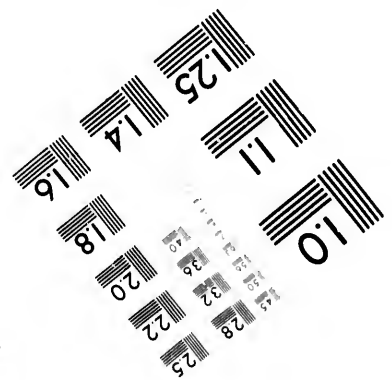
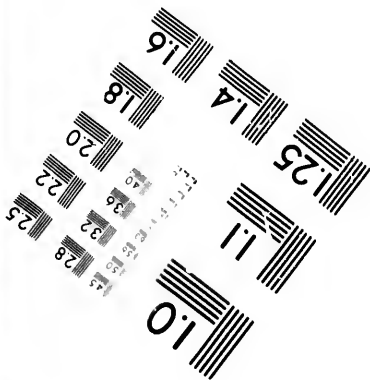
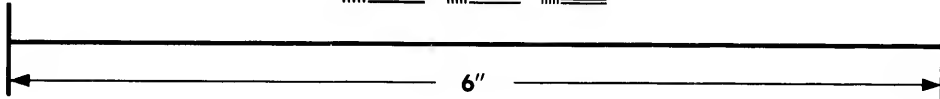
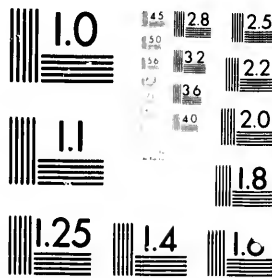


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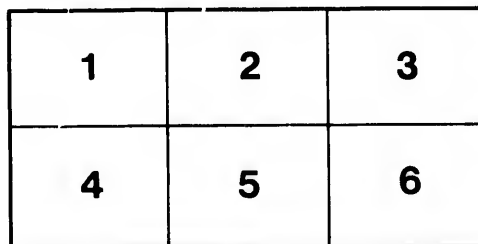
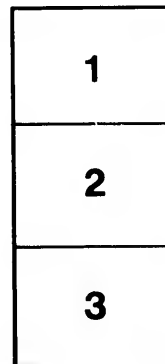
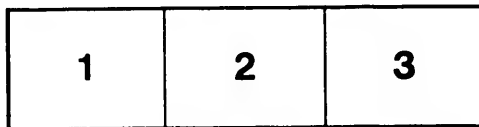
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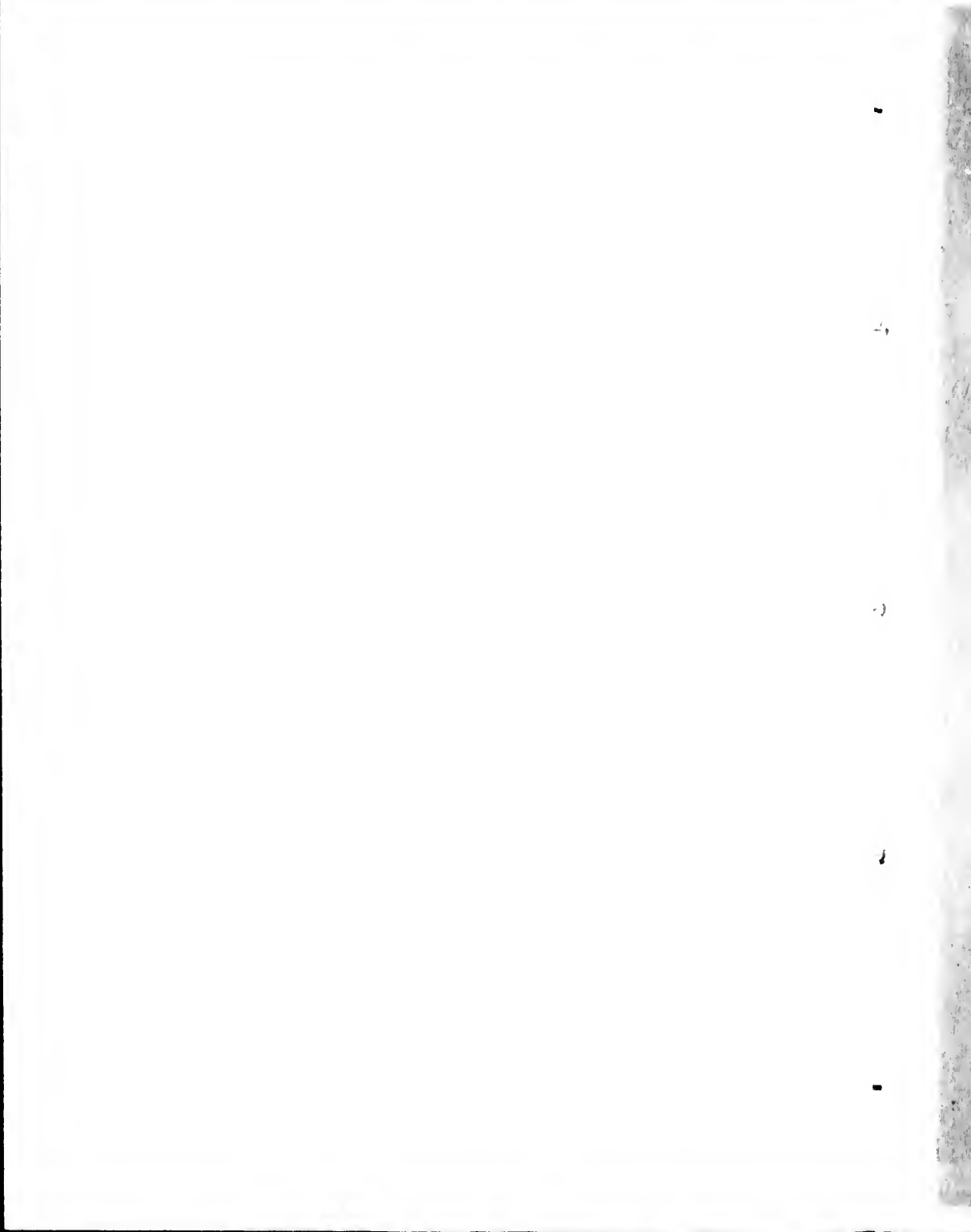
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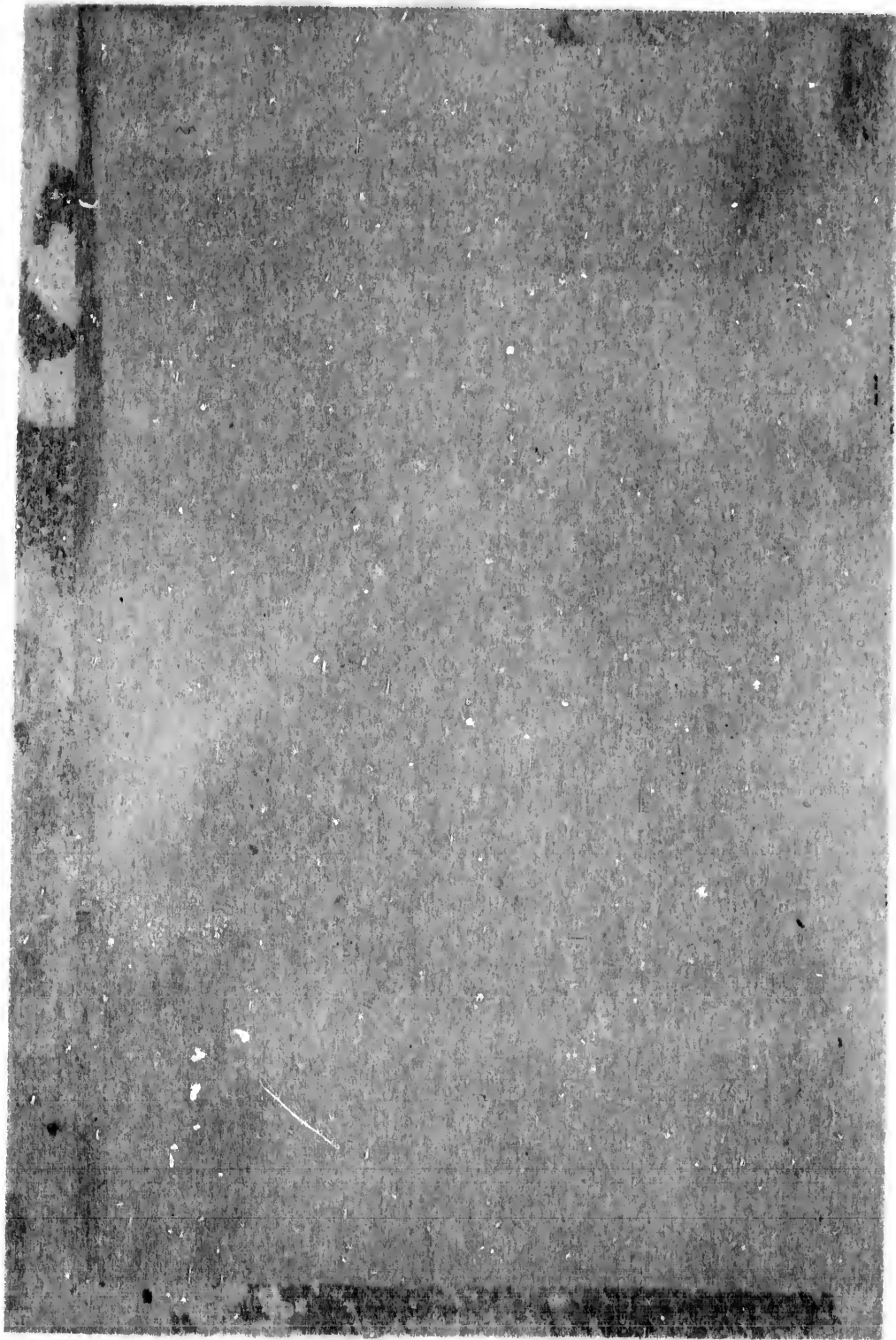


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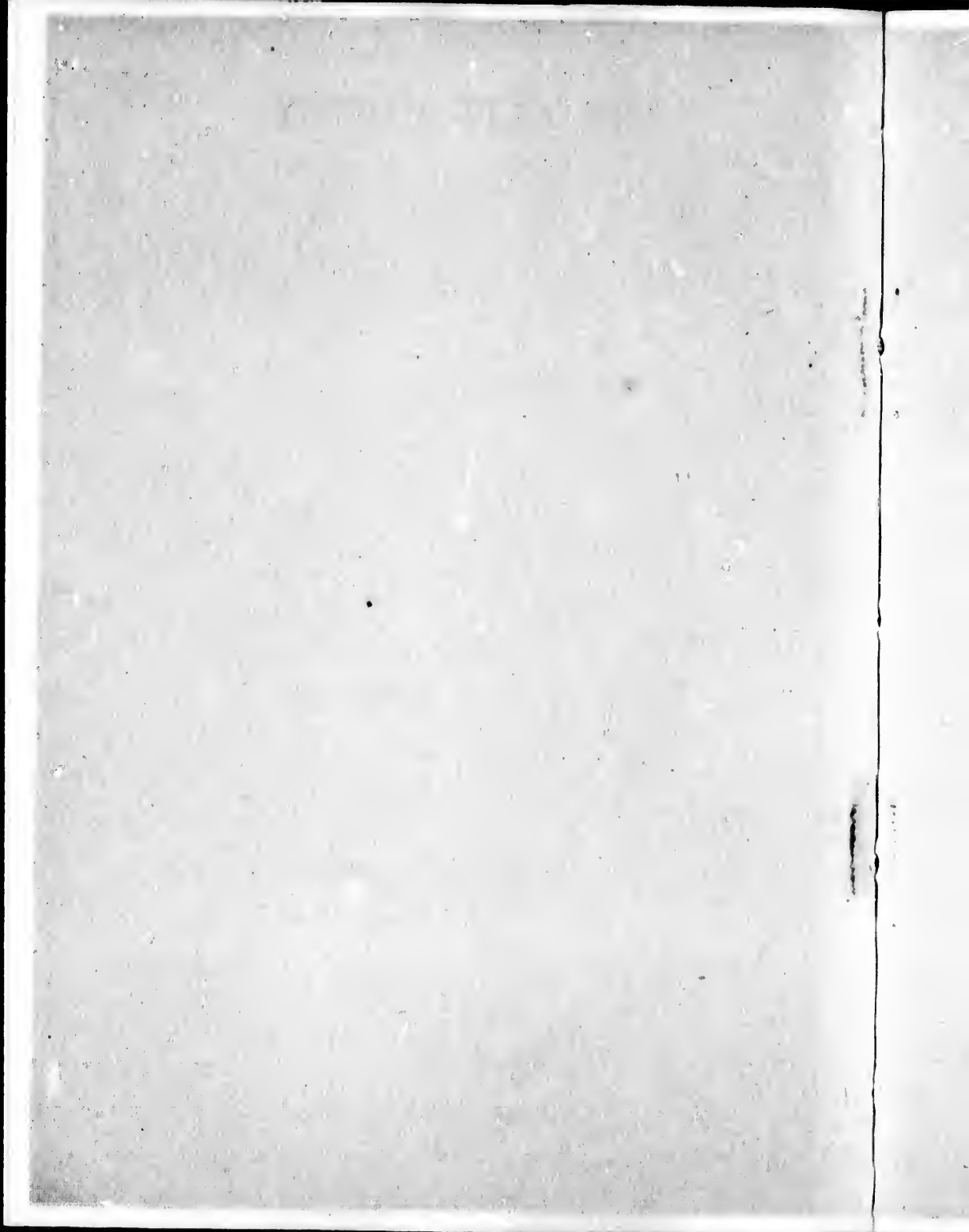
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THE NEW PAPACY.

BEHIND THE SCENES

IN THE

SALVATION ARMY

BY AN

EX-STAFF OFFICER.

*"Make not my Father's house a house of
merchandise."*—JOHN ii. 16.

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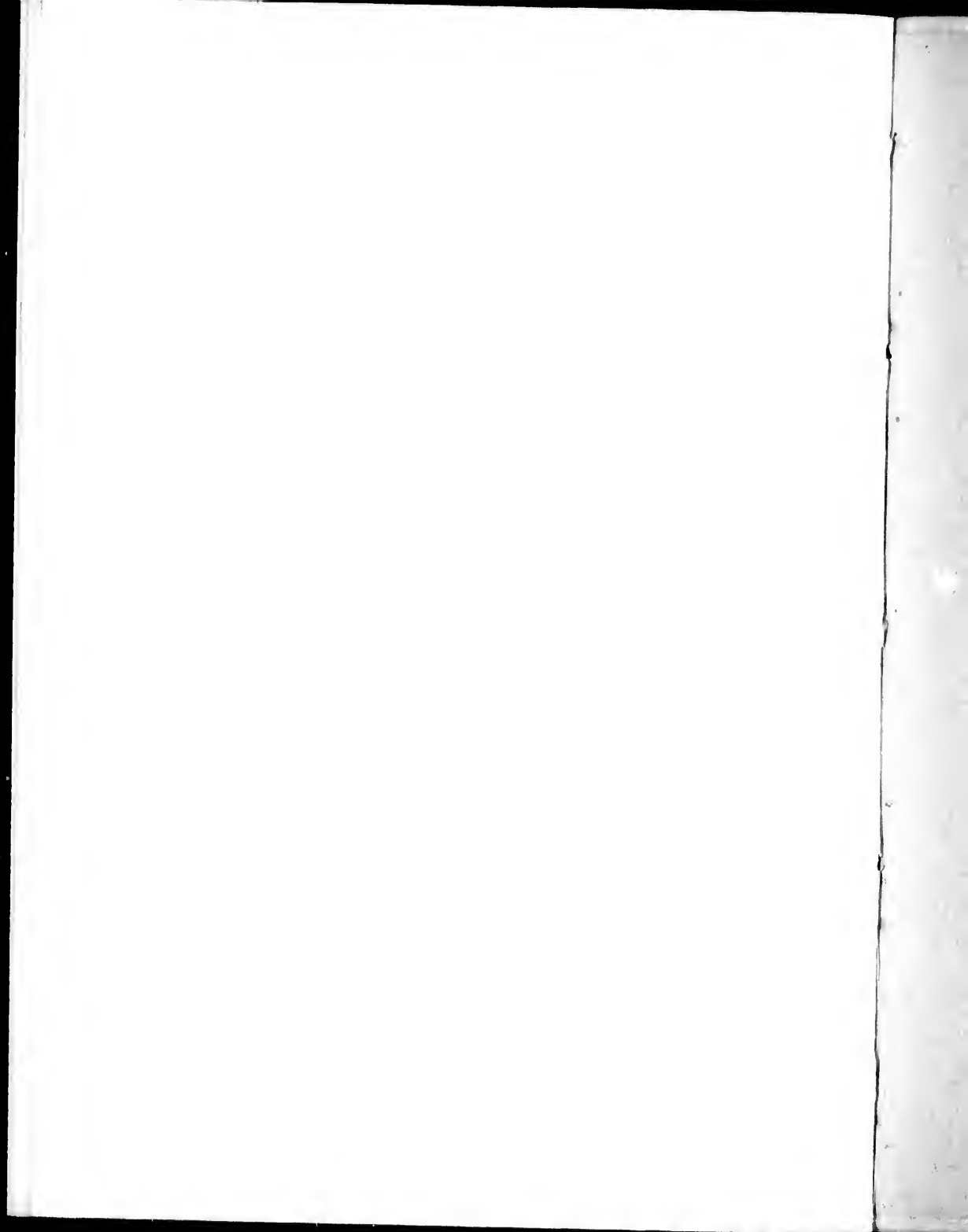
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PUBLISHER'S PREFACE.

We commit these pages to the public, not before a careful consideration. We shall undoubtedly be misunderstood and calumniated by many who were once our friends. We feel with the author that he who lifts up his voice to expose the wrongs in any great organization, undertakes a delicate task. Let our readers be assured that no feeling of animosity or recalcitration stimulates the present action. It was the authors sincere wish, expressed to us and others previous to his departure, that the book should be published at all costs, and he cheerfully offered to supply by mail any missing copy that might have been lost in the flames, wherein the first edition of 5000 copies were hurled by the Army authorities.

The author made an assignment of the book to us and we now present it on these merits, trusting it may be instrumental in the removal of any errors that may exist in the Army's ranks; or if the accusations, deductions and conclusions herein be untrue, our ears and hearts are open to hear and receive from the Army or outside of it, the voice and argument for her justification.

In conclusion we apologize for the long delay, owing to the revision of the manuscript, necessitated by recent events.

A. BRITNELL.



PREFACE.

THE role of informer is always an unpleasant one to play, and to the most indifferent mind it can never be a pleasing task to hold up to public condemnation a person or a system in which they have had confidence and for which they have cherished affection. It has not been without considerable thought and a good deal of urging that the following pages have been given to the public. But though we would have shrunk from a labour so distasteful and have gladly avoided a notoriety anything but pleasant to the feelings or conducive to our material welfare, we have felt that in the interests of the benevolent public, in the interests of religion, in the interest of a band of devoted men and women whose personal ends are being defeated and the fruit of whose labour is being destroyed, and above all in the interests of that future which lies before the Salvation Army itself, if purged and purified in its executive and returned to its original position in the ranks of Canadian Christian effort, it is no more than our duty to throw such light as we are able upon its true inwardness, and with that object and for the furtherance of those ends we offer our pages to the public view.

Like many more now outside its ranks, the writer came to the work of the Army filled with an unwavering confidence in its leaders and a genuine desire to devote to its service what ever ability or capacity for hard work he possessed. Five years of constant intercourse with its members could not fail to form and strengthen ties of the most sincere interest and affection, and it could be no other than a trial to break away from a work and surroundings that he had learned to love. But as the unworthy means became apparent and as the undesired end to which they were being used became more assured, affection cooled into doubt and confidence gave way to distrust. A year and a-half before the final separation, we withdrew from all active work except that connected with the literary direction of its organ, and during that time a resignation was thrice tendered and after persuasion withdrawn. But to the last, though we worshipped elsewhere and wore no sign of our con-

nection and repudiated all responsibility to the Army's rules, we offered to its interests all the time, labour and energy that we possessed. To the very last we enjoyed the fullest confidence, at least expressed, of the leaders, and we parted with the greatest expressions of regret and esteem, and with the loudest assurances of interest and influence if required in the future. Yet despite all these protestations and promises a few hours only were necessary to convince us that any influence possessed would be used to our detriment rather than advantage, and the affection and interest, if it ever existed, had become changed to feelings altogether different.

We do not disguise the fact that as abuses and injustices came under our observation we did not hesitate to express disapprobation and utter vigorous protest and as plainly as we could, without exciting outside distrust, in our weekly pronouncements in the paper called for their reform. Of course this could not be pleasing to those concerned in their continuance, and pressure was brought to bear such as rendered our position uncomfortable and untenable. Still we struggled on and though broken in health and our faith in the leaders and the reality of the work shattered, we hoped and laboured for the amelioration of existing evils, and it was only when at last we were convinced that nothing but entire remodelling would make the system either honest or successful that we against both protest and coercion took our final leave.

As, after we had gone, our last utterances to our friends and readers of the paper were suppressed we can only say that as the work in the past has had our sympathy and admiration, we trust that ways and means will be contrived by which that work may be revived and carried on, on lines and to a result that shall prove a blessing and a glory to the Canadian people.

That this may be so we are well assured, and to our many friends still left in the ranks who in their surroundings of trial and oppression are looking for the better day, we would say "Cheer up." "There shall spring up a light for the righteous and joyful gladness for such as are true hearted."

A. S.

Toronto, April, 1889.



The New Papacy.

CHAPTER I.

INTRODUCTORY.

"TEHEL: thou art weighed in the balances and found wanting."

--Dan. v. 27.

ALL things have a beginning, but results are never to be computed from the germ from whence they spring. The mustard-seed and the acorn give little promise by appearance of the tree to which eventually they will be developed, and the act oftentimes done without any anxiety as to the ultimate outcome, the word spoken at random, the thought hardly expressed in words, will often bring about events that will bear their impress for good or ill upon society at large. Small beginnings have great endings and there is scarcely a system, an organization, a political edifice, or a mighty empire in existence to-day of which it might be said with perfect truth. "Behold how great a matter a little fire kindleth."

An old adage has it, that "nothing succeeds like success," and whilst this in some senses is an axiom in every man's experience, yet there is a reverse side to the picture. We look around us and view for a moment the many wrecks which strew the world on every side, wrecks of empires, wrecks of households, wrecks of character and if we enquire closely into the history of each and all we find almost invariably that a rapid growth, an inordinate progress, in a word overmuch suc-

cess, with its concomitants of pride and arrogance, have been the canker-worm that has undermined the structure and sapped the foundations, and so brought the beautiful edifice to the ground, and what once promised to be a joy forever, lies before us only an unsightly mass of mouldering ruins.

It does not need more than a very superficial knowledge of the world's history, to bring before us instances without number that go to prove this position. We go back to the twilight days of the world's youth, we search for the cities and dynasties of the Pharaohs, we grope in the darkness of ages for the grand monarchs of great Babylon the mistress of the world, we peer into the chronicles of an ancient Greece or Rome, each and all the centres of power and glory and success, and yet to-day their places know them no more; they have gone into forgetfulness and crumbled into dust, victims, for the most part, to that very success which was the greatest factor of their power. In religious and moral movements the same truth holds good, as in secular affairs. How many instrumentalities for blessing and good have been enervated and extinguished by the like means, and the religious history of the nations teem with instances of the rise and fall of sects, societies, and organizations, all founded on the best motives, and all for a time flourishing and being made the channels of good to the people where they have existed, but after a time of prosperity and power becoming effete and useless, hampered by the spoils of their own victories and eventually buried by the éclat and wealth which their own success has heaped around them.

Of course there are several contributory agents to these failures, but there appears to be one great rock in nearly every case upon which these various argosies have been wrecked, and that is the tendency there is in all to drift into individualism. What a Rameses was to Egypt, or a Nebuchadnezzar to Babylon, or a Nero or Caligula to ancient Rome, so has many a good man become in the hour of success, and upon the rock of his autocracy and domination has been wrecked the church, or society or sect that his early labours have built up into power and usefulness. The good book tells us that the heart of man is "deceitful above all things" and beyond a doubt the human heart deceives no one more than the individual whose breast confines its throbs of passion and desire. Good and holy-

minded men in all ages have been led astray in the hour of success from humbleness of heart and singleness of purpose, and surrounded as such successful leaders always are by crowds of flatterers and sycophants in most instances at least they fall victims to their own advancement, and to the plaudits and laudations of those who fawn upon them but to lure them to destruction. Many a flower of promise, and many an organization that has bid fair to regenerate society has withered and died, scorched by the breath of public acclamation and killed by the canker-worm of pride that has destroyed the heart of its leaders. Many a work for good that has commenced in humbleness and simplicity, through success and public recognition has degenerated into a means of personal advancement, and many an honest heart whose early ambitions have been for the good of others, has become intoxicated by success and has developed in its possessor bigotry, tyranny and the blind fury of sectarian hate and exclusiveness. Often in religious affairs has the history of the Babylonish banquet repeated itself, and the world has been shocked as well as edified, by the sad spectacle of a religious leader, in the moment of his supremest triumph and seeming success in usefulness, falling stricken to the earth before the handwriting on the wall which has been against him.

The organization with which it is proposed to deal in the following pages, bids fair to add another name to the list of religious movements against which the word "failure" has to be written. That such should be the case must be a matter for much regret, not only on account of all the promises for good and usefulness which it has given, and for the high expectations which many good men in many lands have formed of it, but also on account of the many good hearts and true and whole-souled workers for God that it has deceived by its allurements and whose promises for usefulness have been crushed and broken by its hard-taskmasters and the autocratic tyranny of its leaders. In this organization has the evil of individualism borne the most direful results, and almost in a decade have we seen a leader emerging from the darkest obscurity, moved by the best objects, no doubt, in the first instance, but elevated to a position as paramount and despotic, and to a power over the lives and actions of his followers more absolute than those of

the Pontiffs of Rome herself. That such is the case we shall have no difficulty in showing, and that such a thing is contrary to all the accepted teachings of Christianity, that it is inimical to the best interests of society, and dangerous to the individual soul will be readily admitted by all fair and impartial minds.

CHAPTER II.

THE S. A. WHAT IT WAS AND WHAT IT HAS BECOME.

“A bud of promise blasted in the bloom”—*Anon.*

Those of us who were acquainted with the professed objects and workings of the Salvation Army during the early days of its existence in the Dominion cannot fail, as we look back upon its six years' history, to be impressed with its wonderful development. Of course it is impossible to ignore the fact that it has gained for itself a position amongst religious organizations that is phenomenal. And yet it is equally apparent that its present position is altogether a different one from that to which it professed to aspire, and from that which at that time had been marked out for it by its leaders. Then, it will be remembered, it professed to be the humble hand-maid of the of the existing churches; its professed object was the simple evangelization of the masses. It repudiated the idea of building up a separate religious body, and it denounced the practice of gathering together wealth and the accumulation of property. Men and women other than its own converts gathered around it and threw themselves heart and soul into its work, for the simple reason that it offered, as they supposed, a more extended and widely open field for evangelical effort. Ministers everywhere were invited and welcomed to its platforms, Majors and Colonels, were few and far between and the supremacy and power of the General were things unknown. Its members passed in and out amongst other denominations without let or hindrance, and were frequently seen at the communion rails and in the love feasts of the evangelical churches. Care was taken to avoid anything like proselytism; its converts were

never coerced into joining its ranks. They were urged to connect themselves with some visible religious body, but only those who promised to be useful workers were asked to consider the question of joining the Army's ranks. In a word, the organization occupied the position of an auxiliary mission and recruiting agency for the various religious bodies.

As long as this state of things continued success was assured, and the confidence of the public in the Army as a means of usefulness daily increased. At the same time the spirit of unity and mutual esteem amongst the workers was perfect. All differences of opinion and all preconceived ideas were cast aside, and each and every one gave themselves up with a whole-souled devotion to the common object, namely, the salvation of the masses. The staff at this time consisted of two individuals, and distinctions of rank were more a matter of convenience than a matter of position, and the deference afterwards exacted towards superior officers was a thing unknown. There could be but one result to such a state of things, and consequently we find at all times that the meetings were crowded, people professed conversion by the score, the public liberally supplied the means to carry on the work in their respective communities, therefore every corps was wholly self-supporting, its officers were properly if not luxuriously cared for, the local expenditure was amply provided and under the supervision of the secretary, a local member, and the officer in charge, the funds were disbursed in the towns where they were collected, and the spirit of satisfaction and confidence was mutual all around.

It need hardly be said that in these times the Army proved itself to be a blessing to every community where it had been established. Scores of those who had been brought to salvation through its influences joined the churches and carried to them the spirit of enthusiasm and activity. Church work revived everywhere, and church membership increased, and today many scores of prominent church-workers, and not a few successful ministers and evangelists look back to these times as the starting point of a career of usefulness and success. Indeed, so deep was the impression that the Army workings of these days produced upon the minds of many ministers and church workers that it is almost impossible for those who have been disassociated latterly from its actual workings to believe

that it could have so fallen and changed its principles in the short time that has elapsed. And these people continue largely to swell its funds and lavish upon it their sympathies, believing that it is still actuated, as an organization, by the same singleness of purpose and zeal for the salvation of souls. But those who have remained in the ranks, and more especially those who have been daily conversant with the Army's machinery, are well aware how entirely and radically the whole system has changed, and how from a band of devoted and disinterested workers, united in the bonds of zeal and charity for the good of their fellows, it has developed into a colossal and aggressive agency for the building up of a system and a sect, bound by rules and regulations altogether subversive of religious liberty, antagonistic to every branch of Christian endeavor and bound hand and foot to the will of one supreme head and ruler.

How such a state of things could have come about is almost impossible to conceive. But as the work has spread through the country, and as the area of its endeavors has enlarged, each leading position has been filled one after the other by individuals, strangers to the country, totally ignorant of the sentiments and idiosyncrasies of the Canadian people, trained in one school under the teachings and dominance of a member of the Booth family, and out of whom every idea has been crushed except that of unquestioning obedience to the general and the absolute necessity of going forward to do his bidding without hesitation or question.

Of course the *modus operandi* has been gradual, although the result has been rapidly achieved. As the work has progressed in extent the country has been divided up into subdivisions, and each of these has been placed in charge of a newly imported officer, fresh from immediate contact with the Booth influence, and imbued with the one idea of the Booth supremacy as inculcated at the English Training Home at Clapton. True, some few Canadian officers have been put in like positions, but this only after serving and apprenticeship as assistant under the imported leaders and upon their recommendation as to their fitness in all respects. Other officers, too, have been imported and invariably placed in charge of the larger and more flourishing corps, and the common object of all has been to inculcate the duty of obedience to the General

and to establish and strengthen the influences of the Booth regime.

Training Homes latterly have been established, and these also under officers who have passed through the curriculum of the Clapton Homes under a son or daughter of the General, and whose whole aim and object has been, without any reference to Scripture teaching or intellectual cultivation, to implant what they term the "Army spirit" that is the spirit of blind devotion and absolute obedience to the General.

Other expedients have also been tried to the same end. From time to time insidiously the Army press in England has been invoked, and a literature of Boothism has been spread broadcast through the organization, inculcating the same principles of obedience and subservience. Gradually the cords have been drawn tighter and tighter, and the liberty of the individual conscience has been more circumscribed, and so what was once an organization that appeared to offer what some thought a dangerous liberty of thought and action to its members, has been developed into a sect of the most exclusive and rigorous description, governed by a military despotism, the supreme and entire control of which is placed in the hands of its chief officer, who makes its laws, promulgates its creeds, defines its dogmas, and enunciates its faith, and that too without any advisory council, and against whose will and fiat there is no possible appeal.

What is the result of all this? In the first place whilst material prosperity has undoubtedly been attained, spirituality has been quenched, and as an evangelical agency the Army has become almost a dead letter. Its converts' roll to-day, with an area of operation ten times extended, does not amount week by week, to a tithe of what it was three years ago. In seventy-five per cent. of its stations its officers suffer need and privation chiefly on account of the heavy taxation that is placed upon them to maintain an imposing headquarters and a large ornamental staff. The whole financial arrangements are carried on by a system of inflation, and a hand to mouth extravagance and blindness as to future contingencies. Nearly all of its original workers and members have disappeared. Its 25,000 soldiers have decreased to 9,000 in a doubled territory; and whilst the said and established and consistent portion of its members have betaken themselves to the churches, the residuum

of frivolity and shallowness alone is left, and this is only kept together by a constant recurring round of sensationalism and excitement. The efficiency of its officers too has deteriorated in a marked degree, and there are but few real solid Christian leaders left amongst them in the Dominion, and these for the most part remain because they are helpless to help themselves.

In reference to the religious bodies at large the Army has become entirely antagonistic. Soldiers are forbidden by its rules to attend other places of worship without the permission of their officers, and the officers are instructed, in their private councils, never to give this permission if it can be with safety withheld. Indeed, hundreds have within the last two years left the ranks solely on account of the enforcement of this very restriction. Converts, instead of being encouraged to join the various churches, are urged, when at the penitent-form, to promise that they will join the Army ranks, almost as a necessary means of salvation, and are usually asked to publicly declare their intention of so doing when they rise from their knees, and before they have a chance to give the matter a moment's consideration. Officers or soldiers who may conscientiously leave the service or the ranks are looked upon and often denounced publicly as backsliders, and cases are common enough in which they have been told by the leaders that there is no hope for salvation for *them* outside the Army ranks. Indeed the persecution that has been brought to bear in many instances upon officers who have left the work has amounted to the very refinement of cruelty, in fact they are never lost sight of, and means of the most despicable description have been resorted to in order to starve them back to the service.

Ministers too, as a rule are banished from the platforms. Of course, if it is to the material interests of the organization that a popular or public man should be put to the front in some particular meeting, the objection to them is laid aside, but the rule laid down again and again, in the councils or meetings where officers receive their private instructions from the authorities, is "Keep clear of the preachers in all your meetings; they only come to steal your converts, and you want them all for the Army." Of course, ministers, as well as church-members generally are to be cultivated, but solely for the purpose of interesting them in S. A. affairs and by this

means securing their financial aid, the rule now being every man, woman and child, every cent of money, every rod of land wholly and solely for Army purposes absolutely.

Thus it is that this once promising agency in the ranks of christian endeavor has developed into an exclusive, arrogant and aggressive sect, and whilst professedly preaching the Gospel of liberty to all the world, it is coercing men's consciences, tyrannizing over their actions, and binding their wills into absolute subjection to one central and absolutely despotic human power, and this too by means that are utterly base and unworthy.

Protestantism in the Dominion has been much alarmed in these latter days by the aggression of the emissaries of Rome, and by the privileges conferred upon the Society of Jesus, yet in our midst and right on our hearthstones there is growing up a power as absolute and dogmatic as that of the Papacy, whose object expressed by its actions, and not hidden in the secret councils of its leaders, is, like that of Rome, the destruction by absorption of every christian denomination amongst us and the bringing of all into subjection to the heirs and successors of the Booths. In its inner workings the Army system is identical with Jesuitism: its military government, its rules, its vows, its unquestioning obedience are as antagonistic to religious freedom as are those of the followers of Loyala, and its grasping greed for cash and property are in no way inferior to the same. That "the end justifies the means" if not openly taught, is as tacitly agreed as in that celebrated order, and renegades and apostates are as freely consigned to perdition by the decorated commanders of the Booth legions, as they are by the purple clad monsignori of infallible Rome. Yet there is this one great difference, and it can only be regarded as a difference of impudence; while Rome brings to her aid, learning, culture and the traditions of a thousand years, claiming immediate succession from the immediate followers of the Great Founder of Christianity, Boothism is built up amidst a system of deplorable ignorance and is only a generation or two removed from the obscure progenitors of its founder and chief. It is hardly possible to sufficiently regret so great a fall, and it is impossible to forecast the result should another decade the like advance in the same direction. But the bubble that has

so rapidly attained to such dazzling proportions cannot much longer dance upon the air of public sympathy, and the tender film that encloses its inner corruption, already strained to its utmost tension must soon burst and disclose the nothingness of its reality. In the meantime it is the duty of all Christian men and good citizens to call for the renovation of the system and its return, at least, to original lines, or by their every endeavor to frown down a fraud so insidious and dangerous to the best interests of religion.

CHAPTER III.

THE GENERAL AND HIS SUPREMACY.

“A man in authority having soldiers under me.”—*The Centurion.*

When Mr. Booth, some twenty-two years ago, commenced his evangelical work in Whitechapel, London, we have no reason to suppose that he was actuated by any other than the best and purest motives, and indeed during the continuance of the “Christian Mission” there can be nothing but good said of the work. But from the time that the Army system was introduced, ten or eleven years ago, although the progress through different countries and the attainment of notoriety and public support have been simply marvellous, as a religious organization of pure principles, and as a means for the true elevation of the masses it has yearly declined. Taking the actions of a man to be the standard of his motives, it is impossible to look at the public conduct and to read his announcements as General of the Salvation Army, and the steps he has taken in placing and providing for his children and establishing an family prestige all over the world, without coming to the conclusion that however pure and disinterested might have been his original intention, the once humble and assiduous street-preacher has developed into an autocratic, self-opinionated, austere, avaricious, and despotic ruler over a people wholly given up to his domination and swayed in life, thought and action by his personal will.

We said something in our opening chapter of the danger of individualism to a religious or indeed to any organization. The downfall of some of the greatest empires of the earth, the ruin of some of the grandest movements for the amelioration of the evils of society has been the plentitude of power that has been placed in the hands of some one individual. Nay, are we not forever crying out against the papacy itself, because of the universal sway of its chief bishop? Yet if we look at the position of General Booth for a moment, we shall find that through historic ages no government, church, sect or society ever placed more power and supremacy in the hands of an individual than has this gentlemen arrogated to himself in the Salvation Army.

When the Salvation Army consisted in half a dozen missions scattered up and down the British metropolis and its suburbs, probably the supervision of Mr. Booth was sufficient and an organization of that kind might very well be directed according to the judgment of one individual. But what does that mean to day? The Army publications tell us that in five continents, in some twenty-six different countries, over some thousands of officers and more than a million of members and adherents of this militant chieftain holds sway. And indeed any one who has had a year's experience as a Salvationist perfectly well knows that over every one of these people General Booth exercises a rule and expects a submission as real and as exacting as that of any emperor or pope, and that, in order to be a loyal soldier of the Army, every one has to yield to him an unquestioning and unwavering fealty and obedience.

Let us look a little at the patronage appertaining to this position. Over each of these countries there is a Commissioner or chief officer, known by some other title. This person is the creature and trusted servant of the General. From him he receives his appointment, and by him may be removed at a moment's notice. He possibly has control over thousands of officers and soldiers, and in him, as the General's representative, may be vested millions of property. Yet the people over whom he has charge, and the public of the country from whom he collects his funds, have no voice whatever in his selection. He may be and always is a foreigner, totally ignorant of the manners and interests, and almost, in some cases, the language

of the people amongst whom he finds himself, and yet the General's and not theirs, is the voice that can order his removal. Then again the Commissioner has a "staff," a chief secretary and officers in charge of divisions, but the General, and not he, has the appointment of these, and they too are usually sent from the immediate surroundings of the Booths, and are people in whom they, and not the people or the leader of the country to which they are sent, have confidence. So it is that by commissioners over aides, and that by these aides over their commissioner the surveillance and espionage of the General is conserved. It will be easily understood what a deplorable state of things such a system has brought about in the Army. We may have something to say in this direction in a future chapter, and would here only remark that not only is each individual so placed at the disposal of the General, but he is also, so to speak, at the mercy of all associated with himself, either in a superior or subordinate position. We are often told of the intrigues and conspiracies of Rome, or amongst her religious orders, but the inner history of the Booth cohorts teems with recitals whose subjects have from the highest positions been dragged in the dust by the machinations of jealousy and deceit.

Again the power of the General to remove at his will officers of any rank from one country to another gives him an advantage, in another direction, of which he has not been slow to avail himself. Officers who may have become irksome in one country must be removed to another. Matters in reference to their colleagues or superiors may have come under their observation so as to disturb them or about which it is expedient to keep them silent. Then the needs of another country or its advantages are painted to them in glowing colors, rapid advancement is held out as possible, and so they are removed. Sometimes these promises are in a measure verified, but we have seen such people deserted in a strange land. We have within our personal knowledge an officer sent from Holland to Canada under such circumstances, a man of education and ability, but who on his arrival in the Dominion was left to choose between a menial position in a printing office at boy's wages or starvation. Another instance occurs to us of the convenient manner in which this foreign rule is used. The name of Rebecca Jarret some few years ago was a household

word in connection with the notorious Armstrong case and the Pall Mall Gazette; it will be remembered that she suffered six months imprisonment for the share she took in the matter in obedience to the behest of the Booths. When she came out of prison, being somewhat obstreperous and given to talk, her absence from England being desirable, she was foisted upon the Canadian Headquarters and was by them kept for some considerable time in seclusion in Toronto city unknown to the Army and the community at large, and was only returned when her violent conduct made it imperative.

But how has this foreign power of the General been used to the advantage of his family? Home affairs are provided for in the person of his eldest son, who, as the chief-of-staff has the supreme power at the Headquarters in England from whence the other countries are controlled. His second son, after having for some years supreme leadership in the Australian colonies, takes a trip around the world and views the state of affairs generally. Arriving in England he is married to an heiress and is afterwards placed in charge in the United States, ousting an efficient officer, Commissioner Smith, who had brought affairs in that country through a crisis occasioned by the defection of Major Moore, and who after being gradually let down and slighted, eventually retired from the service in disgust. The third son, when hardly of age, was made Commandant of the Training Homes in England, so placing the whole training of the Army officers for British and foreign service in the hands of a raw boy from school, and he too has just had a trip round the world, possibly to select a future position. The eldest daughter has held full sway over France and Switzerland since the opening of the work there. The second daughter after some years in charge of the Training Home for girls was married to ex-Judge Tucker, Commissioner in India, and the third daughter has succeeded her sister at the Training Home. Thus each member of the family, almost before they have reached discretionary years has been placed in a position of great authority where they had the opportunity of inculcating and enforcing the family regime. These positions also bring to them the deference and homage of the whole Army; their names are trumpeted the wide world over as heroes and heroines of devotion and self sacrifice. They must be approached with every demonstration of respect and

servile etiquette, and in their case even the military titles conferred on others have to be laid aside and "Mr. Bramwell" or "Miss Booth" or "Miss Lucy," as the case may be, are personages too notable and exalted to be designated in the ordinary Army vernacular.

A good deal has from time to time been said as to the emoluments, received by Mr. Booth from the Army revenues, but we are not desirous of in any way charging him with appropriating in a criminal manner any part of its funds. It has over and over again been stated that he is provided for by a fund or annuity that was raised by private individuals in his preaching days before the Army had any existence. This may be a fact, but we never heard nor has it ever been given to the world who those generous people were and why they were so solicitous for Mr. Booth's maintenance. Even supposing this to be the case, is it not a fact that the General moves round about the world in a style that cannot be equalled by men of the greatest wealth? To-day he is in London, to-morrow in Paris, a little later in Denmark or Sweden, Holland or Rome. A trip to the Dominion or the States is a mere summer holiday, and a travelling secretary accompanies him wherever he goes. Further, on these trips he is received with regal honours, and the best of all accomodation is provided. Nay, even on the Sabbath day we find him driven to his meetings in a barouche and pair by the liveried servants of his wealthy patrons, to whom a Sunday street car, or a farmer's buggy ride to a sick neighbour, would be a mortal sin. Is this all provided for out of the fund provided by the philanthropic admirers of a needy preacher? Again, do we find an Episcopal bishop, a moderator of a general assembly, or a president of a conference, sending his sons repeatedly for excursions round the world, in which the saloons of ocean greyhounds or the palace cars of our railway systems are brought into requisition for their restoration in health? Yet the scions of the house of Booth can be so provided for out of some fund, philanthropic or otherwise, and provided with a retinue of travelling companions or gentlemen in-waiting or aides-de-camp as well. Surely these proceedings are more in character with the building up and establishing of a family prestige than with the hardships of a professedly self-denying family of devoted evangelists.

Another chapter will deal with matters relating to property

and the like, but there is a matter that demands a passing notice here in reference to the General's supremacy. It is that his office is hereditary, or to be strictly correct, that he "names his successor by will." Surely this points to the perpetuation of the family rule, or at least to a provision for the children when the annuity of the charitable, shall have ceased with the life of the father. There is, however, another matter still more glaring and significant. Ex-Judge-Tucker, the Indian Commissioner, comes of good family, and the ancestors of Colonel Clibborn, the leader in France, were landed gentry in Ireland when the progenitor of the Booths kept a lending shop in a Midland town, and yet when these gentlemen married Miss Booths, it was necessary to go through a form of law in order that they might assume the General's patronimic, and they and their heirs for ever are to be as Booth-Clibborn.

We have nothing to do with these gentlemen so stultifying their manhood and slighting their ancestors. But is it not providing for future contingencies in a most significant manner?

It is not our intention in these pages to enter into any polemical discussion of the doctrines and religious teachings of the Salvation Army, but even these are promulgated solely by the General. It is the General's order that declares Baptism unnecessary and the Lord's Table superfluous, and defines what shall or shall not be done in the marriage ceremony or at the soldier's grave. If a special fund is needed he can proclaim a general season of fasting all round the world, and define in what manner the cash so saved by the individual shall be devoted to the Army funds. A mutilated Bible from the General's hand is the "Daily Guide Book" of the soldiers, and his "Doctrines and Discipline" and "General Orders" are their rule of life. And the "General's Letter," and his manifestos and proclamations through the "War Cry," are the homilies in which his followers are instructed from time to time as to the views they shall hold on public matters, and they in which they shall exercise the rights of citizenship. We look at the papacy, surrounded as it is by its Cardinals, its general councils, its traditions and its electoral college. We see the people in all lands, at least, having the right to nominate suitable persons for their own episcopate, we see its Bishops with their Chapters and Synods and the right of all to be heard as to grievances by solemn conclaves, but we

see no religious liberty even there. What shall we say then of an organization whose head is not only supreme teacher, but who names his successor, appoints his own representatives in other lands, holds the title deeds of all the corporate property, and raises and disburses funds at pleasure; and who in ten years has provided for his sons and daughters who have come to adolescence, and has forced his connections by marriage to assume his family name! Surely a more unblushing instance of personal ambition never lifted up its head to an enlightened world or forged more dangerous fetters wherewith to bind the consciences and wills of men.

CHAPTER IV.

PROPERTY, FINANCE AND TRADE.

“Gold thou mayest safely touch, but if it stick unto thy hands, it woundeth to the quick:—GEORGE HERBERT.

Salvation Army property has always been a conundrum. There is not an officer a month old in the service in the Dominion that has not had to answer in some way or another over and over again the question, “Who holds the property?” Indeed the difficulty which every officer finds in answering this question in a satisfactory manner, either to himself or his questioners has often been the first step to a system of equivocation and vacillation, that has brought much misery to a tender conscience, and yet unless he becomes an adept in such he cannot become a successful officer, what are the instructions that Headquarters has given from time to time in regard to this question? “Get them,” the questioners “saved,” “Pray with them,” “Put them off,” or if they are only curious people, “Tell them it is not their business unless they have given a donation to the Barracks.”

Such and such like answers have been over and over again recommended these officers who have asked Head Quarters for information in reference to this matter. The property has ever been and is still a burning question in the Army affairs; there is not a corps in the Dominion to-day, nor has there ever been one, in which there is not a *coterie* of anxious people who are everlastingly talking the property question, and these have ever been

a thorn in the side of the ruling powers; for four years we sought in vain for a soldier or officer who was satisfied on the matter, and all the most loyal and devoted to the cause could say was—"Well I suppose it is all right—if there were anything wrong surely some of the Army's supporters in the Old Country would have exposed it." This is the obstacle which is ever impeding the course of the ship and this is the rock upon which, if that course be not altered, she must eventually go to pieces.

The public outside very naturally has shown a vast amount of anxiety and curiosity in this matter. Vast sums in the Dominion have been raised and expended in the purchase of land and the erection of buildings, and the people who for the most part have subscribed the money are of course desirous that the buildings should be Army property for all time. But how does the matter stand? Simply thus, that every bit of property is deeded to Thomas Bales Coombs, of the City of Toronto, gentleman, his heirs and assigns, and he cannot exchange or deal with such property except with the signature of his wife surrendering her right of dower.

Many and many a time have the individual members of the Army, as well as disinterested parties, fearing the danger of this indiscriminate management of real estate, clamoured for the organization to be incorporated and made safe, and again and again have such complainers been silenced or hustled out of the ranks. Incorporation has ever and always been the *bete noir* of the Booths. Arguments, ingenious and misleading, have again again been offered against such a course; they are the sworn enemies of Committees and boards. Even a suggestion on that line would bring forth the exclamation, "Good Lord deliver us." The often repeated instructions to officers in their councils is, "Have no incorporation talk in your corps, let such gossipers get saved or get out."

It will be remembered that before the appointment of the present Commissioner in Canada, officers were directed from New York by Major Moore, and that that gentleman declining to bow to the dogmatism of the General was removed, although whatever his merits or demerits may have been, he was a popular officer on both sides of the line. The property in the Dominion had been deeded to Mr. Moore in the same way as it is now deeded to Mr. Coombs, and indeed the ex-Major still

claims it, and probably had he had the means to prosecute his claim he would have proved his title. There was not a very large amount of property up to that time, but what has been done with it since? It has for the most part been put up to auction and bought in again in the name of Mr. Coombs in order to make his title good; this has very recently been done with a valuable property in the City of London, Ontario, which building having been burnt had to be rebuilt, and it was not safe to expend money on it until the title had been made secure. Now if Mr. Moore held this property in trust for the Salvation Army, for what reason should Mr. Coombs have to go through the form of buying it over again?

"Well," says our patient reader, "does Mr Coombs hold the property in Canada as his own?" Not very long ago, Mr. Coombs, speaking of this ever recurring question in a conclave of staff officers, thus delivered himself, "All is made over to the General indeed so absolutely, that I much question if our friend—left me a legacy of \$1,000. I could legally retain it for myself or family." From these ungainsayable facts, there can be little doubt as to whom the half million of Army Property, so called, in the Dominion really belongs.

And even recognizing the fact that the Commissioner has transferred the title-deeds of the property to the General there is nothing to hinder the said Commissioner to exchange or sell any part of the property to buy a team of horses or mortgage a building in order to buy up the first edition of the "New Papacy."

Now if the Commissioner is so completely dispossessed of all power of holding personal estate how is it then that the "New Papacy," became "his private property" as enunciated in the solicitor's letter to the Toronto News, forbidding the publication of that ill-fated volume and also in Mr. Coombs' letters to private individuals? Where did he get the money to make this book his private property?

We come again to the delicate question of the General's total possession of all property in trust for the Army. Says the apologist, "But the property is left by the General in his will to the successor he names!" Well, supposing it so left, what is to become of it when the Army wrecked with internal dissensions which at present are tearing it to pieces shall have been irre-

vocable dissolved. The General holds the property in trust for the Army, but being an absolute monarch, there is nothing to prevent him to enforce such rules and regulations that would make it totally impossible for any officer or soldier to remain in the ranks, thus by one sweep of a tyrannical scimitar, he could wipe out the rank and file and all the property would fall into the lap of the Booth's "in trust" for themselves.

Perhaps the above fact accounts for the feverish haste that is everywhere exhibited by the various Headquarters in the accumulation of property. Six years ago the organization held no property in the City of Toronto; to-day it has there real estate to the amount of \$160,000. Of this \$112,520 is free from encumbrance, and that gives an average gain for each year of about \$18,753. The total income of all the Toronto corps last year amounted to \$11,471.30 and out of this was disbursed for officers' maintenance \$4,227.30. This may be taken as an average year, indeed, seeing that three or four new barracks were opened and new congregations formed, it ought to have produced a larger income than any of its predecessors, yet in round figures the gross income falls \$6,200 short of the sum expended in property. Where then does the money come from?

For the last two or three years in all the large cities and towns, large buildings have been going up, and in numbers of villages of 200 and 300 inhabitants, barracks equal to the accommodation of the whole population have been erected, and churches which came into the market because they had no congregations, have everywhere been eagerly bought up by these military financiers. What does it mean.

In the early days of the Army we find pronouncements from the pen of the General in which it is inculcated that the buildings most suited for Army work were old factories and workshops and tumble-down churches in disreputable neighbourhoods. How has this rule been carried out latterly. Glance through our Canadian towns, see the imposing structures that have arisen in the shape of barracks, and even if the fabrics are not the best, and supposing they are not kept in the best repair, is it not a remarkable fact that in nearly every case they are in central positions, and that the value of the lots is almost doubling itself every year? After all it is not very

remarkable that a great landholder and speculator, speaking not very long ago in an Army meeting, congratulated the Army in Canada upon the wonderful ability of its Commissioner as a "financier."

Whilst upon the matter of barracks and buildings, it would be well to glance at the "Building Department" of the Army. Here is an extensive business concern, and one to which it would be well for the labor organizations of the country and the workingmen generally, who so largely support the Army, to devote a little attention. A building has to go up in a certain town and the place is canvassed for subscription, gifts of material are asked and received, bricks, lumber, lime, sand and all the other requisities are often largely supplied. The local soldiers often give time and labour. Then comes this building department, directed by the "chief builder," made up largely of devoted soldiers who work at their various trades, masons, builders, etc., for their board and who are removed from place to place as required. By this means the building is got up at the least possible cost to Headquarters, though cash to its full value is mostly collected, and the workingmen of the community who should receive some benefit by the labour required, are passed over and replaced by underpaid skill. Nor is this all, the building is raised and paid for by the townsfolk, and immediately money is raised upon it by Headquarters for other purposes, and the local corps has to pay a weekly rent to Headquarters equalling, indeed mostly exceeding, the interest on the loan. Surely this is a departure in finance that requires a little overhauling, and which in ordinary life would be complimented in a manner somewhat discouraging to the managers.

But we must hurry on to look at the trade department. We will not pause to examine either the expediency or propriety of a religious organization being engaged in trade, especially when such organization is forever soliciting the financial aid of the trades against which it competes. But it is this trade that is the golden hen of the Headquarters in England. In the Dominion last year, according to the published figures, the members of the Army expended \$23,011 in uniforms and books, for which goods the Canadian Headquarters paid to the Headquarters in England \$13,512, and all these goods might have been produced

in the Dominion at a very much less cost. So it is that all these officers and soldiers who are compelled or expected to wear uniform must spend their money for foreign goods at double the cost to them, and at the loss to the country of the labour of their production, in order that the trade department of the Booths shall flourish. And let it be remembered that these figures do not include the earnings of the tailoring department at the Canadian Headquarters which amounted to \$9,000 over and above. This matter trenches very closely upon the religious side of the question, for Salvationists are taught to lay aside all gorgeous apparel, jewelry, trimmings, finery and the like, but they are encouraged and compelled in the case of officers to wear silks and braids and silver lace, etc., etc., of English manufacture, at a very much greater cost than ordinary apparel of home production. A watch and chain of the ordinary worldly pattern is an abomination, but a silver Army watch as advertised in the "War Cry," at \$20.00 is a thing pleasant and comely to be seen.

These things might be carried out to an interminable length, but let this suffice. Of course we shall be told that these profits are all used for the extension of the cause and the "good of the Kingdom," but is this not clearly a case of sanctifying the means by the end, and does not the whole thing smack too much of the sharp practice and barter of the world's dealings to ever contribute one iota to the glory of God or the promotion of the best interests of man?

CHAPTER V.

HOW THE BUBBLE IS INFLATED.

"The end must justify the means."—*Prior*.

In these times of ours when outward appearances are so much studied, and when success is only commanded by seeming progress it is very necessary to present a good appearance and a pleasing exterior to all around. Whilst this is true in the life of the individual it is doubly so in regard to matters of commer-

cial enterprise, and for this reason much of the world's business is carried on by a system of inflation, and any and all expedient are used, and many questionable lines of conduct are resorted to, by business people and the directors of business concerns in order to make a good showing before the public. Very closely in the steps of these children of the world which have been pronounced to be wiser in their generation than the children of light follows the Salvation Army, and it is remarkable how much of the spirit of commercial life has been brought into this enterprise, to swell its funds and provide for the running of its extensive operations in real estate and furnish the wherewithal of its marvellous commercial activity.

It will be matter of much interest to all, and we doubt not of equal surprise to some, if we look for a little at some of the "pious frauds and holy shifts" by which the "saint-seducing gold" is brought into the Army treasury. It is impossible for any one to be at all conversant with the inner workings of Army finance without their being impressed in a remarkable degree with the manner in which the questionable and shady side of the commercial spirit of the world is brought into requisition. First of all there is the restless unwearying search after novelty and notoriety, the turning to account of everything that shall bring the crowd and catch the public eye and ear. Few people are aware to what an extent the Army has courted persecution, so called, and still fewer know to what an extent it has thriven upon it. Fortunate indeed is it for the "general management" when some local officer gets to loggerheads with the authorities of the town or city in which he is placed. A trial for obstruction or a prosecution for a nuisance invariably brings "loot" to the military chest; if it can be strung out into a case for appeal so much the better; but should the prosecuted officer get a few weeks jail good indeed it is, not for the officer who endures the inconvenience, but for the Divisional officer and Headquarters who divide the proceeds. Wonderful is the talk about religious liberty, heart-stirring are the appeals of the Majors and Colonels to the sympathies of the public in behalf of the martyred Captain and soldiers in prison, and wonderful is the demonstration that awaits them on their release. Prison suits are quickly manufactured, and round the country are they taken to relate their experience of prison life, great are the

crowds that greet them and heavy are the bags that contain the shekels paid for admission, which are carried to Headquarters on the earliest possible train by the officer who has been specially sent along to conduct the extra meetings. Of course if the poor officer has caught a cold or contracted a fever, as we have known them to do, they are left to the tender mercies of some charitable friend in the neighborhood, or, failing that, are at liberty to go home to their mother, if she will receive them, to be nursed, or to be buried if the affair should turn out to be fatal. And should the officer in charge of any of the places where the demonstration has been held require a little cash for personal needs or to pay the debts of his corps, they will possibly get comfort in this wise, "God bless you, you are sure to get larger crowds and better collections after the wonderful meetings we have had, and the powerful interest that has been raised."

The French work was a source of much material comfort to the Headquarters' chest. Thousands of dollars were raised on the strength of this departure, and when a brass band and party colours from Montreal had produced broken heads in Quebec and for ever alienated the minds of the *habitant* from the Salvation Army missionaries, the country was scoured from end to end with those who suffered in the fray, and the crowds who rushed to hear the "Quebec experiences" filled the baskets at the door and swelled the extra collections inside to gigantic proportions, moved by the stirring appeals in behalf of the "dark masses of the French-speaking provinces. Well meaning and philanthropic gentlemen gave large donations, seeing for a time in Salvation Army effort the means that would forever settle the vexed questions of race and creed.

What has been the result? Two years have elapsed. In Quebec there are two or three officers conducting a work in a small barracks, and two or three French-speaking Protestants have nobly stood by them. Not a convert has been produced. At St. Jean, officers have sickened and died, scouted by the inhabitants and neglected by Headquarters yet nothing has been accomplished. A small theatre has been rented in Montreal, but broken windows and nightly fights between the hoodlums of religious factions has been the only result. Of the officers brought out from France to conduct this work, one, after a long

sojourn in a public hospital, is being nursed by an ex officer till she recovers strength and gets the means to return to her family in Switzerland. Two other girls, disgusted with the whole affair, have married and settled in life, one of them becoming Catholic. The other lady, a creature of the Booth family, has returned to England in search of better things, and the last, a gentleman, has not only left the work but has through the Press denounced the treatment received by all at the hands of Headquarters. And yet the over-confiding Protestant community of Ontario furnished funds that should have kept all these people at their post and provided many more to have laboured in other towns for several years to come. Of course there has been erected out of these funds and some others a Training Home for French officers in Montreal, valued at some \$28,000, which, although capable of containing fifty cadets or students, the other day had five inmates and the officer in charge, was crying to Headquarters for money to buy them food; so it will be seen that, though the work has been void of result and appears to be languishing, this imposing structure still remains a valuable asset for whoever is the rightful owner of the property deeded to Mr. Booth. There has recently been issued a balance sheet in reference to this French work for the past year and its figures are not only suggestive but *unique*. Out of an income from donations, etc., of \$2,756.84, \$480.00 has been paid to Headquarters for rent, \$624.48 has been paid for rent to *bona fide* landlords and for help and maintenance of officers, and then comes the extraordinary item of "Sundries," to a tune of \$1,652.36. We once heard an old accountant thank God for sundries, for it, said he, like charity, "covers a multitude of sins."

Another departure that has brought considerable cash and more sympathy to the Army is the Rescue Home in Toronto. It is a fine building in the heart of the city, the lot cost \$7,000 and a building was put up at a cost of \$7,000 more, and there is a mortgage on it amounting to half the cost of the whole. The land to day would probably fetch double its original price and every year enhances its value. In this Home there is accomodation for fifty inmates, but we never saw ten there and we doubt if a dozen were ever at one time contained in its imposing walls. Of its inmates little need be said except that they are not the class for whose rescue the public are subscrib-

ing their money. A few miserable specimens of humanity picked up for the most part at the police courts, and who for nearly all their lives have been drifting between the jail and the Mercer Reformatory, and who now vary the monotony of their existence by an occasional sojourn in the Salvation Army Home, out of which they break as soon as they are sufficiently recruited to feel like further mischief. The Home is supposed to be a place of refuge for girls wishing to leave a life of sin, or for those who by reason of their circumstances are in danger of falling. But few indeed are the *bona fide* examples of these classes that have been received. There is an elaborate Staff of Chief Secretary's and Major's ladies from England, but who know as much of the fallen girls of Toronto city, and their haunts and proceedings, as the fallen girl's know or appreciate them. In the first five months of its existence this institution received from the public an income of \$1,812.70; out of this \$600 was paid to Headquarters for rent, \$590.52 was spent upon the building in various ways, and the balance of \$622.18 paid the salaries of the staff and supported the inmates. Here again it will be observed that Headquarters either in cash or improvements to property gets two-thirds of the income.

The Training Homes are another means of inflation. Two of these buildings are in Toronto—their gross value is \$38,000, according to Army figures—and there are two others, both new buildings of Army erection, in Brantford and Ottawa. Out of an income from donations, etc., of \$4,038.23, \$1,033.50 have been paid to Headquarters as rent, and \$698.73 have been expended on the buildings, and only \$1,653.89 was required to support and train the inmates. It will be seen therefore that by reason of a happy system Headquarters collects a heavy rent from all these buildings which are Army property, and that the lion's share of the funds which the public have subscribed for the carrying on of various works of evangelization or philanthropy, find their way into the Army chest. Thus it is that the heavy transactions in property are financed, and that they are heavy can be shown by the figures of the last balance sheet issued in the Army journal, which shows that whilst during the last year the sum of only \$18,504.18 have been disbursed in the carrying on of the evangelical work of the organization, \$114,937.42 have been expended in matters of property and

real estate, which means in round figures that out of the funds given by the Dominion for the evangelization of the people by means of the Salvation Army, one-sixth had been spent in the extension of the Kingdom of God, and the other five-sixths had been invested in valuable property, all handed over to Mr. Booth and his heirs and assigns as we have already stated.

There has been a good deal said lately about distress amongst officers in the provincial towns, and the impossibility of their providing for sickness and old age or infirmity. Another chapter will more particularly treat of the officers, but as this inflation system is in a great measure accountable for this distress we must touch upon it here. There are a large class of Army supporters who never visit the barracks, or see anything of the work, except on the occasion of some extraordinary demonstrations. And when these people see the Commissioners, and Majors, and smiling officers and exhilarated soldiers, together with the crowds struggling for admission, the fight for tickets, or the overladen baskets at the door, and when they hear the glowing accounts of the victories here and there, or the terrible pictures of India's needs or the bondage of "dark, dark Quebec" or possibly some jail experience is related, or a few scars show the hardness of the persecution by the toughs of Montreal, then they come to the conclusion that the Army is indeed marching on if through a thorny road, and that it needs and deserves all the help it can get. Then possibly a prominent gentleman from a great city, comes forward and offers to give a hundred dollars if four more will do the same towards the object in view. Then perhaps five or six, or perhaps twenty people, are put to the front, who have given themselves up to go as missionaries to India, and \$100 is asked to pay the passage of any one of them. Perhaps this good friend spies a bright looking lad or a devoted looking girl, and he thinks he would like to pay the passage of that one. Of course, good soul, he has no idea that the passage of the missionary in question has been paid twice or thrice or even five times over by separate individuals, or that the whole party have been provided for in a similar way, and he has almost decided, when suddenly some other Major or Colonel jumps up and declares that at a rival city the night before five passages had been paid and several hundreds of dollars subscribed. The

honour of his native town now demands our friend's attention and he stands up and says he will put down a hundred dollars. Cheer after cheer goes up, the soldiers "God bless" him as a benefactor of the heathen, the crowd cheer him as an honour to his townsmen, three more citizens moved by various motives put down their hundred each, twenties, tens, fives and ones come flowing in on every side, and possibly for an hour or two, people are rushing in from all directions with donations great and small. After a time a lull comes, and as no more paper appears to float it is suggested that baskets shall be sent around and so they proceed to "gather up the fragments." Tom, Dick and Harry who have been driven wild with the fun and excitement, better ten times than an auction sale, drop in their dimes and quarters and small change, and so the scene closes. Every one all at once discovers it is very late, there is no time to ask any one to seek Salvation, and so what has been announced before as a great "soul-saving time," and about which officers and soldiers have been exercising much "believing," comes to an end with singing the doxology.

But there is a sequel to this too commonly enacted scene. The officer in charge has been put to a good deal of expense in preparing for this demonstration. He has had to entertain and feed a number of visitors who came to swell the pageant, each soldier has had to do the same, and ready money with them is scarce. A gas bill is coming due, the rent of the officer's house is far behind, he perhaps had expected a few dollars to be left him out of the proceeds of the meeting to tide over the difficulty, but he has not had the privilege of even counting the money, which has disappeared with the valises of the Chiefs, and by this time possibly has been used to meet a note or liquidate a loan just due, about which the Commissioner's mind had been a good deal troubled at the very time he was pleading so eloquently the cause of India or poor Quebec. True, the officer mentioned the gas bill and received much encouragement as he walked down to the train with his chief, who carried his heavy valise himself, "Why bless you, my boy, these people will give you anything. Ask for the gas bill next Sunday afternoon. Why old what his-name, where I stayed last night, and who gave us a hundred dollars, would pay it himself if you only get at him right. Good-bye, I'll not forget to pray for you." After

this the barsacks is empty almost for weeks, the people come round for their bills and rent, and something must be done. The officer meets our old friend who gave the hundred dollars on the street, tells him his need, asks for help, but the friend cannot quite see it, thinks there must surely be something wrong with the officer, perhaps writes to Headquarters and suggests he should be removed.

So it goes on all along the line, money must be raised. If one thing gets flat or worn out, another must be tried. A pianist or a string band, a musical family or a band of Indians, a brass band from England or a trio of ex-drunkards, a lecturer on the Salvation Army or a teacher of Holiness, each and all must be brought into requisition. The work must be boomed, the cash must be raised, the thousands required by Headquarters every week have to be forthcoming. And so the towns are drained of the cash that would otherwise go to support the local officers and really evangelize the community, in order that a dazzling bubble may be dangled before the eyes of the Christian public, which they are led on fondly to believe is going to be a great means of Christianizing the world.

You ask, "Do these moneys never reach the objects for which they are specially raised?" That just depends on how matters turn out. The cash is banked and the bank is drawn upon for all disbursements as required. If a barracks has to be paid for, or some other claim satisfied, before India calls for her share of the cash raised in her behalf, cheques are given for the amounts, and if the funds are exhausted some other scheme is floated to raise the needful money before India's fund is claimed. A "Sick and Wounded" fund is suddenly discovered to be over drawn and round goes a brass band or some other novelty in this behalf, and the public are worked up to a pitch of enthusiasm by the stories of officers suffering and overworked. Perhaps while the needs of Quebec are being pleaded in British Columbia by a select party of musicians, the Maritime Provinces are being worked on the needs of the Metis in the North West, or urged to contribute for a "Mountaineer Brigade" for the miners of the Rockies. Perhaps one or two of the ever recurring anniversaries are on hand and three or four mass meetings or demonstrations of one sort or another are organized, or some banquets or presentation of colours, dedications of volunteers,

or Hallelujah weddings (a sure draw) are arranged. At the doors of each an admission is charged and inside one or perhaps two special collections are taken up with a repetition of the scene which we have tried to describe above. So India's demands will be met and difficulty staved off for the time.

We have mentioned the building department; this has been used in emergencies in a startling manner. Work has been done by these Army builders for outside parties. The clerk of the works or chief builder has been instructed to charge in advance and draw cash for work before it has been actually done, which cash has been used for other purposes, and the material, &c., for the works obtained and the claims for it satisfied by notes, etc., given by the clerk of works and discounted in the usual way. In fact, as we said at the commencement of this chapter, the tricks of trade and the clean-dirt of commercial enterprise has borne a large share in the inflation and floating of this evangelico-commercial-financial and speculating concern.

We cannot pause to recount at length the traffic in watches, jewellery, organs, pianos, books, pictures and a general *pot-pourri* of personal effects, which, as smacking of worldliness, are, after persuasion, given up by converts and sold to less scrupulous outsiders at fancy prices for the good of the cause. Nor do we care to enter into the merchandise department, where thousands are raised in quilts, towels, window curtains, crockery ware and the like, which goods ornamented with Army mottoes, and texts are sold amongst the soldiers at high rates of profits, to their disadvantage and the detriment of legitimate trade. One other source of income must just be noticed in passing, and that is the large profits of the "War Cry" and the children's paper in the Dominion, the circulation of which are forced up to an enormous figure, and of which the cash for about 40,000 of the two is weekly received at Headquarters, and the profits of which, after all expenses of production had been disbursed in the year 1888, amounted to no less than \$32,069.74.

All these things turn in the grist to the insatiable hopper of this never-wearying mill, and swell the funds which go anywhere and everywhere rather than to the legitimate objects to which this society is popularly supposed to be devoted. Of course there is that amount of reckless extravagance in the details of the disbursements of these funds which would natur-

ally be expected, seeing that those who have direction of affairs are utterly devoid of business experience and never had any training to fit them for positions of authority and trust. Sums of money sufficient to form a good basis for a superannuation fund for worn-out workers have been thrown away in experimental attempts at electric lighting and steam heating in the Headquarters building itself, and the interior alterations which have been continuously going on since its erection, in deference to the hobbies of inexperienced minds, have seriously endangered the stability and durability of the edifice. Yet with all this insecurity and unprovidedness for future contingencies, the accumulation of property continues, and though spiritual effort has become enervated, and paralyzed in the race for worldly wealth, and internecine conflicts amongst the leaders are sapping the vitality of the structure, the system of inflation goes on at reckless speed, and year by year seeks to make more secure the landed property that must outlive the crash and enrich its holder when the din and racket of the general ruin shall have died away.

CHAPTER VI.

OFFICERS, THEIR TRAINING AND TREATMENT.

“Corrupted freemen are the worst of slaves.”—*Garrick*.

DURING the recent visit of Mr. Herbert Booth to Canada, he is reported in a leading newspaper as having made the following remark in reference to the Salvation Army officers in India: “We have there some two or three hundred men and women, officers, who are prepared to go anywhere or do anything at the bidding of Headquarters, without asking any questions.” We are not aware if Mr. Booth even gave a moment’s thought as to the moral bearings of such a statement as that, but surely there can be but one impression produced upon the minds of unprejudiced people who read such an assertion. Did ever Rome? did ever one of her most secret and insidious orders? did ever any conspiracy for binding the wills, consciences and thoughts of its members, demand or boast of a more dangerous

power, or gloat over an attained end of a more abominable tendency to destroy men's souls and consciences?

In describing the discipline of the Queen's troops such a statement might indeed be well enough, or in speaking of the silent strategy and cunning of a political organization. But secret dominance and unthinking and unquestioning submission in carnal warfare or in political intrigue may not be out of place. Nay, have they not always been the mark and sign of rapine and bloodshed and midnight assassination throughout historic ages? But what have these things to do with the glorious liberty of the Gospel of God's free grace? Why has Jesuitism been thrust out of every European nation, except the British Islands, and why is it a source of division and heart burning and recrimination in our Dominion home to-day, threatening to destroy our peace and harmony and perhaps the commonwealth itself? Is it not because of its aggressions upon the individual consciences and wills of men, and because its emissaries are willing "to go anywhere and do anything at the bidding of its General without asking any questions." Surely, had Mr. Booth desired to write the indictment of the Salvation Army, he could hardly have done it in clearer or more emphatic terms.

At the same time the statement quoted conveys truly the "one idea" of Salvation Army discipline. Mr. Herbert Booth, for some years before he took to circumnavigating the world for his health and recreation, had been at the head of this training system, and it had been his vocation in life to bend and train the minds of those committed to his care to this unquestioning obedience, and it is only those who are acquainted with this system who know how well calculated it is to attain the end desired. The tendency of all military discipline is to reduce the man to the machine, and by the predominance of physical training and continual drilling to reduce the mental capacity to a minimum; and so it is with the Salvation Army cadet. As the military recruit is imbued with the sense that he lives only to carry out the word of command, so the future Salvation officer is trained to the one idea of perfect obedience. Of course it is called "obedience to God," but the fact is undeniable that the General, or those to whom his authority is delegated, is the only channel through whom that will is trans-

mitted and he or they are the only tribunal who decides what that will is.

Of course in the army of a nation there is taught just sufficient as shall enable the recruit to better understand and carry out the commands given to him, but education that shall help or lead him to think for himself, or that shall bring to the front any intellectuality that may be inherent in him is not for a moment to be thought of. So with the Salvation Army cadet, he may be taught to read and write and be given a sufficient insight into figures as to enable him to keep the accounts of a corps, but really intellectual training is altogether ignored. A commentary upon the scriptures is a superfluous, nay! a dangerous thing, and those studies that shall develop the mind, that course of reading that shall bring out the sensibilities and soften the nature, and help to build up the true dignity of man is not merely discouraged but simply forbidden. A book of sermons, a religious serial, a serious journal or an ordinary newspaper, each and all are placed on the *index expurgatorius* of the Salvation Army as things dangerous to the usefulness if not the soul of the soldier. Well does the writer remember being remonstrated with by the present chief of staff in Canada, because unwittingly he had placed some secular newspapers within the reach of a cadet, who had availed himself of a five minutes opportunity of reading them. If they were not harmful they "were forbidden by the General and that was sufficient." Of course if a cadet comes to the Home with "any ideas of his own," a course of floor scrubbing or washing or other menial offices is calculated soon to take the "starch out of him," and this course is applied with no sparing hand. Next comes the continual round of "General Orders" and "discipline," lectures upon "obedience" and "sacrifice for war," the needs of the world are held out in startling language, and the opportunities of the Salvation was for heroic effort dilated upon, and through all there runs the theme of what all owe to the great General for founding the Salvation Army, without which most of the world and the individual in particular would have been undoubtedly damned, and for his sainted family who have so wonderfully directed and managed the same. So it is that the cadet, mostly taken from the least educated classes (for educated and thinking people are not much encouraged, and except for special

departments not very desirable to the cause), is worked up into a state of enthusiasm. The Army to him becomes the one people alone deserving and receiving Divine approbation, and the General becomes to him the representative and vicegerent of God, as really and truly as the Pope of Rome is to the most devoted of his followers. These cadets come in nearly every case actuated by the purest and most noble motives, they have for the most part sacrificed everything in the world, business, prospects, the affections and interest of their friends, they have only one object, to be useful as Christian workers and to help and benefit their fellows, and believing these superiors to be angels of light, filled with every grace and perfection, they offer an unquestioning ear to their teaching, and become filled with doubt and distrust, secret or expressed, of every other teacher and every other church and system. Of course their theological ideas are of the most crude and circumscribed character, they have heard little beyond the personal experiences of their teachers, and those they have read of others in the "War Cry" and Army publications. Their whole course of polemical study has been confined to the books of the General and Mrs. Booth, and having been taught like parrots to imitate these, they go forth prepared in like manner to train converts and soldiers in the same beaten track. But beyond and before all their rule of life is founded upon Army rule and discipline whatever their particular "views," "crochets" or "ideas" may be is not of so much consequence, so long as they possess the "Army spirit," and are true to the Army code.

Another branch of instruction must not be lost sight of, and in this the resemblance between the Salvation Army and its prototype, the Jesuits, comes to the front. It is the system of duplicity and casuistry in which the Army business matters are carried out, the art of using men and women to its material advantage, the flattery and fawning upon the wealthy in order to bring grist to the mill. The model Salvation officer will use all men great and small, who come near him, as his instruments, and will take as readily a jewel from a lady of wealth or a cent from a beggar, or some quality or capability or property from each one with whom he comes in contact. He must learn to cringe to a shoe-black or flatter a minister or a wealthy church member, to be haughty or humble, to grasp your hand

or stab you in the back as may be necessary for the material good and well standing of the cause, and, having used you, to whistle you off and cast you aside as soon as your desire or opportunity for usefulness to it is gone. And all these things are inculcated by precept or example to their fullest possible extent, and as the officer has become proficient in them or otherwise so will he advance and prosper in the service.

Having then passed through his training the cadet being fit for the field becomes an officer and goes to his station bearing his "blushing honours thick upon him." Of course as he puts his training into practice, and as he bears hardship, slight, and injustice from those above him uncomplainingly, and as he puts forth his power and authority upon those below, in keeping them satisfied and content with the dealings of Headquarters and unquestioning or indifferent about the things which they "are not supposed to know," and as he uses his training to the advantage of the Headquarters' chest, so will his interests and advancement be secure. But should he exhibit ideas of his own, should he study the interests of his station, and the opinions and desires of his soldiers to the disadvantage of Headquarters, very soon hard times come upon him. As long as his station is prosperous, that is if he and his people are uncomplaining and keeping out of debt, and if it be a good thing for a "big go," and where, by extra demonstrations, &c., the chest at Headquarters may be benefited, it is all right and the chiefs will be constant visitors and special attractions be arranged from week to week, and things be boomed along all the time. But should the officer, for his own needs or the needs of his building or corps, be desirous of getting a little help from these extra demonstrations, he will speedily fall from the good graces of his superiors, and a little discipline be applied. It must always be borne in mind that it is the material and not the spiritual worth of the corps, that is the test of the officer's efficiency. If the cash comes to Headquarters the captain is all right, although his soldiers in life and practice be anything but ornaments to Christianity. But should the place need help or be clamouring for explanations as to the property of funds, although officers and soldiers are models of virtue and the impressions for good upon the people may be undeniable, the officer will be called to account for the non-efficiency of

his work. Many and many instances do we call to mind of officers being censured and removed because of the non-financial success of their stations, but we never knew or heard of an officer being rebuked by Headquarters for the unreality of his work amongst the people. And we have known officers successful by the most questionable means in helping Headquarters with the cash, but whose work was universally stigmatised as "rotten," moved from time to time to all the best fields and largest cities of the Dominion.

Now we will look for a moment at the ways in which the local officer is expected to aid Headquarters, and what provision he is able to make his own needs. We speak of the officer as he, but it must be borne in mind that we refer to men and women indiscriminately. In the first place he has to pay 10 per cent. of all collections and donations to the divisional fund for the support of his divisional officer, who also has the privilege of arranging for such special meetings as he shall think fit, the proceeds of which he takes away for the general needs of the division. Headquarters too has the right to hold such special meetings at the corps, and send around such special attractions as its wisdom sees fit, and to take away the proceeds for the purposes it decides upon. The officer in charge can get no extra assistance or arrange no special meetings on his own account, or to help the needs of his station without Headquarters' special sanction. He has to pay the rent of his building, either to Headquarters or a private individual; he has to send the whole collection of the afternoon meeting of the first Sunday in the month to the "Extension Fund" at Headquarters; he has to pay for the heating, lighting, and cleaning of his hall, together with such necessary repairs as may be needed; he has to provide the food, lodging and clothing of his cadet, if he has one; Headquarters taxes him with so many copies of the Army papers each week for which he has to pay, sold or unsold, and when he has done this he may take \$6 (or \$5 being a woman) or such proportion of it as may be left, with which to clothe and feed himself and to pay the rent and provide for the heating and lighting of his quarters. If he has a Lieutenant he has to pay him \$6 per week, or such proportion of it as he himself gets, and share the house expenses with him. Now, it will be easily understood that at least 60 per cent. of the stations in

Canada, the officer gets no money at all, and he has to beg specially amongst his people for his house rent and food. There are few places in the Dominion in which the soldiers do not find their officers in all the food they need, but it must be remembered that the value of the food so received has to be accounted for at Headquarters, and entered upon the books of the corps as cash received, the amount being deducted from any moneys that the officer is able to take from the week's collections. So that no matter how much may be specially given, the officer cannot receive more than the value of six dollars per week. The officer cannot collect any arrears of salary, as each week has to pay its own expenses, and if there is any surplus cash after all demands are met it must be sent to the "War Chest" at Headquarters. A Salvation officer may not receive presents of money or valuables from any one for his personal benefit, all must be given up to Headquarters or at least utilized for the benefit of his station. It will be easily understood how much then the officer has for his own needs and what are his opportunities for providing for sickness or old age.

We do not dwell on these things so much with the desire to excite sympathy for the officer, because he has signed a form in which he agreed to all. But we would call attention by them to the way in which Headquarters fills its own-purse at the expense at the local corps, and so keeps them in poverty, which means inefficiency, in order that its own exorbitant expenses may be met.

There is a class of stations in the Dominion which are known amongst officers as "hard-shops" and "training-homes." These are the places where the Army is generally unpopular, where the barracks is mostly empty, the collections *nil*, the rougher element hostile and violent, the more respectable indifferent and unsympathetic. Of course in such a place the officers are in a state of starvation and often have to eke out a miserable existence by hard manual labour. We have known such men working at stone-breaking, well-sinking, farm work, and harvesting, and such girls at scrubbing, washing, fruit gathering and potato and hop picking, besides doing their duties as officers, and some of these people were educated and well cultured. Now, although these places are unprofitable to headquarters, they are at any rate useful as places of discipline

for refractory officers. If a man or a woman has been grumbling or wanting in required respect towards Headquarters, or if they have not exhibited promptness in suppressing discontent amongst their people, or if they have been reported for using insubordinate language towards the powers that be, or for a hundred other offences real or supposed, they are removed from their station and for a time appointed to one of these "hard shops." Of course it is not done in every case, because there are amongst them bold spirits, both male and female, who would not sit down under such treatment, and who are sufficiently popular to be in a measure independent. But the quiet, unassuming, gentle souls often suffer terrible hardships under such treatment. Three months at such a place generally brings submission; if not, a still harder locality is selected for the next appointment, and so it goes on until the mutineer is broken or driven out.

The safeguards which Headquarters places over its own interests to the detriment of those of the officers require a little consideration. Each officer is required to sign a bond in which he relinquishes any claim for unpaid salary or arrears of pay; he binds himself, without notice or warning, to accept his dismissal at the hands of Headquarters and to hand over peaceable possession of any hall or building he may occupy in their service. He agrees to open no evangelical work without the sanction of Headquarters, and not within the radius of some miles of any Army barracks, in a word he hands over to them his liberty of action to a degree altogether remarkable. Furthermore he binds himself never to marry nor contract any matrimonial engagement without the knowledge of Headquarters, and that only with such person as they may approve. Indeed, the whims of Headquarters on this matrimonial question are somewhat extraordinary. We have known cases where engagements have been broken off, and others contracted, at the bidding of the authorities, and they hold to themselves the privilege of arranging these things in the manner as they shall think will best conduce to the general good of the organization. We remember one instance of two officers of suitable age who had been engaged a year or more, and who were expecting shortly to be married, the man however managed by some exhibition of an independent spirit to forfeit the confidence of

Headquarters, pressure was placed upon the lady, the engagement was broken off and in a very few months she was married to an officer high in the councils of the Army, and the gentleman disappeared from the ranks. Over and over again have we known these affairs interfered with and arranged by Headquarters, and more than once with most disastrous result to the parties concerned. The minds of weak, confiding girls have been wrought upon to break the most solemn promises in a cruel and heartless manner, and men have been moved in a shameless way to forfeit their honour, all of course, be it understood, for the "glory of God;" but it must still be remembered that the high Army officials are the sole judges as to how that glory shall be best promoted. It will be seen then from the above that no recruit in the national forces, nor any devotee to any monastic order, is bound round with rules more detrimental to personal liberty or more subversive to the individual conscience. What is the result of all this? The officer has given himself up entirely to the work, he or she has laboured early and late in storm and cold, amid privation, and penury, in absolute want. Health is shattered, mind and body are worn out with the constant strain of care, anxiety and excitement, and kept going for a time by sheer desperation and enthusiasm, or a morbid excitability, they at last break down an utter wreck, doomed to a life of possible uselessness and inability to provide for its needs. At such a time Headquarters stands severely aloof. A rest may be granted, or an extended furlough given, which means that he may go to his family, or any friend that will receive him, and do the best he can. Of course after a year or so, should his health become re established, the Army will use him until it shall break down again. If his is a fortunate case, he might get a home for a few weeks or months in the Rest Home, at Toronto, but should it be apparent that he is permanently disabled, ways and means will be found to get rid of him altogether. Is it to be wondered then that officers, some with families depending upon them, having seen these things going on around them, and having some regard and care for their future, should have taken an opportunity of securing a position and have left the organization? But what is the attitude that Headquarters invariably assumes to officers that have left the ranks? and it is here that the conduct of these

gentlemen shows itself in a most unenviable light. Officers with a spotless record, who up to the hour of their departure have been high in the confidence of their superiors, and who have taken leave with expressions of the utmost cordiality and interest, on both sides, have found in a few hours that their reputation has been blackened and inuendoes of any and every description thrown out about them. Employers of labour have been persuaded to refuse employment to ex-officers, and measures of every and all descriptions have been taken to starve people into again submitting to the yoke which they have thrown off. Of course if an officer who has left in weak enough to again enter the service it is regarded as a great triumph to the cause, as proving how impossible it is for ex-officers to stay out of the ranks, and this accounts for the extreme measures that are resorted to in order to bring them back. Indeed, an ex-officer with regard to the rest of the Army is much in the same position as is the ex-communicated Romanist in reference to the rest of the faithful, every hand is against him, and every tongue employed in at least covert expressions, to his scandalization and harm. Ex-officers are ever a source of annoyance and uneasiness to the governing body, because each and all are able to explain the details of the working of the affair in the way of which they had rather the public were ignorant. Hence no means are too ignoble, and no pains are spared to starve them back to their post, or failing this to throw such discredit upon them as shall lead those that hear the Army story from their lips to be doubtful as to the truth of the narration.

We have said something about the intrigues of Jesuitism and the court of Rome, but none the less deep, if on a smaller scale, are those with which the inner life of the Salvation Army is rife. Distrust and suspicion are the leading characteristics of its interior dealings, and a system of espionage and an elaborate secret service are at the disposal of its chiefs. Miserable and despicable as such things are, it is an unfortunate fact that a system such as this is a main factor in the workings of the organization. Headquarters directly encourages this. It takes each officer into its interior confidence as regards his fellows, and on the other hand confides in every one of his comrades in reference to the officer himself. The officer is eagerly listened

to in reference to his chief, and the chief examined in reference to the officer. The Captain is heard against his lieutenant, and the lieutenant against his captain. The cadet whom they are training is pumped in reference to both, whilst the leading soldiers are flattered and coaxed to keep an eye on all of them. The intelligence office at Headquarters is ever busy and though authorities are never given and accuser and accused never brought face to face, yet reports are acted upon and people oftentimes disciplined, punished or got rid of without ever being called to plead "guilty" or "not guilty" to the misdeeds with which they are charged. This espionage obtains throughout the whole affair, and from highest to lowest all are more or less subject to its workings, indeed those that are not and cannot be affected are only the General himself with his immediate *entourage*.

Some reference was made in our opening chapter to the favouritism displayed towards officers brought from England into other lands. This favouritism exists in every country where the Army is, and is causing universal complaint everywhere. We desire, however, only to speak of it as it affects the Dominion and as it has come under our own observation. We need not repeat what is the reason and necessity for this favouritism but it is obvious that the leader in the Dominion is not mainly responsible. These people are sent out to be provided for. It may have been necessary in the interests of the institution to remove them from England, or they may be sent more especially to keep the General *au courant* with affairs in Canada. Be that as it may, they must be well placed and kept quiet and comfortable. Consequently they are sent to the larger cities and so have to appear before the most intelligent audiences. For the most part they exhibit much less intelligence than an ordinary Canadian crowd. Their vernacular is such as to be almost unintelligible and their peculiarities of speech and manner are generally repulsive to the Canadian public. They come, too, imbued with the spirit of dominance which is prevalent amongst English Salvationists and with strained ideas as to the prerogatives of a "commanding officer" and instead of attempting to assimilate themselves with the habits and sentiments of Canadians, they try to coerce the people and those associated with them into their own insular notions. Of course all this is

strange and unwelcome to the free sentiments of our people, and the "Hinglish Hoffer" soon becomes a bye-word and a reproach. In spite of this, all the leading corps are placed almost entirely in their hands, rapid promotion is awarded to them, as being more thoroughly imbued with the Army spirit, and old Canadian workers are superseded and passed over in their favour. Being bound together by sentiment and training, these strangers naturally form themselves into a separate *clique*, and the officers of the two schools are separated by a marked line of division, which breach, growing wider and wider every day, threatens speedily to bring about an internal conflict that must destroy the whole institution.

Already we have devoted more than our allotted space to this officers question, yet a small portion only has been unfolded and all has touched upon in a most cursory manner. The public will naturally ask, Why is such a state of things tolerated? And from a public standpoint such things may reasonably seem impossible. But those alone who have passed through this experience can realize the peculiar position in which a Salvation officer finds himself. In almost every case he has entered this service against the wishes and advice of his best friends, all his prospects in life have been thrown aside in a manner almost contemptuous. Now he finds his only course is to acknowledge that he has been mistaken or duped, and human nature shrinks from such avowal. The truth comes home to him that having made his bed himself he must put up with the inconvenience of his own handiwork. Again it is very difficult to convince the world of the sincerity of his motives, and the fickle public mind which condemned him for entering on such a career is nearly sure to misjudge and blame him for leaving it. The odour too in which Salvationists are held in the minds of most business people is not of the best, and to the ex-officer employment is often doubly hard to obtain. With strangers he is held in contempt as a loafer, if he goes back to his old friends he receives a welcome very similar to what he might expect if he had returned from penitentiary. Add to this that Headquarters has frequently refused to give a testimonial to an officer leaving the service, and apparently without cause.

It is not hard then to see that the officer's situation is a difficult one and that the strongest reasons prevent him from

putting into action his desire for liberty from the thralldom with which he has unwittingly surrounded himself. There is little left for him but to suffer in silence and hope for a brighter and a better state of things. Few indeed outside the ranks have any idea of the sufferings and sighings of these honest trusting souls. Alas, of too many may it be said as it was of Joseph in Egypt. "Whose feet they hurt in the stocks and the iron entered into his soul."

CHAPTER VII.

SOLDIERS AND HEADQUARTERS.

"Shall I ask the brave soldier, who fights by my side
In the cause of mankind, if our creeds agree?"

OFTEN have we heard it remarked, and that too by those best calculated to judge, "that Salvation soldiers are the most patient people upon earth," and indeed if we take continuance in well doing and constant, uncomplaining, hard work under circumstances and treatment altogether unsympathetic and disheartening as a test of patience, then the term is certainly most applicable. Our criticisms under this head will not occupy much time or space and the gist of the whole matter can be conveyed in a very few paragraphs, but it will be necessary to glance hurriedly for a moment or two at the characteristics which, in the eyes of their leaders, constitute a true Salvation soldier. The soldier is contradistinguished from the officer in this wise, that whilst the officers are entirely given up to evangelical work and live upon such means as the Army work brings them, the soldier is still, so to speak, occupied in the business of the world, and supported by the labour of his or her own hands or capabilities. The soldier is supposed whilst occupied in the business of life, and providing for his own needs and those of his family to be only doing this as a means to an end. All the time, all the energy and all the money, that are not used in the procuring of the necessaries of life, and for the absolute wants of the family are supposed to be dedicated to the

cause. The model soldier, like the model officer, is permeated with the one idea, obedience to the authorities. He must belong to no other religious sect, he must attend no other place of worship, he must not seek or accept the ministrations of any other religious body. He must wear the clothes, read the books, and decorate himself with the ornaments that the Army sells. He must attend all the meetings of his corps unless prevented by his ill-health or the pressure of his business engagements, he must not belong to or attend the meetings of any other society. If he wears the regalia of any order, either of a temperance, political or provident nature, he is open to reproof, and if he marches on the Sabbath to a place of worship with his club or society he is liable to rebuke as a deserter. He is supposed to give a fixed sum each week to his corps as "cartridge money" besides which he is expected to give something to the collection in every meeting and if there is a charge of admission at any special demonstration, he must pay at the door just the same as any ordinary person. Nay, it is no uncommon thing for soldiers and soldiers' children to be turned from the door on the Sabbath day if they are not prepared to contribute to the enforced "silver collection." Besides this, if he has any money to invest he has the opportunity and oftentimes is coerced into lending it to Headquarters or sinking it in loans to them for building purposes at the usual terms of usury. Thus it will be seen that the Salvation soldier is very emphatically not of the world, but wholly of the Army. He may have to work for his living, he may have to provide for his children, he and they may have to be fed and clothed and warmed, he may have duties and responsibilities as a citizen, but these are the mere accidents of life. He is taught and expected to live only for the Army, and to train and compel, as far as his authority permits, all his family to do the same. He dedicates them as infants to this service and solemnly promises to train them for efficient soldiers in the same warfare. If he is an earnest and exemplary worker he may be made a sergeant which entails the duties of visiting and seeking for recruits at other hours than those occupied by the meetings in the barracks or out of doors, or if he can learn to play an instrument he may become a bandsman, in which case he may be ordered from corps to corps with his band, and on such occasions he gives time at his own cost and pays the

expenses of his own travel. If there is anything remarkable in his testimony or singing he may be taken about as a "special," then he pays for his own travelling if able, and possibly for that of the officer or officers who accompany him. In fact, to sum up the matter shortly, he and his are wholly Army property to be used and spent as his superiors direct.

Of course in a free country like Canada where men and women have a habit of thinking for themselves, and where the spirit of independence is more developed than in some older countries, these arrangements have been very difficult to carry out, and the ruling powers have been put to serious straits and shifts to enforce them with anything like uniformity all round. For this reason different divisions and different corps have had to be treated in different ways, but there has ever been a disposition "to kick" in every place. But despite this the rule has been enforced with an iron hand, and within the last two or three years many thousands have been those who have thrown off their allegiance because these regulations have appeared tyrannical and irksome to their liberty and conscience.

Now, what are the advantages or rather privileges that Headquarters offers to soldiers in return for this allegiance. In the first place you may wear the uniform, and the more you wear and the oftener you wear it the better. If you can wear it all the time in business hours as well as at leisure it is best, and the badge or S. S. on the collar is expected to be worn always. You can purchase a uniform suit from Headquarters at an advance of about thirty per cent. on the price of ordinary wearing apparel. A badge for which they pay five cents will cost the soldier twenty-five cents. A pair of S. S. for the collar can be bought for ten cents, which cost Headquarters one cent each, a red guernsey can be obtained for two dollars, cost price one dollar and fifteen cents, and a uniform cap is charged two dollars, which cost about seventy-five cents is charged two dollars, which cost about seventy-five cents including duty and freight from England, and bonnets for women are sold at proportionate rates. Add to these ribbons for the cap or bonnet, silk badges, braid, buttons, crests, *ad infinitum*, all equally profitable to the management, as well as tea-cups, watches, pocket-knives, silk handkerchiefs, etc., etc. Having got into uniform the soldier is likewise privileged to do as much work in meetings and visiting, speak-

ing, singing, self-denying and donating as he possibly can, he may send as much provisions and necessaries to his officer as he can spare from his own table and so save for Headquarters the cash that should pay the officer's allowance, besides entertaining from time to time as many visiting staff officers, specials, etc., etc., as his house and board will accommodate, and this is about all the privileges appertaining to his rank.

But there are some things that a soldier may not do. He is not supposed to question in any way the action of Headquarters. If he has helped to raise a building he cannot retain it as the property of his corps, and if Headquarters mortgage it for other purposes he must neither murmur nor complain, but loyally help his captain to provide for the rent which will be put upon it, a rent often exceeding that which has been previously paid for a hall and to save which the barracks had been put up. He must not question the right of a visiting or staff officer to carry away all the proceeds of a special meeting or banquet, for which he may have donated the necessaries, and which cash may be needed for local calls and to meet the necessary expenditure of the corps. In a word carrying out this spirit of "*self sacrifice*" to its fullest extent. He must be prepared under every circumstance to place implicit confidence and yield perfect obedience to Headquarters, believing that "they are able to judge far better than himself what is right and expedient on all occasions." Indeed, as it is the duty of the officer to "go anywhere and do anything without asking any questions," so the "loyal soldier" will give up everything and believe anything on the same terms.

As we look at these things it is not a matter of much surprise that between the rank and file and the ruling powers there has ever been a feeling of distrust. As on the one hand Headquarters has always exhibited a reluctance to take the soldiers into its confidence and open its dealings to the daylight for their inspection, so on the other the soldiers as a body universally have exhibited a spirit of suspicion and lack of confidence towards Headquarters. It is here that the local officer finds his chief difficulty and greatest trial. He has to stand as it were between these opposite elements and has to order his business conduct and actions to conciliate both. The soldiers are naturally, before and beyond all, careful for the interests of

their corps and community, and consequently are always urging the officer to retain and expend moneys for local needs and upon local objects. Headquarters on the other hand are always taxing the officer for their requirements and carrying away the cash for other purposes than those for which the soldiers collect and donate it, and as the officer is bound to Headquarters and as that is the power which controls his present and future, it is to Headquarters' interests that he generally yields, often against his own conscience and best judgment, and more frequently because he is unable to help himself in the matter. There is hardly a corps in the Dominion where matters at the present are not strained to an extent verging upon open rupture through these things, and where staff officers are not most unwelcome visitors from these very causes. It very frequently happens that all effort of a spiritual nature on the part of a special or staff officer visiting the corps, no matter how single and conscientious his motives may be, is altogether crippled and rendered non-effective by reason of the explanations he has to offer in these matters of finance and business details, and for the excuses and palliations he has to invent for actions that will not bear the scrutiny the soldiers demand.

There are scarcely any corps amongst us in which may not be found several people of intelligence and business ability, and their national characteristics impel them to watch closely all these matters in connection with their corps. Consequently they are always on the lookout for the authorities when they visit the station, but it is very rarely that they can obtain an interview, so closely are these high magnates hemmed in and edged about by *etiquette* and so preoccupied is their time. Should a soldier even visit Headquarters itself, hours and days may be wasted in seeking an interview, and should the interview with one of the chiefs be obtained and an awkward question be put, some interruption or sudden call, or introduction of a third party will invariably intervene before the answer is received. In the early days of the Army amongst us, the soldiers' weekly private meeting, or "roll call," was a time when business matters might be discussed, or where grievances might be ventilated, and there are officers still who will often permit their people at such times to open their minds upon these matters. But of late years the fiat has gone forth from Head-

quarters that the "roll call" is purely a spiritual meeting and that business matters may not be allowed to interfere with it. Many and many a time has the question been put, "When can these things be discussed?" but the answer has never been given; and the dictum has been put forth that "the good soldier will obey rather than discuss." Of course if a fund has to be raised or a property is expected to be secured, the soldiers will be asked to contribute and collect the means required, and the best way of doing it may be debated upon. But if some six months or a year or two after the money has been carried to Headquarters it has not been used for the purpose for which it was raised, the soldier who initiates an enquiry about it will be possibly referred to the penitent-form or be censured for insubordination for suggesting that Headquarters is not perfectly well able to look after the affairs of the Army generally.

As we call to mind instances by the score, indeed almost hundreds, where individual soldiers and whole corps have been systematically silenced and hoodwinked in these matters, we are almost amazed that there has not been a general and simultaneous protest against such treatment, and then it is that our opening quotation comes home to us and we have to acknowledge and admire the extraordinary patience of these people. The reason for it is not far to seek however, for the patience of the rank and file of the Salvation Army is only equalled by their devotion and self-sacrifice. With few exceptions these soldiers are desperately in earnest for the welfare of their fellows, and they are willing to pocket all affronts and pass over all slights and forget all double dealing if only the work can go on amongst them and their particular town and community be benefited thereby. Said a leading soldier, a man of means and position, in a provincial town recently. "Yes, we know that Headquarters has not dealt squarely with us, but we do not seek for redress there. We know that officers suffer and are neglected by those that should be their best help and sure refuge, but that does not affect us, for we know that good has been done, and is being done now, and we cannot afford to stop. Of course if ventilating these grievances will bring about the proper remedy, they should by all means be ventilated, for God knows we need the remedy badly enough." And this is the language of the great bulk of them; they are content to remain

in bondage patiently and suffer ill wrongfully rather than risk the cause they have at heart, forgetting that this bondage is crippling their usefulness, and that this insecurity of financial affairs and this distrust and suspicion of leaders is tearing their organisation to pieces and hurrying it to certain destruction

In the meantime their devotion and self-sacrifice, by the very work it is accomplishing, is helping to swell the triumph of those in whose leadership they have no confidence, and by means of their humble toilings and upon the fruits of their labour of love their taskmasters are misleading the Christian public and directing into unworthy channels the current of Christian benevolence.

This chapter upon soldiers and their intercourse with Headquarters would be incomplete if some mention were not made of the celebrated "Rules" which were promulgated some eighteen months ago. The text of a part of these will be found in our appendix, and a perusal of them will be sufficient to convey to the reader some idea at least of the fetters which bind the consciences of Salvation soldiers. For the first years of the Army's existence of Canada, these rules though generally understood were not enforced in any peremptory way, but even then much discontent was expressed from time to time at their restrictions. Indeed so pronounced had this become that it was necessary either to enforce or abrogate them altogether. The order therefore went out, at the time we mention, that every soldier should publicly declare his acquiescence and promise implicit obedience to them or be discharged from the ranks, and then it was that the organization received a blow to the number and loyalty of its members from which it has never recovered. Whole corps declared their determination to publicly refuse to be so sworn in, and in some places the ceremony has not ever yet been attempted. As might well be expected in the larger cities and where the soldiers were drawn from the more intelligent and thinking sections of the people the objections to these rules were the most vigorous, and in Toronto, Hamilton, London, and the like scores withdrew and the numbers were very much reduced. In fact, throughout the Dominion it may safely be said that at least one-third of the members of the organization stood aside rather than solemnly bind themselves to pledges so stringent.

The clauses which were most strictly objected to are contained in rule 2 which pledges the soldiers fidelity to the Army till death, and in Rule 10, which binds the soldier to strict obedience to all commands of his superiors and puts into his mouth a promise to refrain from attending religious meetings outside the Army without permission from his officer. In every corps the strongest protests were raised against these clauses, and many were the specious arguments that had to be put forth by staff officers to explain away their true meaning. The clause in reference to attending other than Army meetings was claimed to refer to the meetings of other Army corps instead of the meetings of other religious bodies; but such a construction was never intended, and was never put upon it by Headquarters until they were forced into it, by the outcry raised. Neither can it be contradicted that over and over again, both before the rules were promulgated and since, soldiers and officers alike have been censured for attending religious worship in the churches of other religious bodies. The writer has been called to order for attending service upon Thanksgiving Day in Bond Street Church, Toronto, and in other places at other times even when ill health has demanded more quietude than the Army meeting afforded, and has been told that it was better to refrain from a place of worship altogether than set an example so subversive to the proper discipline of cadets and soldiers. Often have the officers and cadets at Headquarters been censured and soundly rated for going to church; sergeants have resigned from the Temple corps because high authorities have denounced them for attending church with an Orange Lodge; and several soldiers left the Richmond Street corps, Toronto, because they were forbidden to attend the evangelical meetings of Mr. Schiverea, held in that city. We have known an officer threatened with dismissal unless he broke his promise to play the organ at the inauguration of a Mission Hall, at a time too when he was not engaged actively in Army meetings, and who was only allowed to fulfil his engagement on condition that he wrote a letter stating his regret for making a promise that he afterwards had been shown was wrong, and also stating the desire of his superiors that it should be known that they had no sympathy with the work in question. Of course the officer wrote another letter stating that the sentiments of the first were not his own

and that it had been written under pressure and at the dictation of his chiefs. But that will not exonerate the ruling powers from the fact that rule 10 is to be taken to mean what it says and that Salvationists are not expected or allowed to worship with other Christian bodies, save and excepting always that they may be in a town or village where the Army has no meetings or barracks.

No doubt when these rules were enforced it was expected that they would at once and forever settle the many vexed questions that were disturbing the minds of soldiers, everywhere, but the reverse has in every place been the result, and the ill-advisedness of such a course has been clearly demonstrated, and the wisdom of those who conceived the scheme has been shown to be sadly at fault. It will soon be two years since the edict was first enforced, but the "bottle of the rules" rages to-day with undiminished vigour, and at the present time Headquarters has them under reconsideration so far as one city corps at least is concerned.

It will be seen by a note appended to them that Headquarters reserves to itself the sole right of deciding what the letter of the rules may mean, and that this decision is binding on all parties concerned. Now it is a remarkable fact that Headquarters has decided that they can be interpreted differently to the more wealthy soldiers than to their poorer brethren. It is not very long ago that a well to do soldier in Toronto city, and one who had liberally supported Headquarters from time to time, had raised some objection to this church-going clause, and had been given to understand that he need not consider it binding upon himself. Not very long after in a soldiers' roll call he heard these rules in their entirety being laid down to his fellow soldiers, he thereupon asked publicly why a distinction had been made in his case, and why he who subscribed a hundred dollars occasionally was allowed to go to church when his comrades who could hardly spare ten cents when needed had not that privilege allowed to them. But what made the matter still more mysterious was that whilst one high official had granted him this dispensation, the wife of his bosom had been denied the same by another. Of course these seem trivial matters to dwell upon, but they rather tend to show that indulgences in the Army like those in another place are a matter that is regulated by dollars

and cents, and that even Headquarters itself is divided as to their proper construction.

It has been urged in some quarters that these rules are not more strict nor indeed so stringent as those which Mr. Wesley required to be observed by the members of the "Society of Wesleyans." That may very well be true, and no objection, so far as we know has ever been raised against those earlier rules which affect only the Christian profession and moral deportment of the soldiers, and certainly it is no object of ours here to raise such objection. But we have yet to learn that Mr. Wesley ever sought to debar his converts from attending if they should so desire the services of the church in which they had been brought up and in which most had been baptised, and of which he himself never ceased to be a member, and we are quite sure he never placed upon the rules of the society one construction for the wealthy and another for the poor.

But we have heard of a great and powerful organization of religionists which binds men's consciences with iron rules against which there is no appeal, and which forbids its members under pain of mortal sin to enter the doors of heretical churches. But Salvation Army leaders have often been heard to characterise that society as "Antichrist" and the "Great Apostacy." Yet surely we have not to seek far to find a wondrous analogy in the two. And the words of the Great Liberator of hearts and consciences are equally applicable to both. "They bind heavy burdens and grievous to be borne and lay them on men's shoulders."

"Teaching for doctrines the commandments of men."

CHAPTER VIII.

FASCINATIONS OF THE SERVICE.

"The love of praise, how'er concealed by art,
Reigns more or less, and glows in ev'ry heart."—*Young*.

It is no doubt a matter of much surprise to many people and to many thinking minds that the Salvation Army should have

attracted so many young people into its work as officers. We remember some two or three years ago, whilst travelling upon Salvation Army business, being in conversation with an eminent English divine, who at that time was upon a tour through the Dominion. "To me" said that gentleman, "the great mystery of the Salvation Army is that so many people of fairly good education, and with abilities that would stand them in good stead in the business of life, should be content, for little remuneration, to devote themselves so entirely and to work so hard and earnestly in building up a name and reputation for a person in another land whom for the most part they have never seen, and who certainly can have no personal knowledge of them." Of course our answer to this gentleman, in some sense was strictly true, and we did not overstate the fact when we said these people were actuated by a much higher motive than he could discover in measuring the matter from a purely human or business standard. And surely if that individual to whom he referred, in his own interests or those of his family, is directing the results of this hard work and devotion into more ignoble channels than those which the workers suppose, he and his and not they are the accountable persons. But after all, although the workers of the Salvation Army come inspired with the highest and best motives in almost every individual case, and although as a body their singleness of purpose and devotion to what they believe to be right principles cannot be questioned, there is a good deal of human nature, indeed we might say human weakness, connected with it.

It is quite evident that to Mr. Booth or his advisers, if he had any in the initiative of this system, there must be given credit for a keen knowledge of human nature, and that too in its deeper and more subtle recesses. For a little thought will readily convince the enquirer that this work with all its hardships and persecutions, and self-denials has attractions that appeal loudly to the self-pleasing instincts of the human heart, and it is here that it is fraught with a serious danger, not only to the individual but also to the communities into which the Army workers are thrown.

Pope in his "Essay on Man" thus sings of the mainspring of man's ambition.

" In pride, in reasoning pride, our error lies,
All quit there sphere, and rush into the skies.
Pride still is aiming at the blessed abodes,
Men would be angels, angels would be gods."

And there can be little doubt that this same desire for position and influence, nay, for power if you like, has a great deal to do with framing the aspirations and desires of even the best of men. The flame of desire to excel in even a good work, after all is generally fed by the fuel of human passion, and that Mr. Booth well knew this and that he in some measure considered this in forming his Army system can be little doubted. We take the case of the ordinary officer. He is taken from the routine walks of life, it indeed is generally from the humbler grades that he comes. Without passing any state of transition he is placed in a position of influence, and amidst surroundings that give him direct control over the wills and actions of a number of people. Although in many instances he has to bear a good deal of ridicule and contumely and perhaps violent persecution, yet he learns to look upon those who bring this upon him with a pity and kindly contempt and he is consoled and carried above it by the knowledge that he has the sympathy and respect of all whose opinion is really worth considering. It is an undeniable fact that throughout the Dominion, and more especially in the provincial towns, the zealous and conscientious Salvation officer readily gathers to himself a host of friends, amongst professing Christians of all denominations. The cordiality and respect which are shown to him, differ in a small degree only from that shown to recognized ministers of the Gospel, and so long as his actions correspond to the message he delivers he is welcomed with a hearty goodwill. Amongst the soldiers of his corps he is the acknowledged counselor and friend and guide in spiritual things, and he lives amid the affection and devotion of a warm-hearted people. All these things cannot help but bring a large amount of satisfaction to the natural man, and though he may suffer much in his circumstances, though he may be misunderstood by a large section of the community, though his intercourse and dealings with Headquarters may be anything but what he had expected or wished for, though his health may fail and his cupboard be

bare, and though his future presents a prospect all too dark and discouraging, yet in the consciousness of his rectitude of aim and principle and the affection of his people and similarly circumstanced colleagues he is secure. And as he looks out to the life of worldly turmoil from which in a sense he is removed, and contrasts its disadvantages and discomforts and risks with his own, he frequently concludes that things there might be worse and so consents to stick to his post and fight on, hoping for a brighter to-morrow.

For these reasons then many officers continue their allegiance to the Army long after their confidence in its leaders is shattered, and hundreds who have given years of devoted service are daily finding out the mistake they have made, but so enamoured have they become of the "little brief authority" with which their position has invested them, that the dignity of a life of toil has lost its attractiveness, and the pale ghosts of the contumely and misrepresentation which they too well know they will have to live down if they sever their connection, are so affrighting them that they hesitate to follow the dictates of their better judgment. So they remain helping to bolster up a system which they have proved to be hollow, and attracting others by the same arts which first attracted them to cast in their lot with a work which their own experience has shown them to be a sham.

Seeing then to what advantage Mr. Booth has utilized his knowledge of human nature, and what are the baits he has used to attract workers to his vineyard, we are not surprised that such numbers have flocked to his standard, and thrown away the best years of their life in his cause. Thousands around the world to-day are discovering to their amazement and agony of soul, that those baits of power and place and influence so pleasing to the natural man, and which were so cunningly held out to them by this Army system, were the real incentive that sent them forth into evangelistic work at the behest of Mr. Booth and his lieutenants, and that it was the voice of the natural infirmities of their own hearts which, under the direction and inducements of these leaders, they fondly persuaded themselves was the call of God, loudly bidding them to a great and glorious work for Him. By this means many promising lives have been rendered effete and

useless, many hearth-stones have been desolated, many fond families estranged, and to very little purpose except the glorification of the founders of the movement. It remains therefore for these workers seriously to take into consideration the position they occupy, for by retaining it they are not only playing into the hands of those through whose duplicity and evil counsel they have suffered, but also holding out to others with like sensibilities to suffering as themselves the very bait by which they themselves were deceived and through which they too have come to grief. This being so they are not only prolonging the evil to their individual selves but they are in serious danger of carrying it into the various communities to which they may be sent.

Of course it is not an easy matter for those who for several years have lived amongst the excitement and artificial surroundings of the Salvation officer to come down to the dull routine and stern realities of ordinary life, and it is not to be wondered at that some of the more restless spirits who have left the service, being unable to face labour and duty and hard-pan, have returned to their allegiance. But this only goes to prove the fascinations of the calling, and also establishes the position we have put forth that this Army system was founded upon principles conceived in a profound knowledge of the foibles and failings of the human heart. Alas, far too many have found this out in a bitter disillusion, and having come into the service of the Army from the highest and holiest of motives, marking out for themselves a career of duty and usefulness, have discovered indeed

“Twas but a vision, and visions are but vain.”

CHAPTER IX.

DEDUCTIONS AND CONCLUSIONS.

“Call a spade a spade.”—*Plutarch.*

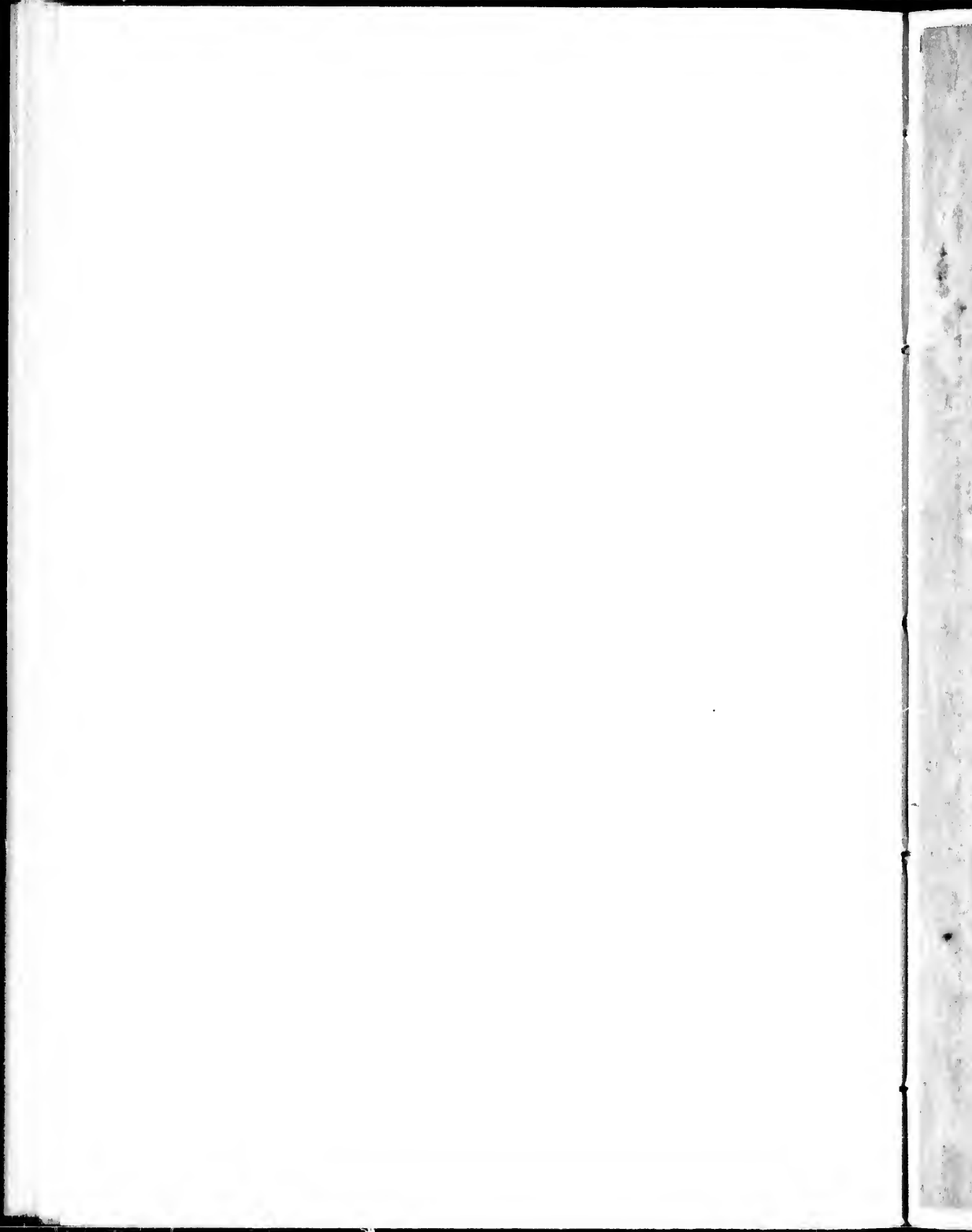
As we draw to the close of our examination of Salvation Army affairs, and look back over the foregoing pages, we are all too conscious how superficial and necessarily imperfect such exami-

nation has been, but we feel persuaded that the unprejudiced reader will readily admit that our position is proved and that as a religious society, calculated to evangelize the people and build up the Kingdom of God's glory, the Salvation Army under its existing regulations and government is an undoubted failure. Although it may be said that financially it is flourishing as a green bay tree, its spirituality is sapped, its usefulness is gone, and that too because the liberty of thought and action of its members and workers is under bondage, and the whole affair has been bound hand and foot and delivered up to the dictum of an individual. The energy for the extension of God's Kingdom which it once exhibited in the Dominion, the restless unceasing activity for their elevation which it once brought to bear upon the degraded and outcast portions of the community, and the self-denying devotion and unwearied energy of its officers and the rank and file, have to a large extent been diverted from the high and holy objects to which they are supposed to be dedicated and have been laid at the feet of Mr. Booth, to be used as he shall direct in the building up of his Army system and the furtherance of the pet idea to which he has devoted his extraordinary spirit of commercial enterprise and financial cunning.

As we said at the outset, our object has not been to say a disparaging word of the religious teaching put forth by the Army, and we honour to the fullest extent the labour and devotion of its thousands of zealous, honest workers, but we denounce the selfishness and greed and duplicity into which the ruling powers, intoxicated with the success of their system, have unfortunately drifted. That they have forgotten the honour of the Master, in whose service they are supposed to toil, in their eagerness to carry out their own schemes and their own ideas is, alas, too self-evident, and having lost sight of His interests in seeking their own they have also lost His power and spirit; and as a consequence the General's glory and not God's, the Army and not the Kingdom is their main object, and selfishness and self-glory have taken the place of self-sacrifice, and the incentive of the management has become the spirit of the world's business, and its commercial enterprise rather than the example of the self-sacrificing Christ.

To demonstrate this, consider for a moment the position of these leaders. The watchword of the Army was once "Full

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surrender." Worldly prosperity, worldly interests, worldly comforts, worldly prospects, were thrown aside for the help of the perishing and for the glory of God. With the great bulk of the workers we believe that to-day this is still the case, but look at the higher powers. Contrast the place of "General" Booth to-day with what it was in his early preaching days. What would have been the position of his children had he never quitted his ministerial work? Would they not have been obliged to face the battle of life, and at least make a name and position for themselves before they could have enjoyed it? Look at Mr. Booth's representatives in other lands and the leaders in the subdivisions here and there; contrast their positions with their antecedents. Face the question in all its bearings, look at their past in the world and their present in the Army and say where the self-sacrifice comes in. The message of these gentlemen to their subordinates is "give up"! Give up your home! give up your prospects? give up your strength and talent and health and comfort! Obey the call! obey us and in doing so you will obey God! Indeed the voice of the General has become to these people the voice of the deity. Have not his representatives claimed such a distinction for themselves? Said a divisional officer in the Dominion to a Captain who declined to hand over certain funds to Headquarters which were needed in his station, "I belong to God, I am filled with God! If my will cannot bend you, *you ought to be burning and frizzling in hell to-day!*" Could the position be claimed in much more emphatic terms?

We have refrained from entering, as we might have done, into particulars and personalities. We have not contrasted the home and table of the Colonel or Major with those of the Captain who does their work and makes their reputation, or of the soldier whose offerings maintain them. We have not used the mass of information on these things that has poured in upon us from day to day whilst these pages have been in the writing, nor have we repeated the heart-rendering recitals that orally and in writing we have received from some still in the service and from more who once were there. For this we did not see the need, these things are too patent and these wrongs are inflicted too unblushingly to demand it, and a critical public have only to open their eyes and behold and see for themselves. It is sufficient to say that during a four years' intimate acquaintance

with the "modes and measures" of Headquarters we saw much to trouble and pain us and sufficient to destroy our confidence and drive us out; but to the day we left we were ignorant of a vast amount of extortion and wrong which is being perpetrated upon officers and the public in the divisions which has since come to our knowledge. We know something of the sins of the property and the large demonstrations, but were very ignorant of the grosser extortions and deeper depths of sharp practice existing in the ordinary routine of the work in other places. On these things we do not care to dwell; if they might serve a good end they could bring no satisfaction to the writer who can only lament the failure of a great promise and the blasting through the selfishness and inhumanity of men, of what was once undoubtedly the work of God, but we thank heaven that with a host of honest men we have ceased to have part or lot in the matter.

Of course "no good thing ever left the Army," but where are the old and revered names that made its early history and built up its work, and earned for it the sympathies and help of good men everywhere. Commissioner Corbridge, second only to William Booth himself; Colonel Day, who moved the South of England; Majors Piggott and Sampson, who gave up university honours and church preferment; Gypsy Smith, who shook the masses; Majors Becquet and Zitzer, who led the forlorn hope in Switzerland and France, braving prison and death in the mountains during the early struggle there. Where are the pioneers in the American continent? Blandy, Inman and Thompson. All gone! and gone with the one story on their lips and the one grief in their hearts. No room any longer for honest, pure-minded, humble-hearted souls in the Army which they loved and served so well; and which from a living, moving, God-inspired agency for good in the world has degenerated into a questionable instrument for the glorification of its own system and for the establishment of the family and creatures of its founder.

"Shrine of the mighty! can it be
That this is all remains of thee?"

If further proof were needed that the Army has degenerated from its early position of usefulness and pure Christian en-

deavour, it could hardly be more clearly established than by fact that so many of its early leaders and most successful workers have come out from it. These men and women, be it remembered, staked their all upon the purity of its motives and the disinterestedness of its objects, but they were compelled either to tamper with their consciences and forfeit their self-respect or to come out from the organization. So they have left, and, without means or friends and in the face of much opposition, have started the battle of life afresh. Are all these people wrong? Are the six hundred ex-officers and fourteen thousand ex-soldiers in the Dominion of Canada *all* wrong? The justice and impartiality of the Canadian public which has supported this organization so liberally will best decide the question.

Perhaps some will be inclined to think that these are matters to be settled amongst the people most nearly concerned and that the public are indifferent. But let us consider a moment this question as it bears upon public interest. Here is an institution handling public funds. From \$4000 to \$5000 alone come into the hands of Headquarters each week, for the most part squeezed out of the local officers throughout the country, and which money has been given by the benevolent public for the support of these officers and the work they are doing. Have the public no interest as to the manner in which those funds are disbursed?

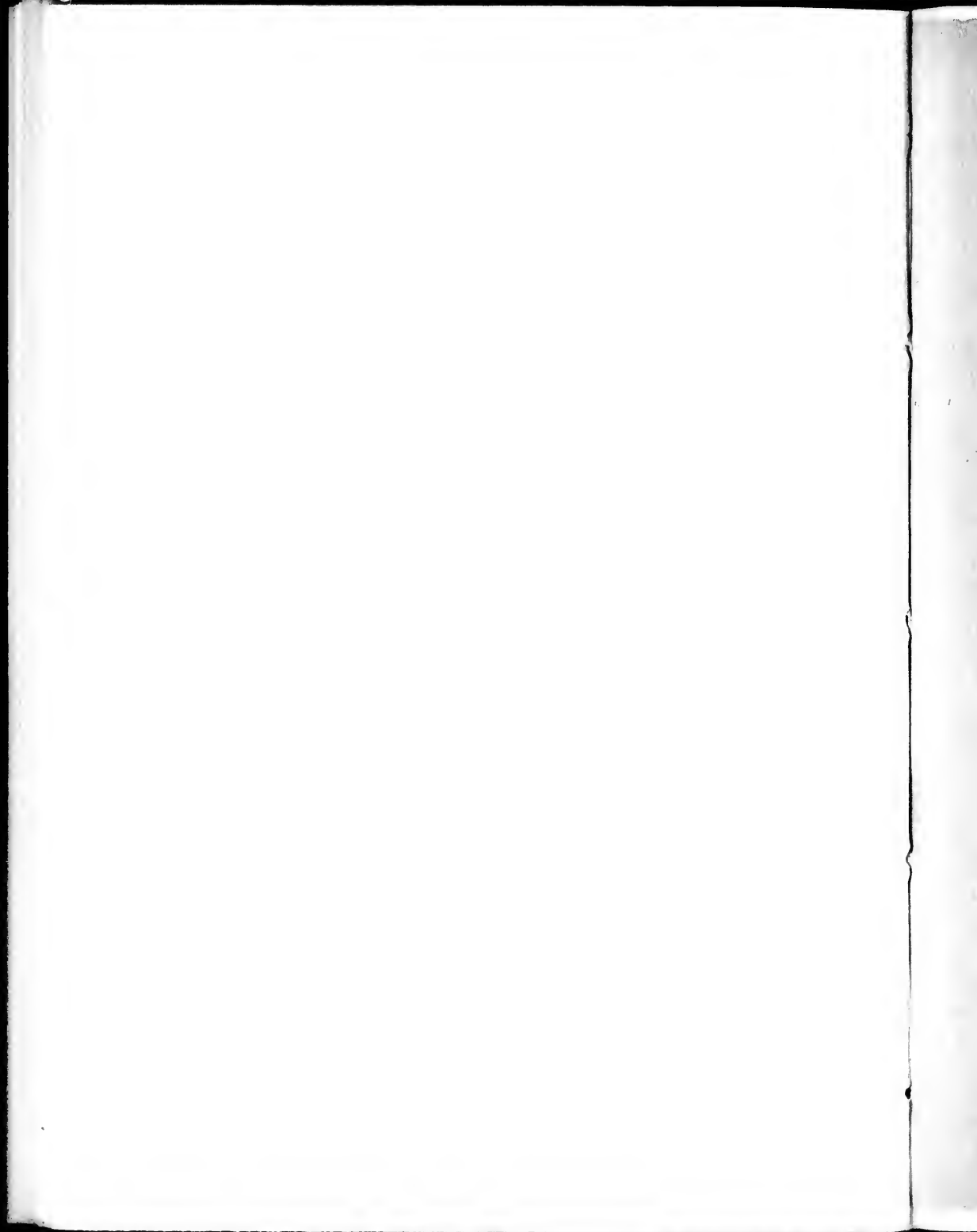
Another matter presents itself also. These officers themselves have been taken from Canadian homes—their labor is lost to their friends and the country. The very nature of the work in which they are engaged must in a few years seriously deteriorate their health and their capabilities for labour and usefulness, and almost before they reach mature years they will be invalided. So this system is raising up an army of valetudinarians who must shortly become a burden upon their friends or the public purse. Many of these people are being married to each other at the behest of their superiors and a generation of paupers will be the probable result. Are not these matters for public consideration? Surely we have made out a case, and is it not sufficient to put to the public on its guard, and set it to seriously think out the question, "Will it not be well to stop the funds, or demand a reform in the management of Army affairs?"

The legitimate work of the Army we believe in as much as ever, of the honesty and self-sacrifice of the bulk of its workers we are well assured and we cordially hear testimony to it. But our experience has shown the management to be wrong, and we have to reproach ourselves that we have been silent too long. There is not only a need but a glorious future for Salvationists in the Dominion, and if the shackles of Foreign dominance be thrown off, if the Canadian means be used for the Salvation of the Canadian people, in a word, if Canada for the Canadians and all for God be the motto and principle motive of the work, there is no reason why the Salvation Army should not rise from the ashes of its dead self to brighter and higher and holier ends. That this may be so is our only aspiration. To this end alone we have undertaken a distasteful task; hoping for such a result we have presented these undeniable facts, and if this end be brought about we shall be amply recompensed for all the bitter vituperation which has and will be heaped upon us. In great confidence have these lines been penned, because we believe that right is right, divine, all-conquering, and that wrong is utterly infernal. yet a weak a bullying phantom, which will flee at each brave blow, we have courage to strike in God's name. Great is truth and all-prevailing,

"But facts are chiefs that winna ding
An' downa be disputed."

THE END.

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APPENDIX.

SUMMARY OF VOWS

MADE BY OFFICERS TO GOD AND THE SALVATION ARMY IN THEIR "FORM OF APPLICATION" FOR THE WORK.

Do you pledge yourself to study and carry out, and to endeavour to train others to carry out, the Orders and Regulations of the Army?

Do you intend to live and die in the ranks of the Salvation Army?

Would you be willing to go abroad if required?

Do you pledge yourself to spend no less than nine hours every day in the active service of the Army, of which not less than three hours of every week-day shall be spent in visitation?

Do you pledge yourself to keep a daily record of how your day is spent, on forms supplied to you for that purpose, if required?

Do you agree to wear uniform, and to dress in every way in accordance with the direction of Headquarters?

Do you sincerely believe that God Himself has called you for this work?

Have you read, and do you believe the doctrines of the Salvation Army?

See "Soldiers' Rules" for Doctrines.

SCALE OF ALLOWANCES.

Do you pledge yourself never to receive any sum in the form of pay beyond the amount of allowance granted under the scale which follows?

Do you perfectly understand that no salary or allowance is guaranteed to you, and that you will have no claim against the Salvation Army, or against any one connected therewith, on account of salary or allowance not received by you?

"From the day of arrival at his Station, each Officer is entitled to draw the following allowances, provided the amount remains in hand after meeting all expenses, namely:—For Single Men, \$6.00 weekly; for Single Women, \$5.00 weekly; Married Men, \$10.00 per week, with "no extra payment for house rent or other charges."

PRESENTS AND TESTIMONIALS.

Have you read the order as to Presents and Testimonials, and do you engage to carry it out?

Officers are expected to refuse utterly and to prevent, if possible, even the proposal of any present or testimonial to them.

EXPLANATORY NOTE.—Of course Officers who are receiving no salary, or only part salary, may accept food or other gifts, such as are needed to meet their wants, but it is dishonourable for anyone who is receiving their salary to accept gifts also.

It is always understood that where gifts of food, etc., are received they shall be considered and accounted for as so much salary.

REGULATIONS RE-COURTING AND MARRIAGE.

Read these carefully :—

Are you courting?

Do you understand that you will not be allowed to Marry until two years after your appointment as an Officer, and that the lowest rank of an Officer is Lieutenant? Note, a Cadet is not an Officer.

If you are not courting, do you pledge yourself to abstain from anything of the kind for at least twelve months after your appointment as an Officer?

Do you pledge yourself not to carry on courtship with anyone at the Station to which you are at the time appointed?

Do you pledge yourself NEVER TO COMMENCE, or allow to commence, or break off anything of the sort, without FIRST informing the Commissioner of your intention to do so?

Do you pledge yourself never to marry anyone, marriage with whom would take you out of the Army altogether?

DECLARATION.

" I HEREBY DECLARE that I will never, on any consideration, do anything calculated to injure The Salvation Army, and especially, that I will never, without first having obtained the consent of the Commissioner, take any part in opening any place for religious services, or in carrying on services, in any place within three miles of any then existing station of The Army, under penalty of forfeiting \$250 to the Commissioner for the benefit of the Army. if I should in any way prove unfaithful to this solemn pledge.

" I pledge myself to make true records daily, on forms supplied to me, of what I do, and to confess, as far as I am concerned, and to report as far as I may see in others, any neglect or variation from the orders or directions of the Commissioner.

" I fully understand that he does not undertake to employ or to retain in the service of The Army anyone who does not appear to him to be fitted for the work, or faithful and successful in it, and I solemnly pledge myself quietly to leave any Army Station to which I may be sent, without making any attempt to disturb or annoy The Army in any way, should the Commissioner desire me to do so. And I hereby discharge The Army and the Commissioner from all liability, and pledge myself to make no claim on account of any situation, property, or interest I may give up in order to secure an engagement in The Army.

" I hereby declare that the foregoing answers appear to me fully to express the truth as to the questions put to me, and that I know of no other facts which would prevent my engagement by the Commissioner, if they were known to him."

EXTRACTS FROM THE SOLDIERS' RULES

TO WHICH REFERENCE HAS BEEN MADE.

Before any person is entered as a Soldier on the Roll he must consider and publicly assent to the following Articles of War :—

Rule 2.—Believing solemnly that the Salvation Army has been created by God, and is sustained and directed by Him, and that its doctrines are such as I fully believe and endorse, I do hereby declare my full determination, by God's help, to be a true soldier of the Army till I die.

Rule 3.—I do hereby declare that I will spend all the time, strength, money and influence that I can in supporting and carrying on the work, and that I will endeavour to lead my family, friends, neighbours and all others whom I can influence to do the same.

Rule 4.—I do hereby declare that I will in my dress abstain from all worldliness and fashion, and that I will as far as possible wear the Army regulation uniform.

Rule 5.—I do hereby declare that I will always obey the lawful orders of my officers, and that I will carry out to the utmost of my power all the orders and regulations of the Army, and that I will not attend any meeting outside of my corps without having first obtained the consent of my Captain or other Officer in charge to do so, and further, that I will be an example of faithfulness to its principles, advance to the utmost of my ability its operations, and never allow, where I can prevent it, any injury to the interests or hindrance to its success.

All soldiers must be SWORN IN PUBLICLY by the Divisional Officer, the Officer in charge of the corps having previously, at the soldiers' roll-call, read and explained the doctrines and articles of war.

NOTE.—Although a person may continue to have his name on the Roll, yet the moment he ceases to abide by these rules and teachings, in spirit he ceases to be a soldier.

All questions or disputes as to the meaning of any of these rules are to be referred to Headquarters for judgment. The decision given by Headquarters must be binding upon all.

For lack of space, we have not been able to print these rules in full, but these omitted refer entirely to matters of life and doctrine and have not been objected to.—AUTHOR.

FIELD OFFICERS' BOND.

THIS BOND IS SIGNED BY ALL CADETS WHEN COMMISSIONED TO THE RANK OF LIEUTENANT.

* * * * *

Now I do hereby bind myself and also solemnly covenant and declare, as in the sight of God, and of the law, that, in accepting this appointment, I will faithfully, fearlessly, and with a whole mind, carry out the Orders and Regulations of The Salvation Army now in force, or at any time hereafter to be issued, and that I will also endeavour, to the best of my ability, to prevail upon others to carry out such Orders. AND,

that I will never, on any consideration, do anything calculated to injure The Salvation Army, and specially that I will never, without first having obtained the consent of The Commissioner of The Army for the time being, take any part in the opening any place for religious services, or in carrying on services, in any place within three miles of any then existing station of The Army, and that in case of my so doing I will pay the sum of two hundred and fifty dollars to The Commissioner (for the benefit of The Army), as ascertained pecuniary damage sustained by him.

AND I do hereby bind myself, and, under like solemn engagement, I promise that I will render to The Commissioner of The Salvation Army, or the time being, as serving in his employment, careful and particular account of all moneys which, by virtue or in consequence of this appointment, may be entrusted to me, or in any way come into my hands, and that I myself will never use, nor will I allow to be used, any portion of such moneys for any other purposes than those of The Salvation Army, as set forth from time to time in general orders or in orders directed to me.

AND further, under like solemn engagement, I pledge myself and agree that if at any time you, or the General of The Army for the time being, see fit to cancel my Commission, I will at once deliver up, and account for to whomsoever you, or the Commissioner of The Army for the time being, may appoint as my successor, all books, papers, articles of furniture, or other property, and all balances of money which I have become possessed of by virtue, or in consequence, as aforesaid Commission bearing the seal of The Army and the signature of The Commissioner.

AND I further declare that I fully understand that you do not undertake to employ or to retain in the service of The Army anyone who does not appear to you to be fitted to work faithfully and successfully in it. AND I solemnly pledge myself quietly to leave any Army Station to which I may be sent, without making any attempt to disturb or annoy The Army in any way, should The Commissioner of The Army for the time being, desire me to do so. AND I hereby discharge The Army, and you, or The Commissioner, for the time being, from all liability for compensation or otherwise in respect of any situation, property, or interest I may give up or lose the partial or entire benefit of in order to secure this appointment. AND further, I hereby discharge The Army, and you or the Commissioner for the time being, from all liability in respect of salaries, acknowledging that I fully understand that you do not engage to pay me or guarantee that I shall be paid any salary while holding an appointment as officer of The Army.

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