CHRISTIAN HISTORY
Issue 26: William & Catherine Booth: Salvation Army Founders

William and Catherine Booth: Did You Know?

John D. Waldron, retired Salvation Army commissioner of Canada and Bermuda, is the author or editor of many books on The Salvation Army.

William Booth, as a teenager, was a pawnbroker's apprentice.

Catherine Booth experienced long periods of illness as a child, during which she read voraciously, including theological and philosophical books far beyond her years. She read the entire Bible before she was 12.

William toured the United States several times in his later years, drawing enormous crowds, and met President Theodore Roosevelt. In 1898 he gave the opening prayer at a session of the U. S. Senate.

William was a vegetarian, eating "neither fish, flesh, nor fowl."

The Booths had eight children of their own, yet they adopted a ninth, George, about whose later life little is known.

Seven of the Booths' eight natural children became world-known preachers and leaders—two as general of The Salvation Army. The seven also all published songs that are still sung today.

William led the fight against London's loathsome prostitution of 13- to 16-year-old girls; he collected 393,000 signatures that resulted in legislation aimed at stopping the "white slavery."

The Salvation Army led in the formation of the USO, operating 3,000 service units for the armed forces.

William pioneered the mass production of safety matches.

The Salvation Army helps more than 2,500,000 families each year through 10,000 centers worldwide. Their resident alcoholic rehabilitation program is the largest in the U.S.

William was awarded an honorary degree from Oxford University.

William met privately with many world leaders, including King Edward VII.

In the first five years of The Salvation Army, the number of officers (ministers) more than tripled. The Army today has 25,000 officers in 91 countries.

William drew no salary from Salvation Army funds but received an allowance from a fund set up by friends and supporters.

Both Catherine and William wrote; portions of their writings have been translated into over 100 languages. In addition, about fifty biographies of Catherine and William have been published.

The first Salvation Army band was a father and three sons enlisted as bodyguards to protect William

Booth against hooligans. Today there are 908 brass bands worldwide in addition to numerous smaller musical groups totaling almost 75,000 members.

During his life, William traveled 5,000,000 miles and preached 60,000 sermons.

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From the Editor: Fashionable or Forceful?

Booth and his Army drew much opposition, including this 1882 editorial cartoon in The Entr'acte. Often the hostility was not only verbal, but also violent. See "The Army Under Seige".

KEVIN A. MILLER

"The more I see of fashionable religion, the more I despise it," wrote Catherine Booth. "Indeed, how can fashionable religion ever be other than despicable?"

While preparing this issue, I was arrested by these strong words. Perhaps it's the historian's bent in me, but I confess that I enjoy the polite and quiet comfort of refined discussions, superb music, carefully articulated discourses. If I'm not careful, however, I can apply these tastes to religious expression, and soon I may find myself an adherent of "fashionable" religion.

The Salvation Army, especially in its salad days under William and Catherine Booth, was anything but fashionable. It was raw-boned, disheveled religion, boisterous and forceful. It attracted—indeed, it was designed for—"wife-beaters, cheats and bullies, prostitutes, boys who had stolen the family food money, unfaithful husbands, burglars, and teamsters who had been cruel to their horses," according to historian E. H. McKinley. "Respectable people might quail before this avalanche of 'claptrap' and 'rowdyism': the Army sniffed at their opinion; what did it matter if the Army complied with established customs, so long as the Army attracted sinners."

The record speaks for the results of this forceful approach: 112 years after its official beginning, the Army's 3,000,000 members minister in 91 countries of the world. But numbers alone fail to capture the Army's effectiveness. Consider these statements:

• Charles H. Spurgeon: "If The Salvation Army were wiped out of London, five thousand extra policemen could not fill its place in the repression of crime and disorder."

• Booker T. Washington: "I have always had the greatest respect for the work of The Salvation Army, especially because I have noted that it draws no color line in religion."

• Josiah Strong: "Probably during no one hundred years in the history of the world have there been saved so many thieves, gamblers, drunkards, and prostitutes as during the past quarter of a century through the heroic faith and labors of The Salvation Army."

The lives of Catherine and William Booth force us to ask the question: Is our Christianity fashionable or forceful? Religion, it seems, tends toward either pole, and history shows that the people and movements of lasting impact have been the forceful.

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The General

William Booth was born in economic and spiritual poverty, yet he founded a worldwide organization dedicated to their eradication.

NORMAN H. MURDOCH

Few would deny William Booth the title "The Prophet of the Poor." He is best known today as founder and first general of The Salvation Army, an organization that exists to bring a better life to the poor through both social and spiritual salvation.

Pawnbroker's Apprentice

Yet Booth did not come to this high appellation by a direct route; he was not to the manor born. Rather he was born in relative poverty, in Sneinton, a Nottingham, England suburb, on April 10, 1829. One biographer described William's father, Samuel, as "an illiterate speculative builder." His mother, Mary Moss Booth, was Samuel's second wife. The Booths were at best laboring class, with little education. His father, "a Grab, a Get," by William's definition, died when William was just 14. By that time William was helping to earn the family income by working as a pawnbroker's apprentice. Mrs. Booth ran a small shop in a poor Nottingham district where she sold household wares.

Life-Changing Influences

After his father's death, a Wesleyan couple invited William to attend chapel. William's family had not been religious, although they had had William baptized at the Sneinton parish church (Anglican) two days after his birth. William's conversion at age 15 cannot be fixed in time or place. Various biographers describe it as coming in the streets of Nottingham, in the Broad Street Wesleyan Chapel where evangelist Isaac Marsden was leading a revival, or in a small prayer meeting. William did recall a long siege of conviction after he had made a profit in a transaction with a friend. He remembered the relief he felt when his guilt was removed.

Soon after his conversion William had another life-changing experience: hearing American revivalist James Caughey, who led "a remarkable religious awakening" at Nottingham's Wesleyan Chapel. The rush of souls to hear the gospel led Booth to see that "soul-saving results may be calculated upon when proper means are used for their accomplishment." Booth went on to make a lifelong commitment to the scientific revivalism methods of Charles G. Finney.

With Caughey's example fresh in mind, Booth and a group of friends set out to evangelize the poor of Meadow Platts. They held nightly open-air addresses, after which they invited people to meetings in cottages. Their use of lively songs, short exhortations calling for a decision for Christ, visitation of the sick and of converts (whose names and addresses they recorded) all anticipated methods Booth would write into Salvation Army ***Orders and Regulations*** thirty years later.

Equal Partnership

During his adolescent lay evangelism among Nottingham's poor, Booth grew frustrated by the local clergy's faint devotion to revivalism. Then his pastor proposed that William himself prepare for ordained ministry. William accepted official recognition by Wesleyanism.

However, Booth fell ill, and his chapel's lack of concern for his welfare left him feeling scorned. In 1850, through a misunderstanding, Wesleyan Methodists labeled him a "reformer" and took away his class ticket (membership). Booth then became pastor to Reform Methodists in Spaulding, though their disorganized ways repelled him.

In this period of despondency, William met Catherine Mumford. Beginning with their second meeting on Good Friday, April 9, 1852, William and Catherine entered one of the most remarkable man-woman relationships in religious history. They married in a South London Congregational chapel on June 16, 1855.

When Catherine began preaching five years later, they became an evangelistic partnership of true equality. In the 1870s they began requiring all couples involved in the Christian Mission—an East London mission, their first enterprise—to recognize the dual nature of husband-wife ministry. Their commitment to female ministry ultimately caused the Salvation Army to discontinue, in 1883, its practice of the sacraments; laypersons refused to accept them as practiced by women officers.

Mission to Military Movement

In 1854 William was ordained in the Methodist New Connexion. By 1861 he found that "settled ministry" did not suit him, and he resigned. He and Catherine became itinerant evangelists in Wales, Cornwall, and the Midlands, Britain's "burned-over" districts.

Booth had seen no career for himself in urban evangelism when he left the New Connexion. But an invitation for Catherine to preach in London in 1865 led him to accept support from lay-run East London missions as a temporary solution to his vocational quandary. He soon organized his own East London Christian Mission which, by 1870, resembled a Methodist society. East London was, in the words of one writer, "a squalid labyrinth, with half a million people, 290 to the acre.... Every fifth house was a gin shop, and most had special steps to help even the tiniest [children] reach the counter." This building was formerly occupied by The Eastern Star pub.

His mission failed to attract the "heathen masses," however. So in 1878, he energized it by giving it the name "salvation army," an idea he borrowed from the successful British Volunteer Movement in which thousands of working-class men found that civilian soldiering during their leisure hours gave them new status.

The Salvation Army struggled to win converts in London's East End and other urban areas in which Irish mobs attacked Wesleyan intruders into their neighborhoods. So Booth again found a popular idea that solved his problems. Women Salvationists, working in slums since 1883, convinced him that reform activities would save sinners from a heathen urban environment and breathe new life into his mission.

Booth agreed, which ultimately led him to become both the leader of a worldwide evangelistic mission and a renowned social reformer. At the time of his death on August 20, 1912, the Salvation Army had become a family-run Christian empire, with seven of the Booths' eight children (one daughter was retarded) taking leadership positions. (Four of these were women, and one, Evangeline, became the Army's fourth general in 1934.) William Booth bequeathed to his son Bramwell the generalship of the Salvation Army, a religious and social service organization whose 15,945 officers "occupied" 58 countries and colonies. Today, following the pattern established by the first general, the Salvation Army marches on with over 25,000 officers in 91 countries.

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The Army Mother

With her bright mind and powerful speaking abilities, Catherine Booth emerged as one of the most influential women in modern religious history.

NORMAN H. MURDOCH

You either respect or dislike Catherine Mumford Booth, the sweet, diminutive, but strong-minded wife of the Salvation Army's founder, William Booth. In intellect she far excelled her husband's modest gifts; in preaching she exceeded his powers of persuasion. Constance M. Coltman may have overstated the case: "It was she who turned an energetic, rather vulgar, but simple-minded dyspeptic into one of the great religious leaders of the world."

Catherine was born in Derbyshire in 1829 to Methodist parents. Her father was an occasional lay preacher and carriage maker; her mother was a devout woman, who, after her father's fall from grace to alcoholism, lived a lonely life with Catherine as her only solace. Except for a brief period in a girls' school in Boston (England), Catherine learned to read, count, and analyze at home. Her biographers speak of her prodigious reading of the Bible, theology, and history.

Love Affair

The Mumfords moved to Brixton in South London in 1844. When Catherine refused to condemn Methodist Reformers in 1850, the Wesleyans expelled her. For the Reformers she led a girls' Sunday school class in Clapham. At the home of Edward Rabbits, in 1851, she met William Booth, who also had been expelled by the Wesleyans for reform sympathies. William was reciting a temperance poem, "The Grog-seller's Dream," which appealed to Catherine, who had embraced the new Methodist passion for abstinence. Even as a young girl she had served as secretary of a Juvenile Temperance Society.

On his 23rd birthday, William took Catherine home after a service, and a love affair began between this apparently mismatched couple. They did not marry until 1855, because of William's bumpy career. But in these years, through correspondence with her itinerant revivalist fiance, Catherine began to mold William to her beliefs for women's ministry and against his occasional use of ale for a dyspeptic stomach.

Female Ministry

William, now ordained by the Methodist New Connexion, spent three years as an evangelist before the conference appointed him to a "settled ministry" in 1857. Catherine played the role of parson's wife, teaching classes of children and meeting with women's societies. But the role did not suit her. She saw no reason why a woman's ministry should not equal that of her husband.

During this period she discovered a model, American Wesleyan revivalist Phoebe Palmer. With William's encouragement, Catherine wrote a pamphlet, ***Female Ministry: Woman's Right to Preach the Gospel***, in defense of Mrs. Palmer's preaching. She complained that the "unjustifiable application" of Paul's advice, " 'Let your women keep silence in the Churches,' has resulted in more loss to the Church, evil to the world, and dishonor to God, than any of [its] errors."

Eminent Preacher

In January 1860, following the birth of their fourth child, she followed her own advice. At Gateshead, during William's sermon, she asked to "say a word." She witnessed to her timidity about claiming her calling, yet William announced that she would speak that night. She became a partner in her husband's work and soon found her own sphere as a powerful preacher. Many agree that no man of her era, including her husband, exceeded her in popularity or spiritual results.

When the 1861 conference assigned William to another circuit, he resigned his New Connexion ministry; he wanted to do evangelistic work. The Booths preached revivals in Cornwall and Wales in 1861–62, but soon Catherine had her own itinerary. By 1864, her preaching was more valued than his. At one point, a publisher asked to print her sermons; she said she had not written them out. Was she simply avoiding wounding her husband's ego?

The Booths decided to move to London where she could depend on her mother to assist in the care of their growing family of six children. While William preached in his East End mission, she preached in affluent West End churches and at summer resorts. She was the family breadwinner; he had no income apart from the gifts collected by Catherine from wealthy patrons. She disliked having to write "begging letters," but William's work could not exist apart from her ministry among the rich.

Her Role in the Army

Catherine's role in the Christian Mission and Salvation Army is not easily described. She had no title, apart from honorific ones that entitled her to sit in Christian Mission conferences, and her "Army Mother" appellation. Never did she accept a rank. She was "Mrs. Booth," or occasionally "Mrs. General Booth." When she and William were at home, there was no head of their table; they sat side by side. When they appeared on platforms, they shared the spotlight. But on his mission ground, she deferred to him.

Besides the nurturing of their eight children, seven of whom became Army leaders, Catherine's unique contribution to the Salvation Army was her recruitment of a much larger group of women from the working classes. This "surplus womanhood," as Josephine Butler described them, many from small towns and often only teenagers, spread the Army around the world by 1890. Writer Evelyn L. Pugh observed that the women's suffrage movement "had to be a ladies' movement before it could become a mass movement," but Catherine Booth began her movement for female ministry with masses of working-class women. After she recruited them, she trained them (with the help of her daughters) in three to six months, in practical evangelism, basic management, and elementary literacy. Women continue to make up a majority of the Army's 25,000 officers, and its present general is a woman.

To the Salvation Army, Catherine was the theologian, as well as the advocate of women's ministry. In theology, she and William were thoroughly Wesleyan and thus more inclined to write a discipline (***Orders and Regulations***, in Army parlance) than doctrinal treatises. Her books fostered the Army's emphasis on holiness and instructed officers in Christian living (***Godliness***, 1881; ***Life and Death***, 1883; ***Popular Christianity***, 1887; and ***Practical Religion***, 1879). She also addressed practical, external concerns (***Church and State***, 1883).

Moreover, Catherine established the Army's position on the sacraments. After 1883 Salvationists no longer practiced baptism or communion in their halls. Some have held that the prohibition was to protect converted alcoholics from the taste of juice. It is more likely that it had to do with female ministry—the unwillingness of worshipers to accept the sacrament from a woman. The Army's periodical, ***The War Cry,*** gives no instance in which a woman presided at a sacramental service.

Catherine encouraged the Army in evangelism. In the 1840s, long before they met, Catherine and William had embraced Charles G. Finney's theology of conversion, discussed in ***Lectures on Revivalism***. Sometimes called the American method, it used scientific means to achieve soul-saving ends. In her first book, ***Aggressive Christianity*** (1880), Catherine outlined the means by which God

saves. She referred to Finney as her guide for revival techniques: invitation for sinners to make a public confession of faith, lay (including female) participation in prayer and public witnessing, door-to-door visitation to spread the gospel, preaching in places where sinners were most likely to be found (public theaters, music halls, and streets). Revival came by prayer and intelligent preparation.

Final Days

Catherine, with all of her labors as a mother of eight, evangelist, breadwinner, confidante to her husband, promoter of women's rights, and moral crusader, wore herself out. She sometimes complained that she could not do everything expected of her. She had her own remedies for her illnesses: for example, hydropathy, cold-water treatments that allowed the body to recover on its own without interference of drugs. (She even made this Salvation Army teaching.)

Just as William published ***In Darkest England and the Way Out***, his social reform plan, Catherine was dying of cancer. She endorsed the scheme but warned: "Praise up humanitarianism as much as you like, but don't confound it with Christianity, nor suppose that it will ultimately lead its followers to Christ." Following her death, on October 4, 1890, 27,000 people viewed her body at Clapton Hall before it was removed to Olympia for a large funeral service.

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Sayings of William Booth

COMPILED BY NORMAN H. MURDOCH

At age 15: God shall have all there is of William Booth.

At age 20: I will (1) rise every morning sufficiently early ... and have a few minutes, not less than five, in private prayer; (2) avoid all the babbling and idle talking in which I have lately so sinfully indulged; (3) endeavour ... to conduct myself as a humble, meek, and zealous follower of the bleeding Lamb, and by serious conversation and warning endeavour to lead [others] to think of their immortal souls; (4) read no less than four chapters in God's word every day; (5) strive to live closer to God, and to seek after holiness of heart, and leave providential events with God; (6) read this over every day or at least twice a week. God help me, enable me to cultivate a spirit of self-denial and to yield myself a prisoner of love to the Redeemer of the world.

To Catherine in 1865, after seeing some of East London's gin palaces: 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?"

Work as if everything depended upon your work, and pray as if everything depended upon your prayer.

Secular music, do you say, belongs to the devil? Does it? Well, if it did I would plunder him for it, for he has no right to a single note of the whole seven.... Every note, and every strain, and every harmony is divine and belongs to us.... So consecrate your voice and your instruments.... Offer them to God, and use them to make all the hearts about you merry before the Lord.

While women weep, as they do now, I'll fight; while little children go hungry, I'll fight; while men go to prison, in and out, in and out, as they do now, I'll fight—while there is a drunkard left, while there is a poor lost girl upon the streets, where there remains one dark soul without the light of God—I'll fight! I'll fight to the very end!

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Sayings of Catherine Booth

Satan has got men fast asleep in sin, and that is his great device to keep them so. He does not care what we do, if he can do that.

I would lead Hallelujah Bands and be a damn fool in the eyes of the world to save souls.

What a deal there is of going to meetings and getting blessed, and then going away and living just the same, until sometimes we, who are constantly engaged in trying to bring people nearer the heart of God, go away so discouraged that our hearts are almost broken.

The waters are rising, but so am I. I am not going under, but over.

Responding to a man who argued, "Paul said to the Corinthians it is a shame for women to speak in the church": Oh yes, so he did; but in the first place this is not a church, and in the second place, I am not a Corinthian; besides [she continued, looking at the man's wife], Paul said in the same epistle that it was good for the unmarried to remain so.

There comes a crisis, a moment when every human soul which enters the kingdom of God has to make its choice of that kingdom in preference to everything else that it holds and owns.

What the law tried to do by a restraining power from without, the gospel does by an inspiring power from within.

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Pioneer in Female Ministry

Catherine Booth's firm conviction that women should be free to preach the gospel forever shaped The Salvation Army's openness to female officers.

Major Christine Parkin is stationed at The Salvation Army's Croydon Citadel Corps in England.

In the early months of 1878, a young woman of 18 and her colleague arrived at the train station in Barnsley, Yorkshire, embarked on a crusade. She had been sent by William Booth to open a branch of the Christian Mission in this mining town. Here work was tough—when it was available—and people were inured to the frequent changes of fortune that industrialization brings.

The teenager was Rose Clapham, an uneducated factory worker from South London, whose task was to find her own congregation, persuade them into the largest building in town, the local theater, and to preach until they surrendered to Christ.

She reported what happened in the September 1878 edition of ***Christian Mission*** magazine:

"On the Monday I went into the open air with my colleague, Jenny Smith, and when they saw us two little things stand there, hundreds of colliers [coal miners] came round us at once. After we had held our meeting, we walked off to our hall ... the colliers came after us, and God touched their hearts.... We have had nearly 700 [decisions for Christ] since we went there ... we have got 140 members, and they can all preach better than I can."

Rose Clapham was one of a veritable army of "Hallelujah Lasses"—working class women, poorly educated and often extremely young, who were caught up in the revivalist fervor of William Booth's Christian Mission. Their activities (along with those of their male counterparts) between 1878 and 1885 transformed an inner-city mission into a nationwide crusade.

Six of the seven women who, with George Scott Railton, pioneered the Army's official work in the U.S. in 1880. Only one woman was over age 20; their only training was during the voyage from England. Despite that, in under 3 months the women had founded 10 corps, with 200 services each week.

How, or from whom, did this motley group of teenage heroines arise?

A Rare Phenomenon

Catherine Booth, wife of William and mother of his eight children, was refined and well-educated, in a very different mold from the girl preachers who looked to her for inspiration and support. Eloquent and compelling in speech, articulate and devastatingly logical in writing, she had for over twenty years defended the right of women to preach the gospel on the same terms as men. At first, Catherine and her husband had shared a ministry as traveling evangelists, but now she was in great demand as a preacher in her own right, especially among the well-to-do. A woman preacher was a rare phenomenon in a world where women had few civil rights, no place in the professions, and only rare ventures into the glare of publicity. Catherine Booth was both a woman and a fine preacher, a magnetic combination that attracted large numbers to hear her and made its own statement about the validity of women's ministry.

A Growing Conviction

Catherine Mumford's pious, sheltered upbringing in the small market town of Ashbourne, Derbyshire, hardly seemed to qualify her for a public role and the rigors that come to an evangelist's wife. Her mother was a model of Victorian piety, a pillar of the local Methodist church and queen of her home, who taught her only daughter the rudiments of education and the duties of middle-class Victorian womanhood.

But during Catherine's adolescence a spinal curvature led to years of enforced idleness. In this period Catherine's mental and spiritual development leapt forward. She began to read voraciously the writings of favorite evangelical authors from both sides of the Atlantic. Charles Finney and James Caughey from the United States, the Wesleys and Adam Clarke from England, helped to bring about first, assurance of her salvation, and then, a growing conviction that in the ideal church women would be free to preach the gospel and share in the Christian ministry alongside men.

The matter burned in her mind for several years. There seems to have been no conscious thought that she herself would preach, but the lack of freedom for women to exercise spiritual gifts infuriated her—as did the casual way in which women and men alike accepted the status quo. Surely a Christian church that preached a liberating gospel to both men and women could not shackle the female sex in its life and practice. Her objections began to spill out onto paper; the writings reveal the strong feelings of this shy, young woman.

In the 1850s, Catherine met William Booth, a young preacher rapidly making a name for himself with the Methodist New Connexion. As their affection grew toward marriage, Catherine shared with him her emerging convictions. With an intellect greater than his, she urged him to consider his position on female ministry. Her husband-to-be was not overly impressed, as evidenced by this letter to her: "I would not stop a woman preaching on any account. I would not encourage one to begin.... I would not stay ***you*** if I had the power to do so. Although ***I should not like it***. I am for the world's salvation; I will quarrel with no means that promises help."

Her Powerful Treatise

In the early years of Catherine's marriage she wrote ***Female Ministry***, which incorporated the thinking and convictions so long set out in her letters. ***Female Ministry*** was a short, powerful apology for women's rights to preach the gospel, written in defense of the American preacher Phoebe Palmer, whose preaching had caused a great stir in the area where the Booths lived. The pamphlet identifies three major principles on which her convictions rested.

First, Catherine saw that women are neither naturally nor morally inferior to men. Second, she believed there was no scriptural reason to deny them a public ministry. Third, she maintained that what the Bible urged, the Holy Spirit had ordained and blessed and so must be justified.

The absolute equality of men and women before God formed the cornerstone of Catherine Booth's thought. Women were denied the right to preach—as they were denied every other public office—from a mistaken notion of what the Bible taught about women. Eve's place in the whole tragedy of human depravity had created a profound sense of inferiority where the words ***subjection*** and ***submission*** had both a social and a religious connotation. Catherine allowed that the Fall had put women into subjection, as a consequence of sin, but to leave them there was to reject the good news of the gospel. The grace of Christ restored what sin had taken away, so that men and women now were one in Christ.

It was inconceivable to Catherine that the Christian church, the vehicle of the gospel that sets men free, should deny to women the right to exercise a public ministry. She argued that such a denial cannot be supported from the Bible, which, far from forbidding it, clearly urges men and women alike to go into the world with the Good News. Isolated texts must not be quoted to build a system of inequality and subjection. "If she have the necessary gifts and feels herself called by the Spirit to preach, there is not a

single word in the whole Book of God to restrain her, but many, very many, to urge and encourage her."

But Catherine's most powerful argument lay in the area of the Holy Spirit's work in the church. "If the Word of God forbids female ministry," she concludes, "we would ask how it happens that so many of the most devoted handmaidens of the Lord have felt constrained by the Holy Ghost to exercise it? ... the Word and the Spirit cannot contradict each other." If God had placed in the heart of Spirit-filled women the desire to preach, if their ministry once begun had been blessed by God, how can the Word of God forbid it? It was unreasonable to believe it possible.

This argument makes the divine call, rather than the sanction of church or bishop, the vital element in ministry. The living God chooses whom he will, and in doing so the authority of church and Scripture is enhanced. All Salvation Army officership, male and female, rests on this premise.

First Step to the Pulpit

In 1860, the young woman who had written so powerfully the year before had yet to venture into public speech and take her first step to the pulpit. She had probably known for years that such a moment would come, but the actual event, on Whitsunday [Pentecost] 1860, seems to have taken both her and her husband by surprise. In great agitation, Catherine left her pew in Bethesda Chapel in Gateshead as the service was concluding. She indicated to her minister husband, "I want to say a word." After a tearful moment of confession and commitment from Catherine, William Booth announced that his wife would be preaching at the evening service and her public ministry had begun.

When she began to preach, Catherine cared for a household of six, and the family grew over the next years. The numerous demands to preach had to be balanced against family duties: "I cannot give time to preparation unless I can afford to put my sewing out," she wrote. "It never seems to occur to anybody that I cannot do two things at once ...." William Booth was often sick in those early years, and later her own illness took its toll on time and energy. Nevertheless, from the first she took her place alongside her husband; as the infant Salvation Army grew into turbulent adolescence her matriarchal role was affectionately expressed in the term "the Army Mother."

Catherine Bramwell-Booth, her granddaughter and biographer, rightly points out that, effective as Catherine's written championship of women's preaching had been, it would have had far less effect had she proven to be a poor preacher. But Catherine's hearers were immediately taken by her gentle manner, and in the following hour or more caught by her powerful appeal to mind and conscience. Her son Bramwell wrote of her: "She reminded me again and again of counsel pleading with judge and jury for the life of the prisoner. The fixed attention of the court, the mastery of facts, the absolute self-forgetfulness of the advocate, the ebb and flow of feeling, the hush during the vital passages, all were there." This judicial tone is corroborated in the comment made by the father of Archbishop Davidson after hearing Catherine speak: "If ever I am charged with a crime, don't bother to get any of the great lawyers to defend me; get that woman."

The Practical Statement

Small wonder, then, that the "Hallelujah Lasses" like Rose Clapham looked at the Army Mother with pride and were liberated to fulfill their own ministry in the streets and alleys of Victorian England. Ray Strachey, an early historian of the women's movement, comments upon the influence of such practical sex equality: "While the regular feminist organizations were attending to the politicians ... The Salvation Army was carrying through an object lesson that was much more easy to understand. The Hallelujah Lasses were not consciously preaching feminism ... but as they went about their business they taught the other lesson, too, in that quiet and practical way which best carries conviction."

There is almost an air of positive discrimination toward women in the Orders and Regulations drafted by

William Booth:

"Women shall have the right to an equal share with men in the work of publishing salvation.

"A woman may hold any position of power and authority within the Army.

"A woman is not to be kept back from any position of power or influence on account of her sex.

"Women must be treated as equal with men in all intellectual and social relationships of life."

For setting women free to preach the gospel, Catherine Booth deserves a place in the history of nineteenth-century feminism. She also worked alongside others for women's rights, notably with the saintly Josephine Butler in her crusade against the exploitation of young girls known as the white slave traffic. But Catherine's reasons for doing so sprang not so much from her feminist convictions as from her all-embracing view of the power of the Christian gospel. "Real Christianity," she said in her last sermon, "is known for its fruit ... for the happiness, deliverance, and emancipation of the slaves of the earth, for the rescue of the downtrodden women of the world, for the care and consideration it instills for the poor and helpless children, for the idea of justice it brings wherever it goes."

For Catherine Booth, championing the cause of women arose from her understanding of the liberating effects of the gospel. She looked not so much to natural rights as to the overwhelming right of men and women to become, through faith in Christ, children of God and heirs of all the gifts of redeemed humanity. On that ground she stands tall and continues to speak to all who share a common hope.

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Female Ministry

Excerpts from Catherine Booth's landmark pamphlet

—Catherine Booth (1859)

There seems to be a great deal of unnecessary fear of woman occupying any position which involves publicity, lest she should be rendered unfeminine by the indulgence of ambition or vanity.... Who would dare to charge the sainted Madame Guyon, Lady Maxwell, the talented mother of the Wesleys, Mrs. Fletcher, Mrs. Elizabeth Fry, Mrs. Smith, Mrs. Whiteman, or Miss Marsh with being unwomanly or ambitious.... Would that the Lord's people had more of this ambition.

Well, but say our objecting friends, how is it that those whose names you mention, and many others, should venture to preach when female ministry is ***forbidden in the Word of God?***

If she has the necessary gifts, and feels herself called by the Spirit to preach, there is not a single word in the whole book of God to restrain her, but many, very many, to urge and encourage her. God says she SHALL do so, and Paul prescribed the manner in which she shall do it, and Phoebe, Junia, Philip's four daughters and many other women actually did preach and speak in the primitive Churches.

We commend the following texts from the New Testament to the careful consideration of our readers.

"And I entreat thee also, true yokefellow, help those women which laboured with me ***in*** the Gospel, with Clement also, and with other my fellow-labourers" (Philippians iv: 3).

This is a recognition of ***female labourers***, not ***concerning*** the Gospel but in the Gospel, whom Paul classes with Clement, and other of his fellow-labourers. Precisely the same terms are applied to Timotheus, whom Paul styles a "***minister of God, and his fellow-labourer in the Gospel of Christ***" (I Thessalonians iii: 2).

As we have before observed, the text, I Corinthians xiv:34, 35 is the ***only one*** in the whole Book of God which even by a false translation can be made prohibitory of female speaking in the church; how comes it then, that by this one isolated passage, which, according to our best Greek authorities, is wrongly rendered and wrongly applied, woman's lips have been sealed for centuries, and the "***testimony of Jesus, which is the spirit of prophecy***," silenced, when bestowed on her? ...

Thank God the day is dawning with respect to this subject. Women are studying and investigating for themselves. They are claiming to be recognized as responsible beings, answerable to God for their convictions of duty; and, urged by the Divine Spirit they are overstepping those unscriptural barriers which the Church has too long reared against its performance.

Whether the Church will allow women to speak in ***her*** assemblies can only be a question of time; common sense, public opinion, and the blessed results of female agency will force her to give us an honest and impartial rendering of the solitary text on which she grounds her prohibitions. Then, when the true light shines and God's works take the place of man's traditions, the doctor of divinity who shall teach that Paul commands woman to be silent when God's Spirit urges her to speak, will be regarded much the same as we should regard an astronomer who should teach that the sun is the earth's satellite.

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William Booth's Officers

Thousands of young men and women devoted themselves to the rugged nineteenth-century Army life. Where did they come from? Why did they join?

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In his teens, William Booth encouraged a group of destitutes and roughs to attend his Wesleyan Chapel. Their visit—and their sitting in a conspicuous position—greatly offended the elders and congregation. Booth was strongly cautioned against a repetition.

This and similar acts made him unpopular in the Chapel. But from early on William Booth was not prepared to be dictated to on religious questions he felt strongly about. Booth felt himself to be of the poor, so he believed he could attract the poor; preachers should preach to their own class.

Upon taking charge of the Christian Revival Association in 1865, Booth employed, where possible, members of the working-class. He considered these the most likely to gain a hearing from their fellow workers. Thus, in 1870, when Booth was asked where his preachers for the Christian Mission would come from, he replied: "From the public houses. Men who have felt the fire will be the best men to rescue others."

The Working-Class

The use of working-class ministers was not a new concept. The Nonconformist denominations had for many decades accepted such ministers (though in considerably varying numbers). Church, chapel, and independent city missions were often led by men of working-class origin. The most recent research shows, however, that The Salvation Army had the greatest percentage of working-class people in its officer/minister ranks: 94 percent. (The next greatest percentage was among the Primitive Methodists, 56 percent of whose leaders came from the working-class. Numerically, however, the Primitive Methodists were the larger denomination.) Clearly The Salvation Army did not suffer from middle-class domination and the resulting social division between officers and people, as was the case in the majority of churches.

Urban, Industrial Regions

Outside London itself, the counties contributing the largest numbers of officers were in the industrial regions of England, mainly in the north. In these regions, coal-mining, iron and steel production, and textile manufacturing dominated. The textile industry employed as many women as men and contributed a substantial number of female officers. In addition, domestic indoor servants, found in vast numbers in the industrial conurbations, flocked to the Army, and many became officers. Since few officers were recorded as coming from agricultural communities, it is clear that the movement drew its main support from the industrial communities.

Disaffected Methodists

A large proportion of officers had previous allegiance to one of the numerous branches of Methodism. Superficially, this suggests a direct "poaching" of members rather than a successful campaign to reach the masses. However, evidence from a variety of studies suggests that ***Methodist*** was sometimes used as a common label, with little, if any, attendance at religious meetings meant by it. The name simply reflected

the most powerful religious tendency in an area. Booth stated that the Army "openly avows its objection to accept as members any who belong to any of the churches, preferring the uncared for." Thus, although the Army was perhaps not altogether reaching the unconverted, many officers had, in fact, had no previous religious experience, or they had neglected religion.

Conversely, the Army provided a spiritual haven for the many Methodists who disliked the increasing feeling among them of being at home in the world and losing Wesley's all-consuming desire to save the unsaved. ***The Christian Mission*** magazines record a growing number of paid evangelists under Booth's control, reaching a total of approximately sixty in 1878; of the sixty, seventeen are known to have had some previous experience of church or chapel. The majority of these had Methodist connections and appear to have been attracted by Booth's Methodistic approach, by his previous reputation in the chapels, and by his present success.

Both Men and Women

About one-fourth of these sixty early evangelists were women, but the Home Mission Movement (triggered by a religious revival in 1859 and resulting in a widespread desire to help the masses) and Methodism were essentially male biased. It is, in fact, surprising that so many women were actively involved. After the Christian Mission's first few years, women joined in increasing numbers, no doubt inspired by the writings and leadership of Catherine Booth. ***The Appointments of Officers, 1883*** lists personal information on 723 male and 746 female officers. Analysis of this material shows that the largest number of women joining came from the 17–21 age group (with two girls age 14 recorded). Among male recruits, the largest numbers came from those aged 20 to 23.

Singles, Primarily

The vast majority of female officers were single, as were four-fifths of the men. However, ***The Appointments of Officers, 1883*** lists 127 married men. This number is important, because wives were expected to help run the corps. Since wives were not compelled to attend the officers' course at the Training Home, they were not given a commission and, therefore, did not appear in the list. They were at the corps, however, and thus the Army had nearly 7 percent more "officers" than shown.

A successful officer must have had some financial and social security, if this number of family men is taken as an indicator. The majority of male officers who married remained in officership. Indeed, General Booth had an active policy of encouraging officers to intermarry. ***The Appointments of Officers, 1883*** lists thirty-six couples who had done so, the women resigning their own rights of officership to become joint officers with their husbands.

The loss of the women officers' rights when marrying contradicts the constant statement regarding equality. The Army leaders were clearly not so radical as to lose the concept of man's conjugal superiority. They also carried this social policy into pay; the husband, as head of the household, received the pay for the couple. This policy remains today. (The idea that single female officers could manage on less money than their male counterparts, however, has been abolished since before the Second World War. Until that time, male officers received a third more pay than their female counterparts.)

The early officers' reports and biographies reveal a common conviction of having a cause. The long-serving evangelists had a determination to work hard regardless of their "dissolute" pre-Mission days. (***Dissolute*** is a relative term that could mean anything from debauchery to the occasional drink; to the Booths any of this was evil.) After conversion, the determination became imbued with the Protestant work ethic— hard work to get a reward—in this case, translated into spiritual terms. Long hours were spent preaching and "saving souls" for a heavenly reward.

In some cases, the possibility of a regular salary and the regular status of an evangelist were lures, but

arguably the main reason people joined was a determination to work hard in a cause they passionately believed in.

Other clearly important factors in attracting new officers included the following:

• the Army's apparent equality of men and women, as opposed to the subjugation of women in religion generally

• the clear sense of direction (autocratic control)

• the unritualized, basic Methodism of free-style worship and "hell-fire" preaching

• the seemingly insatiable demand for officers

• the ease of entry into the officer ranks, as compared to that of any other religious group.

Initially, training took but a few weeks and consisted of the most elementary knowledge of the Bible; skills necessary for Army administration (simple arithmetic and basic reading); and drill (marching and physical exercises) every morning. Gradually the training time lengthened into several months, and more details were added, especially in Bible studies and general knowledge. This is not to say that the officers had a great deal of theological training. They were required only to wholeheartedly agree with Booth's basic beliefs in God and Satan; heaven and hell; Christ's death to save sinners; and in the concept that without conversion no sinner could be saved. Their success was marked not in terms of their learning but in the numbers of sinners they could save. Officers were instructed to preach to all people whether they would listen or not. Booth felt that the vast majority of ministers hindered themselves in reaching the people by not making them listen.

Why Some Resigned

Resignations apparently plagued The Salvation Army throughout many of its early years. No obvious reasons for this suggest themselves, although the officers sometimes experienced brutal opposition. The frequent moves from one location to another (usually every four or five months), and the general pressure of work on the young single officers were also to blame.

Expulsions from the officer ranks, sometimes after a "Court Martial," took place for a number of reasons such as "light and frivolous conduct and conversation ... contracting a matrimonial engagement without the consent of Headquarters ... (and) ... misbehavior in the presence of the enemy" (***War Cry***, December 29, 1879). Reasons would also include a return to drink and a refusal to obey orders or organize the corps according to Booth's strict instructions.

Captain Gipsy Smith, upon his farewell from the corps in Hanley, England, in 1882, received a gold watch from the Free Churches in recognition of his services. By receiving the watch, Gipsy Smith erred, and despite several entreaties and apologies by the Free Churches, the Booths dismissed the man. (Later he developed an international reputation as an evangelist.)

Such exercise of power by the Booth family might be considered tyrannical, but one must remember that it produced results. Unfortunately, these results were not always the desired ones. There was no stopping William and Catherine Booth in their work, and even after the death of "The Army Mother" on October 4, 1890, William was always right! This tenacious belief caused the loss of a number of well-educated and brilliant officers. These included his second son, Ballington, who, while Territorial Commander of the United States of America, seceded in January 1896 to form the Volunteers of America. Another was Frank Smith, a high-ranking official whose tendencies to protect workers through labor movements and politics

earned him rebukes from the General. Undoubtedly, though, many of Smith's schemes formed the base for Booth's great social work, ***In Darkest England and The Way Out***. It was perhaps inevitable that the two men would clash over the control of the Army's Social Reform Wing. Smith resigned but continued to champion the workingman and eventually became a Member of Parliament.

The Swelling Ranks

Undisputably, whatever drawbacks there were in becoming an officer, many hundreds rushed to do just that.

The autocratic control and organizational abilities of William Booth meant that, from 1865 to mid-1878 (when the Christian Mission became The Salvation Army), the movement grew from a single tent to thirty-one stations. Most British records concerning the early officers were destroyed on the night of May 10/11, 1941 when German bombers hit The Salvation Army's International Headquarters in London. Two of the surviving three lists, however, show rapid growth from 190 officers and 124 corps, in December 1879, to 233 officers and 135 corps less than eight months later. The Salvation Army's most rapid growth in England and Wales took place in this period from the War Congress of 1878 to the end of 1883. A total of 519 corps (centers of worship) had been successfully established by the latter date, and each corps needed at least one officer to command it.

Despite the apparent harshness of the Army's supreme command, more and more officer recruits presented themselves to the Army's Training Home during the 1880s and 1890s. They came in approximately equal numbers from each sex, although the recruits were generally older, and more were married, by the latter decade. This may be taken as a sign of the increasing "respectability" with which the Army was held.

The success of William Booth in attracting officers, who in turn were capable of gathering large audiences, lay in his adoption of Methodist first principles: a determined effort to attract people's attention; a stress on an individual's choice to be saved or damned; and freedom in worship. The Army succeeded in touching the hearts of tens of thousands of working-class men and women. Many of these became officers and dedicated themselves to a life of self-sacrifice in the service of humanity.

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The Army Under Siege

Early officers sometimes encountered brutal opposition.

CYRIL BARNES

Drive 'em into the harbour, or else into hell. Take their flag, and tie it round their necks and hang 'em!" This was the order of the mayor of Folkestone, England, when the Army corps in the town was only a few months old. Unfortunately for the pioneer Salvationists, many toughs did their best to carry out his instruction.

Real antagonism grew up in the early 1880s when publicans [tavern owners] became worried by the number of their customers who were joining The Salvation Army and were, therefore, no longer drinking. In some towns people resented being reminded by street preachers of their sinful ways and the judgment that would follow; in other places the Army's purpose was misunderstood by professing Christians, who objected to the new movement's interpretation of the gospel. In several areas residents objected to the disturbance of their Sunday quiet by the Army's singing and band-playing in the streets....

When William and Catherine Booth visited Sheffield in January 1882, the success of their Sunday meetings so angered the Army's enemies that a local gang known as the "Blades" decided to assault them.... Later that day, as William Booth reviewed his troops covered with blood, mud, and egg yolk, their brass instruments battered beyond repair, he suggested—"Now is the time to have your photographs taken!" In that one year in Great Britain alone nearly seven hundred Army personnel were brutally assaulted on the streets, simply for preaching the gospel....

Some of the persecution suffered by Salvationists had much more serious effects. In Guildford, England, a woman died after being kicked and knocked insensible.... In the U.S., a soldier of the corps at St. Louis was clubbed, stoned, and jumped upon until he died. A woman soldier was murdered at Pontiac, Michigan. A doorkeeper died from stabbing in San Francisco. A woman captain was shot and killed in Spokane, Washington....

With the turn of the century came a turn of the tide of persecution. Governments began to understand what the Army set out to do. Police saw the changed lives of former criminals; guardians of the law found their work made easier by the success of The Salvation Army. Members of other Christian organizations, who at first scorned William Booth's unconventional way of presenting Christianity to the public, joined with the ordinary person in the street in their reassessment.

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The Salvation Army: A Missionary Crusade

How a small, East London mission became one of the leading missionary organizations in the world.

Dr. E. H. McKinley is chair of the social science division at Asbury College, Wilmore, Kentucky, and the author of several books on The Salvation Army, including Marching to Glory: The History of The Salvation Army in the United States, 1880–1980 (Harper & Row, 1980).

When William Booth and his associates met in London in 1878 to transform their evangelistic organization, the East London Christian Mission, into The Salvation Army, they announced their reason in no uncertain terms: "The Christian Mission has met in Congress to make War. It has organized a Salvation Army to carry the blood of Christ and the fire of the Holy Ghost into every corner of the world." The first issue of their new, more militant magazine, at first called ***The Salvationist,*** described the fledgling Army as the people of God joined together "after the fashion most effective and forcible to liberate a captive world." The Salvation Army clearly saw itself from the beginning as a great missionary enterprise.

Vertical Mission

It is possible, however, to divide into two phases the process by which this zeal became truly universal. At first, the Army's leaders saw their work as not so much to spread the gospel far and wide as to spread it, so to speak, up and down: they intended to reach those depressed portions of English society that Booth believed had been neglected by other Protestant churches. The Army's mission was vertical rather than horizontal. In 1878 and 1879 when William and Catherine Booth and their close associates spoke of carrying "the Standard of the Cross into every part of the world" it was to the dark and dismal parts of the "world" of London and other great cities that they referred.

William Booth himself, and almost all of his pioneer associates (with the exception of his wife, who came from a prosperous family) had come to Army work from social backgrounds that ranged from the respectable working class, at best, to the ranks of the desperately poor. Their evangelical and social projects for the urban poor attracted the financial support of the occasional wealthy donor, and—much more rarely—a person from a good social background would actually join the Army. Frederick de Lautour Tucker, a high ranking colonial official who became an officer in the Army and later Booth's son-in-law, is a notable example; George Scott Railton, an educated man whose father had been a minister, is another. With a handful of such exceptions, however, the Army's early leaders had been poor. They knew poverty, its terror and futility, and they knew how little the light of the Christian gospel had penetrated the vast, dismal acres of city slums in which they had passed their lives. They now felt called to return there with the Good News that God and The Salvation Army loved all people alike.

Horizontal Mission

Soon, however, a marked change took place in the way Army leaders envisioned the dimensions within which they believed God was calling them to operate. Almost no sooner than General Booth and his officers had unfurled the Army banner in the backstreets of "Darkest England," than they were confronted with invitations—demands in some cases—to "open fire" on "the lands across the seas." In October 1879 Booth wrote to his officers that God was using the Army "to mightily shake this whole land and to gather out of it a multitude of people to serve Him in the still mightier task of shaking the nations of the earth." This second phase of Army missionary work—geographic, rather than social—began in three ways.

Spontaneous growth. There was spontaneous growth outside Britain; the most notable example came in the United States. In 1879 the family of a Salvationist silk worker named Amos Shirly immigrated to Philadelphia and promptly began to hold Salvation Army services in the streets and in hired halls. These services were successful, and many converts joined the Shirlys' little, unofficial movement. Eliza Shirly, the daughter, who had been an officer in England, formally petitioned the General to send official "reinforcements" to take over the family's growing mission in the name of God and The Salvation Army. In response to this plea, General Booth dispatched George Scott Railton and seven "Hallelujah Lasses," who landed in New York City in March 1880 to begin official Salvation Army work in the United States. The process by which the Army launched its activities in Australia later in 1880, in Canada in 1882, and in New Zealand in 1883, was remarkably similar; in each case Salvationist immigrants started informal, little missions and wrote to London to request official adoption.

Immigrant movement. A second pattern occurred when immigrants, converted to The Salvation Army on one mission field, returned home or moved elsewhere and commenced Army activities as official agents of Army headquarters. The Salvation Army was established in Sweden in 1882 and in Norway in 1888 through the energetic evangelism of Hanna Ouchterlony, a Swedish immigrant who had been converted to the Army in the United States. Another convert of the American field, Fritz Schaaf, returned to his native Germany to begin Army work there in 1886. The Salvation Army began work in Mozambique in 1916 when Salvationist immigrants, converted while working in South Africa, returned to their native land.

Traditional missionary activity. The third type of horizontal expansion took traditional form: Salvation Army headquarters selected a likely foreign shore upon which to plant the blood-and-fire flag, and sent out an official party to "open fire." These pioneers did not have the advantage enjoyed by those sent in response to a local call; there was no local support, no advance body of friends and comrades to welcome them as they descended the gangplank. The case was often quite the contrary; some of the Army's most stirring tales of heroism and sacrifice come from the experiences of these Victorian missionary pioneers. The General's daughter Catherine began Army activities in France in March 1881 in the face of truly terrible persecution. The next year, a future son-in-law, Frederick Tucker, led the Army's courageous pioneers in India, which was soon called the Army's "oldest (official) mission field," no doubt to preserve the national sensibilities of the three or four earlier Army conquests, which did not in the 1880s consider themselves "missionary fields."

Worldwide Spread

The list of countries into which The Salvation Army spread quickly lengthened and continues to do so. In 1882 Canada, India, Switzerland, and Sweden were opened; in 1883 South Africa, New Zealand, the countries that are now known as Sri Lanka and Pakistan; then within a few years Newfoundland, Germany, Italy, Denmark, Jamaica, Norway, Belgium, Finland; Argentina and Uruguay in 1890; Japan in 1895; the West Indies by 1904. When the Army began work in a colonial territory, the reception it was given varied with the attitude of the European colonial power. The British colonial governments were friendly and receptive, as in Kenya (1921), Uganda (1923), and Tanzania (1933). The Belgians, rulers of the Congo in those years, were not so sympathetic, and the Army faced a long period of difficulty and confusion when it started work in 1934 in what is now Zaire.

In India, General Booth had commanded Major Frederick Tucker, the leader of the 1882 mission, to "Get into [the Indians'] skins," and so the team lived and dressed like natives. This infuriated the governor of Bombay, who feared that blurring caste lines would endanger British rule. Open-air meetings were outlawed, Tucker was jailed, and, in the words of one writer, "for five months a state of virtual civil war existed between the government and the Army."

The work of The Salvation Army in Asia is of particular interest. The Salvation Army began in Japan in 1895 and became so successful that it sent missionaries of its own to work among Japanese-Americans

in California, a work which, sad to report, perished amid the prejudice and misunderstanding engendered by the Second World War.

The Army began its official activities in Korea in 1908, as a result of a survey of that country by the wide-ranging George S. Railton. The Salvation Army in Korea developed, in spite of many difficulties, into one of the largest (per capita), most energetic, and spiritually dynamic branches of the Army in the world.

The story in China is no less inspiring, if the results have been less spectacular in terms of numbers. Salvation Army missionaries held their first services in Shantung in 1916, and the work spread over northern China. By 1932 the Army had ninety centers in five northern provinces, in Shanghai, and in Hong Kong. In Peiping, the Boys' Home had its own famous brass band. The Army's work, however, was almost destroyed by the Second World War and the civil war in China. In 1948 expatriate missionaries were expelled from China. At the same time most Chinese officers, unpaid, cut off from outside support or guidance, their buildings wrecked or confiscated, their soldiers scattered, were driven out of the movement. A few, led by Major Yin Hungshun, remained loyal throughout the long years of adversity; these were triumphantly reunited with The Salvation Army in 1987 when retired General Arnold Brown, accompanied by the Dulwich Brass Band from Britain, visited Yin in China.

Setbacks and Successes

Not all of the stories of Salvation Army missionary zeal have happy endings. The Army has been forced to close its activities in several countries because of political changes that brought to power governments hostile to the Army's presence. The Salvation Army began work in the Baltic republics and the new republics of central Europe after World War I, only to be forced out of these countries during or after World War II; the work survived in Yugoslavia until 1948, in Hungary until 1949, and in Czechoslovakia until 1950. The Salvation Army also operated centers in Egypt from 1936 to 1949.

But the forward progress of The Salvation Army was not much slowed. By September 1989, when ***The War Cry*** announced that El Salvador had joined the Salvation Army "Family of Nations," General Booth's evangelistic and social welfare crusade, born in the slums of East London, was operating in 91 countries and territories. The theme established by General Evangeline Booth in 1935—"The World for God!"—remains the Army's motto today, when the movement has become one of the leading Protestant missionary organizations in the world. To this day, new recruits in The Salvation Army sign the "Articles of War," which close with the ringing pledge to devote one's "life to His service for the Salvation of the whole world."

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William Booth Finds His Destiny

In a sense, The Salvation Army's missionary outreach began in 1865. One evening William Booth left his West London lodgings and walked along Mile End Waste, a one-and-a-half-mile stretch of "shows, shooting-ranges, petty dealers, and quack-doctors." Outside the "Blind Beggar" pub, he listened to some street evangelists; when they had finished, he was invited to speak and found it an invigorating challenge. At midnight, when he returned home, he told Catherine, "Darling, I have found my destiny!"

Capturing the spirit of that beginning is this poem by Salvationist author John Coutts [* **From** Humanities **(Robert Greene Publishing, 1 Cirrus Crescent, Gravesend, Kent KA12 4QS England). Used by permission.] . It describes an early open-air address by Booth and his assistant, George Scott Railton.***

When William came at last to Mile End Waste
He saw the grey world sliding to and fro
Like aimless rubbish on the indifferent tide:
And then there came the dry and evil chuckle
That once beset the Son of Man Himself.
"Don't waste your time: no Saviour died for them—
Bundles of rags redeemed in precious gin:
My flock, you know: poor devils damned already!"

Sick with despair he tossed his mane and cried
"Give us a song." So Railton thundered forth
"Jesus, the name high over all ... "

... and suddenly

The two were bobbing in the uproarious mob
Of drunks and drabs and roughs and hags and demons
Swarmed from the lurid gaslit hells around.
"Hurrah" roared William: as the battle brewed
He saw Christ's blood—bright as a royal banner
Flaunted before King Satan and his hosts.

Loudly he roared against the assembled fiends
That gripped each pauper by the throat, and perched
On twisted shoulders wrapped in dirty shawls.
" ... Angels and men before him fall ... Now grandma,
Tell 'em you're saved!—and devils fear and fly ...
Come to the tent at seven. It's warm inside!"

Then thudding raindrops washed the crowd away,
And William, plodding through the sodden slum
Saw Christ's compassion streaming in the gutters,
And dirty cobbles drenched in Holy Ghost.

—John Coutts

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The Booths' American Mentors

Three revivalists from across the Atlantic profoundly influenced the Booths' theology and mission.

Dr. John Coutts, us an author, broadcaster, and lecturer in religious studies at Avery Hill College in London. A Salvation Army officer for twenty years, he is currently a soldier in the Army's corps in Gravesend, Kent.

The Salvation Army marched around the world in the great days of the British Empire, adopting ranks like those of the soldiers of Queen Victoria. Its founders, William and Catherine Booth, came from the heart of middle England. Was this new movement, then, simply a religious by-product of British imperialism?

Clearly there was much more to the Army than that. Its roots ran far back in time—to the Methodists of the eighteenth century and the Quakers of a hundred years before. Early Salvationists, in fact, spoke of Quaker leader "George Fox and his Salvation Army two hundred years ago."

Those roots ran not only deep but also wide—to the American frontier, where the camp-meeting movement was bringing new life to the faith. But could such methods of "revivalism" work as well in industrialized England?

A series of American evangelists came eastward and profoundly influenced The Salvation Army that was to be. Three in particular affected the Booths.

James Caughey

(c. 1810–1891), the American Methodist evangelist who, in the words of Catherine Booth, "prayed for us most fervently ... expressing the deepest interest in our future ... [I was] almost adoring his very name."

"I Never Heard His Equal"

In the early nineteenth century, a debate raged within Wesleyan Methodism about revivalism. Did the techniques of the American camp meeting—imported in 1807 by Lorenzo Dow—bring heavenly rapture or mass hysteria?

Catherine Mumford and William Booth debated the question in their love letters. "Watch against mere animal excitement in your revival services," wrote Catherine. "I never did like noise and confusion."

Her William was a little abrupt in reply: "If you cannot bear the hearty responses and Alleluias of God's people, then our fellowship will not be in prayer meetings."

But Catherine knew how to convince her man. "Remember Caughey's soft silent heavenly carriage," she wrote. "He did not shout. He had a more potent weapon at his command than noise."

James Caughey, to whom Catherine referred, was an American Methodist evangelist with a strong track record in revivalism. When he preached in William Booth's native Nottingham, the local newspaper reported this:

"Every scene he drew was visibly before the eyes of the congregation, and the vacant space in front of the pulpit, which he chose as canvas on which to paint his vivid designs, was no longer a vacancy to his hearers—as was manifest from the fixed stare with which they gazed into it."

James Caughey was a spellbinder, and he cast his spell on the young William Booth. When general of The Salvation Army, he paid his debt to this "American minister, who was making a tour through the country ... filling up his sermons with thrilling anecdotes and vivid illustrations.... For the straightforward declaration of spiritual truths and striking appeals to the conscience, I had up to that time never heard his equal. I do not know that I have since."

Caughey, a man of culture with a sense of humor, became a celebrity. His letters, published in five volumes, combine travelogue (for example, the battlefield of Waterloo described for American readers) with a defense of his methods. "Some people were offended," wrote Caughey, "at the tremendous 'Amens' and shouts of victory which prevailed on every side.... The noise was sometimes tremendous—but God was in it."

Some people were indeed offended. In 1849 the English Wesleyan Methodist Conference "affectionately requested" the American bishops "to recall Mr Caughey to his proper work in his own country."

Caughey complied, with a heavy heart, but by now there were several branches to English Methodism. In 1858 he was back on the English revival trail again. The Booths were now married, and William was a minister in the Methodist New Connexion. Catherine made sure she heard Caughey preach in Sheffield. "He is a sweet fellow," she wrote, "one of the most gentle, loving, humble spirits you can conceive of."

A few days later, Caughey called to see the Booths and baptized their second son, Ballington. "He wrote an inscription in my Bible," reported Catherine, who began thinking: If Caughey was free to preach when and where the Spirit led him, why should not her William do the same? In the following year the Booths resigned from the New Connexion and became traveling revivalists.

Phoebe Palmer: "My Dear Wife Wishes to Speak"

But first the Booths went to Gateshead, in northeast England, and came under the influence of an American husband-and-wife team—Walter and Phoebe Palmer. Phoebe Palmer was a laywoman active in the Allen Street Methodist Church in New York City. Every Tuesday a meeting "for the Promotion of Holiness" was held in her home. From 1837 she had been teaching John Wesley's doctrines of Christian perfection, and she and Walter became proprietors of the monthly ***Guide to Holiness***.

"American Christians were practical," declares the ***History of American Methodism***. "They would listen to preachers who promised to make religion work.... One of Phoebe Palmer's famous tracts was entitled 'Faith and Its Effects' [which taught that] 'Trust in God must get results.' " Across the Atlantic, the Booths thought so too.

But was Phoebe Palmer a teacher or a preacher? When does a lecture end and a sermon begin? Catherine Booth was in no doubt that Phoebe was "the principal figure in the meetings." The Reverend Augustus Rees was in no doubt either. He denounced Phoebe Palmer in a twice-repeated sermon.

Catherine Booth was incensed. "Would you believe that a congregation half composed of ladies would sit and hear such ... rubbish?" she declared. She sat down to answer Phoebe Palmer's critics in a thirty-two-page pamphlet, ***Female Ministry: Or, Women's Right to Preach the Gospel.***

The argument is clear, sincere, concise, and convincing if you accept its premises. The Holy Spirit had been given to both sexes, Catherine pointed out. Women had prophesied in the early church, and Paul's command to "keep silent" referred not to preaching but to gossip, interruption, and uncalled-for questions. "A mistaken application of the passage 'Let your women keep silent in the churches' has resulted in loss to the church, evil to the world, and dishonor to God." Such was Catherine Booth's plain conclusion.

Thus concluding, she could hardly keep silent herself. After much heart searching, she rose one Sunday evening in Gateshead and made her way down the aisle. William thought she might be ill, but no. "My dear wife wishes to speak," he announced in astonishment.

Thus began Catherine Booth's preaching ministry, which made her an international celebrity. In her final sermon, in the City Temple in London on June 21, 1888, Catherine was dying of cancer, and her hearers knew it. One of them, the American preacher S. Parkes Cadman, remembered it forty years later: "I have not heard since anything that moved me more deeply than that remarkable address, delivered ... in a voice like the pealing of a silver bell across a still lake. " Her ministry owed a great deal to the influence of Phoebe Palmer.

Charles Finney: "I Often Wish I Could Have An Hour's Talk with Finney"

One American evangelist above all commanded Catherine Booth's admiration. Long before her marriage to William, she had written about "a poor sinking drunkard in Russell Gardens." She wanted to help, but should she—a single, young woman—approach such a man? "I often wish I could have an hour's talk with Finney," she wrote. "I think he would be able to advise me."

But the great Charles Grandison Finney was far away in the United States. Catherine could only read, reread, and commend his ***Lectures on Revivals***: "The most beautiful and common-sense work on the subject that I ever read."

Finney, "the father of modern revivalism," had experienced a profound conversion in 1821: "As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face to face. It did not occur to me then—nor did it for some time afterwards—that it was wholly a mental state. It seemed to me a reality—that he stood before me and I fell down at his feet.... " Thus convinced, Finney set out to share the faith with others. Rejecting the doctrine of predestination, he held that revivals, with mass conversions, ***could*** happen and ***should*** happen; if people used sanctified common sense, by God's grace they ***would*** happen.

This heady doctrine the Salvation Army's founders drank in from the ***Lectures on Revivals***. In the same series as ***George Fox and His Salvation Army Two Hundred Years Ago***, they published ***A Presbyterian Salvationist, or the Inner and Outer Life of C. G. Finney***. The pioneer Salvationists approved of Finney because he rejected what they thought to be predestination on the one hand and universalism on the other. And they tried to follow his methods to bring about revival.

"All through the earlier part of my ministry," wrote Finney, "I used to meet from ministers a great many rebuffs and reproofs, particularly in respect to my manner of preaching.... They would reprove me for illustrating my ideas by reference to the common ideas of men.... They said that I let down the dignity of the pulpit ... that I talked like a lawyer ... that I said 'hell' with such an emphasis as often to shock people. ... Furthermore that I urged people with such vehemence as if they might not have a moment to live." Writer St. John Ervine, when preparing ***God's Soldier,*** his biography of William Booth, wrote concerning this passage, "Booth must have been impressed ... for he too was rebuffed by ministers."

Finney did cross the Atlantic, and he made helpful suggestions for the British Isles. "The true way to labor for a revival movement in England and Scotland is to have no particular connexion with any denomination, but to preach the gospel and make a stand in halls, or even in streets when the weather is favorable, where no particular denominational feelings can straiten the ... influences of the spirit of God." And this suggestion the Booths followed wholly. The first policy of the Booths and their helpers was that converts should go to existing churches. (They soon discovered, however, that the converts would not go—and often were not wanted when they did go.)

Influenced by Caughey, Palmer, and Finney, the pioneer Salvationists retained and restated the insight that gave revivalism its enduring strength: that the poor and the humble, in forest or in music hall, could find—

and be found by—the living God. "As we spread from one part of London to another, and then to the provinces, we came to accept our mission to preach the gospel to every creature," said William Booth. "Thus the East London Christian Mission became The Salvation Army."

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William Booth's Life

In His Own Words

In the 1885 publication "All About The Salvation Army," William Booth answered the question "Who is William Booth?" this way:

General Booth was brought up in the Church of England, converted amongst the Wesleyans, afterwards became a minister of the Methodist New Connexion, and traveled in a great many parts of England, seeing great success in winning souls, until the year 1861, when he resigned his position as a regular minister, and gave himself up, with his wife, to evangelistic work. After this their labours were very largely owned of God, thousands being received into the various churches as the result. In the year 1865, Mr. Booth was led, by the Providence of God, by no plan or idea of his own, to the East of London, where the appalling fact that the enormous bulk of the population were totally ignorant and deficient of real religion, and altogether uninfluenced by the existing religious organizations, so impressed him that he determined to devote his life to ***making*** these millions ***hear*** and ***know*** God, and thus save them from the abyss of misery in which they were plunged, and rescue them from the damnation that was before them. The Salvation Army is the result.... a force of converted men and women, joined together after the fashion of an army, who intend to make all men yield, or, at least, listen to the claims which God has to their love and service.

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William and Catherine Booth: Christian History Timeline

William Booth
(1829–1912)

1829: Born April 10 in Nottingham [Born April 10 in Nottingham]

1843: Father dies; works as pawnbroker

1844: Converted at Broad Street Wesleyan Chapel

1846: Adopts revivalist methods of James Caughey

1849: Arrives in London to work as asst. pawnbroker

1851: Meets Catherine Mumford

1854: Ordained by Methodist New Connexion

1855: Marries Catherine Mumford June 16

1857: Appointed to New Connexion "settled ministry"

1861: Resigns from the New Connexion; with Catherine becomes itinerant evangelist

1865: Opens Christian Mission in East London

1878: Renames Christian Mission a "Salvation Army"; first Salvation Army band

1882: Negotiates with Church of England to make Salvation Army a branch of the church

1885: Crusades against teenage prostitution; Army has 1,780 officers in U.K., 1,296 abroad

1888: First Salvation Army food and shelter outreach.

1890: Publishes ***In Darkest England and the Way Out***

1891: Opens safety-match factory in East London

1898: Prays before the U.S. Senate

1905: Awarded Freedom of the City of London

1907: Receives honorary doctorate from Oxford

1912: Dies on August 20; succeeded as Salvation Army General by son Bramwell; 9,415 corps and 15,988 officers worldwide

(1989: 14,397 corps and 25,056 officers; two-thirds active)

Catherine Booth
(1829–1890)

1829: Born Catherine Mumford on January 17 in Ashbourne, Derbyshire

1844: Family moves to south London

1846: Converted at home

1850: Expelled by Wesleyans

1851: Meets William Booth

1855: Marries on June 16

1859: Publishes ***Female Ministry***

1860: Preaches first sermon

1861: Becomes, with William, itinerant evangelist

1865: Preaches in London's West End and at summer resorts

1879: First edition of Army's The War Cry

1880: Salvation Army begins official work in U.S. and Australia

1883: Salvation Army begins to help discharged prisoners, "fallen women", and drunkards

1890: Dies of cancer on October 4

Significant Social
and Political Events

1828: Duke of Wellington prime minister

1829: Catholic Emancipation in England

1833: Oxford Movement begins

1837: Victoria becomes Queen; Martin Van Buren inaugurated

1840: Queen Victoria marries Prince Albert; penny postage begins in Britain

1841: U.K. pop. 18.5 million (U.S. 17 million)

1844: YMCA founded

1846: Irish potato famine

1848: Marx's ***Communist Manifesto***; revolutions across Europe

1854: Spurgeon becomes pastor of New Park Street Church; Immaculate Conception dogma

1854–56: Crimean War

1857: Indian Mutiny; Livingstone's ***Missionary Travels***

1859: Darwin's ***Origin of Species***

1861: Dickens's ***Great Expectations***

1861–65: U.S. Civil War

1866: Dostoevsky's ***Crime and Punishment***

1868: Gladstone prime minister

1869: First Vatican Council; British debtor's prisons abolished

1874: Disraeli prime minister

1876: Bell invents telephone

1877: First Wimbledon championship

1878: Electric street lights introduced in London

1879: Henry George's ***Poverty and Progress***

1880: Gladstone prime minister

1881: London hits 3.3 million (New York 1.2)

1886: London church attendance begins to decline; Irish Home Rule defeated

1888: London Girls' Match Strike; Jack the Ripper

1889: London Dock Strike

1890: Global flu epidemics

1892: Diesel engine

1893: Labour Party formed

1894: Kipling's ***Jungle Book***

1896: First modern Olympics

1898: Curies discover radium

1899–1902: Boer War in South Africa

1900: Planck's quantum theory

1901: Queen Victoria dies; Edward VII begins reign

1903: 20-mph speed limit for cars in Britain

1910: Missionary Conference, Edinburgh

1912: ***Titanic*** sinks

1914: World War I begins

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William and Catherine Booth: A Gallery of the Booths' Children

Their struggles and achievements

NORMAN H. MURDOCH

By 1890 William and Catherine Booth led an international movement largely supervised by their children. While other Victorian sons and daughters rebelled, the Booth children stayed the course. All of them, except Marion, who was retarded, held high office in The Salvation Army with a distinctive personal rank.

After Catherine's death in 1890, however, rebellion began to break out. Granddaughter Catherine Bramwell-Booth surmised that had Catherine lived, she would have dispelled the misunderstandings that caused William much grief. Despite these misunderstandings, however, The Salvation Army was well served by its impressive first family.

William Bramwell (1856–1929)

Began as a Christian Mission secretary at age 16 and became his father's chief of staff in 1880. He married a physician's daughter, Florence Soper. Under an 1875 Deed Poll, succession to the position of General was by sealed envelope. When Salvation Army solicitors opened the envelope in 1912, upon William's death, there was no surprise that Bramwell succeeded his father. He oversaw the Army's growth to about the same number of officers as it has had since. In his later years, however, Bramwell became increasingly authoritarian, and in 1929 the High Council deposed him as "incapacitated."

Ballington (1857–1940)

"The Marshal" joined his parents' work after schooling and in 1879 was briefly jailed for preaching in the streets of Manchester. In 1884 he married Maud Charlesworth, an Anglican rector's daughter. In 1887 William Booth sent them to command the Army in the U.S., where they served as effective, well-liked leaders. When William attempted to move them to South Africa in 1896, however, Ballington and Maud broke with the Army to establish the Volunteers of America, an organization similar in structure that has ministered particularly well to prisoners.

Catherine (1858–1955)

Acquired her title "the Marechale" after opening the Army's work in France and Switzerland in 1881–82. In 1887 Catherine married her chief of staff, Colonel Arthur Sydney Clibborn, who altered his name to Booth-Clibborn. Due to personal slights, differences in doctrine, and frustration with the Army's centralized system, they resigned in 1902 and attached themselves to an American cultist, Dr. Alexander Dowie of Chicago. Catherine, by now the mother of ten, continued to evangelize and later confessed, "It is terrible to allow oneself to be turned aside—that has been my sin. To the Masses I was sent as a child, and my greatest and deepest spiritual blessings and lessons have come in following my calling."

Emma Moss (1860–1903)

Managed family affairs during the absences of her mother and father, and though she was retiring in

personality, her pulpit talent proved equal to her siblings'. From 1880 to 1888 she trained women cadets in London, prior to her marriage to Frederick St. George de Lautour Tucker, who appended Booth to his name [on the insistence of William Booth, who did not want his daughters to lose their family identity]. A trained attorney and member of the Indian Civil Service, Tucker had opened the Army's work in India in 1882. Together they served as joint commanders in the U.S., and while serving, Emma died (the only fatality) in a train accident in Deans Lake, Missouri.

Herbert Howard (1862–1926)

While attending school in 1880 he acquired a building for a new corps, Bristol Circus, which seated 2,250 people. In 1882 he organized Auxiliary Leagues of the Army's friends, and then succeeded Ballington as principal of the Men's Training Home in 1884. When he had a "nervous breakdown," William sent him on a world tour of Army stations. He had a particular gift for musical composition and arranging celebrations. In 1889 he became commander for Britain. He married Cornelie Schoch, daughter of a Salvation Army pioneer in Holland in 1890. He later commanded the Army in Canada, then Australasia, until he defected from his father's charge in 1902 to become an itinerant evangelist.

Marion Billups (1864–1937)

The only child not to serve actively as an Army leader. Her retardation was traced to "severe convulsive attacks" soon after birth. She held the rank of Staff Captain.

Eveline Cory (1865–1950)

Changed her name to Evangeline at the suggestion of WCTU president Frances Willard. She had assisted Emma at the Training Home in 1884, during which time she was arrested while holding a street service. For six months she was Captain of the Marylebone Corps where English statesman John Bright attended meetings and admired her forceful command. At age 23 she commanded the London Division and later led the Army in Canada (1896–1904) and the United States (1904–33), where the Army became famous for its service in World War I. "The Commander" played a major role in deposing Bramwell in 1929 and became the Army's first woman general in 1934.

Lucy Milward (1867–1953)

Met her husband, Emanual Daniel Booth-Hellberg, a Swedish officer, in India in 1892. Following Hellberg's death in 1909, Lucy led the Army in several Scandinavian countries.

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William Booth's Theology of Redemption

The General's view of sanctification, the kingdom of God, and salvation moved his Army to action.

Dr. Roger J. Green is professor and chair of biblical and theological studies at Gord College in Wenham, Massachusetts, and author of War on Two Fronts: The Redemptive Theology of William Booth (The Salvation Army, 1989)

William Booth is popularly known as a nineteenth-century English social reformer, but this aspect of his later ministry does not sufficiently explain him. To fully understand him and The Salvation Army, it is necessary to grasp his theology of redemption (much of which was shared by his wife, Catherine), and the elements that gave rise to it.

Shaping Forces

Three forces shaped the life, ministry, and thinking of the first General of The Salvation Army.

Wesleyan distinctives. First, William Booth was evangelical. His loyalties were, nevertheless, not only to the broad evangelical tradition of Victorian England that had crossed denominational lines, but also more specifically to Wesleyan distinctives.

Beginning with his early associations with the Wesleyans (under whose ministry he was converted in 1844, at age 15), and continuing throughout his life, William Booth had a great appreciation for John Wesley. "I worshipped everything that bore the name of Methodist," he wrote. "To me there was one God, and John Wesley was his prophet. I had devoured the story of his life. No human compositions seemed to me to be comparable to his writings, and to the hymns of his brother Charles, and all that was wanted, in my estimation, for the salvation of the world was the faithful carrying into practice of the letter and the spirit of his instructions."

Booth preached a doctrine of redemption that included not only salvation by grace, but also the distinctive Wesleyan doctrine of sanctification by grace. For this he had the examples of such people as American revivalist Charles Grandison Finney and American Methodists James Caughey and Phoebe Palmer. Booth likewise considered himself a worthy successor to John Wesley in principles of organization, and there is no question that Booth acquired organizational and administrative gifts.

Urban England. Booth developed his theology in urban England. He experienced poverty in his childhood, and he knew the insufferable misery and deprivation that were the dark side of the Industrial Revolution. After living in Nottingham for twenty years, he moved to London in 1849, and his theology took shape as he attempted to comprehend how he could reach the urban masses with the gospel. His ministry was finally focused in 1865 as he and his wife of ten years founded The East London Christian Revival Union, the forerunner of The Salvation Army.

Ministerial associations. Lastly, Booth's theology was influenced by his various associations and tasks up to 1865. As an evangelical revivalistic preacher—from 1849 to 1861 with both the Wesleyans and with New Connexion Methodism, and from 1861 to 1865 in an independent ministry—Booth's theology was articulated in terms of personal conversion and personal sanctification. It was later, especially after the inception of The Salvation Army in 1878, that noticeable changes entered his theology. Booth continued to preach salvation and sanctification for the individual, but he broadened his doctrine of redemption to include corporate sanctification, social salvation, and even the redemption of the whole world with the establishment of the Millennium.

From these shaping forces emerged a theology. One word summarizes the theology of both William and Catherine Booth: redemption. That redemptive theology included three interwoven aspects: sanctification, the kingdom of God, and salvation.

Sanctification

First, William Booth preached the Wesleyan doctrine of sanctification. Basically, this doctrine taught that a person's redemption begins with justification by faith. From that moment, the believer begins to grow in God's grace until, by faith, he or she is filled with perfect love and realizes, in the words of Charles Wesley, "that full divine conformity to all my Saviour's righteous will." With this perfect love, the believer is freed from both the power of sin and the agony of constant sinning and is, thereby, both purified and empowered for the work of the kingdom. This view was distinct from both the monastic notion (perfection by separation from the world and by good works) and from the Reformed understanding (sanctification continues after justification but is not completed until death). Booth wanted to raise saints as well as convert sinners.

Called by whatever name—holiness, perfect love, the pure heart, the clean heart, baptism of the Holy Spirit, full salvation—sanctification was a second, definite work of grace in the believer, who could thereby be kept free from actual sin in his or her life (although there never would be an escape from the manifold temptations, trials, sufferings, and sorrows that are part of the fallen human condition). The Booths claimed sanctification as the "forefront of our doctrines," and in 1902 William wrote his definitive work on the subject, ***Purity of Heart***.

However, the Booths became convinced that God purified not only individuals, but groups as well, and increasingly after 1878 William called upon his Army, this "creation of the Holy Spirit," to be truly an Army of God. "Cast yourselves upon God," he exhorted his Salvationists in 1892. "Keep on watching and praying and believing and expecting for me, for yourselves, for the whole Army at home and abroad, for the mighty baptism of burning fire!" Only a holy people could do a holy work, and this special divine blessing upon the Army meant power to carry out the final redemptive purpose of God—the establishment of God's kingdom on earth.

With the marriage of Catherine Mumford and William Booth in 1855 came the union of like minds and a noble partnership. Catherine was more theologically astute than William and was an equally gifted preacher. Likewise reared in the Wesleyan tradition, she also had an appreciation for John Wesley and embraced his teachings about sanctification. After her public ministry began in 1860, she preached the doctrine, defining holiness as "being saved from sin in act, in purpose, in thought." She wrote in ***The Highway of Our God***: "We are told over and over again that God wants His people to be pure, and purity in their hearts is the end and purpose of the gospel of Jesus Christ." Eventually Catherine also understood sanctification as both personal and institutional. She not only shared William's thinking about sanctification, but she helped to shape it as well.

The Kingdom of God

The Booths' redemptive theology included a concept of the kingdom of God, the final triumph over all evil. Hoping for the ushering in of the kingdom gave purpose to the very existence of The Salvation Army, which the Booths and others were increasingly certain had been chosen by God as the chief agency to finally and fully establish such a kingdom. This theology of the kingdom also provided vision, direction, and ultimate hope for the work of social reformation (inaugurated in an organized fashion with the publication in October 1890 of William's book ***In Darkest England and the Way Out***, written with the able assistance of journalist W. T. Stead). A vision for a perfected world was part of what drew the General and his Army into social reform on a broad scale.

The Booths were postmillennialists; they believed the Army would usher in a thousand-year reign of Christianity in this world, a perfect society, after which Christ would return. William had a more fertile imagination than Catherine about this coming kingdom. Nevertheless, as desirous as he was for the full realization of this kingdom on earth, he held that such a kingdom was primarily spiritual and could not be created and sustained by human effort apart from God. He knew that many people who made no claim to God or Christianity hoped for some sort of millennium and occasionally even sought to fulfill such longing. But social, educational, or political endeavors apart from God were useless to Booth. In his Darkest England Scheme of 1890, he clearly stated that he was under no delusion "as to the possibility of inaugurating the Millennium by any social specific."

Booth was concerned to steer his theological course between two dangers. On the one hand, he wished to stay clear of perceiving the kingdom of God in strictly utopian dimensions that had no relation to people's struggle for daily existence. On the other hand, he believed the kingdom of God could be established finally only by religious means . Booth was aware of a potential pitfall of his theology, if it were improperly understood: the setting loose of The Salvation Army's social work from its theological moorings. Booth did not want his Army trusting in plans and programs that had no Christian foundation, in order to establish the kingdom.

In Booth's vision for the Millennium, that "good time coming," God would be present, and all people would acknowledge his presence. Personal righteousness would be practiced by people in every aspect of life, yielding righteous businesses, governments, and families. Self-sacrificial love would prevail, as well as human happiness. The present miseries of people would be abolished, and people would be happy in the new world. Booth's theology required a resolution to the problem of evil, but it called more specifically to an end to human misery and suffering caused by such forces as the wickedness of parents, crime, vices, evil passions, drunkenness, poverty, hunger, disease, and the infliction caused by selfishness, greed, hatred, jealousies, envying, and revenge.

Finally, the earth would be transformed. As a loyal British subject, Booth demonstrated national as well as theological fealty. In this new world, London would be the New Jerusalem, the capital of the millennial kingdom! "Oh London, that ought to be the New Jerusalem in this lower world," he wrote. And what might that New Jerusalem look like? The General imagined in an article entitled "The Millennium; or the Ultimate Triumph of Salvation Army Principles" that "First, we should have Hyde Park roofed in, with towers climbing toward the stars, as the WORLD'S GREAT GRAND CENTRAL TEMPLE. Only think what this would mean. And then, what demonstrations, what processions, what mighty assemblies, what grand reviews, what crowded streets, impassable with the joyful multitude marching to and fro."

Salvation for "Both Worlds"

There was work to be done, however, before the complete realization of such a vision. The third aspect of this redemptive theology was what William Booth called, in an 1889 article, "Salvation for Both Worlds." The Booths always preached personal salvation by faith in Christ; that commitment never dimmed. Nevertheless, by 1889 William especially was convinced that salvation also had social dimensions. Redemption meant not only individual, personal, and spiritual salvation, but corporate, social, and physical salvation as well. And just as the message of personal salvation was offered to all, so the new message of social salvation should be universally announced. "As Christ came to call not saints but sinners to repentance, so the New Message of Temporal Salvation, of salvation from pinching poverty, from rags and misery, must be offered to all."

William had always been aware of the physical impoverishment of the people to whom he preached, but initially he saw no remedy. He could save their souls but not their bodies. His experiences with the poor, through the increasing social ministry of Salvationists, had encouraged him to broaden his theological horizons. He gradually came to accept "that the miseries from which I sought to save man in the next world were substantially the same as those from which I everywhere found him in suffering in this, and that they proceeded from the same cause—that is, from his alienation from, and his rebellion against,

God and from his own disordered dispositions and appetites."

By the time of the publication of ***In Darkest England and the Way Out***, The Salvation Army had already demonstrated both the willingness and the capability to engage in many social ministries. Booth's Salvationists began to recognize the complexity of their ministry, and there dawned an awareness in many of them that it was not enough to preach the gospel to the poor, but that preaching had to be complemented by taking care of the physical needs of the poor to whom they preached.

The organized social work of The Salvation Army did not begin at the initiation of William Booth in East London; in 1883 Salvationists in Melbourne, Australia, established a halfway home for released prisoners. The following year a rescue home for prostitutes was opened at Hanbury Street, Whitechapel, in London at the instigation of a Salvationist named Mrs. Cottrill, and later a day care center was established in one of the "slum posts" of London. The crippling London dock strike of 1889 caused the Army to open a food and shelter center for the homeless in the West India Dock Road. Indeed, a multitude of social ministries sprang up in all places of the world where the Army operated. What was needed was organization of the many ministries of mercy, and by 1890 the Social Reform Wing of The Salvation Army had been established. Moreover, William was convinced of the theological justification for a doctrine of salvation that included both personal salvation and social salvation. With the writing of ***In Darkest England and the Way Out*** he committed his Army to a war on two fronts—the war for souls and the war for a rightly ordered society.

While Catherine helped to shape the first two aspects of redemptive theology—sanctification and the kingdom of God—it is impossible to assess completely her understanding of salvation as both personal and social. Her husband consulted her on the writing of ***In Darkest England*** and dedicated the book to her. However, Catherine died of cancer on October 4, 1890, and it remains a moot question of precisely how critical she would have been (since she was never one to demur from expressing her convictions) of the new dimension of salvation once she saw the practical implications of such a theology.

Theology in Three Acts

By 1890 the stage was set for a fully inaugurated redemptive theology to be played out in three acts, as it were.

In Act I, the theology of sanctification insured that not only were individuals made holy by God's grace, but the Army was likewise sanctified—equipped and empowered to do the bidding of God.

The end of the play, Act III, was a glorious millennial kingdom established on earth by God's holy people. Here was the final vision, the ultimate goal, toward which the Army and the church were marching. Such a vision kept the Army renewed in its motivation for social as well as spiritual ministry.

There remained still the middle act—salvation for both worlds. Preparatory to the final eschatological goal, and functioning as a living and continuing sign of its fulfilling, there had to be social salvation, which would complement soul saving. The holy people would finally and fully usher in the kingdom of God not only through the conversion of sinners and the equipping of saints, but also through the establishment of a justly ordered society. ***In Darkest England and the Way Out*** was, among other things, the vision of how to "prepare the way for the Lord; make straight in the wilderness a highway for our God." For the Booths' sanctified Army, the road to the New Heaven and the New Earth led right through darkest England.

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What Do Salvationists Believe?

Eleven articles of faith were included in The Salvation Army's 1878 Deed Poll, and these continue to be held by the Army today. Each prospective soldier must sign the Articles of War, which include them.

1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God; and that they only constitute the divine rule of Christian faith and practice.

2. We believe there is only one God, who is infinitely perfect—the Creator, Preserver and Governor of all things—and who is the only proper object of religious worship.

3. We believe that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—undivided in essence and co-equal in power and glory.

4. We believe that in the person of Jesus Christ the divine and human natures are united; so that He is truly and properly God, and truly and properly man.

5. We believe that our first parents were created in a state of innocency but by their disobedience, they lost their purity and happiness; and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.

6. We believe that the Lord Jesus Christ has, by His suffering and death, made an atonement for the whole world, so that whosoever will may be saved.

7. We believe that repentance toward God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit are necessary to salvation.

8. We believe that we are justified by grace, through faith in our Lord Jesus Christ; and that he that believeth hath the witness in himself.

9. We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.

10. We believe that it is the privilege of all believers to be "wholly sanctified" and that their "whole spirit and soul and body" may "be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23).

11. We believe in the immortality of the soul; in the resurrection of the body; in the general judgement at the end of the world; in the eternal happiness of the righteous; and in the endless punishment of the wicked.

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The Story Behind Salvation Army Music

William Booth felt suspicious of organized music groups. Yet he launched a movement that became renowned worldwide for its bands and choirs.

Dr. Ronald W. Holz is chair of the division of fine arts at Asbury College in Wilmore, Kentucky, and author of several studies of Salvation Army music.

William Booth saw music as a means to an end. Christian music should attract people and speak the message of salvation to their hearts.

To Booth, music in and of itself had no moral force. The spiritual power of the associated texts, regardless of the tunes chosen (the contrast ranged from revivalist hymns to tavern-room ballads), made all the difference. Booth's approach to music was direct, simple, and practical. He advocated music that is attractive, carries a solid message, and, in the process, avoids the dangers of "sophisticated" church music making.

At its Fourth International Congress (1914), held two years after the founder's death, The Salvation Army could boast 1,674 brass bands (26,000 players) and 13,000 "songsters" (choir members) in 56 countries. The brass and vocal music of The Salvation Army was becoming a vast repertoire of published literature unmatched in the twentieth century by any other Protestant denomination. Today, many Army musicians and composers hold professional status at the top of their fields, and the best of their bands and songster brigades are truly excellent.

Army Music's Early Explosion

This was not part of William Booth's early vision for "salvation music." As in so much of Salvation Army history, growth occurred with no true human planning. Followers of Booth caught his dream of evangelizing the world and developed musical endeavors to aid in this holy task. Booth provided administrative controls, many times improvising as he and his staff kept pace with the phenomenal explosion of musical activity that accompanied the growth of his mission.

Beginning in 1865, William Booth's East London Christian Mission used musical tactics that would become inseparable from the idea of a "Salvation Army" (particularly with the addition of brass bands in 1878). Writing in his journal in the fall of 1865, Booth described his pioneer work and the role of music in it:

"Evening [Service], from half past five to seven. Mile-end-road; excellent service. Hundreds appeared to listen with undivided attention. The Word was with power. Every sentence seemed to penetrate the hearts of the listening throng. We then formed a procession and sang down White-chapel Road to the Room [a rented 'Dancing Room']. We had an efficient band of singers, and as we passed along the spacious and crowded thoroughfare, singing, 'We're bound for the land of the pure and the holy," the people ran from every side. From the adjacent gin palaces the drinkers came forth to hear and see; some in mockery joined our ranks, some laughed and sneered, some were angry, the great majority looked on in wonder, while others turned and accompanied us, as on we went, changing our song to 'There is a Fountain filled with blood,' and then to 'With a turning from sin, let repentance begin.' "

Booth's Christian Mission, as it was called by September of 1869, grew large enough by the early 1870s for Booth and his wife, Catherine, to compile several hymnbooks: ***The Christian Mission Hymnbook***, ***Hymns for Special Services***, ***The Penny Revival Hymn Book***, and ***The Children's Mission Hymn***

Book. In 1876 ***The Christian Mission Hymn Book*** contained 531 standard hymns, spirituals, and songs set to popular and national tunes.

In 1878, the Fry family brass quartet aided Army evangelists in the city of Salisbury. Brass bands sprang up within the next few years all over the country—a natural consequence of the musical interests of many of the converts. There was no systematic organization at first. While William Booth cautiously pondered the impact of this new evangelistic tool, his enthusiastic followers went forward.

Booth's Ambivalence

William Booth was suspicious of organized music groups and solo singing, despite his effective use of both. While he allowed bands to flourish in outdoor evangelism, he only begrudgingly allowed them a role in indoor services. As for choirs, he did not allow the formation of "songster brigades" in Army corps until 1898! He gave mixed signals, however, as he constantly used "musical specials" wherever he traveled; his own children were particularly gifted performers and song writers. In reality, music became Booth's best help in the growth of his fledgling movement, despite his reservations about the potential evils of music that was not carefully controlled.

Booth's ambivalence must be traced to trouble with trained choirs in his first ministerial appointments. While he supported hearty congregational singing, he did not approve of people gaining prominence in a fellowship merely because they had pleasant voices. In 1877, as general superintendent of The Christian Mission, he once delivered a remarkable address on "Good Singing" that contained the essence of his practical approach to music, as well as his fears about structured music groups:

"[I have] ever found choirs to be possessed of three devils, awkward, ugly and impossible to cast out. They are the quarrelling devil, the dressing devil, and the courting devil, and the last is the worst of the three....

"Merely professional music is always a curse and should you ever find a choir in connection with any hall in this mission, I give you my authority to take a besom [broom] and sweep it out, promising that you do so as lovingly as possible.

"You must sing good tunes. Let it be a good tune to begin with. I don't care much whether you call it secular or sacred. I rather enjoy robbing the devil of his choicest tunes, and, after his subjects themselves, music is about the best commodity he possesses. It is like taking the enemy's guns and turning them against him.

"However, come it whence it may, let us have a real tune, that is, a melody with some distinct air in it, that one can take hold of, which people can learn, nay, which makes them learn it, which takes hold of them and goes on humming in the mind until they have mastered it. That is the sort of a tune to help you; it will preach to you, and bring you believers and converts."

Priority on Saving Souls

Booth's priority was soul saving, whatever the means. Choirs and brass bands, whatever his personal reactions, should be mustered in Salvation warfare. His first "Order for Bands" from ***The War Cry*** (1880) captures this obsession with practical results, regardless of the long-range consequences: "Whereas ... 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 or female, as have the ability for so doing, 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 or anything that will make a pleasant sound for the Lord."

The whirlwind of musical activity this unleashed was unprecedented. Booth immediately needed an organizational staff to administer the groups and to publish music for them. His second General Order for Brass Bands (February 24, 1881) established the first regulations, primarily to do with authority (no democracy!), membership requirements, and ownership of equipment. Within another four years (1885) he would restrict music used by Army bands to music published by the movement. (See "Major Events", in this issue, for further details.)

This band music was limited to pieces transcribed from vocal works—music with a specific textual reference. Not until 1901 did General Booth allow his music editorial department some latitude in exploring "original" music for brass bands. Even then, these new, daring works would have to make reference to "salvation" songs in the course of their development to insure they remained "soul-saving" music. Salvation Army music continues to this day to be primarily referential, stressing communication of spiritual ideas or words as wedded to specific melodies.

In the midst of this carefully controlled "evolution," William Booth was encouraged by his sons to "loosen his reins." Herbert and Bramwell soon established training courses for Army music leaders and provided programs and councils to raise standards and maintain evangelical zeal. Booth's loathing of professionalism, however, became a fixed policy. Salvation Army local officers, bandsmen, songsters, and their conductors continued (as they do today) to serve as volunteers only, without remuneration for their service. Army music, which developed as an effective evangelical tool, grew in the tension between Booth's autocratic control and the gifted enthusiasm of his followers.

Utilitarian and Universal

Booth did not have a developed philosophy of music in worship or evangelism. His approach stressed basic Christian outreach via dedicated volunteers rendering "sanctified" music. In large part, his utilitarian strategy continues to be followed by Army bands and songster brigades world-wide. The ***raison d'etre*** of the Salvationist musician remains as given by the founder: "All his beating and blowing is to get people first into the barracks and then to the Penitent Form."

Following this approach, Salvation Army music has spread worldwide. One day in 1907, as he reviewed the New York Staff Band on parade in Washington, D.C., William Booth turned to Commissioner Alexander Nicol and proudly exclaimed over the din of a happy "war song": "The music of the Army is, or will be, everywhere!"

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Major Events in Salvation Army Music

Milestones during the life of William Booth

Dr. Ronald W. Holz is chair of the division of fine arts at Asbury College in Wilmore, Kentucky, and author of several studies of Salvation Army music.

1878: Publication of ***Songs of The Salvation Army, formerly known as "The Christian Mission";***, first brass bands formed

1879: ***The War Cry*** begins weekly publication and introduces songs

1880: Booth encourages development of brass bands in a General Order in ***The War Cry;*** publication of ***Salvation Army Music***

1881: Second General Order on regulations and rules for brass bands; Fred Fry appointed to produce brass arrangements for Army bands

1882: Fry releases first band tune arrangements

1883: Publication of ***Salvation Music, Volume II***, first music book with original material by Salvationist authors and composers; first music department formed under supervision of Herbert Booth

1884: First Band Journal (now ***General Series***) is released

1885: General Order in ***War Cry*** states that "henceforth Army bands must use only music published by The Salvation Army"; four major songbooks published, including ones for soloists and young people

1886: ***The Musical Salvationist***, the Army's principal vocal publication, first released in magazine format

1887: Booth sponsors a song competition with eight prize winners published in ***The Musical Salvationist***

1890: ***Songs of Peace and War***, containing 86 songs by Herbert Booth, is published

1896: First music board formed to administer music publications and other musical activity

1898: Songster Brigades (choirs) formally recognized and commissioned

1899: Publication of ***Salvation Army Songs***, first congregational songbook with significant proportion of songs written by Salvationists; first Bandsmen's Councils held

1900: ***Band Music #1***, the brass "companion" volume, is released; ***The Local Officer*** magazine, forerunner of ***The Bandsman and Songster***, begins publication

1901: Booth decides to permit band music for which no words had been composed or intended

1902: First true band selection and full-scale march published for brass bands are issued in ***General Series***

1903: First Bandmaster's Councils

1904: By Third International Congress, Army boasts 17,099 commissioned brass bandsmen; Bramwell Booth announces that exams may be instituted to determine proficiency of Army music leaders

1905: "Original March" composition contest held

1906: Second Band Competition; first Bandmasters' training classes

1907: ***The Bandsman and Songster*** begins weekly publication; a band inspector appointed for British Territory

1910: First "descriptive music" allowed to be published

1912: William Booth dies, August 20

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In Darkest England

Exactly one hundred years ago, William Booth published a dramatic, detailed plan for ending unemployment and overcoming poverty.

NORMAN H. MURDOCH

William Booth's ***In Darkest England and the Way Out*** (1890) "aroused more public interest than any other book since Henry George's ***Progress and Poverty***," according to social historian Victor Bailey. Booth set out to end unemployment in Britain by moving the unemployed from city workshops to farm colonies, and then to overseas colonies. His scheme provides the foundation for Salvation Army social services today.

Change of Mind

Before the mid 1880s, Booth had little interest in social reform. He was an evangelist who saw soul-salvation as the only hope for society's redemption. Social services only diverted from revivalist endeavors. For example, Booth had quarreled with social programs proposed by Andrew Mearns's ***Bitter Cry of Outcast London***. Booth argued that only soul-salvation will "clothe the naked" and "change their miserable hearts and make them happy."

Early Salvationists had, of course, begun urban home mission practices of temporary, hand-out charity. But the ***Darkest England*** scheme attempted to change the very nature of the urban environment. Why did Booth change his mind?

Influence of "Social" Salvationists

First, certain Salvationists interested in social reform pushed him in new directions. Social reform was in the air when Salvationist slum sisters living in London established refuges for unfortunate women in Soho and Picadilly areas. When the Salvationists discovered that slum dwellers, mostly Irish and southern and eastern European immigrants, opposed their Wesleyan/holiness salvation message as foreign to their culture, they opened homes for "fallen women" and orphaned "waifs and strays," hunted down drunkards, and met released prisoners in "Red Mariahs" at prison gates. The example of these women led the Booths to join the 1885 "Maiden Tribute" crusade of W. T. Stead, editor of the ***Pall Mall Gazette***. Their efforts brought to world attention the need for legislation to save girls under sixteen from white slavery in London and Paris brothels.

In short, "social" Salvationists began to change the mind of William Booth. These Salvationists have not gained credit for their role because Booth's authoritarian rule required that he be the originator of Army programs. But had these Salvationists gained credit for their ideas, the Army might have split into separate spiritual and social organizations. Divisions between Salvationist revivalists and those involved in social reform activities were only tenuously patched over by Booth's charisma.

(Indeed, some "social" Salvationists left "the work." Frank Smith, who brought social reform ideas to William Booth, later embraced socialist politics as a better way to bring about society's reform. He started a Labour Army and published a ***Worker's Cry***. Suzie Swift, who assisted Booth in writing ***Darkest England***, left the Army to join a Catholic order in the United States in 1896.)

Declining Success in Poorest Slums

A second element that led Booth to change his mind about social reform was The Salvation Army's struggle to win the "heathen masses" in urban slums. In January 1888 a ***British Weekly*** survey indicated that London corps (local Salvation Army mission halls) attracted only .7 percent of London's population to religious services. By comparison, an 1881 survey had shown that the Army had attracted 11.1 percent in provincial Scarborough, 7.4 percent in Hull, 6.8 percent in Barnsley, and 5.3 percent in Bristol. While the Army grew in working-class neighborhoods, it declined in the poorest slums.

The decline was particularly noticeable in London, Booth's headquarters. In Whitechapel and Bethnal Green districts of the East End, surveyors could scarcely find a Salvationist. They found the Army's main hall at Clapton situated "among artisans and clerks," a class other Nonconformist groups were reaching. On April 13, 1889, District Officer Adjutant Morgan disclosed that total East End corps' membership was 1,000 soldiers, the same as it had been fifteen years earlier at only four mission halls. The obvious conclusion was that the Army was not converting the "heathen masses" to the gospel. Frustration over failure with populations they felt called by God to save led to new practices.

The New Proposal

These influences caused William Booth to adopt social reform ideas, which he embraced as a millennial vision for the redemption of England's urban slum population, a "submerged tenth."

Booth published ***In Darkest England and the Way Out*** in October 1890, as his wife Catherine was dying of cancer. Preaching, administering, and sitting by his dying wife's bed absorbed his energy. Therefore, he relied on several others in preparing his social scheme. Frank Smith, just returned from the American Salvation Army command in New York, funneled ideas to Booth from numerous social theorists with whom he was in touch. Smith had made trips to Holland, Denmark, and Sweden to examine farm collectives and immigration schemes, and his material led to ***Darkest England***'s three-step solution to urban unemployment:

1. The city colony: urban workshops that would be the first step from poverty to self-reliance;

2. The farm colony: a "back to the land" community in which the poor would learn basic skills in preparation for the final step;

3. The overseas colony: emigration of England's unemployed "submerged tenth" to new "Greater Britain" settlements in Canada and Australasia.

Impact

In October 1890, with the aid of Frank Smith, Suzie Swift, and W. T. Stead, Booth published these ideas, which drew praise from social leaders in labor, government, religion, and professional social services.

There were also critics. T. H. Huxley did not approve of state-supported social reform by a practitioner of "corybantic Christianity," and the Charity Organization Society's Charles Loch did not welcome "unscientific" approaches to social service that might make the poor more reliant on handout charity. Undaunted by critics, Booth and Smith put the plan into effect.

While the scheme's last two elements, the farm and overseas colonies, lasted only until 1906 in their designed form, urban workshops continue to be a major element of Salvation Army social services in the late twentieth century. More important, ***In Darkest England*** turned the Army from a singular emphasis on evangelism to an equal or greater emphasis on social services.

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In Darkest England and the Way Out

Selections from William Booth's bold proposal for eliminating poverty

—William Booth (1890)

When but a mere child the degradation and helpless misery of the poor Stockingers of my native town, wandering gaunt and hunger-stricken through the streets droning out their melancholy ditties, crowding the Union or toiling like galley slaves on relief works for a bare subsistence, kindled in my heart yearnings to help the poor which have continued to this day and which have had a powerful influence on my whole life ...

I have no intention to depart in the smallest degree from the main principles on which I have acted in the past. My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ. But in providing for the relief of temporal misery I reckon that I am only making it easy where it is now difficult, and possible where it is now all but impossible, for men and women to find their way to the Cross of our Lord Jesus Christ....

Darkest England: This summer the attention of the civilised world has been arrested by the story which Mr. Stanley has told of "Darkest Africa" and his journeyings across the heart of the Lost Continent. In all the spirited narrative of heroic endeavour, nothing has so much impressed the imagination, as his description of the immense forest ... covering a territory half as large again as the whole of France, where the rays of the sun never penetrate, where in the dark, dank air, filled with the steam of the heated morass, human beings dwarfed into pygmies and brutalised into cannibals lurk and live and die. ... It seemed to me only too vivid a picture of many parts of our own land. As there is a darkest Africa is there not also a darkest England? ...

The Submerged Tenth: The denizens in darkest England, for whom I appeal, are (1) those who, having no capital or income of their own, would in a month be dead from sheer starvation were they exclusively dependent upon the money earned by their own work; and (2) those who by their utmost exertions are unable to attain the regulation allowance of food which the law prescribes as indispensable even for the worst criminals in our gaols.... Three million men, women, and children, a vast despairing multitude in a condition nominally free, but really enslaved—these it is whom we have to save.

It is a large order. England emancipated her negroes sixty years ago, at a cost of £40,000,000, and has never ceased boasting about it since. But at our own doors, from "Plymouth to Peterhead," stretches this waste Continent of humanity....

My Scheme: The Scheme I have to offer consists in the formation of these people into self-helping and self-sustaining communities, each being a kind of co-operative society, or patriarchal family, governed and disciplined on the principles which have already proved so effective in The Salvation Army. These communities we will call, for want of a better term, Colonies. There will be (1) The City Colony; (2) The Farm Colony; (3) The Over-Sea Colony.

By the City Colony is meant the establishment, in the very centre of the ocean of misery of which we have been speaking, of a number of Institutions to act as Harbours of Refuge ... [to] gather up the poor destitute creatures, supply their immediate pressing necessities, furnish temporary employment, inspire them with hope for the future, and commence at once a course of regeneration by moral and religious

influences....

The Farm Colony would consist of a settlement of the [select City] Colonists on an estate in the provinces, in the culture of which they would find employment and obtain support. As the race from the Country to the City has been the cause of much of the distress we have to battle with, we propose to find a substantial part of our remedy by transferring these same people back to the country, that is, back again to "the Garden!" ...

The Over-Sea Colony: All who have given attention to the subject are agreed that in our Colonies in South Africa, Canada, Western Australia and elsewhere, there are millions of acres of useful land to be obtained almost for the asking.... We propose to secure a tract of land in one of these countries, prepare it for settlement, establish in it authority, govern it by equitable laws, assist it in times of necessity, settling it gradually with a prepared people [from the Farm Colony], and so create a home for these destitute multitudes....

This is no cast-iron Scheme, forged in a single brain and then set up as a standard to which all must conform. It is a sturdy plant, which has its roots deep down in the nature and circumstances of men. Nay, I believe in the very heart of God Himself. It has already grown much, and will, if duly nurtured and tended, grow still further, until from it, as from the grain of mustard-seed in the parable, there shall spring up a great tree whose branches shall overshadow all the earth.

-***William Booth***,

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Sources of Booth's Reforming Ideas

NORMAN H. MURDOCH

William Booth would accept good ideas from whatever source and, in fact, enjoyed reaching outside his Wesleyan tradition at times. Consequently, ***In Darkest England*** absorbed reform ideas from nineteenth-century populists and socialists. Perhaps to gain broad public support Booth chose to converge his ideas with those of popular secular reformers.

Booth acknowledged the influence of American reformers Edward Bellamy and Henry George, but he particularly noted the ideas of three British reformers, none of whom shared his Wesleyan-evangelical religious persuasion: Count Rumford, E. T. Craig, and the Earl of Meath. Here is what Booth gained from each.

Count Rumford had abolished beggary in Bavaria in the late eighteenth century, and his ideas had again become popular in the 1880s. As an American loyal to the Crown, he had served in the British Army "with considerable distinction in the Revolutionary War," according to Booth. After the war, he settled in England and then moved to Bavaria to reform its army. While there he set up Houses of Industry in which, beginning on New Year's Eve 1790, he compelled beggars to work. He discovered that when he treated them with justice and kindness, offered clean and orderly surroundings, and provided inexpensive provisions, they responded with hard work. Best of all for Booth and cost-conscious Victorians, Rumford's program was self-sufficient. A military approach to unemployment, vice, and poverty impressed Booth, who agreed with Rumford that the poor need direction from a strong hand.

Like the Count, Booth would organize workers "not as a bewildered bewildering mob, but as a firm regimented mass, with real captains over them." Booth's city colony workshops reflected Rumford's Munich workhouses, and, like Rumford, his autocratic leadership was thoroughly military.

E. T. Craig was an aged Robert Owen disciple who set up an agricultural cooperative experiment at Ralahine, Ireland, in 1831. With support from John Scott Vandeleur, a wealthy Irish landowner, Craig had induced unruly Irish peasants to increase production and improve living standards. Profits, after rent, belonged to the peasants. Craig, as would Booth, permitted no intoxicating drink or tobacco. Unfortunately, gambling by estate-owner Vandeleur led to the 1833 closing of Ralahine. When Booth established his farm colonies, he followed the Ralahine format (even though he was no ideological descendant of secularist Robert Owen).

The Earl of Meath was president of a rival social-evangelical organization, the Church Army, founded by the Church of England in 1882 as a Salvation Army clone. At the time, the Church was negotiating with Booth to merge his Army with the established church as its evangelistic arm.

In early 1889, a year before he published ***Darkest England***, Booth acknowledged that Meath's pamphlet on poverty expressed his own notions on individual responsibility exactly. Booth, for example, had opened a second self-supporting men's shelter, in Clerkenwell. Men paid three pence for supper, a "homely talk on salvation," and bed and breakfast. Unlike common lodging houses, Salvation Army shelters were free from "vile, demoralizing associations." Booth said the Army did not encourage "soupers"; he would do nothing for a man "on condition that he did something religious in return."

Meath also contributed to Booth's ideas for the second and third phases of the Darkest England scheme, English and overseas farm colonies. Meath had pressed for state-directed colonization of the unemployed in "Greater Britain" in 1886. In 1890, Booth offered to become the state's agent in selecting, preparing, and transporting poor but willing settlers for relocation in Britain's overseas empire. Booth echoed Meath's concern that the dominions would not accept London's vicious paupers, and he agreed that prior training on an English farm colony could improve work habits and character and make paupers acceptable for emigration. He followed Meath's prescription for successful emigrants: (1) character was more important than agricultural training; the government's program had failed because it had not followed this plan; and (2) children could be trained on model farms in England to be apprenticed to colonial farmers.

Meath resented Booth's use of his plan. His Church Army accused Booth of stealing social reform ideas from a pamphlet, "Our Tramps," published in March 1890. The pamphlet proposed a three-fold scheme of city, farm, and overseas colonies.. Booth could have charged this alleged theft as repayment for the Church Army's theft of his idea for militant evangelism as well as his hymns. Nonetheless, Meath wanted Booth to acknowledge his sources for ***Darkest England***. He wrote in 1904 that a "great religious Nonconformist leader"—almost certainly Booth— had not mentioned twenty-two German labor colonies in existence in 1890. Was this due to ignorance or to a desire to "claim credit for an idea which was not novel"? Meath's barb is an example of principled jealousy. Booth often found that the clergy, labor union leaders, social workers, and philanthropists were his most ardent foes in religion and in social reform.

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Life in the Army Today

Contemporary officers continue the mission of William and Catherine Booth.

NANCY KRESSLER MURPHY

Although in the United States The Salvation Army is most commonly associated with its network of social services, its original and enduring mission is evangelical—leading people to God and salvation.

Major Philip D. Needham, principal of the School for Officers' Training in Atlanta, believes the Army's basic mission is essentially the same today as it was in the early days. "I think the Army's mission is to reach people with the Gospel of Christ expressed in word and in action." The Salvation Army attempts to reach those people who are "most cut off from the ministry of the church," he explains, adding that the Army has always had a special calling to the poor and still does.

Officers, Soldiers, Adherents

Numbering approximately three million worldwide, The Salvation Army carries out its ministry in about 90 countries under its own denominational government. Salvation Army officers are ordained as ministers by their territorial commander after completing a two-year officers' training program. There are four training schools in the United States, located in Atlanta, New York, Chicago, and Los Angeles.

The committed laity, called soldiers, sign the Articles of War, promising to abide by the Army's doctrines and disciplines. They may take on volunteer responsibilities within the social service outreach or the congregation [called a ***corps***] such as directing youth groups or participating in musical activities.

Other members of the congregation are adherents who participate in the church but have not signed the Articles of War. Adherents may take on some lay responsibilities, such as teaching Sunday school classes.

Corps Services

Today's Salvation Army offers many of the ministries that other Protestant congregations provide. Some corps enjoy a large center equipped with a gymnasium and facilities for many community programs. These may be recreational activities, including organized team sports and competitions, and/or senior citizen programs including education, meals, and trips.

Social welfare services, provided regardless of race, class, or creed, vary from one corps to the next. Almost every corps offers emergency food, clothing, and furniture. In a number of communities, the Army works with state or local governments, which release certain prisoners to the Army's care, according to Needham. There are also drug treatment programs, and in some large communities, adult rehabilitation centers for homeless, alcoholic, or drug-dependent individuals.

Because the congregations are generally not wealthy, The Salvation Army pursues various sources of funding. In locations where the United Way is established, the Army is a participating agency and receives some funding for specific services.

When corps officers are not organizing social services or raising money, they play an important role as pastors in their communities. A typical corps has Sunday school, Sunday morning worship, a Sunday

evening salvation service, which is normally an evangelical service for the unchurched, and weeknight prayer meetings.

Music, an important element in Salvationist services since the early days, is still prevalent. "We have a choir—we call it songsters," says Needham, "and in corps where we have the musical resources, we'll have a band."

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Christmas Kettles

The history behind a Yuletide institution

MARY ANN JEFFREYS

If there is one image of The Salvation Army that comes immediately to the public's mind, it is that of a bell-ringing volunteer tending a Christmas kettle on a city street.

The kettles were started by Salvation Army Captain Joseph McFee in December 1891. The Captain had resolved to provide a free Christmas dinner to San Francisco's poor. But how would he pay for the food? Remembering his days as a sailor in Liverpool, England, McFee recalled seeing a large pot, called "Simpson's Pot," into which charitable donations were thrown by passers-by. He secured permission from authorities to place a similar pot at the Oakland ferry landing, at the foot of Market Street. Its success encouraged other local corps to do the same, and by 1895 the kettle was used in thirty Salvation Army corps on the West Coast.

Two years later, Officer William A. McIntyre took the novel idea to Boston, but his fellow officers refused to cooperate for fear of "making spectacles of themselves." So McIntyre, his wife, and his sister set up three kettles in the heart of the city. That year the kettle effort in Boston and other locations nationwide resulted in 150,000 Christmas dinners for the needy.

Kettles have changed since the utilitarian cauldron set up in San Francisco. Some new kettles have a self-ringing bell or a booth complete with public-address system to broadcast the traditional Christmas carols. Salvation Army officers and soldiers still tend the pots, but so do community volunteers, and paid employees.

But the purpose of the kettles remains the same. When The Salvation Army "puts out the kettles" today — from the United States to Japan to Chile—millions of dollars are raised. While the days are past when a sitdown dinner in Madison Square Garden brought in thousands from the street, the homeless poor are still invited to share holiday dinners and festivities at hundreds of local Salvation Army centers. Other people are given grocery checks so they can buy their own dinners. The kettles provide about one-third of the money used to aid over 4,500,000 persons annually at Christmas.

The Christmas kettle stands as a symbol of service, a refreshing reminder amid the hoopla of Christmas that people do care for one another.

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William and Catherine Booth: Recommended Resources

The Booths, their children, and The Salvation Army have all received extensive study, so only a small portion of available works can be listed here. Works are listed alphabetically by title within each category. Asterisks denote those available through The Salvation Army (see addresses below).

The Booths soon after their 1855 marriage.

About the Booths

General Booth by G. S. Railton (London: The Salvation Army, 1912).

* ***Bread for My Neighbour: The Social Influence of William Booth*** by Frederick Coutts (London: Hodder and Stoughton, 1978).

* ***Catherine Booth*** by Catherine Bramwell-Booth (London: Hodder and Stoughton, 1970).

* ***The General Next to God*** by Richard Collier (London: Collins, 1965).

God's Soldier: General William Booth, 2 vols., by S. J. Ervine (London: Heineman, 1934).

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The Life of General William Booth, 2 vols., by H. Begbie (New York: Macmillan, 1920).

* ***War on Two Fronts: The Redemptive Theology of William Booth*** by Roger Green (Atlanta: The Salvation Army, 1989).

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CHRISTIAN HISTORY
Issue 26: William & Catherine Booth: Salvation Army Founders

Christian History Sampler: History Behind the News

Ancient Assistance Against the New Age

Douglas Groothuis is the author of Unmasking the New Age, Confronting the New Age (InterVarsity, 1986 and 1988), and a forthcoming book on the New Age view of Jesus

The New Age Movement isn't really new. In the second century, Irenaeus taught Christians how to confront it.

An insightful poster reads: "There are two important facts about the universe: (1) There is a God; (2) You are not he." This is Christianity in a nutshell. The Creator God is not confused with creation. Humans are not now, nor will they ever be, divine. God is a personal being, not an impersonal principle, force, or essence.

A New Age version of this poster would read: "There are two important facts about the universe: (1) There is a God; (2) You are it." Or, in the words of Joseph Campbell (from the television series and book ***The Power of Myth***): "You are God, not in your ego, but in your deepest being, where you are at one with the nondual transcendent." This is the heart of New Age spirituality: people are divine and must rediscover this potential in order to better the world.

Old Roots of the New Age

G. K. Chesterton, Christian apologist par excellence, observed in 1930 that "We hear much about new religions; many of them based on the very latest novelties of Buddha and Pythagoras." The perennial war of ideas develops few new weapons systems. In the intellectual combat between the New Age Movement and orthodox Christianity, the points of conflict were recognized by the early church eighteen hundred years before New Age celebrity evangelist Shirley MacLaine spoke to her first disembodied spirit.

Prophets of the New Age such as Joseph Campbell frequently hark back to Gnosticism for spiritual inspiration, saying that people can live out of the sense of Christ in them, as Jesus lived out of the Christhood of his nature. Campbell quotes from the Gnostic text ***The Gospel of Thomas*** to the effect that Jesus' mission was to reveal the deity of all people.

Of course, as New Age leaders imbibe at the well of gnosis, they strain out what offends modernity's tastes. The harsh Gnostic dualism of dark matter versus pure Spirit is ignored or redefined in psychological terms. The fantastic hierarchic cosmologies of innumerable spiritual beings are likewise winked at or interpreted, in good Jungian form, as manifestations of psychological processes.

Yet the ancient appeal of Gnosticism remains: There is a hidden and secret wisdom (gnosis) that can be directly experienced by turning within. This gnosis is not found in traditional orthodoxy, which is merely exoteric or external, but in the deeper or esoteric meaning. The supreme realization of gnosis is the spark of divinity within. Underneath the illusions of ignorance burns the fire of the unlimited.

Irenaeus, Heresy Fighter

The exact origins of Gnosticism are a matter of scholarly debate, but we find it thriving as an alternative to orthodox Christianity in the second century, and several New Testament writers such as John and Paul may have been responding to Gnostic or proto-Gnostic elements in their letters.

The greatest apologist against the Gnostics was the early church theologian Irenaeus, who wrote ***Against Heresies*** in approximately 180 AD. This work illustrates several principles for dealing with the neo-Gnostic or New Age teachings so widespread today.

1. Irenaeus went to great lengths properly to identify and explain the beliefs of the "Gnostics so-called."Against Heresies presents a careful analysis of the Gnostic system in its different forms. Until the discovery of many primary Gnostic texts near Nag Hammadi, Egypt, in the 1940s, Irenaeus and other apologists provided nearly all of scholars' knowledge of the Gnostics. (Although some have disparaged the church fathers' treatments, historian Patrick Henry observes in his book ***New Directions in New Testament Study*** that they have integrity and "it is still legitimate to use [their] materials to characterize Gnosticism.") Irenaeus, while opposing Gnosticism as a world view antithetical to Christianity, labored to fairly present its views. No matter how ridiculous or blasphemous Christians find various New Age teachings, caricature is never an appropriate apologetic.

2. Irenaeus recognized and countered the Gnostics' biblical misinterpretation. Gnostics defended any number of unbiblical doctrines by appealing to Scriptural texts out of context and with no respect for the authors' intent. Irenaeus realized the Gnostic teachers "gather their views from other sources than the Scriptures" while "they endeavor to adapt with an air of probability to their own peculiar assertions the parables of the Lord, the sayings of the prophets, and the words of the apostles." Irenaeus says this eisegesis "disregards the order and connection of the Scriptures." He likens this to taking apart the individual jewels that make up a skilled artist's beautiful image of a king and rearranging them so as to make them into a dog or a fox.

When cults twist biblical texts in service of their message, their literary license needs to be unmasked.

3. Irenaeus attacked the irrationality of Gnostic theology. In one memorable passage, he lampoons the common Gnostic claim that the ultimate godhead is absolutely unknowable and unnameable. The apologist finds it odd that the Gnostics speak so much and with such metaphysical gusto about that which, on their own terms, they can neither know anything nor say anything about! Since the Gnostics assign a wide variety of names to spiritual principles that they take to be unnameable, Irenaeus proposes his own cluster of ultimate spiritual entities: Gourd, Utter-Emptiness, Cucumber, and Melon! Irenaeus' satire spotlights the stupidity of making the absolute reality beyond all words or thoughts.

When, for example, Joseph Campbell asserts in ***The Power of Myth*** that "God is beyond names and forms" and even "transcends thingness"—and later goes on to say all sorts of things about the God who cannot be known!—it is wise to remember and demonstrate the rank illogic of such remarks.

4. Irenaeus kept Christology at the center of his work. Irenaeus knew that the Gnostic distortion of the meaning and work of Jesus Christ was its most dangerous aspect. Gnostics, then as now, divide the man Jesus from "the Christ" in various ways.

In one approach, the Christ was viewed as a spirit that temporarily visited Jesus and left him at the cross. Irenaeus realized that this perversion of Jesus leaves people fast in their fallen state because it denies that Christ died for sins.

Another Gnostic view held Jesus as an enlightened man visited by the same Christ that elicits the Christhood in each person. To this Irenaeus responded, "The Gospel ... knew of no other man but him who was of Mary, who also suffered; and no Christ who flew away from Jesus before the passion; but him who was born it knows as Jesus Christ the Son of God, and that this same suffered and rose again."

New Age teachings offer variations of these ancient errors: Jesus is a man who tapped into a universal

Christ consciousness; or he is an example of what a self-realized master can do. Modern-day apologists must imitate Irenaeus, who lifted up the Jesus of biblical revelation in the face of these confusions.

Heresies will remain until the End, but new heresies are hard to find indeed. The Gnostic planks of self-deification, biblical distortion, irrationality, and Christological confusion are mirrored in the neo-Gnostic elements of the New Age Movement. With an eye toward Irenaeus, contemporary Christians can discover principles of confrontation just as applicable today as they were eighteen hundred years ago.

CHRISTIAN HISTORY
Issue 26: William & Catherine Booth: Salvation Army Founders

Christian History Sampler: Martin Luther on Marriage

The Reformer deeply influenced more than one institution.

I have been very happy in my marriage, thank God. I have a faithful wife, according to Solomon: "The heart of her husband doth safely trust in her" (Prov. 31:11). She spoils nothing for me. Ah, dear Lord God, marriage is not something natural and physical; but it is a gift of God, the sweetest, nay, the most chaste life; it is above all celibacy.

This is a true definition of marriage: Marriage is the God-appointed and legitimate union of man and woman in the hope of having children or at least for the purpose of avoiding fornication and sin and living to the glory of God.

Note that when ... natural reason (whom the heathen have followed when they wanted to be very wise), looks at married life, she turns up her nose and says: "Ah, should I rock the baby, wash diapers, make the bed, smell foul odors, watch through the night, wait upon the bawling youngster and heal its infected sores, then take care of the wife, support her by working, tend to this, tend to that, do this, do that, suffer this, suffer that, and put up with whatever additional displeasure and trouble married life brings? Should I be so imprisoned?"

I would not want to exchange my Kate for France nor for Venice to boot; to begin with (1) because God has given her to me and me to her; (2) because I often find out that there are more shortcomings in other women than in my Kate; and although she, of course, has some too, these are nonetheless offset by far greater virtues; (3) because she keeps faith and honor in our marriage relation.

Marriage is most suitable between equals. An old man and a young girl do not fit well together. But, of course, in such a case riches can do something. A certain old man who had become engaged boastfully showed all his wealth to his fiancee. An agreeable servant always remarked: "My dear young lady, he has much more of this." Finally, when a coughing spell plagued the old man, the servant also said: "He has much more of this.... "

Whoever intends to enter married life should do so in faith and in God's name. He should pray God that it may prosper according to his will and that marriage may not be treated as a matter of fun and folly. It is a hazardous matter and as serious as anything on earth can be. Therefore we should not rush into it as the world does, in keeping with its frivolousness and wantonness and in pursuit of its pleasure; but before taking this step we should consult God, so that we may lead our married life to his glory.

It is no small gift from God to find a wife who is pious and easy to get along with.

It is the highest grace of God when love continues to flourish in married life. The first love is ardent, is an intoxicating love, so that we are blinded and are drawn to marriage. After we have slept off our intoxication, sincere love remains in the married life of the godly; but the godless are sorry they ever married.

Married folk are not to act as they now usually do. The men are almost lions in their homes, hard toward their wives and servants. The women, too, everywhere want to domineer and have their husbands as servants. It is foolish for a man to want to demonstrate his masculine power and heroic strength by ruling over his wife. On the other hand, the ambition of wives to dominate the home is also

intolerable.

It is impossible to keep peace between man and woman in family life if they do not condone and overlook each other's faults but watch everything to the smallest point. For who does not at times offend? Thus many things must be overlooked; very many things must be ignored that a peaceful relation may exist.

The love toward one's spouse burns like a fire and seeks nothing but the person of the spouse. It says: I do not desire what is yours; I desire neither silver nor gold, neither this nor that; I desire you yourself; I want you entirely or not at all. All other love seeks something else than the person of the loved one.