

THE SALVATION ARMY AS A SOCIAL FORCE.

By FRED A. MCKENZIE.*

THIRTY-SIX years ago a young provincial preacher stood thoughtfully gazing at the crowds on Mile End Waste. He saw the enormous gin-palaces, too small to contain the mob of customers, the homeless beggars slouching along the gutter-way, the sweaters' victims hurrying to the warehouses with the black cloth-covered packages of slop work, the young wives, with blackened eyes, ragged gowns, and bare, towzled heads, and the reeling men. The visitor was aroused and impressed. The sight of so much misery wrung his heart, and he there and then resolved to do what he could to better the lot of these victims of poverty.

The Salvation Army is the outcome of that resolve. I do not propose, in this article, to deal with the purely religious aspects of the Army's crusade, but simply to show something of its work as one of the great social forces of the century. That it is a great social force few can deny. In a single generation it has spread over the world. It is actively labouring from Dawson City and Iceland in the north to Dunedin and Cape Town in the south; from Manila and Yokohama in the east to Honolulu in the west. Its agents are to-day begging their bread in Kandy, teaching isolated fishing communities in Newfoundland, living in the most criminal quarters of Whitechapel, helping starving gold-seekers on the Klondyke, fighting in the beer-gardens of Berlin, preaching to ice-bound congregations in Finland. Its total income is considerably over a million pounds a year; the voluntary workers who devote all their time, without fee or reward, to its campaign of social amelioration number many hundred thousands; and there is a great band of nearly fourteen thousand picked men and women, one and all working for the merest pittance,



GENERAL BOOTH.

Photo by the Salvation Army Studio, 100, Clerkenwell Road, E.C.

who have given up their lives for the rescue of their fellows. The world has seen nothing like it since the gentle Francis preached his crusade of self-renunciation many hundred years ago.

When William Booth stood on that now historic spot on Mile End Waste, few, if any, would have regarded him as the possible founder of a new movement. The son of a builder, and himself, in his early teens, a worker behind a pawnbroker's counter, he entered the ministry of one of the Methodist bodies when little more than a lad. Though a very earnest speaker, he was not an orator; and he won his way rather by his overpowering intensity and strength of will than by any beauty of diction or voice. He had little or no money; most of his friends were in the west and north of England; his knowledge of books was limited, and his knowledge of men largely confined to the types he had met at his revival meetings or in the chapels. Yet he had some points in his favour. He possessed an enormous fund of common sense, he was not bound by conventions, he was backed up by an eloquent and like-minded wife, and he was willing to work day and night, undaunted by any disappointment, to realise his dreams.

There was at first no idea in Mr. Booth's mind of starting a new organisation or sect.

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The acme of his ambition was to have a good hall near the main road, where he could gather the people in. This was at first impossible; but he secured an old and rotten tent, and started meetings in it. A storm came and destroyed the tent beyond hope of repair. Then he rented a dancing-hall for Sundays, and used the open air as his field of operations on week-days. He had little difficulty in getting the people to hear him, and soon converts flocked around. His work was so successful that people in neighbouring districts asked him to come also to them. He picked out the best of his converts as his assistants, and opened other halls. By 1877 he thus had missions going on in twenty-nine poor districts, and he was assisted by thirty helpers devoting all their time to the work. He and his evangelists at first organised themselves after the model of Methodist churches, but this was found cumbersome. In 1877, after considerable deliberation, they resolved to reorganise and to adopt a military system, as the most expeditious and adaptable. Rules were drawn up, modelled largely on the official regulations of the British Army—sworn obedience to superiors was made one of the key-notes of the movement, the popular election of chiefs was wholly abolished. A military phraseology was adopted. The different stations or



Photo by Falk.]

[New York.

MRS. BRAMWELL BOOTH.

churches were called corps; the ministers of each station were named captains and lieutenants; the deacons or elders were re-named sergeants; and the chief was first known as the general superintendent, but his title got quickly shortened to that of General. The name "Salvation Army" came as a happy inspiration. One of his assistants was writing a description of the workers as "a volunteer army against sin and misery." Mr. Booth looked over his shoulder, picked up a pen and crossed out the word volunteer. "No," he said, "not Volunteer, but Salvation. We are a Salvation Army." The name was retained. Other striking departures naturally followed. The central idea of the new Army was to force itself on the attention of the masses. The leaders quickly saw that a uniform helped to distinguish their followers; that banners formed a rallying centre for open-air processionists; that bands of music, however inharmonious their strains, attracted the mob.

The new Army spread like a prairie fire. Although started in London, it first made its greatest successes in the large towns of the Midlands, Sheffield, Oldham, and others. It excited at once the fiercest opposition and the hottest enthusiasm. Cultured people were shocked by the language of a few of its followers, and many religious folks were offended by the innocent blasphemy of some of its converts. This was inevitable. Its

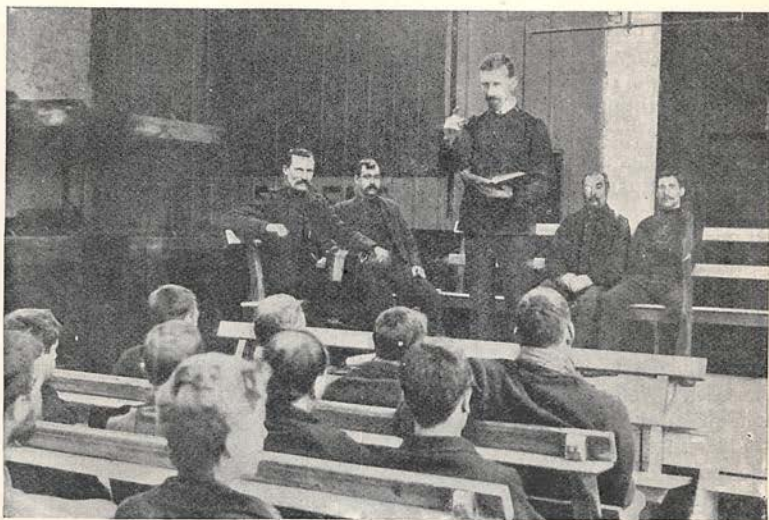


MR. BRAMWELL BOOTH, CHIEF OF STAFF.

Photo by the Salvation Army Studio, 100, Clerkenwell Road, E.C.

evangelists were men and women drawn from the pit-mouth, the bar-parlour, or the streets. The man in rags knelt down one evening in penitence before the Army drum; the next night he was exhorting crowds to follow him in his new life. He did not know the conventional language of the churches; possibly he had never darkened a church door since his childhood. Consequently when he got up to talk of his experience, he used phraseology which struck educated people as grotesque and offensive.

To-day the Salvation Army has largely outgrown this stage. Time has brought development and has given opportunity for education which was formerly lacking. Yet it is well to remember, when criticising such acts, the words of one of the greatest thinkers



SALVATIONISTS GATHERING IN STREET ARABS.

of this century: "The man who never does a foolish thing will never do anything." The eccentricity of some of the early converts served its purpose. Their old companions were moved to wrath at their zeal, and all over the country riots took place against the new evangelists. The Salvationists went on undaunted. The police haled them before magistrates for disturbing the peace and obstructing thoroughfares. The Salvationists went to prison and used their imprisonment as fresh advertisement of their cause. Soon the whole country was talking of them. Bishops debated their ways in Convocation; Parliament was the scene of many discussions on their treatment; every newspaper, from the *Times* downwards, gave great space to them. The Salvation Army was now fully launched.

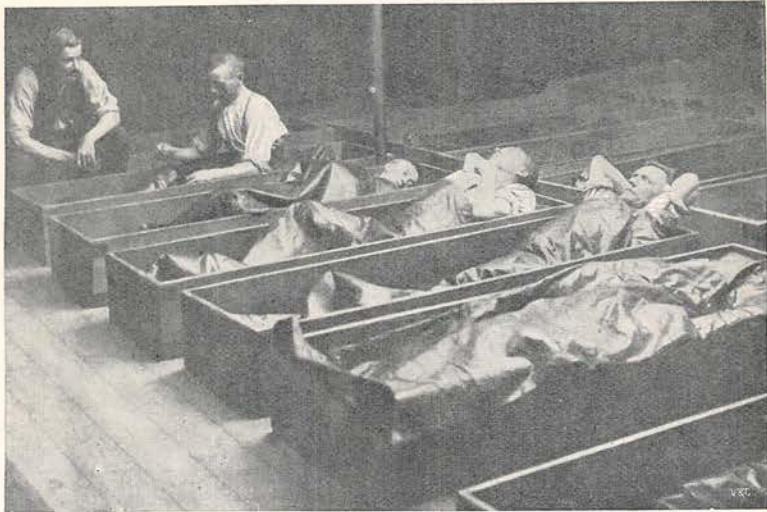
From then till now the story has been one of constant growth and development. From England the work spread, first to France and the United States, and then to twenty-three different countries or groups of countries. The one evangelist on Mile End Waste has now increased to close on fourteen thousand people devoting their whole time



THE SALVATION ARMY IN SOUTH AFRICA: A STREET SCENE IN SIMONSTOWN.

to the work, besides a vast army of voluntary workers. The assembly in the tent has grown to between six and seven thousand corps and outposts all over the world.

What has been the cause of this? Quite apart from the religious explanations, a system has been developed which deserves study simply from the point of view of organisation. At the head of the whole is the General, and immediately below him the Chief of Staff. These control the Army all over the world, and have absolute power within certain limits to direct operations. But the autocracy of the General does not imply that he works alone, or that he superintends everything himself. As a matter of fact, he takes no step of any moment without full consultation with his workers. Councils of the leaders from all parts of the world are held once every three years, in which the chief lines of policy are discussed and decided. This system of councils prevails right through the Army, the officers of the various countries meeting



A THREEPENNY SHELTER.

in the same way. Nor does the autocracy of the General give him sole power in controlling the income. He has the supreme voice in deciding the ways in which the moneys shall be spent, but the details of expenditure are entirely outside his work. They are controlled by special committees of selected officers, who consider and approve all outlay. The General, as is well known, receives no salary from the Army, his income having been provided by a friend. His expenses, incurred in the work of the Army, are paid from the funds; but they have to be stated, detailed, and signed for like those of any other officer.

Around the General and the Chief of Staff are gathered what is known as the International Staff. This is the cream of the Army, and superintends the work in every nation. Many of this Staff are men of considerable attainments, familiar with four or five modern languages, skilled leaders of the masses. This Staff draws up the rules by which the work in each land is directed, overlooks every part.



A TWOPENNY SHELTER.

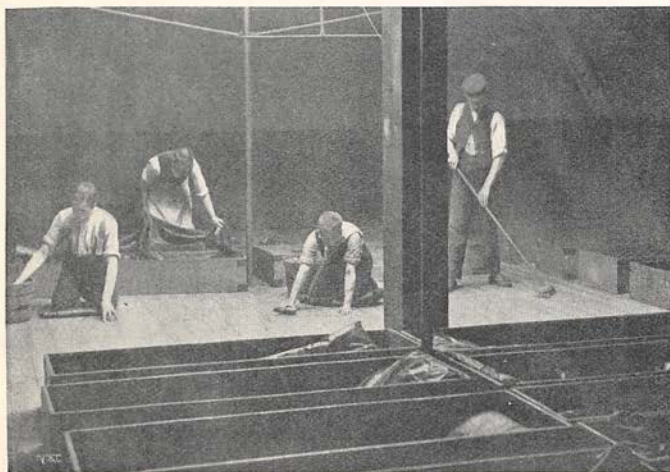
Its financial experts go from country to country examining the monetary affairs of the Army in different nations ; its special evangelists keep zeal at a flame ; its organisers search for weaknesses of administration. The work in every country or group of countries is under the control of a Territorial Commissioner; the land under him is mapped out into provinces, each with a colonel or brigadier at the head. Thus England is divided into twelve provinces. These provinces in turn are mapped out into divisions, each division in charge of a major. In England, London is one division, Kent is another, and so on. The various branches of the Army, or corps, in the division are each in charge of a captain, assisted by a lieutenant. No officer, save the General and Chief of



LOADING WASTE-PAPER AT BATTERSEA WHARF.



STARTING LIFE AFRESH.



CLEANING A SHELTER.

Staff, is permanently fixed in the same post. The captain is usually shifted to a fresh station every six months; a Territorial Commissioner holds his office, as a rule, for five years.

Each station, or corps,

has not only to pay all its own expenses, but also to do its share towards supporting the central organisation, to help in the missionary work, and to contribute freely towards the "Darkest England" operations for raising the outcast. No one is paid but the captain and lieutenant. The bandsmen and banner-bearers and the rest are voluntary workers. Most of the Army soldiers are poor; but they are expected to each give a weekly contribution to the funds, and put at least a penny in the collection at every meeting. No man is likely to undertake Salvation Army work

for love of gain. The highest salary paid is equal to about £300 per annum. The Territorial Commissioners, some of them controlling thousands of paid officers, get three guineas a week and a house. The local officers are paid as follows:—Married man captain, twenty-seven shillings per week, and one shilling per week extra for each child under fourteen. Single man captain, eighteen shillings per week. Single man lieutenant, sixteen shillings per week. A woman captain, fifteen shillings per week. A woman lieutenant, twelve shillings per

for the whole Army; the soldiers in Paris are working, not alone for Paris, but for all the world. This is why General Booth would not allow his second son to remain as head of the Army in the United States when he wanted to make the Army there a separate American institution. Another principle of the Army is to use men and women alike. Women are open to the highest office equally with men. But it is found in actual work that the higher the offices the fewer the women filling them. Yet one woman is at the head of the work in Scandinavia, another



A SALVATIONIST CARPENTERS' SHOP.

week. House-rent is given in addition, and a small percentage on the sales of literature. Never was there a more baseless taunt than that Salvationists are working for what they can make.

Coming to the principles by which the Army is guided, first comes that of discipline. Every man must obey his superiors. The highest commissioner has to follow the Army regulations, as well as the humblest soldier. The next great principle is that of cosmopolitanism. So far as it can, the Army ignores national distinctions. The local corps holds its barracks not for itself, but

is in charge of British North America, and several of the editors of the Army journals are women. Then everyone is made use of in one way or another, and the man picked from the slums to-day is the preacher or singer or doorkeeper of to-morrow.

General Booth sets his soldiers the example of simple life. He is now in his seventy-first year, but is still an unceasing worker. When at home he lives in a modest villa at Hadley Wood; but most of his life is now occupied with long expeditions all over the world, examining and arousing his fellow labourers. His personal habits are of the plainest. He

is, of course, like every member of the Army, a total abstainer, and he very rarely eats meat. When at home he is wholly a vegetarian, but when travelling he often finds it impossible to obtain vegetarian food without giving his hosts trouble; in such cases he does not hesitate to take a little meat. Sweets of any kind, down to the innocent pudding, have no attraction for him, and he will not touch them. His chief luxury is a cup of tea—in fact, on tea and bread-and-butter he is prepared to face the world.

On this simple diet he gets through the most amazing labours. When at home his ordinary time of rising is about six in the morning. After a cold bath, he goes straight to his desk; and, if he has not been taking some great meeting or been on a long journey the evening before, he often puts in an hour



THE IVY LANE HOSPITAL.

or two of work before breakfast. All day long he remains unceasingly at work, save for a very brief rest after his early dinner. He does not stop till eleven or twelve at night. Reports from all over the world come before him; he has to receive a number of his leading assistants each day to confer on their different branches; he writes very largely himself, and makes thorough preparation for any meeting he has to lead. He makes free use of shorthand-writers, dictating a great deal;

but much of his work is written with his own hand. In this connection he can write as freely in train, or 'bus, or carriage as sitting at his own desk. He seems simply oblivious to the jolting of a train, and his hand travels as swiftly and his writing is as legible on the cars as with a more steady rest.

While much has been said of General Booth, the personality of his eldest son, Mr. Bramwell Booth, has been kept in the background. Yet Mr. Bramwell Booth, who is the Chief of Staff, and second in



Photos by]

[C. Pilkington.

GENERAL VIEW OF THE SALVATION ARMY'S GREAT EXHIBITION AT THE AGRICULTURAL HALL.



RESCUED INDIAN CHILDREN.

command of the Army, is one of whom much will be heard in the future. For many years he has given himself up to managing the routine, detail business of the Army. His work has kept him largely in his office in Queen Victoria Street, and he can rarely get away from it for more than a few days. Although Salvationists never say so, it may, I presume, be regarded as certain that he will be the future General. All who have come within his influence testify to the benevolence of his disposition, the wisdom of his judgments, his courage, prudence, and philanthropic zeal.

It is sometimes said that the Salvation Army is a "one man concern," or a "family show." It is true that General Booth's sons and daughters are among his most successful assistants; but to depict the Army work as all in Booth hands is a somewhat humorous exaggeration. Some of the most successful and amazing branches of the work have been initiated far away from any of the Booths. For instance, in the early eighties a delicate lad, Captain Pollard, was sent by the General to open up Army work in New Zealand. The lad seemed consumptive, and the leader's chief hope was that the change might save his life. Young Pollard started meetings in Dunedin, and to-day the Salvation Army is all over New Zealand. Again, in 1880 a young Swedish lady, Miss Hanna Ouchterloney, begged the Army to begin work in her

country. The General replied that he had no one to send, and that if work was to be done there, she must herself do it. Miss Ouchterloney took him at his word, and herself opened up the first branch of the Army in that country. To-day, in Sweden alone there are nearly a thousand Salvation Army officers, and over sixty thousand people attend the meetings each week. The Army numbers among its supporters people of all classes, and the Queen of Norway and Sweden is one of its most enthusiastic adherents. From Sweden it

has spread to Finland, Norway, Denmark, and Iceland. The same might be told of many other places. In truth, this is no "one man" work, but a movement in which thousands of busy and clever brains play their part.

It is one of the glories of the Army that it is a great discoverer of unrecognised talent. Many of the most successful of its leaders are men and women who formerly occupied very humble positions. A number of its best women evangelists were once domestic servants or mill-workers. The humble clerk, the rough navy, the man "called from the bar" (or taproom), and the mechanic have each shown that, given opportunity and right training, they can control masses, move men, successfully manage thousands of their fellows, and, in short, give evidence of much of the gift of statesmen. But the Army officers are by no means all drawn from the poorer classes.



THE SALVATION ARMY IN LAPLAND.

Two typical scenes represented in the Salvationist Exhibition at the Agricultural Hall.
Photographs by C. Pilkington.



ZULU KRAAL.

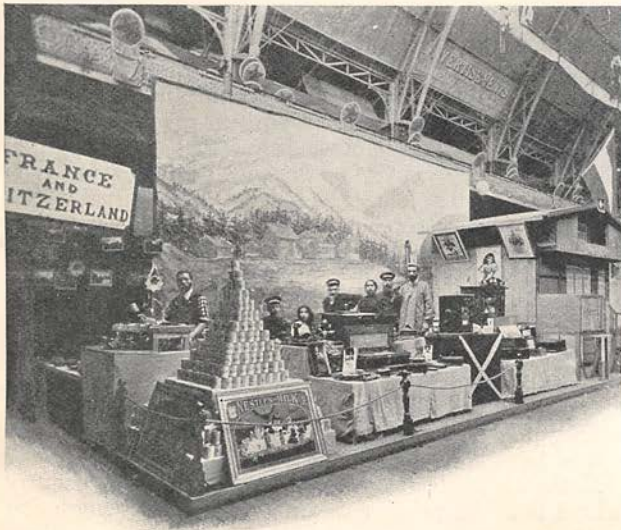
1890. People got the idea that by this one scheme an end was to be made to all the worst want of the Metropolis. Such an idea was, of course, absurd. No one crusade, however vast, could hope to touch more than a fragmentary part of the needs of our poor. But it has done a great amount of solid work, and, considering the expenditure, the good accomplished has been marvellous.

Among those who have freely adopted the life of poverty and self-sacrifice the work entails may be found European nobles, the daughters of American millionaires, English clergymen, and a considerable number of University men.

No sketch of the Salvation Army is now complete which does not tell something of its "Darkest England" work. This work has suffered in the public estimation by the exaggerated estimates of its results with which it was initiated in the autumn of



THE CHILDREN'S BAND OF LOVE.



FRANCE AND SWITZERLAND.

Typical scenes from the Salvation Army's Exhibition at the Agricultural Hall. Photographs by C. Pilkington.

The total income of the "Darkest England" scheme last year was £23,000, of which the greater amount was contributed by Salvationists themselves. For this expenditure a million and a half people were dealt with.

The beginning of the social work is to be seen in the cheap shelters scattered all over London. In these shelters, which accommodate fifteen thousand, a homeless man or woman can get a seat in a warm room for a penny a night, a bed for twopence, or a bed with a sheet for threepence. Food can be had at the lowest rates, and for twopence a hungry visitor can get his fill. In an ideal community, of course, we would not have these shelters. They are rough, and their accommodation is not luxurious.



SALVATIONISTS FROM MANY COUNTRIES.
 Photographed at the Agricultural Hall by C. Pilkington.

But to-day, with thousands of the London poor, the roughest shelter is an asylum of bliss. Many a mother and children, and many a poor fellow, are kept from the streets by these cheap shelters, and from starvation by the cheap meals. I know by personal examination of London streets on winter nights that there are much fewer homeless wanderers on our streets—although still too many—than there were before the shelters were instituted.

In connection with housing the poor, a fresh extension is to be immediately made. The Army chiefs are convinced of the great evils that arise from the want of decent lodging-house accommodation, of a better class than shelters, for women. There is now practically nowhere for a respectable, homeless woman to go, save to a common lodging-house or cheap coffee-house. Those who know what our mixed common lodging-houses or cheap coffee-houses are need not be told that for most women it would be better that death took them ere they crossed their thresholds. The Army intends to build a great hostel for women, to accommodate about 450, in Old Street. The house will cost about £25,000, and if it at all realises the Army's expectations it would be impossible for money to be better expended.

The cheap shelters are the beginning of the rescue work. The lodgers are free to come or go as much as they please. Notices are posted up inviting those who need aid to apply to the officers in charge. As one of the notices reads, "No man need starve or beg, or pauperise, or steal, or commit suicide. If willing to work, let him apply within."

Those who apply are put through simple tests. Do they want to try to lead a better life? Are they willing to work? If so, they are drafted off to the Army "Elevators" or workshops. Here they are set to work at whatever they can do. The unskilled man is given wood-chopping, rag-sorting, or the like. The tradesman is employed on his craft. The prisons are visited each morn-

ing by prison gate officers, who receive men at the expiration of their sentences and offer them the chance of a fresh start in life. There are about a hundred men in the Ex-Prisoners' Home at Argyle Square, and everything is done to start them again in the world. They collect waste from all over London, calling at offices and houses, taking away rubbish, and turning it into profitable material. The work among ex-prisoners is even more difficult than that among the merely destitute. Many of the men, particularly those who have served long sentences, are absolutely incapacitated for ordinary work. Their brains seem to have gone with the long confinement; for it is too true that a long sentence of penal servitude means, not alone that the man shall serve his time in the stone walls, but that he shall come out with weakened brain, a wreck for the rest of his life. Thus it is that many of the ex-prisoners have delusions; they imagine usually that "someone is down on them"; and they have to be coaxed and strengthened.

There are some very old convicts in the Army homes. In Argyle Square, when I visited it, there were three men who between them had served over a hundred years of imprisonment. But even here there are great results. Our various Colonial Governments have shown their appreciation of the Salvation Army prison work by making monetary grants to it; and in this country the prison authorities are granting more and more facilities to the Army to enable them to reach the prisoners.

Altogether over 2,600 people are received in the "Elevators" each year, and 873 ex-

criminals are taken into the Homes. Nearly twenty thousand people are found employment, and two thousand women received in the Rescue Homes. Then there is the great Farm Colony at Hadleigh, in Essex, where a number of the best of the wastrels are trained and given work in country pursuits. This Farm Colony, with its great host of agencies, would want an article to itself if it were to be adequately described. It has been pursued by many misfortunes, including enormous loss through a very heavy flood. To-day it has conquered all its adversities, and is going right ahead. But its work must remain in-

complete until the promised over-sea Colony is opened, where the men can be taken right out of England, to start a new life under happier auspices. This Colony is shortly to be established.

It is impossible in one sketch to give more than the merest outline of some of the leading sections of the work of the Salvation Army. Like every other human organisation, it has its weaknesses and has had its failures. But that its leaders are sincerely doing their best to upraise humanity, few, if any, who have at first hand examined its work, will dispute.



A STUDY.
By Bertie Boese