Co., wholesale wine merchants, 29 East Front-street, Toronto.

Peter Sells Stricken.

Columbus, Ohio, Aug. 27.—Peter Sells, a showman, suffered a stroke of paralysis this morning. It seemed slight at first, but soon affected his speech, and this afternoon he failed to recognize his daughter and other members of the household.

His physicians regard his condition as critical. He is 57 years old.

"The Woods Are Full of Deer."

A little leaflet bearing this title contains a lot of information in regard to the deer, small game, birds and fish in the Adirondacks this fall, and the shooting will begin at an early date. Send a two-cent stamp to George H. Daniels, general passenger agent, New York Central Railroad, New York, and he will send you a copy. ed

THOUSANDS OF INFANTS DIE ANNUALLY

who could be saved by the timely use of

Dr. FOWLER'S EXT-OF WILD STRAWBERRY

IT CURES

Diarrhoea, Dysentery, Cramps, Cholera, Cholera Infantum, Cholera Morbus and all Summer Complaints.

Every mother, nurse and guardian should keep it.

Every house should have it.

It is harmless, pleasant, reliable and effectual.

Get a bottle from your druggist.

DELIGHT OF THE TURKISH BATH.

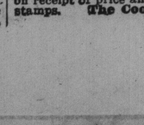
One of the Best on the Continent Right Here in Toronto—An Ideal Place for Exhibition Visitors.

When a man takes his first Turkish bath he feels a good deal like he does when he takes his first ride in a Pullman sleeper, viz., if he were only a little better posted as to what to do, he would find it considerably more enjoyable.

The ordeal, however, is by no means a trying one, and after it is all over a person wonders at its simplicity. On entering, the man in charge of the office asks you to register and at the same time enquires if you will "lock up your valuables." "Locking up your valuables" means depositing your money and jewellery in a small drawer, which is locked and the key handed back to you. The office man then directs you to a small curtained section of the room where you do the disrobing act. Here you will find a cotton cloth about half the size of an ordinary sheet. With this tied around your waist you are ready for the first stage of the work, and proceed to the first room. Here you will find it moderately hot, and after the attendant has provided you with a chair and a good-sized foot bath, it will not be long before you commence to perspire.

This, however, is but a slight intimation of what you may expect when you proceed to the second room, where it is so hot that the perspiration dries on the skin just as soon as it appears on the surface. After remaining here for say, ten minutes, you enter the steam room, where you get the Russian end of a Turkish bath. The steam being turned on the atmosphere gradually thickens until it becomes so dense that it is impossible to distinguish an object five feet away. You get thoroly steamed, both internally and externally. The clogged pores become opened up and the skin proceeds to

Cook's Cotton Root Compound



Ladies' Favorite,

Is the only safe, reliable regulator on which woman can depend "in the hour and time of need."

Prepared in two degrees of strength. No. 1 and No. 2.

No. 1.—For ordinary cases is by far the best dollar medicine known.

No. 2—For special cases—10 degrees stronger—three dollars per box.

Ladies—ask your druggist for Cook's Cotton Root Compound. Take no other as all pills, mixtures and imitations are dangerous. No. 1 and No. 2 are sold and recommended by all druggists in the Dominion of Canada. Mailed to any address on receipt of price and four 2-cent postage stamps. The Cook Company, Windsor, Ont.