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### FIRST SUNDAY AFTER EASTER.

Holy Communion: 161, 262, 249, 259.  
Processional: 163, 168, 172, 173.  
Offertory: 157, 159, 167, 440.  
Children: 612, 715, 718, 730.  
General: 158, 160, 164, 790.

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 169, 251, 397, 584.  
Processional: 50, 168, 422, 624.  
Offertory: 433, 476, 520, 536.  
Children: 214, 701, 707, 718.  
General: 494, 605, 614, 617.

## The Outlook

### Archbishops in Canada

Bishop DuVernet's recent letter and the one in our correspondence columns to-day have had great point given to them by the deadlock which occurred at the recent meeting of the Bishops of the Province of Ontario. The failure to elect an Archbishop was astonishing, and has been the subject of much comment in the papers and in private conversation. This is not to be wondered at, because with only seven Bishops present the deadlock naturally offered scope for abundant sarcasm, and although necessarily baseless, conclusions as to the proceedings were drawn, which, to say the least, were detrimental to the best interests of our Church. But perhaps the failure will not be in vain if it calls renewed attention to Bishop DuVernet's letter and to the unwisdom of having four Archbishops in our Church in Canada. With only two in England (and even there York was not originally intended) it seems surprising that Canada should have four, and it makes people say that we shall need three Houses in our General Synod, one for Archbishops alone. We suppose it is now too late to revert to the true ideal of having only one Archbishop (with three other Metropolitans) for the whole Dominion, but at least we might be content with two Archbishops, and these preferably always stationary at Rupert's Land and Ottawa. As it is, the office is becoming cheapened and our Church is made the subject of gibes which, in our present condition, we can ill afford to endure. Distances require four Provinces and, with them, Metropolitans, but certainly not four Archbishops. We crave for our Church everything that makes for spiritual efficiency and progress, but it is impossible to

think that certain recent events in connection with Archbishop elections have been a help in this direction.

### A Deep Disgrace

The revelations at Ottawa in connection with the military enquiry are sad reading. Inordinate profits made on materials for the forces, a large cheque returned only when the delinquency was discovered, excessive prices for articles, provision of inferior goods—all these things are most depressing, and they reveal a state of affairs hardly credible and certainly most discreditable. Indeed, there is scarcely an item of our war supplies that is not in some way affected with "graft." Well may the Ottawa Citizen say: "There is a maggot eating at the heart of Canadian national life." If men are ready to make unwarrantable profits out of the nation at a time when it is at grips with a great foe, the depths of degradation are almost sounded. Patriotism is utterly non-existent, to say nothing of morality. A tremendous responsibility rests upon the Churches at this time to uphold and insist upon the highest ideals and to help to crush out corruption. These revelations are more than enough to make us hang our heads with shame, but the discovery will not be fruitless if we are thereby enabled to set our house in order and to insist upon absolute purity in municipal and national affairs.

### Where Honour is Due

It is only bare justice to call attention to the other side of the shield in connection with these army goods. It is said that the largest batch of condemned army boots came from a Toronto factory. It is gratifying to note that from a Toronto shoe factory also came a citizen who refused to make a dishonest profit by supplying the Government with soldiers' boots that were not suitable. The member of the firm said nothing about this until he was examined on oath as a witness in the enquiry. He went to Ottawa by invitation in the expectation of putting in a tender. He saw the chief boot Inspector who showed him a lot of samples of what would be required. When the merchant asked whether these were the boots which were to be made and was told they were, he refused to make them at any price, saying that he did not want to make money out of men's lives since he could not make the boots conscientiously for men going to war. The most saddening feature in this testimony is that the chief boot Inspector was told, as far back as August last, that the boots supplied to the soldiers were not suitable for army wear and yet the same boots are still being supplied by manufacturers. It would seem as though there were still plenty of people in the Dominion both willing and eager to make money out of men's lives. The manufacturer who thus refused to do inferior work with inferior material and all inferior for the purpose intended is deserving of all honour, and his testimony, like that of another witness who carried through a great contract for automobiles without charging anything for himself for salary, deserves to be placed on record in striking contrast to those whose contemptible actions are worthy, not merely of blame, but even of condign punishment at the hands of the law.

### Pleas for Abstinence

Sir Edward Clarke has appealed to the clergy of the Church of England to abstain from all intoxicating drink as long as the war lasts, and he believes that many laymen will follow their example in such a patriotic act of self-denial. A very large proportion of clergy are already total abstainers and we believe that

Sir Edward Clarke's letter will find a hearty response from the rest. But it is evident that the matter will have to go much farther than the clergy before the evil in England is set right. Mr. Lloyd George's latest utterances about the "lure of drink" have not yet been taken to heart by the workmen whose excesses are delaying military and naval work and thus tending to prolong the war. It is much to be hoped that England will follow the example of Russia and France and insist upon total prohibition, at any rate, for the duration of the war. Then Canada and Australia will pretty certainly follow suit. Meanwhile it behoves all Christian men, clergy and laity, not only to abstain, but to plead with others to do likewise. The Empire needs to be made to feel the profound seriousness of the situation. Nationally and morally the greatest interests are at stake, and the question of intoxicating drink cuts at the root of much that is of the highest importance to-day.

### Clergy and Laity

One of the correspondents in the "Times," the Rev. W. Temple, son of the late Archbishop of Canterbury, has adduced a curious reason why Clergy should not enlist, and he called this "conclusive." He urged that as officers of an International Society, the Catholic Church, it is impossible for the Clergy to undertake anything so purely national and sectional as fighting in an army. Anything weaker or more really absurd than this contention has perhaps never been written, and it is a marvel that it should have come from one who is regarded as a thoughtful and able Clergyman. Nothing is so objectionable to the ordinary Englishman as the argument that the laity are under different orders and laws from the Clergy, as though the latter are members of a separate caste. Men rightly ask, if the officer is not allowed to go, why should the private be urged to enlist? Any exemption from responsibility because of position is rightly intolerable to ordinary English people and, as it has been rightly pointed out, it is duty, not caste, that makes Clergymen stay at home. The Clergy are as brave a body of men as any others, and are ready to stay at home or go to the front as they are permitted and called. But to say that a Clergyman is not to go because he is an officer of the Catholic Church, while the ordinary lay Christian may go, is too puerile and inconclusive to merit serious consideration. The New Testament knows nothing of any such vital distinction, and what is law for one Christian is law for all.

### Roman Catholics and Missions

In that interesting and valuable paper "The Church Gazette" for this month reference is made to an important book by Canon C. H. Robinson, Editorial Secretary of the S.P.G., entitled "The Missionary Prospect." Among other papers surveying the mission field, Canon Robinson gives particulars of Roman Catholic Missions that deserve attention. In dealing with India he writes: "If the standard of life and conduct of the Roman Catholic Indian converts be low, it is lower still in South America where, in most instances, no missions other than those of the Roman Church exist." Another striking point is the way in which other Christian missions are developing in comparison with those of the Roman Catholic Church. The total number of Christian adherents to-day is about 15,000,000, of whom about 9,000,000 belong to the Roman Church, but Canon Robinson points out that if the comparative rates of progress be maintained "in a little more than a decade the number of Christian adherents connected with these other Christian missions will surpass in number those connected with

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