

who would set machinery at work in the right direction and explain things we know little of, would be a boon to our little branches.]

### Henry Percy Lowe—Priest.

In a missionary diocese where clergymen are few and widely scattered there must grow up a feeling of brotherhood more strong—intense—than in more populous fields of the Church's ministrations. Even when changes occur and missionaries seem to scatter in all directions, the loyal worker, the strong character, leaves behind an impress that is never obliterated, leaves behind him friends who watch his career and who feel that the interest is reciprocal. Such was the tie of brotherhood that was shocked—it is not snapped—when we heard the news that the Rev. Henry Percy Lowe, rector of the Cathedral Church of the Redeemer, Calgary, had passed from the Church Militant to the Church Expectant. A sense of real loss saddened us, as we feel sure it did all his friends. We thought he might live to consecrate unusual talent in the highest positions in the Canadian Church. God has ordained otherwise. We join with those who mourn his loss and with them say: "We also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear."

For some of the following facts we are indebted to the lengthy and appreciative obituary article in the *Canadian Churchman* of June 15th. Rev. Henry Percy Lowe was born in England in 1862 and received his early education at Liverpool College. While he was still young his family came to Canada, his brothers having taken up land in the district of Muskoka, in this diocese. His life there involved many hardships, and the forgoing of many greatly valued privileges, but it proved a very useful training for one who was afterwards to minister to people who were somewhat similarly situated. In October, 1886, he entered Trinity University, where, after a distinguished career, he graduated with first-class honours in theology in 1889. He was always sincerely attached to his Alma Mater and took the keenest interest in its welfare. In 1867 he was one of the examiners in Divinity in the Arts department. In 1890 he was ordained deacon by the late Bishop of Algoma, in St. James' Church, Port Carling, which had been his parish church (though seven miles away) for so many years. He was advanced to the priesthood in the following year. The first five years of his ministry were spent in the large and scattered mission of Aspdin, where, to quote the language of the Bishop who ordained him, he left "behind him in Algoma the record of a faithful stewardship well worthy of imitation." In February, 1895, he went to St. George's Church, Toronto, as curate to the Rev. Canon Cayley, and during the three years he held that position his

relations with both rector and congregation were singularly happy. During this time he was greatly sought after as a preacher, his remarkable powers were soon becoming known. In January, 1898, he was appointed rector of Calgary, in succession to the Ven. Archdeacon Cooper, and before leaving for his new parish was married in St. John's Chapel, Major street, to Miss Hilda Carter, a daughter of John Carter, Esq., Toronto. Since he went to Calgary, he has done a splendid work, and was generally recognized as a tower of strength to the diocese. From time to time reports have reached his friends, from entirely independent sources, all telling the same tale—unsparing labours—marvellous success—the happiest possible relations between priest and people. During the Octave of Ascension Day, he was taken ill with influenza, which afterwards led to pneumonia and other complications. On Saturday, June 3rd, he was so much better that the crisis was thought to be over, but on the Sunday he was seized with a sudden attack of heart failure and in a few minutes all was over. His body was taken to Toronto, and on Friday, June 9th, at 4 p.m., it was borne by eight priests (Revs. C. H. Shortt, J. S. Howard, C. L. Ingles, F. B. Norrie, F. C. C. Heathcote, J. G. Waller, H. H. Bedford Jones, and G. F. Davidson), who had known and loved him, up the aisle of St. George's Church, into the chancel, where he had ministered so faithfully for three years. The service was conducted by the clergy of St. George's. Many other priests came to show their respect for their brother who had gone. His body rests in St. James' Cemetery. Mr. Lowe was a Churchman of no mean ability, who magnified his priestly office, was an excellent preacher, and was successful in conducting Missions and Quiet Days. In the West he soon achieved distinction. We believe he was a clerical delegate, representing Calgary Diocese, in both the Provincial Synod of Rupert's Land and in the General Synod of Canada.

On the day of the funeral there was a very quiet celebration of the Sacrament of Holy Communion for the mourners at 7 a.m. in St. John's Chapel, Major street, Rev. G. F. Davidson being the celebrant. The wardens of the church at Calgary think their loss as a congregation irreparable. Mr. Lowe leaves a widow and infant son. We tender to them the deep and affectionate sympathy of his Algoma colleagues.

Year after year went by and no grief at loss by death was, with one exception, expressed in our columns—that exception being the death of Algoma's first Bishop. This year thrice already have we marked the last enemy's inroads—first Bishop Sullivan, who had retired to the Cathedral Church, Toronto; second, Rev. A. W. H. Chowne, the long-time worker in this missionary jurisdiction; and third, Rev. H. P. Lowe, who for years was with us, though at last the rector of the

Cathedral Church of the Missionary Diocese of Calgary.

Brief life is here our portion,  
Brief sorrow, short-lived care,  
The life that knows no ending,  
The tearless life is there.

### Our Indian Children.

SHINGWAWK AND WAWANOSH HOME.

On the first opportunity we note the publication of the 24th annual report of the Shingwauk and Wawanosh Home for Indian children, situate at Sault Ste. Marie, Ontario. This pamphlet of record of one phase—and that a most valuable one—of the Church's work in this missionary diocese will surely elicit the widest sympathy and help of Church people in Canada and in Great Britain. There is nothing exciting in it that an appeal can be made on the lines of work in the Soudan, nevertheless, it is missionary work we Imperialists, in all honesty, are responsible for to the aborigines of this great north land which we have entered to people and use, work we Christians are responsible for to the Great Head of the Kingdom of Heaven.

Mr. George Ley King, the Principal of the Homes, by those who know him and his work best, is accorded the highest praise for his careful and successful management, as well as for the great interest he has in the welfare of our Indian wards. From the report mentioned we are permitted to print the two pictures which adorn our pages this month, which privilege is hereby gratefully acknowledged.

It is not possible to give so full a review of Mr. King's work as we desire, and must content ourselves this month with the reproduction of

#### THE BISHOP'S LETTER.

*To the Clergy and Laity of the Church of England:*

MY DEAR BRETHREN.

I again commend to your kind interest the splendid work which is being done in the Shingwauk Home. Some account of this work is given in the admirable and interesting report of the Principal, Mr. George Ley King. But to understand its full value one must visit the Institution, as I have done, and see with one's own eyes the thoroughness of the management, and the excellence of the results achieved.

It seems to me a grievous thing that such a work as this, which has for its aim the uplifting of the Indian boys, intellectually, morally and spiritually; and which through the boys seeks to elevate the whole Indian race, should ever have to report the existence of a deficit in the years' accounts. These Indian lads are the representatives of a people we have dispossessed. The land we live in, "this Canada of ours," was theirs before it was ours. It is ours only because we took it from them. The resources of forest and stream are no longer adequate for the supply of their necessities. Nor are they allowed to draw upon those resources except where, and as, we permit them. With country, food and clothing gone, what a claim these people have upon us! And while it is true that our government recognizes this claim, and, in the full conscious-