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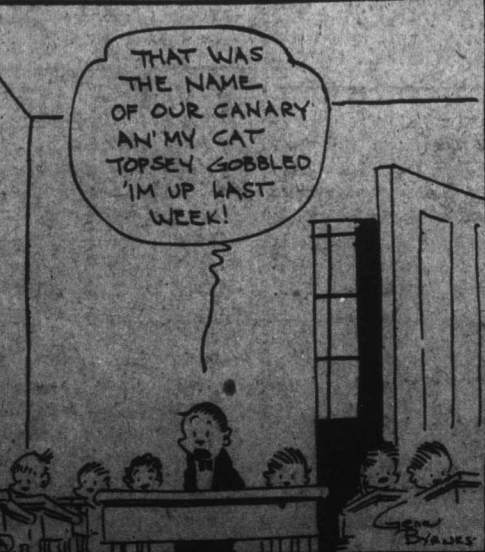
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William Cyprian Pinkham, Nfld. Bishop of Calgary.

A Man Whose Success Spells Duty Well Done.

(By MAY L. ARMITAGE, in Toronto Saturday Night.)

"To do the common duty of each day uncommonly well—that is success." Not the usual definition by any means, and not the definition either which pleases the multitude. The word "success" to the majority carries something of the spectacular with it—an enviable position, a political victory, a certain amount of money or business achievement, but "the common duty of each day," even if done uncommonly well, nothing enticing about it at all! And yet looking back over the history of the years, and the history of many a home-hero, can we not acknowledge that this brand of success has, after all, had more to do with the making of the nations than many of the sky-rocket lives which have soared for a moment and their burned out! Following this line of thought, and remembering that the General Synod of the Church of England in Canada met in Hamilton on October 5, particular interest centres on one of its members, one who through the years has done this "common duty" so uncommonly well, that he may surely be reckoned a hero of the spectacular type. When Rev. William Cyprian Pinkham, Bishop of Calgary, took his seat at the General Synod, he took it as senior bishop, not only of Canada and of the United Kingdom, but of every country in the world where facts are compiled, with the exception of the United States, where there are two Bishops slightly his senior. By "senior" is meant not years—though Bishop Pinkham carries his seventy-seven but lightly—but in office, his consecration taking place in the year 1887. When one considers the territory in which Bishop Pinkham has worked, the pioneering and privileges of the early years, the anxiety and stress of the moulding of a new country, the meagre financial support, the indifference and sometimes the antagonism of the foreign element, the teaching of the Indians, the organization of the clergy to meet all these demands, one looks upon this man with wonder. His eye is as keen and humorous as at his first Synod, his ruddy cheeks hearken his love of the open, his white hair and beard so carefully kept, complete the picture of Browning's conjuring—

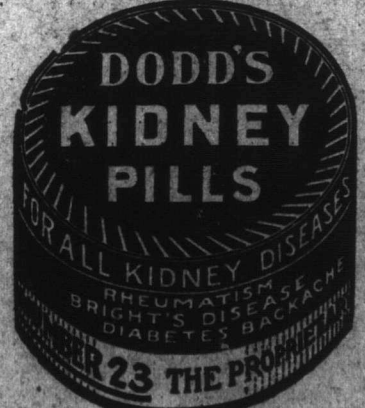
"Grow old along with me, the best is yet to be,
The last of life for which the first was made."

No wonder Calgary—where the Bishop has made his home for many years, is proud of him. He is probably the best known man on the streets of the city; he is scorned conveyances of any kind unless in an emergency, and it is a stormy day indeed when Bishop Pinkham cannot be out and about his business. To be a privileged visitor in the Bishop's study, and to hear him tell of the days of his early work is something not soon to be forgotten. Seated in his favorite deep chair among his beloved books, on the walls priceless old pictures and photographs of his early churches and pioneer friends, with a mind as keen for present day facts as for reminiscences, the Bishop can tell you the very date of his many achievements and activities. He takes no special credit to himself for the progress of the work; he is full of gratitude to the Society for the Propagation of the Gospel who first made his work possible, and he has a way of saying "Many things came to me that year!" meaning that new opportunities had opened for the furthering of his work, not that he had been showered with honors—though these have not been lacking by any means.

William Cyprian Pinkham was born in the city of St. John's, Newfoundland—the oldest colony of Great Britain—on November 11, 1844, his parents being from Devonshire originally. He received his early education in the Church of England Academy at St. John's, and later took his degree from St. Augustine's College, Canterbury,

England. He taught, and did some private tutoring during the course of his studies, and this last an important bearing on his after activities, for, as he says, teaching has always been dear to him, and the furthering of education very near his heart. When, as a young man, he accepted the Mission call to Canada, sailing on July 15, 1868, and upon arrival taking up his work at St. James—then about three miles outside of Winnipeg—he was the youngest of twenty-two clergymen in the diocese of Rupert's Land. This diocese extended from the western borders of Labrador to the summit of the Rocky mountains, and from the International boundary line to the Arctic ocean. There were but 200 souls in the city of Winnipeg at this date, and it is of interest to note that the young clergyman did not take long in finding out the charms of one of the residents, Miss Jean Brewer. In the same year of his arrival this young lady consented to share the arduous duties of his huge parish, and well and bravely has she borne the burden in the heat of the day with him. It is of interest to recall, too, that 1921 marks the period of one hundred years since Mrs. Pinkham's father, William Brewer, came from the Orkney Isles to Canada with his family, they being some of the very oldest of the Canadian settlers. A real pioneer wedding the young couple had, though old press records show a list of distinguished guests. Dr. Macbray, Bishop of Rupert's Land performed the ceremony assisted by Ven. Archdeacon McLean of St. John's College, afterwards first Bishop of Saskatchewan. It was not possible to purchase a wedding ring in Winnipeg at that date, but there was a handy thimble which was made one out of five dollar gold piece, the ring which was used on the occasion, and which Mrs. Pinkham has worn ever since. St. James' Rectory was from the first a first community centre, and while it was very often left to Mrs. Pinkham to care for the parish as well as the growing family—there were four sons and four daughters—while the rector was on long and toilsome journeys over his immense territory, still the little family thrives, and the common duty of each day done uncommonly well has borne fruit in the useful lives that are its off-shoot.

Remember, there was no Manitoba, Saskatchewan or Alberta; it was the Red River Settlement. The Indians were far from dependable, and many times the travellers went in fear of their lives. In the winter of '69 the Riel Rebellion broke out and the Pinkham family were under close surveillance, and journeying particularly difficult. "I have been lost on the prairie many, many times," said the Bishop in recalling those days, "but have always managed to get to my destination eventually, and have been fortunate enough to be only badly frostbitten once." The young worker was appointed too, shortly after taking charge of his first parish, as the clergymen to minister to, and to welcome incoming settlers. St. James' was on the north side of the Assinabola River on the Portage road, and through Manitoba mud and severe winter weather, over fenceless prairie and poorly defined trails, he held services at the little mission stations: of



Headingley, Stony Mountain, Stonewall, Victoria, Woodlands, Morris, etc., often being too travel-spent when he reached his destination to do more than fall into a chair and drop asleep after looking after his horse. And with all his parochial work the young clergyman never lost sight of one of his greatest interests, the furthering of education. After the inauguration of the Province of Manitoba, there were for a time no public schools, and when the movement got under way the choice of a superintendent of education immediately fell on Rev. W. C. Pinkham. From 1871 to 1883 he was Superintendent of Education for the Protestant Schools of Manitoba—holding his appointment under the Lieutenant-Governor of the Province, starting with sixteen scattered little classes, the growth of the work came along surprisingly; new branches being opened in rapid succession, inspectors appointed and teachers brought in. A Toronto paper of February, 1870, in commenting upon the situation, says, "The schools of Manitoba are in a condition of surprising excellence considering the very short time that has elapsed since the Province was opened up." The article then went on to trace the growth and the able administration of the superintendent. In 1880 Mr. Pinkham was made the recipient of the degree of Bachelor of Divinity from the Archbishop of Canterbury, and in 1882 he was made Archdeacon of Manitoba, and one of the residential Canon of St. John's Cathedral, Winnipeg. Meantime the huge diocese of Rupert's Land had been cut into three, more clergymen gradually becoming available—though a ridiculously inadequate number for the territory. "The reward of work is more work," so in 1887 Archdeacon Pinkham received the offer of the Bishopric of the vacant Diocese of Saskatchewan, and upon his acceptance a number of the notable dignitaries of the church from the United States and England officiated at his consecration in Winnipeg on August 7 of that year. The Diocese of Saskatchewan did not mean the Province of Saskatchewan alone; it took in Alberta as well, and covered an area of 300,000 square miles. The new Bishop began immediately on the tremendous work of making his administration effective, and he saw that in this enormous area there should be another diocese; his objective, almost from the first, was the forming of the Diocese of Calgary, and his efforts towards this end were not confined to Canada alone. The British press has many accounts of the active work of Bishop Pinkham, and during his several trips to the Old Land he made known the pressing needs of the new country both for workers and means, and in 1893 by his efforts on both sides of the water, he was successful in raising the endowment fund for the new Diocese of Calgary.

Calgary was Bishop Pinkham's choice as his home, and his base of operations; he loves the city as well as it loves him. When the new Diocese was formed he acted as Bishop of Saskatchewan as well, making many arduous journeys, for he had two dioceses, two separate lists of clergy, and two administrations under his care. Very few Bishops have been called upon to put forth as much executive ability as this man, and well and nobly has he discharged his duty. With his many calls as Bishop, he had, of course, to give up his position as Superintendent of Education for Manitoba—then just getting its first start—also his appointment on the Board of Education for the Provinces, but his interest in educational matters of all kinds has never waned, welfare work as it grew with the years being one of his constant objectives as well. Dignitaries of the Church of England have sometimes had to combat the phrase, "narrow-minded Churchmen." No such term could conscientiously be applied to Bishop Pinkham; he has been as good a citizen as he has been a churchman, and not a small part of the educational privileges and systems of the Western Provinces are due to his initiative and activity in the early days. In 1921 saw the close of the thirty-fourth year of this wonderful man's work as a Bishop, and as he set out for the meeting of the House of Bishops and the General Synod in Hamilton, Ontario (all alone for none of the Calgary clergy were leaving till a later date), he was the picture of vigor. The Bishop enjoys everything as he goes along, for he is interested in everything. He is a most charming conversationalist, and as he draws from the store of his know-

ledge and his experience, his listeners forget petty cares, and are lost in admiration of this man who has done so much, and has still so much left to give to life. The number of synods that Bishop Pinkham has attended is a problem in arithmetic quite beyond the ordinary mathematician! He had his two provincial synods for many years. Later, being relieved of the Diocese of Saskatchewan, and spending his whole energy on that of Calgary, even at this date 97,000 square miles in area—he has missed very few General Synods, besides which, he attended the Lambeth Conference, and has made many extra pilgrimages to the Old Land on matters pertaining to the church. Just the other day the Bishop returned from Edmonton where he had been called for the laying of the cornerstone of the new Cathedral being built there. "Such a pleasant trip as it was," said the Bishop. "Why it seemed to me half the people there knew me; they would come up and whisper that I had baptized them, or married them; they would ask me if I remembered being stranded at one of their little log huts on the prairie in a blizzard in the long ago—Ah, no, I could not remember them all individually, but their hearty hand claps and loving faces warmed my heart."

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