MARCHING ON!
Marching On!
The Salvation Army—
Its Origin
and Development

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Preface

THIS booklet has its origins in The Salvation Army’s training college in London in the early years of the century. Cadets were given lectures on Salvation Army history, and the lecture notes (no doubt improved upon from year to year) formed part of the library which they took with them into their life’s work.

In 1927, the suggestion was made that a wider public might be interested in a concise account of the Army’s beginnings and subsequent expansion and An Outline of Salvation Army History was published in that year.

That original text remains the basis of the present volume, although thoroughly revised for this edition. Previous revisions (in 1932, 1945 and 1985) have updated the information to a limited degree, but it is hoped that this new version will further extend the book’s usefulness.

Some of the material has been re-arranged to provide a more logical narrative; certain significant omissions have been remedied; and some attention has been given to bringing the language and style up to date.

The account it gives of what William Booth would have called ‘the salvation war’ is necessarily brief. It is intended to be no more than an introduction to Salvation Army history and most chapters are followed by some suggestions for further reading. I have tried, in this bibliography, to include only titles
which are still readily available and have therefore ignored many valuable books which have been out of print for 20 years or so. The more definitive histories of the movement and biographies of its Founders may often be found in public libraries.

MALCOLM BALE
July 1990
1

The Founder's early days

WILLIAM BOOTH was born in Nottingham, England, on 10 April 1829.

The poverty with which he was brought closely into contact in his early life filled him with passionate revolt. Three ideas took possession of his mind: determination to get on in the world; ambition to work for an alleviation of the miseries of the poor; and a longing to get right with God.

He was converted at the age of 15, and made a complete and immediate separation from the godless world. His first sermon was preached in a cottage, and he was soon the recognised leader of a body of zealous young men connected with Wesley Chapel. One Sunday he marched his first ragged regiment into the best pews of Wesley Chapel, Nottingham, but was told that in future he must bring these outcasts into the chapel only by the door hidden behind the pulpit, and seat them only on benches reserved for the poor.

While still in his teens, William Booth became a lay preacher. At the age of 19, his apprenticeship to a pawnbroker was completed, and, a year later, after
vainly hunting for employment in Nottingham, he went to London, but failed to secure work outside the pawnbroking business. Although his life was hard he maintained his faith and the preaching of it as far as he had opportunity. He startled most of his listeners by the strength and fire of his rugged religious energy.

Among those who listened to the young preacher was Edward Harris Rabbits, a member of what was then known as the Methodist Reform Movement. In order that William Booth might devote himself wholly to preaching the gospel, this wealthy layman undertook to pay him a salary of one pound a week for the first three months. At the end of this time the engagement, which began on 10 April 1852, came to an end. Then William Booth sold his furniture and lived on the proceeds, but by November he had reached the end of his resources. He gave his last sixpence to a poor woman. Within a week, he was invited to take charge of the Spalding (Lincolnshire) Methodist circuit, which had embraced the Reform Movement.

Even as a boy, in his first cottage meetings, William Booth had always required that penitents should openly witness to their repentance by declaring it in the presence of others. At Spalding his custom was to invite penitents to come forward to the communion rail, signifying publicly their desire to serve God. Thus was anticipated the penitent form of The Salvation Army.

Toward the end of his 18 months as a minister of the Methodist Reformers, William Booth was undecided as to whether he should remain with the reformers or offer himself to the Methodist New
Connexion. Finally his call to the latter course was made clear, and he became a student of theology in London under Dr William Cooke. He was soon accepted as a probationary minister of the Methodist New Connexion, and appointed to assist the superintendent of a London circuit. A special token of appreciation was given him in that he was granted permission to marry at the end of 12 months instead of after the customary four years' probation.

The young man threw himself heart and soul into his work as assistant pastor, but he soon received other requests for his services, and conducted ardent revival campaigns in Bristol, Guernsey, the Staffordshire potteries and elsewhere.

Catherine Mumford was born at Ashbourne, Derbyshire, on 17 January 1829. While still a child she became secretary to a juvenile temperance society and was deeply interested in foreign missions. With no such institution as the Army's self-denial week to inspire her, she voluntarily renounced sugar, and in other ways denied herself to help temperance and missionary causes. She wanted above everything to see the poor and suffering made happy. In her 18th year she found a personal experience of salvation and, being an eager reader, soon acquired an extensive knowledge of theology and church history.

At the house of Mr Rabbits, William Booth and Catherine Mumford first met, and at once felt a strong attraction toward each other. They were married in London on 16 June 1855.

By his evangelistic work William Booth had won a widespread reputation as a soul-winner. When the annual conference of the Methodist New Connexion met, just before his wedding, it resolved 'that the Rev
William Booth, whose labours have been so abundantly blessed in the conversion of sinners, be appointed to the work of an evangelist to give the various circuits an opportunity of having his services during the coming year'. William Booth continued this work for two years, during which thousands of souls were converted.

Bramwell Booth, the first child of the marriage, was born on 8 March 1856, during a campaign at Halifax.

William Booth’s remarkable success in soul-winning strengthened his conviction that he was called of God to evangelistic work. He was deeply disappointed, therefore, when, in 1857, the annual conference decided that he should be appointed to the Brighouse Circuit for a year.

In May 1858 William Booth was ordained in Hull. Whether he should be re-appointed to evangelistic work or retained in circuit work now became a burning question to be decided at the annual conference. A number of circuits had petitioned that he might be set apart for evangelistic work; but he was appointed to the Gateshead Circuit, with the half-promise (which was not fulfilled) of a return to evangelistic work at the end of the year.

At the time of his appointment to Gateshead, the Sunday night congregation of Bethesda Chapel averaged about 120. Before many weeks it was not uncommon for 2,000 people to crowd into the chapel, in which decisions for Christ were so numerous that it became known as ‘the converting shop’. By the end of a year, the revival had spread into several of the outlying districts.

The Rev William Booth faithfully served the Gateshead Circuit for three years, during which time
he and his wife grasped more and more clearly, and embodied in their own lives and work, those great principles which were to give birth to The Salvation Army.

One Sunday evening, on her way to chapel, while passing down a narrow slum street, Catherine Booth began a ministry of personal dealing with sinners on their own doorsteps and in their own homes.

At Gateshead, too, Catherine Booth first gave public testimony to her religious experience and, for nine weeks, during the absence through illness of her husband, conducted many of the services at Bethesda Chapel, besides supervising circuit affairs.

John Wesley had laid great stress on the doctrine of entire sanctification but in the Wesleyan Methodist Church this doctrine had gradually ceased to occupy the prominence he had given to it, and William Booth had not hitherto devoted special attention to its consideration and proclamation. But at Gateshead the Founders entered into the experience for themselves and determined they would henceforth present the Bible doctrine of holiness as a desirable, attainable possibility in the lives of ordinary people.

In March 1861 the momentous conference was held in Liverpool, and after a heated discussion it was proposed that the Rev William Booth should take a circuit but be allowed to spend a portion of his time in holding revival services elsewhere. This was put to the vote and carried by a large majority. Questioned by a glance from her husband in a pew below as to her acceptance of this compromise, Mrs Booth rose in the gallery and declared her determination not to do so. At the foot of the gallery stairs they met and embraced, and together they
went out, homeless and without any obvious means of support, to do God’s bidding. Their previous experience had shown that such a plan as that proposed was unworkable.

In his letter of resignation, William Booth said, ‘Knowing that the future will most convincingly either vindicate or condemn my present action, I am content to await its verdict.’

The idea which now occupied the Founder’s mind was to extend his revivalism to all the churches of his native land. William and Catherine Booth then saw soul-winning results more striking than any they had known before. During a great Cornish campaign lasting for 18 months, no fewer than 7,000 persons professed conversion.

A call came from Cardiff, and here some of their most successful meetings were held in a circus. Salvation campaigns, accompanied by remarkable results, followed in many other centres. It was while conducting special services at Walsall that William Booth became convinced that the working classes could more effectively be influenced by men and women of their own class who shared their lives and spoke their everyday speech than by preachers who addressed them in the conventional language of the pulpit.

In 1864 it was decided that Mrs Booth should conduct meetings independently of her husband, and she was soon leading stirring revival services of her own.

But wherever they turned, they encountered the opposition of denominational officialdom, and were forced more and more to the use of undenominational halls and secular buildings for religious meetings.
For further reading:
Edward Bishop: *Blood and Fire!* (Longmans, 1964)
Jenty Fairbank: *William and Catherine Booth—God’s Soldiers* (Hodder and Stoughton, 1974)
Richard Collier: *The General next to God* (Fontana/Collins, 1974)
IN 1865, Mrs Booth was invited to conduct a brief mission in Rotherhithe, London. What she saw of the poor people, and particularly of the work done by the Midnight Movement to restore fallen women, made an overwhelming appeal to her heart. She concluded at once that here was the sphere for which she had prayed and longed ever since the conference in Liverpool which had resulted in William Booth and herself withdrawing from Methodism. The Booths decided, therefore, to make London their centre. Mrs Booth intended to work in the metropolis and her husband to continue his revival campaigns up and down the country, or in London as opportunity might offer, both working through existing agencies.

On Sunday 2 July 1865 William Booth—who was waiting upon God to open his way to the unchurched masses—conducted the first of a series of services of which he had been invited to take charge, in a tent erected on a disused burial ground in Whitechapel by the East London Special Services Committee. These were so successful that the workers pressed
William Booth to give himself up to East London and stay there as their leader. Years later he said:

When I saw those masses of poor people, so many of them evidently without God or hope, and found that they so readily and eagerly listened to me, following from open-air meeting to tent, and accepting, in many instances, my invitation to kneel at the Saviour's feet there and then, my whole heart went out to them. I walked home and said to my wife:

'O, Kate, I have found my destiny. These are the people for whose salvation I have been longing all these years. As I passed by the doors of the flaming gin-palaces tonight I seemed to hear a voice sounding in my ears, 'Where can you go and find such heathen as these, and where is there so great a need for your labours?' And there and then in my soul I offered up myself and you and the children to this great work. Those people shall be our people, and they shall have our God for their God.'

How did Catherine Booth respond?

I remember (she wrote) the emotion that this produced in my soul. The devil whispered to me, 'This means another departure, another start in life.' The question of our support constitutes a serious difficulty. . . .

Nevertheless, I did not answer discouragingly. After a momentary pause for thought and prayer, I replied. 'Well, if you feel you ought to stay, stay. We have trusted the Lord once for our support, and we can trust him again.'

Scarcely had their decision been arrived at before the divine seal was set upon it. A letter came from a wealthy merchant inviting Mr Booth to call upon him. The result of the visit was a substantial cheque.
for the support of the work and a promise of more to follow.

The Founder's first thought was to conduct a mission only, sending the converts to the churches. But to this there were three main obstacles: (1) They would not go where they were sent; (2) They were not wanted when they did go; (3) He soon found that he wanted them himself—to assist him in winning others of their class. Hence, he felt compelled to found a separate agency—The East London Christian Revival Society, later to become The East London Christian Mission.

The extraordinary courage and tenacity of William Booth were never exhibited more finely than in the early days of the Mission. He and his followers were faced with an almost boundless hostility and indifference. It was like preaching in Hell, for the atheism of East London in those days was an atheism which hated the very name of God. Churches and chapels were cold and hostile. But, calling the open air their cathedral, the missioners proclaimed the gospel of love to the vilest, and never once lost heart, although their processions were obstructed, whilst boisterous drunkards and blaspheming infidels thronged the open-air meetings.

Before long some of the Christian helpers who had been working at the tent went back to the missions with which they had formerly been connected. Some objected to William Booth's holiness teaching. Not a few grew weary of the ceaseless open-air meetings and processions, with the mobbing and mockery of the crowd, or objected to his use of the penitent form. But converts and others who became interested in
the mission and were stirred to join in its activities took the place of the workers who withdrew.

The tent having blown down, meetings were held in a dancing saloon, where girls and youths danced through Saturday night until the small hours, after which William Booth’s eager followers and converts carried in seats for the Sunday meetings. Speaking of those days the Founder said:

We had wonderful meetings in that room. I put in many a hard Sunday’s work, regularly giving three and sometimes four open-air addresses, leading three processions and conducting three indoor meetings. The bulk of the speaking in all these services fell on me. But the power and the happiness of the work carried me along, and in that room the foundation was really laid of all that has since come to pass.

While the Founder conducted campaigns in the East End of London Mrs Booth held services elsewhere, including the West End. Her ministry proved to be peculiarly acceptable to the educated classes, and she was not slow to avail herself to the utmost of the opportunity not only to bless their souls but also to lay before them their responsibility for furthering the work among the godless masses. Several of her campaigns were followed by the establishment of branches of the Mission.

William Booth invented plan after plan to gain and hold the interest of the turbulent crowds of East London, adding building after building, of a rough sort, to those already occupied.

He held meetings and organised his forces now in an old woolshed in Bethnal Green, now in a disused chapel, in a stable off Whitechapel Road, a carpenter’s shop in Old Ford, a shed in Poplar, a
covered skittle alley in Whitechapel, a little room behind a pigeon shop in Shoreditch. In 1867, the engagement of the Effingham Theatre, one of the lowest resorts of London, helped to lift The East London Christian Mission into a position of fame and influence with the unchurched masses of East London.

In 1868 the Mission's first formal statement of income and expenditure, duly audited, was published; it was endorsed by a leading firm of accountants. Ever since, balance sheets have been published by the movement every year, and the accounts checked by public auditors.

At about this time a disreputable drinking saloon, The Eastern Star, was acquired and fitted up as an administrative centre for the work. This, the first official headquarters of the movement, was superseded in April 1870 by the People's Market in Whitechapel—a building which, after being for 11 years the headquarters of The Salvation Army, became the headquarters of its British Men's Social Work. The establishing of this headquarters—at a cost of £3,577 (which, according to the minute books of the committee, included more than £1,500 for alterations)—gave William Booth and his work a new footing.

Meetings were held daily at noon outside the new headquarters. On Sunday nights it was not unusual for 10 different bands of speakers to stand at various points along the Whitechapel Road. Now turned from darkness to light, numbers of notorious characters, well known in the neighbourhood, formed the main strength of the mission force, and went out fearlessly every night to face the godless crowds for their
Master's sake. These converts, though pelted with garbage and often subjected to violence, arrested attention by the gladness of their testimonies, their joyful faces testifying that they had become independent of the false happiness and empty pleasures of the world.

The training of converts and of the Christian workers who threw in their lot with the Founder was, from the very first, regarded by him as a vital part of his work. Few of his critics had any idea of the profoundly spiritual teaching he gave his people. As soon as they were converted they must urge others to repent of sin; but they must also seek the sanctification of their own souls. Two holiness meetings weekly had already been established in each of the mission halls. Bramwell Booth, eldest son of the Founder, began his ministry as a holiness teacher in the weekly meetings at Whitechapel and exercised a wide influence. A few years later 'Days with God', held in many of the great cities of England, attracted crowds who wished to share the secret of the Army's spiritual strength.

These holiness meetings, and that teaching of holiness (says George Scott Railton, who in 1873 had become the secretary of the Mission, responsible directly to William Booth), were the root and secret of all the success of the Army.

Never can I sufficiently thank God (wrote one of the Mission's benefactors in 1873) that there is one Mission in dear old England where 'holiness unto the Lord' stands to the forefront of all teaching.

In October 1868 the first number of the Mission's new magazine, The East London Evangelist, was published. A month earlier, the Mission had been
persuaded to take over a mission with a hall and small schoolroom in Norwood and, a year later, it similarly accepted responsibility for the Edinburgh Christian Mission. This extension of its field of operations led to the dropping of East London from the name of the Mission, and the changing of the title of its periodical to *The Christian Mission Magazine*. Neither Norwood nor Edinburgh became permanent stations, and a third outside East London, established at Croydon at the close of a campaign conducted there in 1869, also had to suspend operations for several years because of leadership problems. But extensions elsewhere speedily followed. Mrs Booth, addressing audiences in various towns, set up a station of The Christian Mission wherever this was feasible. Converts of the Mission in London, passing on to other towns, became active soul-winners, established meetings and asked William Booth for leaders. Evangelists were sent to take charge of these places, all the Mission stations being organised under the jurisdiction of the headquarters in London.

In 1875 the stations had become too numerous to be visited by Mr Booth save at intervals. Administrative details he committed to George Scott Railton (secretary of the Mission) and later to his eldest son, Bramwell Booth, while he reserved to himself decisions in regard to the more important questions.

The Founders sought to organise their efforts with the same accuracy and care as are displayed in the manipulation of an army or navy. They believed in the application of business principles to religion.

Does anyone object (said Catherine Booth) that this is reducing religion to mere machinery? I answer, No! It is but providing a machinery through which the
Spirit of Christ can operate. It is only reducing sentiment to practice. . . . We must have forms and methods, and the more intelligently planned and the more wisely adapted the better they will succeed. Haphazard, fitful, unorganised, unreliable action fails everywhere, no matter how good the cause in which it is engaged.

William Booth hoped at first to weld the Mission into a self-governing organisation. To this end, in 1870, a representative conference was called; this adopted rules making conference the controlling body, and was followed, in 1875, by the execution of a deed poll giving legal effect to these rules. However, the same elements which had hampered the conferences of other bodies made their appearance in The Christian Mission.

The conviction forced itself upon the leading members of the Mission that the system of government which they had been endeavouring to transplant from Wesleyanism was unsuited to the work they had in hand. Moved to do so by a deputation of missioners, the Founder called, in January 1877, a meeting of the conference committee (the body which dealt with business between meetings of conference), increased on this occasion by the inclusion of all the evangelists of the Mission. This meeting adopted measures abolishing conference rules, which action was confirmed by the annual conference in the following July. By this action William Booth was placed in full and sole command of The Christian Mission.

For further reading:
All the titles given under Chapter 1
3

The Salvation Army founded

*THE Christian Mission Magazine* of September 1878 stated that the Mission 'has organised a salvation army to carry the Blood of Christ and the Fire of the Holy Ghost to every corner of the world'. This explanatory addition to the name of The Christian Mission was the result of a consultation in the month of May regarding the wording of the Mission's annual report and appeal. The term suggested was 'volunteer army', but upon this being objected to on the ground that members of the Mission were 'regulars', William Booth substituted for 'volunteer' 'salvation'.

A 'War Congress' in August 1878 had confirmed the change in the organisation of the Mission by revoking (in accordance with provisions included therein) the 1875 deed poll and substituting for it a new deed of constitution dated 7 August 1878. Under this latter deed the doctrines which had been included in all previous documents were repeated and confirmed, the General Superintendent (soon to be simply 'the General') became the sole director of the work and
the sole trustee of Mission property, and he was given the power of nominating his successor.*

By the end of 1878 The Salvation Army had replaced The Christian Mission as the name for the organisation, stations received the name of corps, the first flag was presented, and military titles were adopted. Uniforms followed within two or three years, liberty being retained to make such alterations as would keep the Army in touch with the masses. When The Salvation Army invaded India, for instance, the bonnet and cap were discarded for the oriental head-dress, and a colour was adopted which effectually distinguished salvationists as being engaged in religious work.

Innovations so numerous and so sweeping excited no little opposition. The Salvation Army at once came into sharp and dangerous collision with public opinion. But with laughing happiness, joyful boldness and immense faith in the power of Christ, this army of liberation challenged the world of sin and misery, and the rapid opening of district after district was accompanied by glorious outbreaks of soul-saving.

The effect upon the world of this new phenomenon in religious enthusiasm was almost immediate. In July 1879 The Saturday Review published an article which included the following assessment:

The fortresses of Beelzebub are music-halls, penny gaffs, dancing rooms and the like; of these, in London and elsewhere, The Salvation Army has stormed no less than 100, and has turned these haunts of ribaldry into places of divine service... Most of our secular efforts to raise the masses have simply failed because of their inability to set the hearts of the populace

* See Appendix for the Army’s later constitutional history
aflame. The strength of Mr Booth seems to be that he unites two powers: he preaches doctrines that fill the face of a believer with light and radiance, and he is no less thorough in enforcing a complete reform of life.

Serious trouble with mobs now began to manifest itself. Self-styled ‘skeleton armies’ sprang up in various towns and set themselves to break up processions of The Salvation Army. The Army’s attacks upon the evils of alcohol, and its rescue of men and women from the ruin so often associated with heavy drinking, incurred the wrath and determined opposition of the brewing industry. Riots and disturbances of a violent kind occurred.

More serious than the attacks of the mob was the attitude of the police toward these law-breakers. In 1881 the Founder was obliged to make a vigorous protest to the Chief of the Metropolitan Police. But it required a reprimand from the Home Secretary to bring the authorities to their senses.

In a 12 months’ period, it is recorded, 669 salvationists were knocked, kicked or brutally assaulted, 56 buildings of the Army were stormed and partially wrecked, 86 salvationists were thrown into prison. From one end of the kingdom to the other, this effort to break up the Army was carried on in a shameless fashion under the very eyes of the law, the mob attacking salvationists, the police arresting salvationists, the magistrates sentencing salvationists. But these persecutions failed to dampen the courage of the soldiers of The Salvation Army.

The Eagle public house—to which the Grecian Theatre and dancing grounds were attached—was notorious in London as a centre of vice and criminal
activity. Learning in 1882 that the premises were for sale, William Booth purchased an assignment of the underlease from the holder, and converted the theatre into a citadel of soul-saving.

No sooner had the Army taken possession than howling mobs besieged the place by day and night. Close on the heels of their mobbing came legal action. William Booth had incurred the enmity of the powerful drink trade, and the whole machinery of the law was set in motion to crush him. The legal dispute turned on the question whether anyone could hold licensed premises without offering alcoholic drink for sale. Not content with condemning The Salvation Army to hand over the entire property (for which £20,000 had been paid) that it might become what it had been before, the judge thought proper to make reflections upon the General’s action which were so reported and commented upon as undoubtedly to make a very bad impression upon many minds. Nothing was said of William Booth’s efforts to pluck this social cancer out of London life.

It was decided finally that The Eagle tavern should be given up, but the Grecian Theatre and its dancing grounds retained by The Salvation Army. In this notorious place 1,800 persons sought salvation within the first three months of its occupancy by the Army. Through the work there carried on the entire character of the neighbourhood became changed.

Opposition against The Salvation Army grew rather than diminished with its advance among the masses. Although it was supported during these difficult years by a few wealthy enthusiasts, and encouraged by personages as eminent as John Ruskin, John Bright, Archbishop Tait, Lord Coleridge and Mrs
Josephine Butler, there was nothing at all in the 1880s of that appreciation of the work by men of all creeds and of no creeds which began in the succeeding decade. But William Booth's purpose was being achieved, and the miracle of conversion was witnessed wherever salvationists fought the forces of evil.

In 1882, when from all over the country came protests against the processions, bands and too-lively spirit of the Army, Dr Lightfoot, Bishop of Durham, declared: 'Whatever may be its faults, The Salvation Army has at least recalled us to this lost ideal of the work of the Church—the universal compulsion of the souls of men.'

'The movement was new. We had no precedent to go upon, very little experience to guide us,' wrote General Bramwell Booth of those days. 'Much of what we did had to be done literally as an act of faith.'

But in every decision that he was called upon to make, William Booth kept in mind one great object. He laid every emphasis in his power on the central necessity of conversion. This was the heart and soul of his teaching—there could be no salvation for sinful man without a new birth. Whenever The Salvation Army unfurls the flag, its first object is to proclaim this truth simply and with power.

In 1882, the work attracting more and more attention, a committee was appointed by the Upper House of Convocation of the Church of England to consider the possibility of an alliance with The Salvation Army. There was a real desire to bring the Army under the wing of the Anglican Church, but the difficulties of any such union, from The Salvation
Army’s point of view, were considered to be so great that the effort was eventually abandoned.

In the early years of the work the Founder recognised the need for a much more precise form of adherence to the doctrines and methods of the organisation on the part of its soldiers than he had at first anticipated.

He therefore decided that every would-be soldier should sign articles of war, a simply worded declaration containing: (i) a profession of personal experience of salvation; (ii) a pledge of separation from the world, and of loyalty to Jesus Christ; (iii) a pledge of allegiance to the Army, to be expressed, amongst other ways, by obedience to its officers; (iv) an expression of faith in the possibility of holy living; (v) a pledge of total abstinence from the use of all intoxicating liquors and baneful drugs (tobacco was added in 1976); and (vi) a promise to devote all leisure time and spare energy and money to help forward the salvation war. In no other Christian church at this time was any restriction placed, even upon its ministers, with regard to the use of alcohol.

The publication of *Orders and Regulations for Field Officers* also marked an important advance towards consolidation.

I think (said General Bramwell Booth) my father gave more attention to the *Orders and Regulations for Field Officers* than to anything else he wrote. His anxiety was to compile in that book a set of regulations which would perpetuate The Salvation Army, and preserve it from the mistakes and confusions which have befallen so many other societies in the religious sphere. In that book you have the Founder’s spirit and the spirit which animates The Salvation Army.
Much of the content of this book is now contained in *Orders and Regulations for Officers*.

This was followed in 1890 by *Orders and Regulations for Soldiers*, and in 1898 by *Orders and Regulations for Social Officers*. Other orders, for staff officers, for training officers and for territorial commanders, were followed, in time, by regulations for local officers, bands and songster brigades and almost every other area of Salvation Army activity.

A system of reporting and inspection, which enabled the General to know how far his instructions were being obeyed, was devised and, as the work grew, divisional and other staff officers were appointed to supervise personally the work of officers. The Founder said: 'I should like, if I could, to get a return from every man and woman in the Army as to what they do for God and their fellow-men every day.'

From 1891 until 1972, outreach into the community was augmented by the work of The Salvation Army Assurance Society, whose officers and agents visited more than 360,000 homes every week. They became the friends and spiritual advisers of many households and were able to lead whole families to Christ.

The society has now merged with the Wesleyan and General Assurance Society.

For further reading (in addition to the titles given under Chapter 1):
*The Salvation Army Year Book*
Women's place in the Army

At a time when women were generally regarded as inferior to men, the Founder of The Salvation Army and Mrs Booth acted on their conviction that woman, if given equal opportunities with man, would prove to be his equal intellectually, morally and spiritually, and one of the leading principles upon which The Salvation Army is based is the right of women to an equal share with men in the great work of publishing salvation. This principle is founded upon the claims and sanctions of the Bible on her behalf, and upon the remarkable ability she possesses to manage the salvation war and to influence the hearts and consciences of the people for God. It was provided by the first Christian Mission constitution (1870) and has been acted upon ever since that women should have equal rights with men in the movement’s work and government.

This equal responsibility of women with men for the great work of publishing salvation had not been recognised for centuries until Catherine Booth saw clearly how great was the loss to the Kingdom of God.
Having in December 1859 written and published a pamphlet entitled *Female Ministry* (reprinted in *Practical Religion*), Catherine Booth soon committed herself to a lifelong championship of the cause she had made her own. But few, apart from her intimate friends, knew what it cost her, not only to take a public part herself but to urge her daughters to do the same, in the days when she, they and other female salvationists were almost the only women addressing public meetings.

In the early days of the work in London, women won for themselves a significant place. The smallness of the forces available, and the greatness of the opportunity for open-air work in the East End of London, almost compelled the leaders to encourage women to take part in the public speaking. It was soon observed that they were particularly successful in winning the attention and sympathy of their boisterous audience.

As the Mission developed, women began, in accordance with its constitution, to hold office in the various stations, and in so doing often had to face opposition from some of the men-workers, who were bound by the prejudices and ignorances of the past. Some time elapsed, however, before the Founder entrusted women with the responsibility of taking control of mission stations. The placing of women in positions which would involve their authority over men was so entirely a new venture that the Founders had hesitated. In 1875 it was decided to make the experiment, and a woman evangelist (Annie Davis, later Mrs Ridsdel) was placed in sole charge of the mission station at Barking. Her appointment proved a complete success, and from that time no serious
hesitation was felt in giving women the control of stations, or in sending them to establish the work in places where the Army was not yet known.

A further stage was reached in the evolution of women's work when women were not only appointed to supervise the lay membership but were placed in commands giving them authority over subordinate men officers. The work in France and in Sweden had been so successfully pioneered by capable women in 1881 and 1882 as to make it obvious that there was no adequate reason for debarring women from occupying the higher commands.

Woman thus won her place in the Army while she was still knocking at the doors of the professions. There can be little doubt that salvationist women have played a part in the general emancipation of woman in both West and East. The women who marched at the head of the little bands of despised salvationists throughout the closing 20 years of the 19th century were accustoming the public mind to the sight of a woman in command, taking an active, unshrinking share in public duty. They were opening a door through which women might carry the message of love and life to multitudes who would never receive it save from a woman’s lips.

All women salvationists owe a deep debt of gratitude to the Founder, the Army Mother and their family and helpers, who won this position for women in The Salvation Army; to General and Mrs Bramwell Booth and the succession of other leaders who have held and consolidated the position; and to Generals Evangeline Booth and Eva Burrows, who have given exemplary evidence of the rightness of the principle.
by their own service in the Army's chief administrative role.

In 1907, Mrs Bramwell Booth inaugurated the Home League, an association of salvationist and other women who meet weekly for fellowship and to become better home builders. This movement has spread to all parts of the world, with a membership of more than 100,000, and its influence is ever reaching out to new fields and opportunities.

For further reading:
Charles Ludwig: Mother of an Army (Salvationist Publishing & Supplies/Kingsway Publications, 1988)
Catherine Bramwell-Booth: Catherine Booth (Hodder and Stoughton, 1970)
Clifford Kew (ed): Catherine Booth—her continuing relevance (SA International Headquarters, 1990)
Catherine Booth: Practical religion (1884, reprinted SA, Atlanta (USA), 1986)
5

The training of officers

THE very enthusiasm of the Founder's early helpers—many of whom were illiterate—had led, in some instances, to extravagances which were undesirable, and the Founder early felt the need of providing suitable and adequate training for officers. While the evangelists were few in number and the stations near together, it had been possible for the leaders personally to supervise their raw, untrained helpers, but as the work spread it became risky to send inexperienced individuals to take charge of difficult and distant posts without preparation.

How to provide a training and some measure of education which should be real and practical, and not separate the officers from the people they were to reach, was the problem to be solved. While by no means undervaluing knowledge, whether of a practical or doctrinal character, the Founder's great desire was to teach what was absolutely essential for the war his officers were to wage, without burdening their minds with knowledge which would have no direct bearing upon their work.
The first attempt at training officers was made in 1879 at Manchester, when a few young men were sent there for training under the leadership of Ballington Booth. By May 1880 a training home accommodating 30 women cadets had been opened in Gore Road, Hackney (London), and was followed quickly by the establishment of a similar home for men.

In these homes (said the Founder at that time) we test the genuineness of the candidate. They will serve as a 'strait gate' through which those wanting in the qualifications necessary for success will be discovered, and returned to their homes. This will be infinitely preferable to allowing them to drift into a weary round of uselessness.

Within a year or so it became evident that more extensive accommodation would be needed. A large orphanage at Clapton, in north-east London, which had been abandoned for years, was purchased for £15,000. A further £8,000 or £9,000 was spent upon alterations, the central quadrangle being converted into a fine auditorium, named the Congress Hall, capable of seating more than 3,000 people, while the orphanage buildings provided accommodation for the housing and training of 400 cadets.

The property passed into The Salvation Army's hands in 1882, and between then and 1929, when the William Booth Memorial Training College at Denmark Hill was opened, many thousands of joyous, enthusiastic young salvationists were trained there for Army service in all parts of the world. The Congress Hall attached became the spiritual birthplace of thousands of souls, and the scene of
some of the Army's most notable gatherings. The buildings were sold in 1970.

The training given to candidates who have been accepted for officership has been free, and regardless of class or nationality.

Beyond question, The Salvation Army has made for its own messengers unparalleled opportunities of service where none existed before. In the training institutions, new outlets for love and energy have been discovered, and new methods of work put into practice, which have influenced the whole Army.

For instance, the 'bitter cry of outcast London' penetrated into the London Training Home, with the result that the Cellar, Gutter and Garret Brigade came into operation and laid the foundation of the effective Goodwill work of the present day. A room was rented in one of the slummiest districts of London; here batches of women cadets lived by turn for a month, giving all their time to visiting cellars and garrets, and winning their way, by force of simple love, into slum homes and slum hearts.

Men cadets, too, lived in batches in a room in east London, from whence they carried on Drunkards' Rescue Work. Early in the evenings they would encounter working men who were going into public houses, and seek to induce them either to go straight home or attend the Army meeting. During the midnight hours they would prowl about the streets in couples, looking for drunken men, some of whom they would take to their own room, sober with strong coffee, and then endeavour to lead to the Christ who could break every fetter.

Such midnight patrols are now a feature of The Salvation Army's social work in many lands.
Fresh avenues of work have opened to the Army in different parts of the world, because cadets have been trained to cultivate imagination, vision and enterprise, and have been given opportunity to follow the promptings of their hearts.

The development of a spirit of self-sacrifice and an ‘anywhere for Jesus’ outlook has always marked the training work. Shortly after the opening of the Clapton Home, 96 men cadets, out of 116 in training, responded to a call for volunteers for ‘foreign service’. Later, a woman cadet offered herself for service amongst the lepers of Indonesia; she was the first western officer appointed for leper work.

The Salvation Army has never been bound by hard and fast rules. The founders realised that the best methods to obtain the supreme object of this training could be discovered only by experience; various systems, therefore, had to be tried.

Following on the opening of the Clapton Training Home, Flying Squadrons, composed of companies of women cadets, visited various parts of the country, travelling in omnibuses or wagonettes. These were followed by Life Guards, parties of men cadets who went on foot through some of the English counties, and cavalry forts—travelling wagons, in which cadets lived as they carried salvation to the villages and outlying places. At one time the cadets were trained at depots, worked from central divisions, where they lived and worked under charge of corps officers, and still later in garrisons attached to the larger corps in London. In both these the cadets’ time was divided between lessons and field activities. The training home at Clapton formed the centre from which these depots and garrisons were directed and to which
the cadets were brought for a final period of united intensive tuition before being sent out as officers.

In 1896 a new system came into operation at the London training centre, and in 1904 the period of tuition was extended from six to nine months. Cadets for all branches of service in the United Kingdom are now trained in the William Booth Memorial Training College, London, where since 1960 they have had a two-year course.

The Founder described it as a first principle of the Army ‘that Americans must conduct the war in America, that Frenchmen must evangelise France, that Indians must mission India and the like’. To that end nearly every Salvation Army territory throughout the world has its own training centre, in which, apart from necessary local adaptations, the general system is the same as that of the William Booth Memorial Training College.

Cadets from five Western European territories are trained together at the School for Officers’ Training in Basle, Switzerland, which was established in 1985.

The further training of officers for future leadership was provided for by the opening of a training lodge at Clapton in 1905. The present International College for Officers (instituted as the International Staff College in 1950) continues to fulfil this role, and various forms of in-service training are provided in every territory.
FROM 1880 onwards, The Salvation Army became more confirmed in its obligation to assume an international character. It was no longer possible for the Founder to close his ears to the calls which he had begun to receive from 'the regions beyond' and the next decade was to see an expansion into every continent of the globe.

Working in every country in harmony with the ruling powers—no matter what the character of the government—the Army has adapted itself to national circumstances. Instead of endeavouring to force salvationists of every race into the same mould, it has insisted only upon their acceptance of essential principles and methods.

The first extension beyond the British Isles was to North America. In 1872 one of the most active of the Christian Mission workers settled in Cleveland, Ohio, USA. He and one or two like-minded friends formed a branch of The Christian Mission, and set to work on lines similar to those used so successfully in
London. Some time afterward, the leader having returned to England, the work ceased.

In 1879 Amos and Annie Shirley, a Salvation Army couple from Coventry, England, emigrated to America with their daughter Eliza, and began meetings of the Mission in an abandoned chair factory in Philadelphia. A year later, in response to their appeals for officers, the Founder dispatched Commissioner George Scott Railton, with a party of seven 'hallelujah lassies'. The Army Mother presented the outgoing officers with two flags, one for the first New York and the other for the first Philadelphia corps. These were the first flags to be hoisted overseas. Six years later, when, in 1886, the Founder paid his first visit to the United States, he found 238 corps under the leadership of 569 officers, mostly American.

The work in Canada, begun in London, Ontario, by a convert from England, was officially opened in 1882 by a party of officers sent from New York and in 1896 three officers unfurled the flag in Bermuda.

In the Caribbean, the work began in Jamaica in 1887 and spread to Barbados (1898), Trinidad (1901), Antigua (1903) and Cuba (1918). Later openings took the movement to the Bahamas (1931) and Haiti (1950).

Also administered as part of the Caribbean Territory are the former colonial mainland states of Guyana (1895), Belize (1915), Surinam (1926) and French Guiana (where the work, originally established in the penal settlement on Devil's Island in 1933, was re-opened in 1980).

Elsewhere in Central America, Army officers are working in Panama (from 1904), Costa Rica (1907),

Four officers, who knew no Spanish, established The Salvation Army in Buenos Aires, Argentina, in 1890 and in the same year operations spread to Uruguay. An opening in Chile in 1909 was followed the next year by extensions to Peru and Paraguay. Bolivia was added in 1920, Brazil in 1922 and Ecuador in 1985.

The Founder’s hand was similarly forced in regard to work in Australia as in the USA. Converts of the Army, John Gore, a railwayman from London, and Edward Saunders, a builder from Bradford, had emigrated from England to Australia. They met in Adelaide, where they established a corps. When the work had taken root and an invitation had been received to extend their operations to Sydney, Gore wrote to the Founder for officers, saying: ‘We need you as quick as fire and steam can bring you. You must come immediately.’

Early in January 1881 the Founder responded by sending Captain and Mrs Thomas Sutherland, who set sail for Australia with the same cool confidence with which they would have set out to take charge of a corps in England. Without money, without influence, and in spite of riotous opposition on the part of larrikins—the counterpart of the English roughs—these salvationists went forth, carrying the inspiring flag which now waves throughout the Commonwealth of Australia.

Work in Papua New Guinea (pioneered in 1956) is administratively linked with the Australia Eastern Territory.

The flag was unfurled in New Zealand at Dunedin
in 1883 by two young officers sent from England, Captains George Pollard and Edward Wright. Within a year 10 corps were opened. Work among the Maoris was organised in 1884, when social operations also began with a home for ex-prisoners. From New Zealand came extensions to Fiji in 1973 and to Tonga in 1988.

Scarcely had the Australian expedition been launched, than preparations were made for the dispatch of a small contingent to France, whence pressing invitations had been received. This was the first extension to a non-English speaking land; and for the first time a woman was appointed as commander of a territory.

The presentation of the flag by the Army Mother to the small company of quite young women—the Founder’s eldest daughter Catherine, Lieutenants Adelaide Cox and Florence Soper, later to become Mrs Bramwell Booth—was a memorable occasion in the history of the emancipation of women. This flag, the first to be hoisted in continental Europe, was unfurled in 1881, in a little hall situated in a poor and atheistic quarter of Paris.

Anything more demoniacal than the crowd that the Army Mother faced in Paris in 1882, at the opening of a new hall, would be difficult to conceive. Referring to this meeting, her daughter, the Maréchale, subsequently wrote: ‘How we got home I can scarcely tell. It was a terrible time. They flourished their knives in our faces, and it was a wonder they did not bury them in us. They followed us with cries of “Behold Jesus Christ! It is he! It is he!”’

Although the fight in France is still difficult, there
has been, since the First World War (1914-18), a remarkable change in public opinion, largely due to the great extension of the Army’s social operations, which have received the warm official approbation and support of some of the highest officers of the State.

From France the work was extended in 1882 to Switzerland, where for some years the Army encountered bitter and persistent opposition. Soldiers and officers were fined and imprisoned on the most trivial pretext, and left at the mercy of brutal mobs. The country, however, has long since manifested its love and admiration for The Salvation Army.

In 1886 the Army flag was planted in Germany in face of great opposition. The zealous efforts of the pioneer officers, who were succeeded by Commissioner Railton, at length met with success. During the two world wars, when communications were cut off between International Headquarters and The Salvation Army in Germany, the German salvationists remained true to international comradeship.

In 1887 pioneering officers opened fire in Denmark, Italy and The Netherlands and it was from the latter country that work spread over the border into Belgium in 1889, where its establishment provoked public riots. Its presence there was maintained against tremendous odds and it was only after the First World War (when the Army gave humanitarian assistance to Belgian soldiers and refugees) that government and people became more favourably disposed towards its activities.

Meanwhile, Scandinavia was beginning to see the first evidence of the Army at work.

In 1878 Bramwell Booth had visited Sweden,
hoping to improve his impaired health. Although ordered complete rest, he found it impossible to resist invitations to hold private meetings. A powerful impression was made, and a number of souls were saved and sanctified. Among them was Hanna Ouchterlony, who was so inspired with the conviction that The Salvation Army could accomplish a mighty work in her country that she visited England in order to study the Army and to lay before its leaders the claims of Sweden to have its work begun within her borders.

The Founder did not see his way clear to send officers at that time, but, undaunted by disappointment, Miss Ouchterlony declared that she would be a Salvation Army in herself. Returning to Sweden, she commenced holding meetings with remarkable results. Thinking that the encouraging prospects would move the Founder's heart, she again visited England in 1882, accompanied by one of her converts. Her devotion and insistence deeply impressed the Founder, and Miss Ouchterlony, bearing the rank of major, had the satisfaction of returning to her country with a party of five officers for the official establishment of the work.

Much opposition and even persecution were experienced. In several places the authorities prohibited meetings after eight o'clock in the evening, and a number of officers who, for conscience' sake, would not obey, were thrown into prison. But the work prospered, the persecution causing many who had not hitherto favoured the Army to become its warmest friends.

In 1888 Norway was opened (though it was not until 1895 that the Norwegian Parliament granted
freedom to conduct open-air meetings) and from here the Army's work in Iceland was launched in 1895, and in the Faeroe Islands in 1924.

A Finnish woman—Miss Hedwig von Haartman—who was engaged in work among the poor of Helsingfors, heard about the Army while in London and offered herself for service. After being trained in London she was sent, in 1889, to assist in opening up the work and later was appointed to the command of the forces in Finland. Notwithstanding serious opposition during the early years, the work prospered and has steadily developed.

After the initial explosion of activity, territorial advances in Western Europe slowed considerably over the next century. There was an opening in Austria in 1927, and war-related work in Malta and Gibraltar, but further expansion had to wait until 1971, when Spain and Portugal were added to the list of Army commands.

In the first half of the 20th century, it seemed Eastern Europe offered a more promising field for evangelism and pioneer parties were despatched to Russia (1913), Czechoslovakia (1919), Latvia (1923), Hungary (1924), Estonia (1927) and Yugoslavia (1933). Corps and social institutions were opened and a number of notable converts were won, but communications were broken through war or government restrictions and by 1950 all official contact with International Headquarters was forbidden.

But many officers and soldiers remained faithful salvationists, some living to see restrictions lifted and the work re-opened following the political changes of 1990 onwards.
India was the Army's first missionary field in the East. Frederick St George de Lautour Tucker, an Assistant Commissioner of the Indian Civil Service, had already imbibed the missionary spirit when one of the first editions of *The War Cry* came into his hands. The little paper was like a trumpet call to his soul. Straightway he applied for leave, set sail for England and attended the next meeting of The Salvation Army at which William Booth was speaking. The meeting over, he sought out the Founder, volunteered for service in India, and after a preliminary rebuff and some enforced delay, during which his study of the work of the Army was extended and his conviction of his own call to throw in his lot with it was intensified, he was accepted as an officer.

The wise and statesmanlike views of the Founder in regard to the evangelisation of native races harmonised with the convictions of Mr Tucker. Accordingly, it was decided that officers appointed to work in India should adopt national dress, follow national customs and in everything seek to bring The Salvation Army into as close correspondence with the cultural traditions of India as the nature of Christianity would allow.

Major Tucker, with Captain Bullard and two other assistants, was commissioned in 1881 to begin operations in India. Soon after landing in Bombay, three of them, including Major Tucker, were arrested and thrown into prison. For six months active persecution by government officials followed every effort at open-air work in cities or towns. Finally, owing to the persistence of the salvationists, the right was established, not only of The Salvation Army but
of the entire Christian community in India, to march in procession and to hold open-air meetings.

From India the flag was carried to Ceylon (now Sri Lanka) and to Lahore (in what is now Pakistan) in 1883. Cruel persistent persecution was experienced for some time, but the work gradually extended, and the Army (which also moved into Bangladesh in 1970) is now widely recognised as an agency for good.

Burma (now the Union of Myanma), opened by officers from India in 1915, was constituted a separate Salvation Army command in 1928. The work continues to thrive despite a ban on reinforcements from overseas.

The Salvation Army was introduced into Indonesia in 1894 as an outcome of the work in The Netherlands. In addition to evangelistic work, an extensive medical programme is carried on.

In 1895 the Army carried its flag to Japan. For some years progress was slow, but gradually public opinion became more favourable. Following an earthquake in 1923, salvationists gave valuable assistance and this opened more widely the door of opportunity. Of several outstanding Japanese who were attracted to the Army, the most distinguished was Commissioner Gunpei Yamamuro, whose book *The Common People's Gospel* has sold over three million copies.

In 1940 the Army was compelled, like other Christian bodies, to sever its international links. A new name and style had to be adopted and military titles and uniforms discontinued. Despite all this, Japanese salvationists remained faithful to their vocation and continued to win souls for Christ. In 1946 they reverted to their former title, and work
goes on as in the first 45 years of salvationist activity in Japan.

The officers who pioneered the work in Korea in 1908 were confronted with disturbed social conditions and an embittered national mentality, but the message, faithfully proclaimed, resulted in souls being saved. Training of Korean officers commenced early. At first only married cadets could be trained for officership, husband and wife taking the same course, but later suitable single men—and women—were commissioned as officers, a significant departure in a country where hitherto women had been kept in seclusion.

During the war, The Salvation Army in Korea was affected similarly to that in Japan. Officers of nationalities other than Korean had to be appointed elsewhere, but those who remained continued their activities for the good of the people. There was further disruption during the civil war of 1950-1953, but in latter years the Army in Korea has experienced remarkable growth.

Work was commenced in North China in 1916, in fulfilment of the Founder’s dying charge to his son and successor. In 1918 a training garrison was opened and The War Cry issued. From the first many Chinese responded to the gospel and were converted. In 1936 officers settled in Canton to pioneer The Salvation Army in South China. Many converts were won. Day and night schools were established, also a large boys’ home.

In 1951, all missionaries were compelled to leave the country and the work was left under the direction of Chinese officers. For many years, no communication was permitted with International
Headquarters, but in the 1980s restrictions were relaxed a little and some overseas visitors were allowed to make contact. In 1990, during International Congress meetings in London, one of those faithful Chinese officers, Major Yin Hung-shun, was admitted to the Order of the Founder.

In the crown colony of Hong Kong, however, the work continued, and evangelistic, relief and prison work has been greatly appreciated by the authorities. Work in Taiwan was re-established in 1965.

The Army's activities in Singapore began in 1935 (later spreading to many parts of Malaysia) and in the Philippines in 1937.

In Africa a party of three officers (Major and Mrs Francis Simmonds in charge) opened fire in Cape Town in 1883 and activities rapidly extended throughout Cape Colony and to the Orange Free State, the Transvaal and Natal. In 1888 the Army's work was pioneered in Kaffraria and Natal and in 1891 it was extended to Zululand.

Today salvationists, increasingly under African leadership, are helping to evangelise their fellows throughout most of the continent: in Zimbabwe (1891), Mozambique (1916), Nigeria (1920), Kenya (1921), Ghana (1922), Zambia (1926), Uganda (1931), Namibia (1932), Tanzania (1933), Zaïre (1934), Congo (1937), Malawi (1967), Angola (1985) and Liberia (1988).

The form their service takes varies from country to country and, as elsewhere in the world, embraces medical, educational and rehabilitation programmes in addition to corps work.
For further reading:
Several histories are also in print relating to the work in individual countries.
7

Early years of the social services

THE Founder started his campaign in order to save souls for this world and the next, but both he and his workers quickly realised that the appalling temporal circumstances of a vast number of people made their salvation most unlikely unless regard were paid also to their material needs. In the early days of The Christian Mission, shops were opened in Shoreditch and elsewhere in East London at which the poorest could buy pennyworths of bread, soup, meat and coffee.

In 1874 a drunkards’ rescue brigade, first organised in 1870 in the Shoreditch Circuit of The Christian Mission by Mrs Collingridge, the Superintendent, was adopted by Mrs Booth as part of the programme of The Christian Mission. From the first this brigade was successful in reaching and reclaiming many of the most degraded, and the experiment was reproduced in almost every corps. The first home for women inebriates was opened in 1887 in Canada, quickly to be followed by similar homes in other lands. In New
Zealand the Army's social work included colonies for male inebriates on Rota Roa Island; and in Sweden on Kurön.

In 1883 the Army's first prisoners' rescue brigade was organised in Melbourne, Australia, by Colonel James Barker, and proved so successful that, before long, magistrates in the city were giving delinquents the option of being sent to prison or to the Army's prison gate home.

This raised the question whether the Army in England ought not to try to do something along similar lines. While this was under consideration, a man who had spent 20 years in jail was converted at an Army meeting. He had never done an honest day's work, having been brought up to live by thieving. His story made an impression on the Founder, who in 1884 established a home for discharged prisoners, which offered such men shelter and work in a wood-chopping shed until better employment presented itself.

About 1887, officers were appointed in different towns of Great Britain to visit police courts and prisons, to help the women brought there.

The extensive social work on behalf of prisoners now carried on by the Army in the United States had its birth at Hartford, Connecticut, in 1885. Prison visitation and homes for discharged prisoners were established in South Africa in 1886, and Army officers are now befriending and uplifting prisoners and ex-prisoners in many lands.

From the time when the Army Mother had interested herself in the work of the Midnight Movement her heart had been drawn to women who had fallen into prostitution. She had found ways of
helping individual women and of assisting their rehabilitation. As early as 1868 the East London Christian Mission unsuccessfully tried to establish a home in London, and other attempts were later made in Glasgow.

Touched by the helpless and pitiable conditions of some girls who had sought salvation at her corps, a Whitechapel salvationist had, for some years, thrown her own home open for their reception. Many had asked to be admitted, and eventually, in 1884, the leaders of the Army opened its first rescue home in Hanbury Street, Whitechapel, with Mrs Bramwell Booth in charge.

Most other homes of this kind had been closed to women over 30, but from the first the Army decided to have no age limit for admission. It also recognised that the remedy for this evil was not to be found in compulsion but in an inner spiritual reformation. A condition of acceptance to the programme was a willingness to be helped.

The law at that time gave girls of 13 and upwards the right to consent to sexual intercourse, however ignorant they might be of the consequences. Such ignorance was, in fact, widespread and exploitation of young girls was rife. It was obviously necessary to raise the age of consent and to adopt other measures which would provide greater protection for all young women.

Three times the House of Lords had passed a Bill for the amendment of the criminal law upon this point and as often the House of Commons had blocked the proposal. A House of Lords committee, sitting for 10 months to inquire into the 'white slave traffic' (the procurement of girls for immoral
purposes and their subsequent sale into brothels), declared that it 'surpassed in arrant villainy any trade in human beings in any part of the world, in ancient or modern times', yet a majority in the House of Commons had refused to act upon the information received.

Such was the position when, early one morning, a girl of 17 appealed in person to the Army's headquarters in London for protection. She had been lured from a country home by an advertisement and found herself in a situation of great moral danger. An Army song book which had come into her possession gave her the address of headquarters and she had slipped out of a back window at night and tramped to Queen Victoria Street where she told her story to the Chief of the Staff, Bramwell Booth.

As a result, he determined at whatever cost to 'stop these abominations, to rouse public opinion, to agitate for the improvement of the law . . . and to make a way of escape for the victims.' Investigations into the white slave traffic were immediately made under his supervision, and W. T. Stead—editor of The Pall Mall Gazette—was urged to set on foot a secret commission of inquiry into the practice. It was a dangerous venture—the two men risked the vengeance of vested interests and influential but corrupt individuals.

Mass meetings in London and throughout the provinces were arranged by William Booth, and Stead made such appalling revelations in The Pall Mall Gazette, under the title of The Maiden Tribute of Modern Babylon, that at last public sentiment was stirred.

A petition, instigated by the Founder, with 343,000
signatures, was deposited on the floor of the House of Commons by eight stalwart salvationists. The law was then amended with a speed rarely equalled in England’s history, the age of consent being raised to 16.

This triumph was followed by an unpleasant surprise. The Government decided to prosecute, not the authors of the recently-revealed atrocities, but those who had been the means of calling public attention to the existence of the evil! Mr Stead had stated that it was possible in London, for five pounds or less, to procure a young girl, entrap her under false pretences and remove her to a brothel under the very eyes of the law. To prove this, with the assistance of a converted ex-brothel keeper, Rebecca Jarrett, a girl named Armstrong had been procured. Care was taken that she should not be morally harmed, but every step of the alleged ‘white slave’ trail was trodden without the slightest hitch, the girl being finally handed over to the protection of The Salvation Army in Paris. Mr Stead, although he had proved his contention, had broken the law.

The trial, which lasted 12 days, ended in the imprisonment of Stead, Rebecca Jarrett and three other accused people and in the acquittal of Bramwell Booth.

‘The Armstrong case will crush The Salvation Army!’ pronounced a titled celebrity. Rather did it make the Army known as the champion of the oppressed, a terror to evildoers and a national bulwark against the encroachments of vice.

There were other, less dramatic, ways in which the work amongst women developed. At that time, when an unmarried mother came out of a hospital or
workhouse, with her baby of two or three weeks old in her arms, no respectable situation was open to her and no institution would take her. The Army recognised the need for maternity homes in which the mother could remain with her baby for some months, at the end of which a suitable situation might be found for her. The first two of these homes—a chain of which was later established throughout the world—were opened in Chelsea and Hackney (London). From the outset a very effective system of after-care was established.

As a development of this service to unmarried mothers, The Salvation Army has long had up-to-date maternity hospitals in many lands, often accommodating married as well as unmarried women, and with allied maternity and child-welfare clinics. The Mothers’ Hospital in Clapton was for many years one of London’s most important maternity hospitals.

Meanwhile, the needs of the poor and hungry had not been forgotten. The provision, from the earliest days, of food, shelter and clothing was given a new impetus by William Booth’s eyes being opened in 1887 to the numbers of men and women sleeping rough in London. ‘Go and do something!’ he ordered. Within weeks, a large shelter and food depot had been opened in Limehouse, with others following in quick succession. The dock strike of 1889 accentuated the need, causing The Times to declare that ‘had it not been for this place of relief the distress would have been much greater’.

In 1890, with these and similar needs pressing on his heart, the Founder published his history-making book, In Darkest England and the Way Out, a volume
that brought into public view seas of misery and evil about which many, until then, were ignorant. In launching this book William Booth appealed for financial support to enable the Army to carry out the complete scheme of social help outlined in its pages. By February 1891 £108,000 had been subscribed to this fund, which by September of the following year had risen to £129,288.

Bramwell Booth and his staff immediately set to work to implement the Founder’s schemes. Food depots and shelters, rescue homes and labour bureaux were set up in the great industrial centres, a farm was purchased in Essex and the entire social wing of the Army was reorganised.

The Darkest England Scheme (said Harold Begbie) did immediately change and is still changing, for a great number, social conditions that were evil and unjust. Its great success lay in the fact that it was administered by those who understood that the transformation of humanity could only be wrought by a subdual of men’s will to the will of God.

Almost at once the writer of In Darkest England and the Way Out was recognised throughout the world as the head of an international organisation which had set itself to handle some of the most painful and troublesome difficulties which beset the path of the legislator. On his travels throughout the world he was cordially entertained by men seriously attentive to the social dangers which threaten civilisation. The popularity which, for the first time, came to the Army in the early 1890s sprang from the conviction that salvationists everywhere deeply felt for the outcast and needy and sought to help them.

Many suggestions made in the book have been
taken up by government and philanthropic bodies, notably that of assisted emigration. When the Founder suggested setting up a bureau for providing such assistance, nothing of the kind was in operation, but following the establishment of this service in 1903, more than 250,000 migrants were able to take up a new life overseas.

In the section of his book which deals with 'the regimentation of the unemployed' and outlines a plan to establish labour bureaux by means of which workers might be transferred between the towns and provinces of England, William Booth was able to state, 'At present there is no labour exchange in existence in this country'; but The Salvation Army had already attempted work of that description.

Practically every one of William Booth's proposals in In Darkest England and the Way Out, with the exception of that relating to the overseas colony, is now an integral part of The Salvation Army's work.

From the day In Darkest England and the Way Out was published until now, the history of the Army's social work has been one of steady progress. Based solidly upon principles of permanence, the work has proved its ability to benefit, materially and spiritually, those for whom it was inaugurated.

For further reading:
Jentry Fairbank: Booth's Boots (SA International Headquarters, 1983)
Frederick Coutts: Bread for my Neighbour (Hodder and Stoughton, 1978)
Alison Plowden: The Case of Eliza Armstrong (BBC, 1974)
Developments in the social services

ORGANISED midnight work was commenced in London in 1902. Officers were set apart to patrol streets in disreputable areas at night, and provided with rooms to which they could take any girl whom they could persuade to change her way of life.

In 1895 a home for young girls, some as young as 11 years, who had been abused, was opened in London. Earlier still, the government of an Australian state had sought The Salvation Army’s help in caring for neglected children and placed many in its care. The Nest was opened in London in 1901 for the reception of similar cases.

Famine conditions in India forced the Army to provide for the orphan children of its own people. Other causes in other lands made similar work necessary and today—although many Western countries have moved away from institutional care for children—many thousands of boys and girls, otherwise unbefriended, remain in the Army’s charge.
In 1895 carefully organised work was begun amongst members of the defence forces. Homes and huts have been established for the housing, recreation and spiritual and moral well-being of servicemen.

In 1907 an anti-suicide bureau was inaugurated in London on behalf of persons contemplating self-destruction. Soon afterwards a standing order was placed in every police station in London empowering the officer in charge to hand over certain classes of would-be suicides to The Salvation Army and thereby avoid police proceedings. The Army's work has doubtless assisted in bringing about a change in the public mind, with the result that attempted suicide is now considered as calling for sympathetic remedial treatment instead of punishment.

When The Salvation Army opened in Japan, licensed prostitution had been carried on there, girls being openly sold to this trade. For the rest of their lives, they were separated from the rest of the community and kept under police supervision in a special quarter of each city. Although a law had been passed which allowed such girls as might wish to abandon their profession to do so, it was too cumbersome to provide a practical solution. Early in the Army's work a rescue home was opened in Tokyo. In 1900 a special number of the Japanese War Cry contained an explanation of the law, an appeal to these enslaved girls to escape and an offer of help to any who would apply to The Salvation Army.

A party of officers then went to the licensed quarters and distributed copies of the paper. As soon as the brothel-keepers became aware of its contents, they hired men to attack the War Cry sellers. When
it became known that salvationists had been attacked, reporters of the Tokyo and Yokohama papers hurried to the scene. The whole Japanese press then came out strongly on the Army’s side and in favour of ‘free cessation’, as it was called.

Applications for help from girls and parents began to pour in, but as soon as officers attempted to secure the liberty of individual girls, they were faced with difficulties that seemed insuperable. The Army kept up the public agitation, however, with the result that for the first time in the history of Japan the Central Government issued instructions for the complete control of this licensed system and proclaimed that no woman who wished to leave the brothels might be retained for debt.

In India, entire tribes, estimated to number between one-and-a-half and three million people, were dedicated to a life of crime and, under the country’s rigid caste system, could not find honourable work. Their raiding, usually done far from home, made it difficult to bring the offenders to justice. The Government of India, during many decades, expended immense sums of public money in fruitless efforts to reclaim and assist these criminal classes.

In 1908 Sir John Hewett, then Lieut-Governor of the United Provinces, impressed by the successful results of the Army’s methods of social recovery in Britain and elsewhere, suggested that, as an experiment, some 300 tribesmen then under police supervision should be handed over to The Salvation Army. At the end of the first year, the Government was so satisfied with the success of the Army’s efforts to reclaim these people that other settlements were
organised in the Punjab, Madras, Bengal, Bihar, Orissa and the Andaman Islands.

Besides many industries, day-schools were established in all the settlements, some of the teachers being recruited from the settlers and children themselves.

The success of this work resulted in a number of the settlements being closed, and their inmates freed by the Government and allowed to return to normal village life. No longer under police supervision, many of them became respected members of society.

In Java (Indonesia), the Army was almost ignored by Europeans and nationals alike until a great famine occurred. Other means having been tried in vain, the Government asked the Army to undertake the relief work, promising to supply food and buildings. From that time on, the advance of The Salvation Army in Java was assured.

Later on, in a small native hut, Lieut-Colonel (Dr) Wille commenced his far-reaching ministry to sufferers from eye diseases, and eventually the Government erected—as a memorial to William Booth—an eye hospital at Semarang. Work amongst the swarms of beggars was organised also as an outcome of the famine relief.

Fifty years before the Army’s arrival in Java the Dutch Government had established a leper colony, placing it under the charge of the military. After the famine The Salvation Army was asked to take it over. So efficient was its reorganisation and management of this, its first leper settlement, that a Roman catholic priest, on one of his visits to the colony, exclaimed, ‘This place used to be a hell; now it is a heaven.’
The Army first undertook settlement work for India’s lepers in 1928, taking over a leprosarium in the Madras region which was about to close for lack of workers and funds. Two leprosaria were later opened elsewhere in India.

The Catherine Booth General Hospital, founded as a dispensary in 1896 and now comprising one of the finest groups of buildings in the State of Tamil Nadu, was the first major expression of the Army’s medical missionary work and a prototype of the 50 or so hospitals and 150 clinics and dispensaries now operating in India, Japan, Indonesia, Korea, Africa and elsewhere.

India was also a testing-ground for vocational training centres for the handicapped, which became a feature of the Army’s work in many lands. Particularly noteworthy are the institutes for the blind in the Caribbean and East Africa and the special unit for multi-handicapped children at Joytown, in Kenya.

In Norway, in 1909, was opened the first of those eventide homes which are now a boon to aged men and women in many lands. Whole ‘retirement villages’ are now managed by the Army in Australia and elsewhere.

A Salvation Army officer was sent to French Guiana in 1928, to report as to the possibility of introducing The Salvation Army among the convicts and ex-convicts of that last remaining French penal settlement. On his return to France wide publicity was given by the Army to conditions prevailing in the settlement territory. With the sympathetic consent of the French Government, six officers settled in French Guiana in 1933, amongst 1,500
ex-convicts who, though liberated, were condemned by law to remain there for life, or for a period equal to that of their actual sentence.

Three centres were opened where these desolate men could find helpful companionship, work, recreation and a new outlook; the officers in charge also regularly conducted meetings with convicts still serving their term. As time went on, it was possible for them to arrange the repatriation of numbers of the liberated men who had done well under the Army's supervision for two years. Meanwhile in France, through the press and public platform, The Salvation Army continued to denounce the evils of the convict settlement system and especially the law by which ex-convicts were detained in French Guiana for a period equal to that of their imprisonment—or for life if their sentence exceeded seven years. The system has now been abolished. In 1952 the last of the convicts returned to their native land, apart from several hundred libérés who, owing to infirmity, could not be moved from French Guiana. Among those the Army remained until no longer required.

While each decade has raised its own social issues and certain evils have been successfully overcome, some problems encountered in the Army's early days remain problems today. Homelessness, unemployment, alcoholism and drug dependence still need to be tackled in the cities of the Western world and imaginative programmes have been developed in Europe, America and Australasia to deal with these.
For further reading:
Miriam Richards: *It Began with Andrews* (SP&S, 1971)
Henry Gariepy: *Christianity in Action* (SP Publications, Wheaton (Illinois), 1990)
Work among young people

THE supreme purpose of the Army's work among young people has been from the beginning to bring the young to Jesus Christ and to develop them as active evangelists in the ranks of The Salvation Army.

Even before the days of The Christian Mission the Founder had worked for the salvation of children. Bramwell Booth was converted at the age of seven in a children's meeting conducted by his mother at Walsall. 'I discovered him,' she wrote at the time, 'kneeling at the communion rail among a crowd of little penitents, confessing his sins and seeking forgiveness.'

The Army's work for the salvation of children was begun in the earliest days of the Mission, and the Founder's elder children, when between 10 and 15 years of age, took part in it. The objects of the work were the same as in the present day: the immediate salvation of children by faith in Jesus; and the organisation and training to do work for the salvation of children.
At one time an attempt was made to organise the work in Whitechapel with Bramwell Booth as the 'young people's commissioner', but the right methods had not been found. So disappointing were the results that in 1877 the Founder ordered children's work to be abandoned, telling Mission leaders that 'we have not, as yet, any real plan for dealing with children'.

Following successful children's meetings commenced by Captain John Roberts at Blyth, on 30 July 1880, a fresh start was made in London in 1881, little soldiers' meetings being held in Hackney, Whitechapel, Bethnal Green and Cambridge Heath. The police were unsympathetic and made little effort to check the open and violent opposition which was encountered, but numbers of children were undoubtedly saved, many of whom went on to give good service in the ranks of The Salvation Army.

As the young people's work developed, the idea of carrying on work for the salvation of the children by the children themselves was kept steadily in view. The Founder set out to raise a junior Army after the pattern and principles of the senior one though subject, of course, to certain limitations.


You must (he wrote) make the children understand that God expects them to do their share of the fighting and encourage them to do it. Beget within them the conviction that soul-saving is going to be their life-work, and get them fired with the ambition to go to their post and die there before they are brought into contact with cold, freezing, unbelieving, half-hearted professors.
The first General Orders for Little Soldiers’ Meetings were published in The Little Soldier (1881), and included the following:

Wherever thought desirable, a little soldiers’ assembly may be held, and a separate register of members of the corps under fifteen be kept, the conditions of membership being the same as in the case of adults. . . . A Captain may, if he thinks it desirable, form a company of little soldiers, to be called the second battalion of the corps, and to have a complete organisation of its own.

The General trusts that, under the blessing of God, the work amongst the children may grow and develop in every way until separate buildings and arrangements may become necessary. . . . He relies upon the honour of the troops to see that no child is shut out of a meeting on account of poverty, raggedness or dirt, but that the greatest love and care be bestowed upon the most wretched of the little ones.

About 1890, for the better instruction of children, they were divided into companies, each consisting of a limited number of children about the same age under the supervision of a company guard. Company Orders, later Living and Believing, consisting of carefully prepared weekly studies of an appointed portion of Scripture, were first printed in The War Cry. From 1905 to 1986 these were published in an annual volume. A series of International Bible Lessons, published by the Missionary Literature Section of the Literary Department at International Headquarters, covers a three-year cycle of studies, and is used in certain territories.

In 1892 the band of love (later the junior legion) was inaugurated to provide a stepping-stone to bring
children to the Saviour. A pledge was drawn up which could be signed even by unsaved children, by which they undertook not to touch intoxicants, not to smoke, swear, steal or gamble and promised to be kind to animals, to strive to speak the truth and to offer a prayer morning and evening.

In January 1896, the young people's legion was commenced to meet, in a similar way, the needs of young people from 11 to 18. Its main object, in addition to providing useful and interesting leisure activity, was to save and make salvationists of those who came under its influence.

Following the success of Lord Baden-Powell's scout movement, it was felt that if the principles of scouting could be developed on Salvation Army lines a great deal of lasting good might be done by attracting boys from outside the movement who could not immediately be linked up in the Army's activities for saved children, such as the young people's bands and singing companies.

Therefore, in 1913, the life-saving scouts were organised. Lack of leaders during the First World War was a setback; but in 1920 the organisation began to prosper. The motto, 'To save and to serve', marked the purpose of the organisation: to save the boy—body, mind and soul—and to train him to save and serve others. In most territories the life-saving scouts have since been affiliated with the Scout Association.

In 1915 Mrs Bramwell Booth inaugurated the sister movements—the life-saving guards (now, in many countries, guides). Junior organisations, entitled chums (cubs) and sunbeams (brownies), followed in 1917 and 1921.
Scout and guide groups proved successful in bringing much new blood into The Salvation Army, and in 1938, as an outcome of a worldwide youth campaign, torchbearer groups were formed to attract older young people—from 15 to 30 years—from non-Army circles. Mingling with young salvationists in healthy social recreative interests, the evening closing with a simple religious service, those thus attracted were brought into contact with high standards of life and citizenship. Many decided for Christ and entered publicly into a covenant as enrolled torchbearers.

Throughout the world, the changing expectations of each generation have been matched by a continual adaptation of the Army's youth programmes, suited to the culture and climate of the different countries in which the movement is at work.

In 1979, for instance, The Salvation Army Boys' Adventure Corps (SABAC) was inaugurated in the United Kingdom to provide an outreach programme for boys which aims to contact, hold and win them for Christ and to active Christian service.

But William Booth's insistence on the training of salvationist children 'to do their share of the fighting' was never forgotten. The same year that saw the inauguration of the young people's legion brought another new order into being. Young people of 14 years and over, who, being saved themselves, had a desire to become officers when old enough, were organised into junior cadet brigades. Their training was to be such as would equip them for serious evangelistic work amongst ordinary people. It included joining public-house brigades and selling The War Cry; open-air meetings; visitation of the poor and
sick; carefully planned study of the Bible and of the Army’s doctrines, principles and orders and regulations; and instruction in various topics affecting the salvation war.

The junior cadets became known in February 1897 as corps cadets. In 1913 division into higher and lower grades was introduced. These are still used in some territories, as relating to lesson work, but in other places the terms ‘introductory’, ‘elementary’, ‘intermediate’ and ‘advanced’, are applied. A corps cadet is eligible for consideration for the award of the Badge of Merit (or Graduate Corps Cadet Badge).

By 1897 Bramwell Booth, then Chief of the Staff, came to feel that some further effort was needed to unite and organise young people to witness for Christ and to work for others. He invited young folk aged 16 or over from certain London corps to spend a day with him in council. About 250 came. Their intense interest and responsiveness vindicated the venture and young people’s councils were established; tens of thousands of young people attend these gatherings held annually throughout the world.

A department dealing specifically with young people’s work was set up at headquarters, the Founder entering with enthusiasm into the new departure. Special regulations were issued, Directories (providing religious instruction for children) were published and officers appointed to the divisions as young people’s secretaries.

Today, William Booth’s ‘junior army’ is a modern, well-organised force, its young soldiers following a carefully-planned programme of Christian education and practical service.
10

Literature

UNTIL 1868 the Founder had reported the work of The East London Christian Mission in the columns of various religious papers. This was, for many reasons, unsatisfactory. The reports were not always edited to his liking and there was no opportunity to communicate instructions or spiritual counsel to his workers.

The publication, in October 1868, of the first number of The East London Evangelist gave Catherine Booth, in particular, a paper in which to advocate her advanced views about the privileges of Christians and their duty to work for God. She and the Founder were the magazine's first editors. Together they prepared and revised the proofs of The East London Evangelist, which was issued monthly.

William Booth's book, How to Reach the Masses with the Gospel (published in 1870), interested and attracted George Scott Railton, who was to become the Army's first commissioner. An extremely versatile penman, he compiled the bulk of its early literature, while also serving as secretary to The
Christian Mission, and gradually took over much of the editorial responsibility.

In 1870 The East London Evangelist became The Christian Mission Magazine. In 1879 it was converted into The Salvationist; and in December of that year its place was taken by The War Cry.

The need had long been felt for a weekly newspaper to inspire, educate and bring together all salvationists in the spirit of holy warfare.

On the back page of the final number of The Salvationist were the following words: 'To represent the work in more than 120 places within the pages of a monthly periodical is no longer possible. There is only one resource, to commence a weekly paper and, therefore, over-burdened as we already are at headquarters, we launch at once upon this fresh enterprise, confident that the Lord of the Army will make it a great success.'

The War Cry, launched at Christmas 1879 as a halfpenny paper, was an immediate and phenomenal success amongst religious papers. Beginning with a sale of 17,000, in 12 months a circulation of 110,000 was reached. Yet, from the first, the paper gave no space to fiction or to outside advertisements. In many lands the circulation of The War Cry is larger than that of other religious periodicals, due mainly to the devoted ministry of thousands of unpaid salvationists who visit the homes and public-houses as a means of spreading the gospel.

The printing of the first number of The War Cry caused the Founder many perplexities and anxieties. He wrote:

Last night, nearly eleven, after varied attempts to print, we condemned machine . . . as old iron. After
frantic efforts all day had not got over 200 readable papers off her. . . . She is now printing 1,400 an hour very fairly . . . last night she did two and tore up three and two more then stopped.

Notwithstanding many discouragements, he persevered until an up-to-date machine for *The War Cry* was purchased out of funds raised by public subscription. Other machines were added as occasion required.

The Army’s printing operations, primarily established at Whitechapel for the production of *The War Cry*, have grown till now there are a dozen such establishments in different countries employed in producing Army literature.

Publication of *The War Cry* spread rapidly around the world. James Barker, a compositor, while in training for officership, set up *The War Cry* by day and took his course at the Army’s first training institution by night. In 1882 he was appointed to Australia. Within 15 months, from the Army’s own Australian printing press, 66,000 copies of *The War Cry* (Australian edition) were being issued every week.

The first publication in a language other than English was the Gujarati *War Cry* issued in India in 1882. Wherever the Army went, *The War Cry* followed—and sometimes, as in Denmark, even went before!

The Salvation Army now issues nearly 150 different periodicals, serving the interests of all sections of the movement and written with one purpose—to broadcast the great message, ‘Salvation for all the world.’

In 1881 *The Little Soldier* was launched. Its London
edition (later called The Young Soldier and, more colloquially, the YS) is the oldest publication of its kind in the world and still has by far the largest circulation of any children's religious weekly.

All Army books aim at the salvation of the soul and, secondly, to make fighting saints on earth—men, women and children who, embracing God's will, boldly fight for the Lord Jesus Christ.

Books by William and Catherine Booth, reissued from time to time, are still full of enlightenment and divine power. Few books have been translated into more languages than the Founder's Orders and Regulations for Soldiers, now revised and issued under the title Chosen to be a Soldier. The books of General and Mrs Bramwell Booth, and such early writers as Commissioner T. Henry Howard, still have much to say to inspire the 20th century salvationist.

Commissioner Samuel Logan Brengle's books have met the spiritual needs of thousands, and are still in demand. Commissioner Gunpei Yamamuro's book The Common People's Gospel has already been mentioned (chapter 6) and among more recent salvationist authors is General Frederick Coutts, whose contribution to Army literature will enrich the movement for many years to come. Books of a biographical, evangelical, historical and devotional nature continue to flow from the Army's presses and have a vital part to play in maintaining the spirit of salvationism and the Army's usefulness in the interests of the Kingdom of God.
Music

SALVATION ARMY music owes much to the Founder.

It owes much also to the group of gifted men in whom the spirit of song is a native endowment (wrote General Bramwell Booth), but it was the Founder who foresaw the value of Army music and determined to stamp such music with the vital and jubilant note of salvationism. He wanted music which would have the martial and jubilant character of the Salvation Army spirit and would carry its own message. He wanted the music to be The Salvation Army itself worked out in melody.

The creative musical power which The Salvation Army has evoked is one of the most striking facets of its history. Most of the Army’s instrumental music is composed or arranged by salvationists, and the same is true of its songs.

From the very first, singing was regarded as of vital importance in the Army’s warfare. Before the day of bands, the gospel message rang out in song in the poorest and worst districts of London and elsewhere.
Personal testimony, also, was effectively sung. From the beginnings of the movement any convert who could sing, even though indifferently, was likely to be asked to sing a solo as well as to speak his witness.

In 1878 salvationists appeared for the first time in the streets of Salisbury and were roughly handled by the mob. Charles William Fry, the leader of a village methodist choir and orchestra, who had trained his three boys to play brass instruments, was invited to assist the persecuted salvationists. As a band of four, the Frys took their stand with the Army.

The Founder heard of the Fry family, and suggested to the father that he should sell up his builder’s business and give full-time service to the Army. The Frys not only helped William Booth in his special meetings, but also went on visits to various parts of the country, everywhere winning great favour. Wherever they went, the desire to have a local band was stimulated. The soldiers began to search for any among themselves who possessed musical talent and to purchase instruments—often from a pawnbroker or second-hand dealer. These instruments were sometimes so defective that they had to be tied up with string or plugged with soap to stop leakages. The first corps band was organised at Consett, County Durham, in 1879.

The spiritual forces which these newly-formed bands exercised, so deeply impressed the Founder that he at once set to work to encourage every corps to form a band. To that end he issued the following order in *The War Cry*, early in 1880:

Whereas, during the late Welsh and Cornish councils, and before that time at Plymouth, Nottingham and elsewhere, we have proved the great utility of
musical instruments in attracting crowds to our open-air and indoor meetings, we do here express our desire that as many of our officers and soldiers generally, male and female, as have the ability for so doing, shall learn to play on some suitable instrument. And as in many instances the obtaining of an instrument is a difficulty, we shall be glad if any friends who may have such instruments lying idle will consecrate them to this service, and send them to Headquarters. This includes violins, bass viols, concertinas, cornets or any brass instruments, drums or anything else that will make a pleasant sound for the Lord.

This order had the effect of stirring up the interest of the whole organisation with respect to bands. Every kind of available instrument was pressed into service—violins, flutes, banjos, guitars, concertinas, as well as various forms of brass and reed instruments. The general superiority of brass instruments for Salvation Army use, especially in the noisily-interrupted open-air meetings of the 1880s, became apparent and the formation of brass bands soon absorbed most of the musical talent of many corps.

Experience quickly proved the need for rules for the formation, discipline and training of bands and a second order appeared in The War Cry dated 24 February 1881:

GENERAL ORDER FOR BRASS BANDS

In order to prevent misunderstanding, and to secure the harmonious working of the brass bands with the various corps to which they are attached, the following regulations are to be strictly observed:
No one will be admitted or retained as a member of the band who is not a member of the Army.
All instruments in every band are to be the property of The Salvation Army, no matter by whom they may be purchased, or through whom they may be presented. In no case are instruments to be used to play anything but salvation music, or in any but Salvation Army service. In the event of any member of the band resigning his position as such, he will leave his instrument behind him.

These rules still form the foundation of all band regulations.

Early in the history of the Army’s bands, the choice of the music to be played presented a problem. The talents of Fred William Fry, the eldest son of the Fry family, who was a poet as well as an arranger of brass band scores, were freely used. But the demand was greatly in excess of the supply and other Army musicians began scoring pieces for their own bands. But, for the greater part, the bandmasters bought their music from outside publishers. Hence when bands were brought together they had different arrangements for common tunes and so mass playing—later such a great feature of Army music festivals—was not possible. Therefore, in 1883, the Music Department was called into being.

Richard Slater, a former lecturer on atheism, converted at Regent Hall in 1882, was a professional musician and seemed divinely sent to pioneer this new venture. His published songs number between 500 and 600 and his band pieces between 400 and 500. Bandmasters Fred Fry and Henry Hill were appointed to assist him. All three later became officers.
In 1884 a singing brigade, formed at the training home, and known as The Singing, Speaking and Praying Brigade, toured the country. The music and words of their songs were provided by the Music Department, then located at The Congress Hall, Clapton. This group may be regarded as the parent of the songster brigades of today, although the Founder’s preference for solo rather than choral singing (which he felt was not flexible enough to be useful in evangelism) meant that it was not until 1898 that the first brigade was officially recognised.

A demand was, however, created throughout the corps of Great Britain for the new songs which this singing brigade so effectively rendered and they were printed in leaflet form and sold at a penny each. In this way original Army vocal music made its first published appearance. Previously, new Army songs had been included in The War Cry, but always set to existing religious or secular tunes.

So far as its more permanent hymnody was concerned, the Army at first drew extensively on its methodist heritage. The Christian Mission had had a useful collection of revival songs and hymns with music, selected by the Founder, which later became known as Salvation Music.

A second volume, issued in 1883, was the Army’s first important publication in book form of original Salvation Army songs with music—some of the tunes being popular secular airs.

One of the important tasks which immediately faced the Music Department was that of preparing the first band book. In this, 88 of the tunes most popular in Army meetings, many of them the well-known airs of secular songs, were arranged for bands.
in such a way as to provide suitable accompaniment for the singing. This was published in 1884 and immediately had a large sale. By the end of the same year, the department had also issued Band Journals 1 to 4.

Then, with some doubt as to what the effect would be, in May 1885 an order appeared in The War Cry that Army bands must henceforth use only music published by the Army.

In 1885 appeared The Salvation Songster, a collection of original songs with music for soloists, and in the same year a useful compilation of the words of some 400 choruses was published.

A great impetus was given to original Army music during the International Congress of 1886. There now seemed a prospect of securing sufficient original music with words from salvationists all over the world to supply a monthly magazine. The Musical Salvationist therefore made its appearance and has ever since helped to carry the gospel message to the people.

A music board was established in 1896, to exercise selective control over the music rendered by Army bands, songster brigades and soloists. All the larger territories now have their own territorial music council.

In order to provide a greater choice of songs for the Army's various styles of meetings, the Founder decided in 1897 to compile a large song book, with companion tune books for band and piano. From some 2,500 songs a council of officers, under the Founder's direction, made a selection for the book, which was on sale by June 1899. Since then, the song book used in English speaking countries around the
world has been replaced three times—in 1930, 1953 and 1986.

By May 1900 a tune book with 303 tunes was on sale, followed within six months by the band book, with corresponding parts for the various instruments. Of these publications, too, new and greatly enlarged editions have been published since 1930.

The Young People’s Song Book of The Salvation Army made its appearance in 1963, to be replaced by Sing for Joy in 1986.

In May 1887 the department published a small scale sheet, and tutors for each instrument used in Army bands were on sale by the end of 1891. Since these beginnings, theoretical, practical and technical books have been continuously supplied by the department and many have had a large sale.

In 1899, the Chief of the Staff—Bramwell Booth—keenly alive to the great possibilities for useful salvation service which the bands possessed, met bandsmen in council in Clapton. These councils have become regular events and so great are the numbers desirous of attending that they have to be conducted in several centres. They are invariably preceded by united band festivals.

Councils for bandmasters and songster leaders were instituted later, and a new departure came in 1921 when the USA Eastern Territory held the first young people’s music camp. It was not until 1935 that these became a permanent part of the youth programme in the USA and not until 1947 that the first such event was organised in Britain. Music camps are now a regular feature in all parts of the world.

As in all other areas of evangelism, the Army tries to keep up-to-date in its musical expressions. In the
1960s, The Joystings adapted contemporary popular music styles to Army use and for the next 30 years, Major Joy Webb was to devote her life to encouraging and developing this ministry. And in 1968 came the first of the Gowans/Larsson musicals, with lyrics and melodies of a freshness and vitality which once again evoked the early spirit of Army music-making.

For further reading:
Brindley Boon: *Play the Music, Play!* (SP&S, second edition 1978)
Brindley Boon: *Sing the Happy Song!* (SP&S, 1978)
Some unusual features

In the course of the Army's development, several distinctive features have emerged. Some have since been taken up by other branches of the Church; others continue to have a unique emphasis within the movement.

One of the things which set the Army apart from other evangelistic groups in the early years was the use it made of uneducated, often illiterate, converts to lead others to salvation.

It is nothing less than a miracle (wrote General Bramwell Booth) that we have been able, out of every nation and from every class, to raise up workers—people with the spirit to endure as well as to strive. In this is to be seen one of the great achievements of the Army; we have turned the sufferers themselves into saviours and have made for our messengers an unparalleled opportunity.

Soul-winning and the development of converts were the supreme objects of the Founder. The Army came into being as a result of his love for the souls of sinners and its mission was summed up in the
expression: 'Saved to serve.' Without personal dedication to soul-winning no one can be a good salvationist.

Every department of The Salvation Army is intended to assist in bringing men to know God and to open their hearts to Jesus Christ as their Saviour. Every officer is expected to bring this appeal for service before those whom he is influencing and to lead them on to be not only saved from sin but also saved to serve.

The influence of The Salvation Army with regard to strong drink has been far-reaching. The temperance movement, which had been powerful in England, had begun to decline when God gave William and Catherine Booth courage to make total abstinence a condition of soldiership in The Salvation Army. The position taken up by the Founders was clearly set forth by the Army Mother in her pamphlet, *Strong Drink in Relation to Christianity*.

We have no hesitation (she wrote) in affirming that strong drink is Satan's chief instrument for keeping the masses of many countries under his power. What is to be done? How shall we deal with the drink? We answer in the name of Christ and humanity—deal with it as with all other Satan-invented, Christ-dishonouring, soul-ruining abominations. Wash your hands of it at once and for ever, and give a united and straightforward testimony to the world that you consider it an enemy of all righteousness and the legitimate offspring of Satan.

I submit that there is no other way for Christians to deal with strong drink. All other ways have been tried and have failed. The time has come for Christians to denounce the use of intoxicating drinks as irreligious and immoral.
At one time it would have been thought impossible to recruit from all nations a people unanimously willing to be bound by a total abstinence regulation.

Indeed, when in 1876 the Founder proposed to make total abstinence a condition of membership, he met with so much opposition that he had to be satisfied for a time with ‘strongly urging upon the evangelists and office-bearers of the Mission the duty of persuading all members and converts to abstain from all intoxicating drink’.

Later, when the articles of war were introduced with their declaration of faith and of salvation experience and their pledges of separation from the world, every salvationist became a pledged abstainer from all strong drink. The Army is still almost the only Christian organisation which makes total abstinence a condition of membership, and in 1976 the non-use of tobacco also became a condition of membership.

Through The Salvation Army tens of thousands of the victims of alcohol and other drugs have been reached and reclaimed, made into sober men and women and useful members of society.

The self-denial appeal was an imaginative concept which many since have imitated. At a gathering in 1886, Commissioner John Carleton, profoundly stirred by a special appeal for money, wrote on a slip of paper which was passed to the Founder: ‘By going without pudding every day for a year, I calculate I shall save 50 shillings. This I will do and will remit the amount named.’

With his usual keen perception the Founder saw in this proposed act of sacrifice on the part of one officer a means by which the Army might inculcate
the spirit of self-sacrifice, raise money, and so be enabled to take hold of opportunities hitherto beyond its power.

The Founder read this message to the congregation. 'There is an idea here,' he remarked. 'While we ought not to ask our people to do without pudding for a whole year, I see no reason why we should not ask them to unite in going without something every day for a week and to give the proceeds to help on the work.'

Shortly afterward the first self-denial week was announced for the United Kingdom alone and resulted in the raising of about £5,000.

The Army was then working in no more than 20 lands—the number currently stands at nearly five times that figure. Without the self-denial fund, many of these extensions would have been impossible. In all lands in which the Army is working, every salvationist and friend of the movement now has an opportunity to join in an annual self-denial effort. Everywhere the Army has accepted in spirit the Army Mother's dying challenge: 'The war must go on. Self-denial will prove your love to Christ. All must do something.'

Non-salvationists are often intrigued by the use of the term 'promoted to Glory'. The Founder was convinced that the custom, then almost universally followed, of wearing black clothing heavily trimmed with sombre crêpe as a sign of mourning was opposed to the teaching of Christ. He believed that Christ is in deepest sympathy with our sorrows, but that he desires to make these sorrows stepping-stones to greater faith in a loving heavenly Father and deeper submission to his will.
In all his arrangements for times of bereavement the Founder aimed to show how sadness could be alleviated and death turned into victory. He introduced the cross-and-crown badge to be worn on the left arm by those bereaved. For those who would otherwise have worn 'mourning' dress, this served as a token of abiding affection for the departed but was also a positive declaration of faith and hope.

Every Salvation Army funeral is regarded as a valuable opportunity for comforting and strengthening the mourners and for urging the unsaved to seek and find salvation. The first simple edge-stone in Abney Park Cemetery which marked the resting-place of 'Catherine Booth, the Mother of The Salvation Army', asked every passer-by, 'Do you also follow Christ?' This was a model in memorial stones, consistent with the highest teaching of The Salvation Army.

Memorial services were introduced, specifically to challenge the living with the witness of those who had themselves lived victoriously in Christ. The first of these was held on the first anniversary of Catherine Booth's death, in the Agricultural Hall—then one of London's largest buildings. It was impossible for the speakers to be heard in so large a hall, but each part of the service was indicated by large illuminated signs, so that the audience of some 15,000 could join in all the songs and prayers. Scenes from Mrs Booth's life and messages both from her writings and from those of the Founder were displayed on a great lantern screen. A similar service was held in connection with the promotion to Glory of the Founder himself.
Founders' Day (2 July) is now dedicated throughout the entire Army as a day of remembrance of all who have 'fought a good fight and finished the course'.

The Army, almost alone among the churches, has also made a distinctive witness with regard to the sacraments.

For some years The Christian Mission baptised infants and also administered the Lord's Supper monthly at all its stations. Gradually, however, William Booth was forced to the same conclusions as George Fox and his followers who, being convinced that the sacraments were merely symbols of spiritual truth, had laid them aside while continuing to seek after the experience which these symbols represented. Very reverently he pointed his people to the privilege and necessity of seeking the substance rather than the shadow, and formulated certain rules for observance in The Salvation Army.

Children of salvationists would no longer be sprinkled with water, but rather presented by their parents to God in a dedication ceremony. In place of adult baptism, converts, after a period of testing and instruction, would be accepted as soldiers of Jesus and The Salvation Army in a solemn 'swearing-in' ceremony. Candidates for soldiership would publicly profess their faith in Jesus as their Saviour from sin, and declare their separation from the world, its sins and its pleasures, and their devotion to the service of Christ, joining him in his seeking of the lost.

With regard to the Lord's Supper, William Booth called upon his soldiers to recognise that their spiritual life was dependent upon a continuous
awareness of their union with Christ as Saviour and as the supplier of their every need. And at every meal he would have them remember that Christ’s body was broken for their salvation.

Salvationists would claim that his decisions have been abundantly justified. Throughout The Salvation Army, in every land where it is in operation, there has arisen a holy people united with Christ in spirit, living in communion with him, hearing his voice, going forward at his command, and trusting him to supply their needs.

For further reading:
Phil Needham: *Community in Mission* (SA International Headquarters, 1987)
John Waldron (ed): *The Privilege of All Believers* (SA, Atlanta (Georgia), revised edition 1987)
William Metcalf: *The Salvationist and the Sacraments* (SA International Headquarters, 1965)
Clifford Kew: *Closer Communion* (SA International Headquarters, 1980)
Characteristics of salvationism

THE Army’s Founders set a pattern for their followers, the essential feature of which may be termed salvationism. From the early days of The Salvation Army ‘the Army spirit’ has been a characteristic expression in the vocabulary of the movement. It has been a way of indicating that certain qualities, convictions and principles have always been accepted as desirable and necessary.

Among these are a willingness to witness, emphasis on holy living, an active concern for others, a refusal to accept barriers of class, sex or race and a loyalty to the aims and methods of the Army.

First, the Army provided, for all who would have it, a free expression of the joy of the Lord. This has shown itself in public testimony. From the beginning it has been an Army custom to call upon converts to testify—in the open air as well as in its halls. By this means not only have they themselves been helped and strengthened, but countless souls have been won for God.
The uniform presents another way of witnessing for Christ. The distinctive dress, or the Salvation Army badge on plain clothes when uniform cannot be worn, is also an invitation to people to avail themselves of the help, in spiritual and material matters, which a salvationist might be expected to provide.

In an age when mass media techniques claim an increasingly important role in communications, it is vital that the salvationist should not under-estimate the effectiveness of one-to-one personal evangelism—through the spoken and written word and by the witness of a consistent life-style.

Another characteristic of salvationism is faith in the possibility of holy living. When the Army was born, John Wesley, the great revivist and holiness preacher of the 18th century, through whose writings the Founder himself was led into the experience of holiness, had been dead for more than 70 years. Many of his followers were beginning to neglect his teaching concerning holy living. God inspired the Founders of The Salvation Army to raise again the banner of holiness, and holiness meetings became from the first a regular feature of Salvation Army activity.

Salvationism includes specific responsibility for others, and the underlying purpose of Salvation Army activities is still to raise up, from ordinary people, soldiers of God who will take their places in the fighting line and form part of a great force attacking evil. This principle of attack has marked out the Army from the early days when the Founder, in person, led his forces into the hooliganism and sin of Whitechapel.

‘A satisfactory meeting,’ said the Founder, ‘has always meant a real fight, a regular struggle to get
something done; a real effort to get the devil out of some soul, young or old, rich or poor, to get God and goodness in; or to make somebody fight for him who did not fight before.’

One of the most striking aspects of salvationism is the Army’s insistence on the equality of woman with man in warfare for Christ. Against centuries of precedent, the Founders proclaimed the moral and spiritual equality of the sexes. At a time when women were in the background of public life, it was remarkable that William Booth should open every position of The Salvation Army to women equally with men.

In God’s plan, the highest interests of men and women stand or fall together; it is a salvationist principle that, whenever any attempt is made to separate these interests, injustice must follow. The Salvation Army emphatically declares that no laws can be good in effect which profess to care for and guard the interests of one sex at the expense of the other.

The spirit of the Army is also a spirit of internationalism.

When, without any deliberate intention on the Founder’s part, the work of The Salvation Army spread beyond the land of its birth, it became clear that salvationists could not live for one people alone, if they were to accept their part in the apostolic commission: ‘Ye shall be witnesses unto me . . . unto the uttermost part of the earth’ (Acts 1:8).

While not everyone is called to go to other lands with the gospel, salvationists will never be narrowly nationalistic in spirit; they will be gladly willing to help Christ’s cause beyond the borders of their homeland.
Modern migration patterns have meant a much greater intermingling of the races in many communities, and the ready acceptance of people of different racial origins is a natural extension of that spirit of internationalism.

True salvationism also includes loyalty to God, to one another and to the Army.

Salvationists are a highly-pledged people, and salvationism demands of them loyalty to all their pledges. While The Christian Mission was still young, the Founders realised the need for some simple form of promise which would unite the members and prevent unworthy people seeking admission among them.

As time passed and the Army developed, various other promises or pledges were entered into by its soldiers, local officers and candidates for officership. Loyalty to pledges, voluntarily made to God and the Army in moments of high inspiration, bring unity with the whole Salvation Army and strength to the pledgemaker.

To the convinced salvationist, The Salvation Army cannot merely be an optional method of serving God and the people. No one is under any compulsion to enter the Army; but, having done so, nothing less than true salvationism will enable the soldier to discharge his obligations with satisfaction to himself, to his leaders, or to his Saviour.

For further reading:
*Chosen to be a Soldier* (SA International Headquarters, 1977)
*John Coutts: The Salvationists* (Mowbrays, 1977)
APPENDIX
Constitutional history

THE 1878 Foundation Deed, unlike its predecessor, contained no provisions for subsequent amendment. Although a memorandum noting the change of name to ‘The Salvation Army’ was added without difficulty in June 1880, any substantial changes to its provisions could only be implemented by an Act of Parliament.

By a supplemental deed dated 26 July 1904 a High Council of the Army was constituted and means provided to bring about the removal from office of any General permanently incapacitated through mental or physical infirmity and to appoint a new General should a successor not have been nominated in due form.

The first High Council met in 1929, and in 1931 the British Parliament passed an Act giving the High Council sole future authority to appoint the Army’s Generals and ensuring that the properties and funds previously held by the General as the Army’s sole trustee should be transferred to a Salvation Army Trustee Company.

In 1965 the supplemental deed of 1904 was varied to bring it more closely into line with the provisions

Various other deeds poll had been executed relating to specific areas: the social work (1891); the officers’ pension fund (1910 and 1963); naval and military homes (1919) and the William Booth Memorial Training College (1921).

The Salvation Army Act 1980 sought to consolidate these provisions, to facilitate dealings with government and other bodies and to relieve the General of routine business administration which could be more effectively handled by The Salvation Army Trustee Company.

As a result of the re-organisation of the UK administration in 1990 an additional trust, The Salvation Army International Trustee Company, was created.
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