

FROM BROADCLOTH to KHAKI

MINISTERS of religion in Canada are "doing their bit" in this terrible war. Not only are a large number serving as Chaplains with the Canadian Divisions, but some of them are to be found in the ranks. The men who return from the front on leave or wounded have all a good word for the padres. In many cases the padre has materially helped the O. C. in winning for their battalion a reputation for discipline and good conduct.

The clergy, too, have helped in recruiting men in Canada. The first Canadian clergyman to become a recruiting officer was the Rev. Joseph Freeman Tupper, who gave the first recruiting address in Nova Scotia and helped to conduct the first recruiting campaign in that Province. Things have altered since those days. Then, Mr. Tupper was reproached by other clergymen for appearing on a recruiting platform. He replied that before long it would be a reproach to a minister of religion not to be on such a platform.

The records of "The Tupper Family Association of America" show that Joseph Freeman Tupper, who belongs to a younger branch of the family, was born on March 5, 1883, at Port Medway, Nova Scotia. His father was Captain Oliver Tupper, son of Bartlett Freeman Tupper, J.P.; and his mother was Mary Elizabeth Grosse, daughter of George Grosse. A great-grandfather of Mr. Tupper, George Daniel Grosse, fought under General Wolfe at Louisbourg, N.S. The other great-grandfather, on his mother's side, whose name was Rewby, was scalped, but not killed, by the Indians on Port Medway Island. On his mother's side, Mr. Tupper is the descendant of the Hon. Joseph Banks, an Englishman, whose son, of the same name, emigrated to the United States. On his way to Nova Scotia his ship was lost and he was drowned, but his little son was saved and became the great-great-grandfather of Joseph Freeman Tupper.

Mr. Tupper was educated at a country school at Port l'Hebert, the High School, Dartmouth, the Berkshire School, Pittsfield, Massachusetts, and St. Peter's School, P.E.I. While a boy at school he worked in a boot and shoe store, a barber's shop, a feed store, and elsewhere—an experience which, no doubt, has helped him to understand the needs of the people and their life in a way that, as a mere student, he could never have arrived at. Perhaps this early experience has not been wasted, for he is a most popular padre and a great favourite with the men among whom he is now working. From school he proceeded to King's College, Nova Scotia, the oldest colonial university in the British Empire. While there he represented the College in the university team at the intercollegiate debates and was the first student to get the unanimous vote of the university for the team in the first ballot.

Mr. Tupper was ordained deacon in 1909, by Arch-

Rev. J. F. Tupper is said to be the first Canadian Preacher Recruiting Officer



By A. B. TUCKER

bishop Worrell, and was appointed Anglican missionary in Western Cape Breton, with headquarters at the famous summer resort, Baddeck. When the war broke out, he was rector of St. Bee's Church, Westville, a mining town in Nova Scotia, and at once threw himself enthusiastically into recruiting work. So well did he succeed, that of the men of military age belonging to his church, 98 per cent. joined the Canadian forces. In recognition of his good work in recruiting he was made an Hon. Captain and Chaplain on the General List on August 4, 1915. It should be added that at first Capt. Tupper worked in a recruiting office without pay, giving up his writing, of which he did a good deal, at considerable pecuniary sacrifice. He was recommended for a military chaplaincy by Archdeacon Armitage, of the Low Church party, by Canon Simpson, of the High Church, and by Archdeacon Mortell, who is regarded as a Broad Churchman—a high testimonial to his fitness for the work. He was accepted by Lt.-Col. John Starfield, M.P., who then commanded the 193rd Battalion in the Nova Scotia Highland Brigade, as Chaplain to the Battalion.

At Aldershot Camp, N.S., in addition to the work of Chaplain, Capt. Tupper was associate editor with Dr. J. D. Logan, of the Brigade publication, "The Nova Scotia Highlander." He continued with the 193rd Battalion until after some time spent at Bramshott and Witley Camps, in England, the battalion was broken up, and absorbed by the 17th. Captain Tupper was with the 17th for about a week, the other Chaplain being Capt. Clarence Mackinnon, Presbyterian, who is head of Pine Hill College, Halifax.

Then came the order to go to France. Capt. Tupper was selected in advance of his turn in recognition of his recruiting services in Canada, and good work in England. He is now at the Canadian Base Hospital, and sees all the officers and men going to and from the trenches. Every morning, at 8 o'clock, he addresses a parade of men who have come from "up the line"; every evening, or sometime in the day, he speaks to a draft going up. Then there are concerts to get up, games, reading-rooms, etc., to be managed and organized by the padre. On Sundays, Captain Tupper has two services of the Holy Communion, and a parade service in the morning and also a service at night. There are week-day services and special communions as well. Then, too, he takes his turn at censoring letters for several hours each day, and does a share of lecturing troops in other camps.

Capt. Tupper is a Fellow of the Incorporated Guild of Church Musicians, and has written a song, "We're in the Ranks Now, Comrades." The music is by Mr. Miller, a Toronto organist, which is very popular. The chorus is as follows:

"We're in the ranks now, comrades;
We're here to do our share.
Our fathers raised the old flag high;
We'll fight to keep it there.
This is our part to play, lads.
This is der tag, ye ken.
So khaki here is the coloured tone
For the breed of manly men."

Emboldened by his success, Capt. Tupper has just prepared for publication a Christmas Carol, written and composed by himself. It should be also mentioned that he has been requested by the Canadian Director of Chaplains to write out a complete story of his experiences since the war, to be added to other material which the Director is gathering.

Capt. Tupper married Miss Kathryn Munro, who is a writer. They have two children, a boy, aged 5, and a girl, aged 3.

In spite of his busy life, Captain Tupper finds time to be an active Free Mason, and a member of the Order of the Sons of England and other societies. His varied experiences of life and of men have made him an interesting personage and a very popular padre.

WHAT IT MEANS to Grow MORE WHEAT

MR. R. B. BENNETT, the Director-General of National Service, states that there are, this spring, 375,000 more acres ready for seeding in Western Canada than last. At the same time, he or other government officials estimate that some twelve thousand five hundred more farm labourers are required to seed the crop in than are at present visible within the confines of the prairie provinces—five thousand more in Manitoba, the same number in Saskatchewan, and two thousand and a half in Alberta. Pick up any western newspaper, and you will find the Help Wanted columns full of imploring advertisements for farm labourers—married men with wives seem to be the most desired. And yet some people tell the west to grow more wheat! If I am not mistaken, somebody once wrote a poem on that theme.

To "grow more wheat" is not so easy as to "make more shirts" or to "write more poetry," for one very lucid reason; nor is it so plausible. The reason consists in the lack of prime producers. The non-plausibility lies in the injustice to the agricultural industry, immediate and postponed.

If it takes four men to harvest what one man puts in, what of the harvest?

By CHARLES STOKES

The urban worker, to whom a day's work means union hours and extra production overtime, or the urban plant-owner, to whom the latter means a bigger output on a non-shrinking margin of profit, can easily be enthused on this subject of patriotism and production. He is sure of his price before he starts. Your shirt manufacturer, with an annual output of, say, 20,000 shirts at a dollar apiece, would not consider doubling it until he is reasonably sure of his market; but once he is, he becomes a bear for expansion—and he does not sell for less than a dollar except only as his overhead expenses might be reduced. On the other hand, every bushel of wheat that the farmers of Canada produce in excess of sheer famine requirements tends to lower the price of that commodity; and while a lower price brings rejoicings to the consumer, it may be advis-

able to remember that the ultimate incidence of low prices is upon the prime producer, and upon him only. Every secondary factor interested in the marketing of the wheat crop extracts its usual pro rata profit—but not the wheat-grower.

Agriculture is about the only industry on record where the harder a man works, the less, in ratio, he makes. It is about the only industry where supply regulates the selling price and not the cost of production. A bumper crop means a depreciation in value of each unit of trade; it means that while the man with a big crop may make money, the incompetent, the man below the average, who is to be found in every community, hardly breaks even. You can say, of course, that the farmer's overhead expenses are reduced by greater production; but they are not. They are reduced by accident, as when, for instance, an acre of land produces twenty-one bushels of wheat instead of the anticipated twenty: it is not reduced one cent when an additional acre is cropped.

The farmer with any kind of a statistical bent who tabulates the crop figures of recent years, and