



The
ARMY
of
ALBA

**A History of The Salvation Army in Scotland
(1879-2004)**

David Armistead

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David and Kathleen served together in various corps appointments across the United Kingdom. They also served in Italy for a total of fourteen years, eight of them as command leaders. David is the author of *Cristiani in divisa*, the history of The Salvation Army among Italians.

David has contributed many articles and poems to the Army papers and spent some seventeen years in editorial and literary appointments, including that of editor of *Salvationist*. He and Kathleen retired in 2006, settling in their cottage in a secluded corner of Caithness where this book was written.

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PREFACE

WILLIAM Barclay, the New Testament scholar who was born just a few miles from my home in Scotland, once said that there are many books produced after years of research of which one is tempted to ask: 'What's the point of them?' This book has been produced after years of research but it has a point, for its purpose is to restore the memory of The Salvation Army in Scotland. In seeking to achieve this aim, I have made reference to every place where the Army has at some time had a presence in that lovely land.

History is a corporate memory and without it the people whose story it chronicles live in a kind of vacuum, perhaps without realising it. History reconstructs our past, gives our present a context, and provides clues as to what course we should follow into the future. I hope and pray that this book will do that in some measure for the Army in Scotland.

I readily acknowledge that this book would never have been written without the skilled and generous help of others, especially the people who through the years have written for the Army's periodicals and other publications, and also the staff of Army heritage centres, in particular the International Heritage Centre in London. To them and to my family and the friends and colleagues who have given me much encouragement I give my most grateful thanks.

'Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen' (Ephesians 3:20-21).

David Armistead,
Wick, September 2017

Prologue

Prologue: The Edinburgh Mission (1869-71)

IN 1869, the Rev. William Booth, General Superintendent of the East London Mission, was nearing his 40th birthday and not always enjoying the best of health. He had come a long way since his conversion at Nottingham in 1844 and his life as a pawnbroker's assistant. This career path had given him an understanding of and compassion for the poor, who he made the main focus of his inexhaustible passion to spend his life in the service of the Christian gospel.

God had later given him the ideal helpmate: Catherine Mumford, whose gifts complemented his own and perhaps saved him from many a costly mistake. He had moved to London, eventually becoming a minister of the Methodist New Connexion; however, after his superiors failed to understand his longing to serve as a full-time evangelist, but instead appointed him a superintendent minister in the north-east, he resigned. For the next four years he and Catherine were roving evangelists, preaching to thousands and leading campaigns and missions in Cornwall, Wales, the Midlands and Yorkshire, but eventually they opted to make London the centre of their ministry. What followed has become part of Salvation Army legend: one day, in 1865, William rushed home to tell Catherine that he had found his destiny, which was to save and serve the wretched, beer-sodden slum-dwellers of the East End, and such as they.

He had become the head of a mission and soon found that God had given him stony soil in which to sow the gospel seed. But sow it he did, although in those early days, he alone had the vision of what course should be followed and he alone pleaded for gifts to cover the burgeoning work's inevitable deficits. Sometimes, however, he had to admit that he was worn out – which is not surprising for he often ate only a slice of bread before walking for miles to a preaching engagement and then tramped home late at night to Catherine and their eight children; in addition, he was by nature given to depression. Yet somehow, by divine grace, he managed to open several stations in East London and, in the late summer of 1869, he was wondering how he might raise £1,750 to purchase and put in order a People's Market on Whitechapel Road to serve as the mission's Central Hall.

By that time William Booth had achieved a certain fame. He and the work of the mission were mentioned in the local and religious press and had gained admirers among other missionaries and Christians of conscience who, like him, had a burden for the souls and general welfare of the destitute masses in the vast slums of Britain's cities. One of those admirers was Mr P. Stuart, a businessman and preacher who ran a mission at Edinburgh. Late in 1868 he had visited East London and, while Booth was laid aside, preached and conducted meetings for him almost every night. Back in Edinburgh, he gave talks on Booth's mission and promoted its magazine, *The East London Evangelist*, which had started publication in October.

Stuart's Edinburgh Christian Mission came into being when he and a few others began to work from the Dunedin Hall on Sunday 4 October 1868. The *Evangelist* referred to the Edinburgh missionaries as 'our friends of Dunedin Hall', but gave no indication of the precise location of the hall; however, it was most probably in the High Street area¹ not far from the other premises later used by the mission. Reports in the January issue of the *Evangelist* recounted how week by week crowds were drawn to the meetings in the hall by the mission's open-air witness, and modest numbers of converts were made. In November a series of meetings in New Street, Canongate, secured a small spiritual harvest and the writer concluded: 'This week's work was finished up with a tea meeting in Brother Gray's house.... You will ask, but do these [converts] continue to follow Jesus? Praise the Lord! I saw one of the two who found the Saviour the very first night, the other day.... Her face was lit up with that joy which the world cannot give.... We have only to look at those who are working, and lo! They are the fruit of this work.'

Although it won converts, the mission was poor because the converts were poor. In that era Scots earned 70 per cent of wages earned in England and, in 1867, 70 per cent of them were in the lowest

¹ *The Scotsman* carried advertisements for Dunedin Hotel, High Street (e.g. 9/3/1869, p.1) but gave no address for Dunedin Hall. 'Dunedin' is the old name for Edinburgh.

economic bracket of unskilled or low-skilled workers, drawing wages of under £50 a year and paying more for their staple foods than did the English. The mission therefore depended on the patronage of Stuart, though it did receive donations.

The Edinburgh missionaries regularly sent news of their successes to the *Evangelist*, telling how they were faithfully holding indoor and outdoor meetings and regularly bringing people to faith in Jesus Christ. They sent the reports partly to rejoice with others of a like mind, and partly to encourage their fellow labourers in the south.

And they had much good news to share. In February they told how, on Sunday 6 December 1868, a Brother Ross and a Brother Philip – a ‘brand plucked from the burning’ some months earlier – had addressed the meetings in the street and in the hall with the result that six seekers trusted in Jesus. A week later, under Mr Stuart’s ministry, 15 more sought the Saviour. The report also told how the missionaries had subscribed to 100 copies of the *Evangelist* and had started to use the East London hymn book; and a Bible was presented to a brother as a token of admiration for his preaching every night on the High Street to hundreds of young men hurrying down to hell; and six souls professed faith in Jesus the next Sunday and 17 on the following one.

Such events typified the work of the mission, which, at that time, had begun to forge useful links with other evangelists: on Wednesday night the mission held a meeting in the aforementioned Canongate Mission House run by Brother Gray, and Brother Motherwell of Musselburgh visited them every Monday to teach the tunes of the new hymns. Also, in January 1869, Stuart and Gray took part in a long weekend of meetings held in the Mason Hall at Newburgh, Fife, one evening meeting continuing until four o’clock the next morning.

The work carried on in like manner throughout that year. The missionaries, among them new converts, marched the streets of Edinburgh, concentrating on areas where people gathered – High Street, Canongate, the Theatre Royal – and there they would stop to sing, pray and give short addresses. On one occasion Brother Wood, from Newburgh, joined them. Judging it to be only excitement, some churchmen were not slow to cast doubt on what was happening and, deeply grieved by this, a converted mason burst out: ‘It must be a glorious excitement which makes a drunken man sober, and brings a returned convict to love the Lord Jesus.... The Lord send more of the excitement!’ Apparently the Lord did so, for soon afterwards it was necessary to find larger premises for the work: at Chalmer’s Close, 81 High Street, which could accommodate more than 400 people and had below a small house and schoolroom.²

One report related how one woman missionary had died while praising Jesus to the end. She had once thought that her colleagues went too far in their singing through the streets and their responses in the hall, but while dying said to her sister: ‘I only wonder that they do not shout louder. If the Lord should spare me, and give me strength, I shall again go to the streets and sing for Jesus.’ The report stated that she never seemed to have a doubt, but all was light and confidence and peace, and it concluded: ‘Thus, on Monday forenoon, at eleven o’clock, March 29th, 1869, passed the soul of Margaret Robertson from time into eternity, at the early age of twenty-one. Lovely in life and more lovely in death, she is now amongst the blood-bought throng.’

In addition to their soul-saving labours at Edinburgh, a large company of missionaries were witnessing to the fisherfolk of nearby Newhaven on Wednesday nights. Splitting the forces was possible because various preachers assisted the work at Edinburgh, among them a Mrs Thompson and James Adams, an evangelist sponsored by John Melrose, Esq., an Edinburgh tea merchant who was a generous supporter of both the mission and the Booths’ work.

In early July a group of sisters began holding meetings of their own to win other women to Christ and their efforts achieved the desired result. Around the same time a temperance society was formed and a penny-saving bank was in prospect. It comes as no surprise, then, that when William and Catherine Booth arrived at Edinburgh, in response to the pressing invitations of Mr Stuart, they were

² *The War Cry*, the official organ of The Salvation Army from December 1879, later carried this description of the place: ‘In 1869, General and Mrs. Booth paid their first visit to Scotland... On that occasion the first Salvation Army meeting ever held in the Northern Kingdom was conducted by our Leaders in one of the lowest slums, in a dull, dingy, dirty-looking loft which had served at one time as a chapel. It had a rickety pulpit at one end, a narrow gallery round three sides, and accommodated some five hundred people’ (10/3/1906, p.11).

favourably impressed by what they saw. An advertisement was placed in *The Scotsman* of 17 July 1869 to announce their coming. It read:

Edinburgh Christian Mission,
Chalmers' Close, 81 High Street

The Rev. Wm Booth and Mrs Booth, of the East London Christian Mission, will visit Edinburgh (D.V.) and commence their services in the above place, on Sabbath the 25th July.

A free breakfast for four hundred of the poor will be given on Sabbath morning, at 9 o'clock. Tickets to be had at the Mission House.

Mr Booth will conduct the Afternoon Meeting at a Quarter-past Two; and Mrs Booth will address the Meeting in the Evening, at Half-Past Six.

Mr Booth will also preach on Monday Evening, at Eight o'clock.

The Booths stayed longer than planned and, in response to their ministry, scores of people professed to take Jesus as their own Saviour. There were some special gatherings, for example a meeting for 'workers in the Lord's Vineyard' to which members of neighbouring missions came to hear William give 'directions to those who were desirous of working for the Master'. An 'experience meeting' was held to allow converts to express the joy of their newfound faith. And on 8 August, Catherine preached 'a remarkable sermon to believers' then, in a 'consecration meeting' at the close, 30 to 40 people under conviction 'bowed at the anxious seat'. William and Catherine themselves described another happening for the *Evangelist*:

During our recent visit to Edinburgh... the question of the amalgamation of the two missions to be worked under one superintendence, was urged upon us by our Edinburgh friends. In favour of this it was advanced,

1. That the work had grown beyond the expectations of Bro. Stuart, who has been the means of originating it, and that its supervision required more time than he could now spare from the claims of a large business.

2. That with a thorough organisation much more evangelistic work could be done. Surrounding stations might be opened and worked usefully, and some oversight might be taken of the converts, many of whom were outcasts alike from church and society.

If we would take it, the friends engaged,

1. To give all the time and labour they possibly could to it, as hitherto.

2. To be responsible for the expenses incurred, so that it should not involve the mission in further outlay.

After much deliberation and prayer, we agreed to the proposed amalgamation, and at a meeting of the friends who had been most active in the work, a resolution was passed to that effect, and we consented to remain in Edinburgh a week longer than intended, in order to make all the necessary arrangements for working the mission on the plans and principles acted upon in the East of London...

On the Monday [16 August] a tea meeting was held, when between 300 and 400 persons sat down to tea. After tea the Revs Messrs Morgan and Baxter prayed, and addresses were given by Mr Stuart, and Mr and Mrs Booth.

Mr Stuart announced the amalgamation of the mission with the East London Mission, and presented Mr and Mrs Booth with a beautiful copy of Bagster's Bible, as a memento of the event....

Will our readers pray for Edinburgh? Here is a wide and open door.

The Booths had obviously considered the implications of the amalgamation and, in the same number of the *Evangelist*, announced that: 'As we have now branch missions at Croydon and at Edinburgh, the name first adopted by us [that is, the East London Mission] is no longer strictly applicable. We have overstepped our boundary and gone out of our parish. We think we should now be more correctly termed The Christian Mission'. They added that the new stations were themselves to be responsible for raising their own running costs. As he had possibly explained to the Scottish missionaries, William had the acquisition of the People's Market on Whitechapel Road to worry about and dared not contemplate other financial commitments.

Apparently overwhelmed by events, in the next dispatch to the *Evangelist*, the Edinburgh reporter, who tended towards verbiage, surpassed himself: 'Glory be to God, the Breaker has gone up before us. The Captain of the Lord's host has nailed sin to the cross, broken the lion's teeth, extracted the serpent's fang, bruised Satan's head, made pointless all the armoury of hell, slain our enemies, fought the battle, won the victory. Praise the Lord. Goliath is fallen. The curse is on our foe; dust is his food. He cannot swallow the jewels of Jesus' crown. Hallelujah!'

Overexcitement apart, there was genuine reason to rejoice. Souls were still being won, trophies of grace were testifying boldly to what God had done for them, and Adams the evangelist was again

labouring effectively in their midst. In October, as the nights drew in, a square gospel lamp was acquired for use in the open-air services; it had a message for the sinner (such as 'Now is the day of salvation') on all four sides. Mr Stuart was then occupied with establishing a branch mission at Musselburgh where a room had been taken for the new venture, Brother Motherwell promising to pay the first six months' rent.

Later in the month, William Booth sent a full-time evangelist to Edinburgh. He was Brother O. Tidman, who was accompanied by his wife. They travelled north on 19 October and charmingly reported back to their friends in London that 'we were not long before we found the Lord giving us favour in the eyes of the people, and their warm hearts soon began to glow with love'. Mr Stuart preached with great power on the first Sunday in November but from that time no more mention was made of him in the Edinburgh reports.

Within a month the Tidmans had started regular children's meetings, taking care to visit the parents of those youngsters who had sought Jesus. They continued with the temperance meetings, in which many signed the pledge. Their most daring move, however, was the launching of a new mission at Leith, which Tidman described as 'the port of Edinburgh, with a large population, great numbers of whom are ignorant of the way of salvation, and given up to all kinds of iniquity.' For the venture St Andrew's Hall, which seated 500, was taken for a trial and opened on Friday 12 November with a meeting in which 'converted blasphemers, thieves, convicts, formalists, &c., would testify to the power of the blood of Jesus to cleanse from all sin'. Eighty workers arrived for the occasion and, singing the songs of Zion, processed through the streets with their gospel lamp. A good service was held and the following Sunday Tidman preached to a large congregation, and three sailors and a young woman, all belonging to one ship, gave their hearts to the Lord.

Then winter came and with it disappointment at Leith, though not for want of trying. 'We have much up-hill work here,' Tidman admitted, relating how the missionaries had steadfastly visited from house to house and witnessed in the streets, though with disappointing results. Tellingly, he also confessed that the mission as a whole had to mourn its financial state and he asked for anyone interested to contribute to the cause.

Worse was to come: Tidman's entreaties fell on deaf ears, or only on the ears of those with little in their pockets, and the February 1870 issue of *The Christian Mission Magazine* (the newly named *Evangelist*) notified readers that 'circumstances have arisen, in connection with our mission [in Edinburgh], that, on investigation, justified us, we think, on deciding at once to withdraw the brother stationed in the city, and to give up the station; and, on a recent visit to the city, we announced this decision to our friends there.'

Whatever lay behind this announcement it was, of course, a shock, but happily there was more: 'But so forcible an appeal has been made to us against this course, that we have been compelled to hesitate, and, for a season at least, to leave the matter in abeyance. A number of friends have banded themselves together, and agreed to do their utmost for the continuance of a mission.... The financial support of the station seems to be the only difficulty.' An appeal was then made to friends in Scotland to cover the expenses of £100 per annum, since 'we cannot appropriate money sent for the East of London for work elsewhere, but we shall be glad to receive offerings for the Scotch³ Mission. All that is wanted is a little help....'

Presumably to cut costs, Tidman withdrew from Leith and acquired a new meeting hall, in Hyndford's Close, for the Sunday services in Edinburgh. This brought the mission into closer contact with the wretched slum-dwellers of the city. Tragically, although by the 1860s Medical Officers of Health had been appointed in all major Scottish cities, the poorest citizens of Edinburgh still suffered terribly from poor housing, inadequate sanitation and widespread disease. Tidman described the new location as 'one of the most degraded parts of this grand old city. The lofty houses, stairs, and flats surrounding it are the haunts of drunkards, thieves, harlots, and a number of would-be infidels, who do not go to any church or place of worship, but spend their Sabbath in some hole or cellar'.

³ There were campaigners who fought for greater sensitivity from the British government in dealing with Scottish affairs. Among their demands was an end to the use of the disparaging 'Scotch' to describe Scots. The Salvation Army, however, used the term for many years.

The Sunday afternoons were given over to experience meetings which encouraged the believers and inspired others. In the evening gospel meetings were held, with a satisfying outcome: several people entered the hall out of curiosity and, after Tidman's sermon, were found weeping bitterly as they knelt at the penitent form. Some would later be seen with smiling faces and their voices would be heard in prayer. Others were energised to leave in search of employment.

Having the hall for only one day a week was only a temporary drawback, because a number of new converts opened their large kitchens and parlours for the preaching of the gospel on weekdays and many newcomers attended those meetings. Some had scarcely any covering on them, and Tidman declared: 'Probably these outcasts of society would not come even to our hall in the close, and therefore by this means they hear the gospel. O may many of them be saved!'

No sooner was the need for clothing noted than it was addressed and sisters of the mission formed themselves into a Dorcas Society with a view to making up garments for the impoverished.⁴ To this end a friend, ever willing to help the mission, gave the use of her sewing machine. Tidman made an appeal, writing: 'Any left-off clothing or other goods that can be altered or made up by our Dorcas Society will be gratefully received by Miss Walker, 5, Queen's Crescent, or Mrs Tidman, 8 Nicholson Square, Edinburgh', but before long he lamented that the good women had distributed all they had received and their stock was exhausted.

Regardless of the good the mission workers were doing, not all the residents of Hyndford's Close appreciated their presence. One Sunday, after concluding an open-air service, the missionaries marched singing down the High Street but, on nearing their hall, were greeted with showers of water and gravel and a hail of stones and sticks thrown from the windows around. 'Some of the mob, who were chiefly Catholics, threw large stones at the Mission Hall door, but the Lord gave us the victory,' said the reporter; indeed, sinners were led to the Saviour that night, including a 'scoffer' who had been found lying on the floor, agonising for mercy. In the parlour meetings, too, people came to faith and the children's salvation services prospered thanks to a sister who had taken the work to heart.

Eventually, however, an unwelcome change was forced on Tidman and his valiant band. The parlour meetings had to be halted after landlords complained of damage being caused to ceilings by the large number of people worshipping in the rooms above. Another hall was therefore found, this time in Potter Row, in 'a very wicked, degraded part of this city, and surrounded by a number of whisky shops and other wretched hovels and stairs'. The Rev. R.B. Blythe, formerly a missionary in India, opened the hall on 29 March 1870 and preached to the missionaries on Hebrews 4:12: 'For the word of God is... sharper than any two-edged sword.'

The matter of financing the work weighed heavily on Tidman and he constantly reminded the readers of the *Mission Magazine* that the poor who attended the meetings could give little: his May report revealed that the month's offerings in the Hyndford's Close and Potter Row halls amounted to £4.1.6, while donations were £8.2.3. He clearly needed more regular contributions from sympathisers but was disillusioned by the attitude of some Christians he met. 'I find but few who are spiritual minded,' he said. 'They will talk about the volunteers, and other worldly concerns; but God, and souls, and eternity are seldom mentioned.' By then summer was approaching and there were fewer people in the hall and less cash in the offering. He introduced members' cards to record, and perhaps to stimulate, the personal giving of the faithful workers.

The work of evangelism, however, did not disappoint. Open-air meetings were well attended and a band of sisters had begun distributing tracts to the sick and dying in an infirmary. Missionaries also gave out tracts on a Fast day at Portobello, where they braved the mockery of many then, on the way home, witnessed in the villages. They were richly blessed when witnessing at Newhaven, too: 'O may the Lord revive his work in these fishing villages,' wrote the reporter. 'It is a glorious sight to see these weather-beaten faces listening in the open air, and especially to see the tears rolling down their cheeks while listening to the earnest addresses of our Brother Tidman.' More scorn and sneers were courageously borne when the happy band gave away a large number of tracts at the Musselburgh races. By then, it seems, they were well used to the jeering and joyfully claimed: 'We can smile at Satan's rage. Hallelujah! The devil oftentimes tries to throw us down; but Jesus takes us by the hand and lifts us up. Glory, Hallelujah!'

⁴ See Acts 9:36.

At the end of May they staged a camp meeting in Queen's Park, hoisting a large banner that bore the motto 'Salvation through the blood of the Lamb'. Crowds listened to the preaching and testimonies and two people professed faith and a backslider was restored. On the Sunday Tidman managed to rent the Dunedin Hall – 'which is more commodious than Hyndford's Close' – for the services and many people listened to the evening outdoor meeting held in Hunter's Square. Everything then appeared to go well. In spite of opposition, the emboldened workers managed to draw people into the schoolroom lent to them by the Rev. W. Graham at Newhaven. Brother Stein, a converted collier from Newcastle, preached in Dunedin Hall and then joined the company at Newhaven where, with William Crombie, he sang in the streets and attracted people to the schoolroom where two fishermen declared they would give their hearts to Christ that night. Tidman had preached to 300 Newhaven children that day and Sister Hastie sought to lead them to Jesus.

But the potential of the work they were leading was not enough to retain the Tidmans at Edinburgh. The September issue of the *Mission Magazine* revealed that financial considerations had compelled their recall to London. In a tone of sympathy and regret the announcement explained that, had they even existed, no funds could have been sent from London and the poor people on the spot had none to give, and it added bluntly: 'and no others came forward to help them'. The Tidmans gave their farewell addresses on Sunday 24 July and it was clear where William Booth put the blame for their withdrawal. He would learn from this sad experience.

The brave band of workers carried on alone. Using tracts donated by Melrose, they pursued a course of open-air ministry in Parliament Square and the Meadows, continued to visit Newhaven and to conduct meeting at Potter Row. They left Dunedin Hall for good when permission was refused for them to make known their meetings closer than a hundred yards off: 'The landlord who is a Roman Catholic may perhaps be the reason,' opined the reporter, J.C. Boyle, secretary of the mission. They returned to the hall in Hyndford's Close where only the 'wild people' hindered the work. In one meeting they had the ordinance of the Lord's Supper and were blessed. 'Our motto is to love one another, and to let the same love abound to all men,' wrote Boyle. 'By the goodness of God we are increasing in labourers, and we look to Him for the help we need in this work.'

They had counted the cost of the transfer and declared that they wanted to work among the 'heathen-like inhabitants and tell the glad tidings of Jesus' salvation to the truly destitute and ignorant'. Apparently, a possible loss of members had been part of their calculations for the secretary stated that, even if circumstances changed, prompting old members to leave, there were others of a steady mind, truly willing and anxious to work for Jesus, joining the band. Their resolve was soon put to the test: one Sunday they led people – 'chiefly of those who oppose the truth' – into the hall and, as a brother offered prayer, a man held up a bottle and drank off its contents before their eyes and another drunk man began to smoke. 'We have not had before such a band of infidels and scoffers. But we gained the victory,' said Boyle.

Five months passed before the next note from Edinburgh appeared in the *Mission Magazine* of May 1871. Sent in by Crombie, it told how, in spite of the trying winter weather and much opposition from the ungodly, the missionaries persevered in witnessing at street corners and at Newhaven, in distributing large quantities of tracts, and in holding meetings. Crombie, of course, also politely appealed for contributions. In a sense nothing had changed and there was nothing new to report, although there was a revealing reference to 'our little mission'.

Did the Edinburgh missionaries wonder if it was worth carrying on? If so, their English counterparts, through the *Mission Magazine*, urged them not to give in: 'We hear of useful open-air gatherings. O, what a blessed sphere our friends have in those streets, so free on the Sabbath day from the rattle and noise we have to speak against in London. Push on, dear open-air workers – hold up the banner. Let it be seen from afar. As one hand fails, let others take hold.'

The encouragement was heeded and in his last report, which appeared in the November issue of the magazine, Crombie wrote: 'Since our last notice we have had a good deal of open-air work, and many have appeared sincerely anxious about their souls. A few weeks ago some of our band went down to Newhaven, and a brother preached with much earnestness to the seafaring men about the fishermen who left their nets and followed Jesus.... Among others who have sought the Saviour lately is a very old man. The Lord made him very happy, and he is with us rejoicing in His love. We have had a believers' tea, which proved a very joyous and soul-strengthening occasion. We hope to see much more glorious work yet.'

What became of the Edinburgh Christian Mission no one knows, although one may well conjecture that its brave workers pressed on in their labours until strength failed them. In Heaven faithfulness is

counted as success, and The Salvation Army in Scotland gladly and gratefully acknowledges the Edinburgh missionaries as its earliest pioneers.

Part One The Pioneering Years

Chapter 1.1 The Trailblazers (1879-81)

'FOR a long time we have been looking for an opportunity to open in Scotland. Some years ago we remember being deeply impressed with the need for some such religious effort to reach the unsaved masses of the people, and being also impressed, during a few services we were invited to hold, with the glorious earnestness of the Scotch when their consciences were once awakened by the power of the Holy Ghost.' With these words William Booth announced to the readers of his mouthpiece, *The Salvationist*, the momentous news that he was about to open fire on Scotland.

The year was 1879, a year after The Christian Mission had changed its name to The Salvation Army and the Rev. Booth became known as the General. Scotland was to be his first opening outside England and Wales⁵ and, mindful of the failure at Edinburgh almost a decade before, he was taking care to ensure that it would be a total success. He was united in his determination to triumph with a valuable friend on the spot: Thomas Robinson, Esq., a justice of the peace of Hurler near Paisley. This gentleman admired the achievements of the Army in London and knew of its runaway success south of the border,⁶ and so was willing to give it practical support if it would do something in Scotland. The Booths had got to know Robinson well, staying at his house several times during the late 1870s when William had preached at the Old Tabernacle, a Primitive Methodist church in Paisley, and through that ministry had made friends with believers of nearby towns and villages, such as Barrhead, Pollokshaws, Inkerman and Johnstone.

Glasgow was to be the point of attack. In Scotland, as in the rest of the United Kingdom, the location of heavy industry was determined by the presence of coal and, because there were plentiful supplies in central Scotland, by 1850 it had become one of the nation's fastest growing cities,⁷ serving the Midlothian coalfields, Paisley textiles and the Clydeside docks. As the hunger for jobs and hope for a better life caused an unprecedented shift of population from rural areas to the city, the number of Glasgow's inhabitants swelled at an unmanageable rate, increasing fourfold between 1800 and 1850. Simultaneously, its area expanded to swallow up industrial districts such as Anderston, Calton and the Gorbals.

The social and environmental damage wreaked by Glasgow's accelerated growth was devastating. People living beside the open sewer that was the River Clyde had their health permanently ruined and it was no better for those who dwelt near poisonous industrial sites; furthermore, there was no living space: sometimes a dozen families crowded into a former mansion designed for just one, and others built hovels in parks and squares. It was an unsustainable situation and the authorities were forced to act and, considering the task they faced, they did well: by 1880 life expectancy in Glasgow had clawed its way back to the 1820 level, 42 for men and 45 for women. This, then, was the city chosen to be the bridgehead for General Booth's invasion of Scotland.

Robinson accompanied William to Glasgow to show him the hall he had rented for the Army (£60 for the first six months with an option of continuing at £130 per annum) with the promise of meeting the deficits until the work was self-supporting. It was the Victoria Music Hall, which could seat over 2,000 people and was situated in Argyle Street, Anderston, and it was there that two 'Hallelujah Lasses' opened Scotland's first corps on Sunday 24 March 1879.⁸ Large posters had heralded their arrival; Robinson had financed the publicity and met other costs. He received a good return for his money insofar as 'many precious souls' were converted.

William Booth did not invent the term 'Hallelujah Lasses' and was shocked when he first heard it, but when he learned of how its use drew the people he was satisfied. Hallelujah Lasses thereupon became the

⁵ A station of the Christian Mission had opened in Cardiff in 1874.

⁶ By September 1878 there were 45 'stations' around England and Wales, with new centres opening every week.

⁷ It had overtaken Edinburgh as Scotland's largest city in 1821.

⁸ *The Salvationist*, 1/5/1879, p.125; however, the Annual Report for 1883-84 gave 16 March as the anniversary date and *The War Cry*, 20/6/1908, p.5, gave 8 March for the opening. *The Salvationist* was a journal which was only issued four times over the course of 1878. It was replaced in January 1879 by the weekly *War Cry*.

Booths' not-so-secret weapon, used time and again to extraordinary effect as trailblazers in commencing new operations. Social mores of the time deemed that work and the public sphere were the domain of men, while women belonged (or were imprisoned) in the home and private sphere, being considered emotional, morally weak creatures incapable of rational thought. Catherine Booth had long challenged the fatuous chauvinist notions that underlay the exploitation of her gender, debunking them through her own highly successful ministry. Inspired by his wife, William did not hesitate to take clever advantage of male prejudice and many a gifted woman, longing to prove herself – yet hitherto destined to become an adornment of some man's respectable home – was given a bonnet and Bible and sent out, as a Hallelujah Lassie, into the most vile and corrupt corners of the cities. The novelty value of those Salvationist women was an irresistible magnet to the people and the sight of their Christian beauty in the most ugly of environments was a sermon in itself.

The Hallelujah Lasses in Glasgow were Sister Eliza Milner and Sister Prentice and their first reports to William Booth, though brief, were informative. Eliza wrote: 'Glad to tell you we had a pretty good opening, though not so good as I would have liked, but we had good open-air meetings. Bless God for what he has done already. Fifteen came out to my loving Saviour, and found peace.' The next day she was disappointed to report 'no souls inside' but, as to Tuesday: 'I am so glad to tell you better news. Last night we had a grand time of it; twenty-one precious souls came to Jesus. More people last night. Collection better.'

The work took root and grew despite opposition from certain sectors. After ten days Eliza wrote: 'Fourteen souls for Jesus. Collection 8s 2d. Bless God for ever. I talked about Holiness the other night....' Then the next day: 'Last night it was a real old hallelujah meeting. Bless God, five souls. Collection 15s... We are so troubled with the roughs. This will be a grand station, I believe.' The disturbers, in fact, managed to stop some people from entering the hall the following Sunday, but reporting on the Thursday, Sister Milner was so excited that she forgot to mention the collection: 'Large congregation, and quite a break down. Twenty-one precious souls – fine big Scotchmen and women – seeking Jesus.'

The Salvationist concluded its reports from Eliza with a daring declaration of faith: 'The Salvation Army has crossed the border. May God subdue all on both sides of the Tweed to Himself. *He will*. God save Scotland!'

Having successfully begun the work, Sisters Milner and Prentice were soon replaced by two more Hallelujah Lasses: Nellie and Suie Cope, who presumably were sisters. After a month, writing from 131 Main Street, Anderston, they sent their first report to London: 'Hallelujah! The past month has been one of power and real blessing; in point of number the meetings have been a thorough success. As many people attend as we can well command, and although some of the rougher order have repeatedly tried to disturb us, the whole of our gatherings have been moderately quiet of late. Our hall, which accommodates 2,000, has been filled on Sunday, while during the week the attendance will average 900. The after meeting has always been very blessed and productive of the best results. Very many helpless sinners each evening find their way to the penitent form... Glory to our King! 25 and 30 in a night profess to get blessedly saved.'⁹

They went on to commend the pluck of the converts who boldly confessed their faith in the street meetings and processions. On account of 'the satanic element' which prevailed in the district, those gatherings were frequently the object of abuse, ridicule and violence and, on one occasion, one of the Hallelujah Lasses was herself knocked to the ground, but rose to sing triumphantly, 'I do believe, I will believe, that Jesus died for me'. But the attacks and disturbances did not always go unpunished: in June, Alex Stewart, who had disturbed a meeting, was sentenced to a fortnight's imprisonment and in 1881 and 1882 *The Scotsman* reported the convictions of well over a dozen men for assaults on Salvationists or disorderly conduct in Army meetings.

Of the converts it was later said: 'Nearly the whole of those who have been reached by our agency were, previous to their conversions, given to drink in some degree or other, and a large proportion, alas were known as drunkards.' This was hardly surprising, for 50 years earlier it had been estimated that the average Scot aged over 15 drank almost a pint of whisky per week and, although alcohol abuse was mainly a male vice, by no means were women averse to drink. Both Edinburgh and Glasgow had a pub for every 130 people and, in addition, there were scores of shops that sold drink, not to mention

⁹ *The Salvationist*, 1/7/1879, p.178.

innumerable illicit outlets. Employers, who counted the cost of the widespread inebriation, had added their voice to the cries of churchmen before, in 1853, the Forbes MacKenzie Act brought the situation under partial control by ordering pubs to close at 11pm and not to open on the Sabbath. But just as a marriage made in hell can beget a brood of brats, so the disastrous combination of poverty and drink engendered many miseries and horrors, such as juvenile delinquency and prostitution: in 1842, it had been estimated that 4,000 prostitutes plied their trade on Glasgow's streets or in its hundreds of brothels.

The Army's converts were guided along the path of Christian discipleship with the promise that God would provide inner strength to overcome human weakness. And if the officers who taught this at times veered towards Puritanism, they must, in the circumstances, be forgiven. There is a hint of this in a message from the Misses Cope: 'It is cheering and Christ-glorifying to report of the favourable condition of our holiness meetings, refreshing and strengthening, and a source of much power to the young converts. The testimonies given to a pure and holy life are very, very fine, while feathers, pipes, tobacco and tobacco boxes of many of the converts have already found their way to our museum. The meetings are of the good old Hallelujah sort, full of life and reality, although some of the more judicious thoroughbred Scotch prefer to do the shouting on the quiet.'

Several supporters wrote to General Booth about the work. One such letter, published in *The Salvationist*, said: 'The open air and processioning is well attended every night, and twice on Sabbath, all round the streets; the place was crammed full at night, and there was a glorious meeting. I think we have much to thank God for. A man speaking to me of the procession, and of those who were walking in it, said - "You would think some of the gaols had been emptied".' Another correspondent, an evangelist, wrote: 'The Victoria Music Hall is a pretty large hall [...]. The body of the hall below was nearly filled. Those who attend the meetings are not the respectable or well-to-do class, but the poorer, rougher, and more degraded - that class which, in Glasgow and other towns, have the least done for them.'

A writer in the *Strathearn Herald* gave an account of a visit to the Victoria Music Hall and added some trenchant observations:

About eight o'clock several young women, accompanied by an equal number of men, entered and ascended the platform. A glance at them at once was sufficient to satisfy any one that those on the platform, so far as social position was concerned, were not much above those in the seats beneath, and that if any good was being done, it was not through the great and mighty of the world's making. After a few moments of silent prayer, one of the young women gave out a hymn of a sort which the critical eye of Bishop Wordsworth would certainly not approve of, and yet it contained more of the Gospel than anything that generally appears in print from the lips of that gentleman. With a heartiness that betokened a real interest in the words of the hymn, the greater portion of the large audience, numbering some 600, sung it in a way that might have shamed many a so-called Christian congregation. After prayer and a few words from the young woman who gave out the hymn, pointing out 'man's ruin and God's remedy', the meeting was declared 'open' for any one who liked to tell of the 'Lord's work'. Thereupon a man - evidently a workman - offered a few remarks, which in no ways minced matters as to the ultimate results of the wicked ways practised by his audience. He was followed by a pale-faced woman without any bonnet, who, coming forward to the front of the platform, drew the thin rag of a shawl more closely about her to cover her naked arms, and in a rather dramatic way told out her own conversion and the somewhat sad end of a near relative who had just died. She was followed by another young woman, who, I afterwards learned, was not a 'Hallelujah Lassie,' but had come that night from a seaside town near Greenock to see 'the work'. This person gave an admirable Gospel address - clear and to the point, and was listened to even by the roughs at the back (who had been occasionally somewhat noisy) with marked silence.

A number of short addresses were given by several men and women, interspersed by hymns and prayers; after which it was announced there would be a 'second meeting,' to which some hundreds remained. Whilst a number of those who were on the platform went round the meeting talking to the people individually, a strong, powerful-looking man, who had evidently at one time been engaged in a less holy warfare, poured forth a prayer with a vigour and heartiness which showed pretty plainly that his 'heart was in the work,' during which time from every part of the hall there resounded almost continuously the cries, 'Glory!' 'Hallelujah!' 'Amen!' 'Praise the Lord!' and that with such unanimity and warmth as would have gladdened the heart of the eccentric old Methodist preacher, Billy Bray; but which would have been awful to a certain parish minister, near Crieff, judging from the opinion expressed by him the other week in the *Herald*. If to him 'revival preaching' in general is contemptible, the revival work of the 'Hallelujah Lasses' would, in his eyes, be madness itself. Yet, after all, how strange it is that whilst with all the 'modern culture' of such divines as the one referred to, who hate a 'naked, tasteless style of service,' and mistake the confusion of Babel for the unity of the Church, they are totally unable to reach the class or effect the work which these 'Lasses' have done.

...That it is mere excitement is not the case, for from every part of England comes the testimony of ministers, magistrates, police authorities, employers of labour, &c., that a mighty change for good has come

over the most abandoned in many important centres of our labouring population. Of course, like even the revivals of Scripture, there will be chaff as well as wheat in this latest movement; but that they are – by an instrumentality and system of doing things, somewhat strange to sedate Christians – doing a great work, few unprejudiced Christians will deny who put themselves to the trouble to examine.¹⁰

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It was around that time that the work spread to the east of the city. Another supporter had written to the General about a former warehouse in Charles Street, Bridgeton Cross ('It is small, but if it would get filled we might secure a larger.'). The hall, capable of seating 600 people, was immediately filled to overflowing. Indeed, a printed report (sent by "Kate Boyce, Emma Bateson, Martha [Whitehead] and her sister [Harriet]" from 34 Reidvale Street, Belgrave Street)¹¹ declared that 'aisles, platforms, window-ledges, passages and every available inch of space has been crowded, and could have been filled three or four times over'. Policemen were in attendance to maintain order among the crowds seeking entry. The General's son Ballington spent 'one of the happiest nights' of his life there, calling the hall the 'Salvation Mill'.

To promote the work Mrs Booth delivered a lecture in the City Hall, Glasgow, in September, explaining the Army's objectives. Bailie Pinkerton and Councillor Selkirk were on the platform with her; Booth himself arrived later from Dundee.

The Army's new periodical, *The War Cry*, carried regular reports of the progress at Bridgeton (at times called Glasgow II) and the story it recorded was typical of many at that time as the Army attempted to establish itself in the slums: windows in the hall were smashed, doors were broken and fighting broke out among the rowdies. Yet, in the midst of all the disorder, people found peace with God. Many went to the meetings simply to make sport of them, but some who went to laugh stayed to pray.

The Army, however, did not offer self-illusory escapism but rather a genuine change of inner life through faith in Christ and, as a practical consequence, a worthwhile and stimulating programme of service. The salvation soldier, who before conversion had little but drink and mischief to occupy his spare time, thereafter found himself to be blessed and busy. The same was true for both sexes, of course. Writing in *The War Cry*, 'W.F.D.' described a visit to Bridgeton: 'The inside meeting was one I shall not forget quickly; the audience consisted principally of lasses from the mills, of whom there would be between 300 and 400; they looked as if they ran home directly after leaving work, had a wash, and went on to the meeting at once. They wear no hats or bonnets, but the majority have their hair neatly plaited, and are dressed in short striped skirts of all colours, with a little shawl over their shoulders. You can tell almost at a glance those who are saved.'

Unfortunately, the writer did not explain his last intriguing remark, but he did detail the Sunday timetable: 'Morning (7 am) – Splendid prayer meeting; quite a pentecostal time; 26 present; 1 soul. 10.30 – Open air; good muster. 11.00 – Inside till 12.45; heart-searching time; 1 soul. 2 pm – Open air; march to the theatre; grand go: 15 souls. 5.30 – Great open air; large procession; splendid. 6.30 – Theatre packed; audience noisy and rough, telling the speakers to "Hurry up." Eight slaves to the Devil bade farewell to him, and came from bondage into liberty. Glory Hallelujah. Nearly 400 in this Corps have been saved during these last four weeks.'

Captain Florence Richardson and Lieutenant Eliza Bullice (or Bullas) took command of the corps in March 1880 and told how it was thriving in the heat of battle. In May about 100 people took part in a Sunday march through the back streets and, on arriving at the hall, found more than 100 waiting there. A dozen people had sought salvation two days earlier and, at the conclusion of the Sunday meetings (described as 'very rough'), 26 people 'plunged into the fountain'.

In the meantime, following the departure of the Cope sisters from Anderston, the corps's first male officer, Captain John (or Charles) Black, had arrived and found that the work was anything but easy: 'Sunday will be a day ever in my memory,' he wrote to *The War Cry* in December. 'At night it was just

¹⁰ In *The Salvationist*, 1/12/1879, p.319-20.

¹¹ The Whitehead sisters had been appointed to 'Glasgow 3 Corps', using the Globe Theatre as their base, but they did not remain long since the corps was never formed; in the event, the theatre, in Tobago Street, Calton, was available for Sunday meetings only. There remained, therefore, only two corps in the city, albeit one operating from two centres.

as if all the gates of hell were opened against me for half an hour. I did not know what to do. But, praise the Lord! I got the victory, and then there was a calm; they heard me speak, and then they began again; the devil tried his best last night, but, praise God! I mean to win. I know he will help me.' The turbulence did not abate, but the captain was not lacking in courage and saw in the New Year by organising two days of united witness with Bridgeton, leading the march from the Victoria Music Hall to Charles Street, where he played his cornet for the singing. He hurt his foot on the first day but limped valiantly on.

Either because of Black's injury or simply because General Booth had decided that Anderston was too tough a place for a man, two women held the assignment in March. They were Captain Annie Jackson and Hannah Clarke (who came from Manchester and subsequently served in several Scottish corps), and they seemed to delight in the fight. 'At night, grand smash,' they wrote to London, 'the old devil kicked up an awful row. Thousands of people followed us, two of our front row got collared by two blues [policemen]; one they took to the station, but he got free; the other asked for five minutes to preach Jesus to the people, so they let him go also. Very rough meeting.'

They pinpointed 'thoughtless young people' as the main culprits of the persecution and related how, when marching along the quayside one Sunday night, they found the path ahead blocked by barrels, hampers and wood laid across the street, so an advance guard was sent to clear a way through. On reaching Argyle Street, they were pelted with ling fish and haddocks, some of which struck the captain. A few days later, she was struck again, this time by a stone thrown from a crowd and she was unable to leave her room for some days and risked being scarred for life; nevertheless, not a month had passed before the two brave women reported that the work carried on despite strong opposition. 'Ten precious souls wept their way to Calvary' on the Sunday, they said, and 'our soldiers mean victory or death'.

In addition to the corps in Glasgow, there was a third centre of activity in Scotland, at Girvan, a fishing port in Ayrshire, but how and why the Army arrived there late in 1879 remains a mystery. What is known is that in December Captain John Fleming and his wife sent a report from Dalrymple Street in the town, praising God for what he was doing there. 'First Sunday a good day,' they enthused. 'At night a crowded place. Three souls. Good times all the week. In all 16 souls professed to find peace. Some of the worst characters in the town have been in the open air with us every night since. A fisherman found peace to his soul in his own house on our round visiting the people... It is very cold weather, but still they stand to hear us night after night.'

The Flemings' next report gave rise to an expectation of greater things to come: 'We are throwing our trawling nets out, and drawing them in the good old ship that is bound for glory,' they said, declaring that 78 souls had come to Jesus. Their optimism was shared by 'Fiddler John', who, perhaps because the captain's health had failed, spent two weeks at the town and arrived home with a heart filled with love for the people of Girvan, whom he pronounced 'amongst the kindest, homeliest people he ever met with'. He had gained converts, including a drunken wife-beater, and was filled with high hope for the future of the Army in the town.

But it was not to last. A month later Captain Wright and his wife were in charge of the work and, although they rejoiced over souls being saved, they disclosed that 'many of the sinners are hardening their hearts'. Four weeks dragged by for them and the news grew more dismal: 'Very few members, small congregation, and not much money.' A month later the work in the coastal town was said to be 'at a low ebb. The congregations are very small, and society also. Captain Wright and his wife feel the difficulties.' Sadly, but not surprisingly, in May 1880 *The War Cry* carried a brief statement: 'The General has decided to withdraw from Girvan for the present'. More than 20 years were to pass before the Army returned.

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As attempts were being made to arrest the downturn in the little harbour town on the western coast, the Army opened fire on the largest fishing port in the east, Aberdeen. The first move had been made by Mr George Rose, a wealthy flesher, who, having heard of the work in Glasgow, wrote to General Booth asking him to send officers and offering the use of an old kirk of his for the work. The chapel was

'in the right locality'¹² so Booth accepted the proposal and Captain Fanny Smith, promoted from Rotherham and assisted by Lieutenant Jane Gardiner, commenced operations there on Sunday 29 February 1880. The day after, the captain recounted how the battle had begun: 'Arrived all right on Saturday at Aberdeen, and had a fire off on Saturday night to a great crowd of people. Good marching yesterday morning, and at night we had the chapel packed to excess, and many could not get in. After the first meeting the people drew out, and the place was soon filled again. There were many convicted, and twelve professed to find peace. I and dear Sister Gardiner are going in for God. We mean Aberdeen for Jesus!'

The two women had at times to work independently: one Wednesday evening Jane addressed a thousand people in the street while Fanny conducted the meeting in the chapel, which was crowded in every part. The *War Cry* editor received a long letter from B.A.J. Smith, who raved over the women's efforts: 'The swoop made by dear Sisters Smith and Gardiner's Corps upon the northern citadels of iniquity have been like the dashing charge of a light calvary [*sic*] brigade,' he said, 'it has harassed and broken the enemy's lines, it has done glorious service; but it has not dislodged the enemy's centre. Aberdeen is not taken; but Aberdeen is undermined.' In similar fashion he related how Sister Gardiner's clarion call to arms for a holy war had thinned the ranks of Satan. Even a detachment of his household troops (university students) had become camp followers of the Army, he said. Those students were only some of the many young people to be found among the numerous early converts. In the holiness meetings they sought the deeper spiritual experience of sanctification while in the open air they proclaimed God's power to save sinners.

The local *Daily Free Press* spoke approvingly of the officers in a lengthy article, saying: 'In the present degenerate state of society, what is universally accepted as a crucial test for each man's honesty and sincerity of purpose in any philanthropic undertaking, is an inquiry into the realised or expectable pounds-shillings-and-pence profit connected with the enterprise. To apply this test rigidly to the members of the Aberdeen branch of The Salvation Army is to raise them at once to an exalted position in the estimation of everybody. More disinterested retailers of the truth of the Holy Writ could not possibly be found in the whole range of the laity.'

Not all were so kind, however, and the Salvationists soon received a taste of the punishment meted out to their Glaswegian counterparts. When William Day, an aide-de-camp of the General, visited the corps soon afterwards, the Salvationists had been obliged to leave the chapel and found themselves in 'Our Father's Cathedral, *i.e.*, the open air' until someone offered them a small hall. It was a trying time and Day reported that the Aberdonians, whose hearts resembled the granite of which their city was built, rejected the signs and wonders of God in their midst; but despite this the Army had so inspired other denominations that they were 'emerging from their shell and commencing operations in the open air'. One evening Day witnessed hundreds of thugs follow the Army march, shamefully ill-treating the womenfolk and stoning the men. 'Not satisfied with that,' he said, 'when close to home they got both Captain Smith and wife down in the road, knocking our sister about the head with a stick and kicking her. All the opposition and disturbance, however, has only filled our hearts with a deeper love to the poor deluded ones who cause it, and are led captive by the Devil.'

Day had the privilege of forming the Army's 135th corps by enrolling more than 60 soldiers at Aberdeen on Thursday 6 May. During his visit a new hall was secured: 'a small place, "Castle Church, Gallowgate", which was to let... The building only seats some 250, but will do to keep our converts together, and get more souls saved while we build a new place.' The hall might not have been large enough for a growing corps, but subsequently seekers found the Saviour there and soldiers sought sanctification, which helped to safeguard them from falling into error.

In June, the work was still advancing away to the west where, at Anderston, former notorious drunkards were among the best workers. Four privates of the corps wrote to *The War Cry* to claim that the open-air work drove the devil's agents frantic. They added that a 'visiting band' had been formed to support new converts in their homes. Meanwhile, at Bridgeton, the work flourished despite relentless hostility and among the many testimonies given by members at a Hallelujah Temperance

¹² It seems the chapel was in Castle Brae and later became the Scandinavian Church. Soon afterwards the corps moved to halls in Gallowgate and Little John Street.

Free and Easy evening was this simple one: 'I am saved from drinking, saved from swearing, and also saved from hell'.

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Not far away from Glasgow lay Coatbridge, which, like many other Lanarkshire villages, in a few decades had been transformed into an overcrowded, blackened, polluted iron-working town. The evangelist William Scroggie had held a campaign there but, when the converts did not feel welcome in the local churches, a group of them visited the Army's scene of action at Bridgeton and approached the officers for help. The help was readily promised but the converts were so anxious to share the blessings experienced in Glasgow that they took a hall and began without a leader; however, Captain 'Happy Jim' Badger started meetings in the Temperance Hall on 14 June 1880.

Within the space of a month a dispatch told how so many people in the iron town had been converted that they had to be received in batches to have their names registered. The persecution was said to be hotter 'than at most ordinary stations' and came initially from fellow Christians and the police authorities; however, some detractors came round when they saw how the Army had reclaimed many thieves, drunkards and prostitutes. In August Badger was still holding great meetings in the Temperance Hall and open-air gatherings at the Fountain. On one occasion 40 converts testified, one of them had been a comic singer but was now singing for Jesus and the rest had been poor sots who had only ever sung in the tavern. When Badger was transferred, around the beginning of autumn, there were some 700 people at the Sunday meetings and thousands were impressed by the well-drilled soldiers on the march. The corps was officially recognised in September.

In the same month a corps was officially opened at Kilsyth, north-east of Glasgow. A man had been moved by God to go to that large and pretty colliery village, where he rented an old hall for four shillings a week, and preached the gospel. When he had gathered a number of converts, he asked the Army to take over his ministry. By November those new converts, which included an old man who had been one of the town's greatest drunkards, were true Salvationists and the officer, Captain William Reynolds, told how they diligently marched the town and never failed to attend meetings even when the snow lay thick on the ground, and thus more converts were made.

Jane Gardiner, promoted to captain, then assumed command with a lieutenant, and was followed in May 1881 by Captain Christopher Strang, who apparently had been converted when in prison, then later became a soldier at Anderston. Within a month, he and his lieutenant, William Small, were forced to admit that, even though the comrades were faithful and fearless in the outdoors, it was hard to draw people into the hall; souls were saved but only in small numbers. For Strang the fighting was almost over, severe ill health forcing him to withdraw. When in training at London he had often been ill and, sadly, in July *The War Cry* announced: 'Capt. Strang, Kilsyth, lately sent out from the Training Home, has gone home rejoicing'.¹³

Back at Anderston, the newly appointed Captain James Wookey had lofty ambitions for the corps and gave it the motto 'True as Steel'. He increased his *War Cry* order from 200 to 500 and inspired the soldiery by his compassion for the desperate people living in the squalid streets of the neighbourhood: 'Thousands of men and women and children, nearly naked, cursing, swearing, and blaspheming in High Street as we sang... They came upon us like devils - a howling, God-defying mob... Talk about drunkenness... here it is in all its hellish forms; policemen wheeling women and men unable to walk, in barrows... God Almighty help us!'

Wookey left the Victoria Music Hall (which later became the Western Temperance Institute and was still occasionally used by the Army for special events) and opened a new 'salvation barracks' up a dark alleyway. On the day of its inauguration he threw the district into turmoil because he had sent so many of the soldiers out to sell *The War Cry* and advertise the opening. Opposition intensified and the people called the Army mad, but there was method in that madness: Wookey and his successor, Captain John Phillips, were instrumental in turning the soldiers into a fighting force that won many souls for God.

¹³ Strang was promoted to Glory on 14 July 1881. He wrote the song, 'A needy sinner at thy feet' (SASB484).

When, after five months, Richardson and Bullice bade farewell to Bridgeton, they calculated that between 600 and 700 people had been brought to the Lord. Although they were a hard act to follow, Captain Emma Foster and Lieutenant Emily Bullard proved to be ideal replacements. Throughout their seven-month stay they appear to have concentrated on developing the corps programme, in the realisation that the early-day euphoria would eventually fade. Captain Fred Byford, who replaced them, built upon their work, taking good care of the soldiery. Statistics show that much was accomplished in this work of consolidation, for in June there were 33 soldiers at knee-drill, 40 on the morning march, 60 in the afternoon open-air, and 80 on the evening march, with thousands of people following.

Meanwhile, at Aberdeen, Captain and Lieutenant Smith had been heartened by a large group of hallelujah fishermen from Yorkshire who, on arriving in port, paraded on the shore singing 'Bright Crowns' and joined the corps procession back to the crowded hall where four people decided for Christ. The support of prominent Aberdonians, such as George Rose, A.S. Cook and Rev. Dr John Duncan of Trinity Congregational Church, was invaluable to the officers and when other local dignitaries attended meetings they were delighted with the Army's style of worship. Hannah Clarke, who had served at Anderston, and Lieutenant Annie Scott, a former soldier of that corps, took over from the Smiths and were thankful that the police manfully did their duty in protecting them during the constant disturbances.

Captain William Turner succeeded the women and straight away had to endure a shower of tin pots, dirt and hard snow when witnessing outdoors; yet it was not so much that which concerned him as the presence in the city of 'so much profession and so very little, little possession'. He had put his finger on a major problem: the religiousness of the Scots and their adherence to the tradition of the elders was an impediment to the revitalising interior operation of the gospel. It was this that had prompted a Highlander to lament in *The War Cry* that '[we] seldom or never hear of a soul saved in our hundreds of congregations. Money, drink and the Devil rule the great majority of even *professing* Christians'. But, although at times he was spat upon and injured in attacks, Turner also told how some well-wishers tossed coins into the ring when the Salvationists formed up for outdoor witness – a sign of sympathy, at least. His grumbling gave way to gratitude to God when he counted 49 souls saved in just one week and, on a Sunday, administered the Eucharist to 170 soldiers. He planned to form a band to frighten the devil, as 'he don't like music', and prayed ardently: 'Oh Lord, send us a place to hold 3,000 people!'

At Coatbridge, two Hallelujah Lasses, Captain Mary Dunham and Lieutenant Alice Shepherd, took the place of Happy Jim and were never to forget their welcome: there were 200 people at the 8am meeting, 2,000 people gathered to catch a glimpse of them at the morning open-air meeting, 300 took part in the afternoon procession, and, after tea, they were brutally attacked by 500 Roman Catholics. In the evening 2,000 people crammed into the hall, hooting and yelling while stones came crashing through the windows. But the more savage the devil's attacks, the sweeter are the victories over him, and the next day the two officers rejoiced over four converts.

The secret of Coatbridge's victories was the training given to soldiers in the holiness meetings. When one man had his head split open in an assault he prayed for the salvation of his assailants as a doctor stitched him up. With such members in the corps it was not surprising that many people were eager to enlist in its ranks. The Theatre Royal was hired for meetings and its 2,600 seats were immediately filled. Soon, when Captain Wookey from Anderston preached there on the 'The Trap Doors of Hell', people were 'weeping, praying, and getting saved all over the place'. The corps continued its brave witness undeterred by the violence when the ubiquitous Hannah Clarke and Annie Scott became its new leaders in March 1881. On their welcome Sunday two men surrendered to God, one renouncing his pipe and tobacco, the other his temper.

Six months earlier, in September 1880, Colonel W. Algernon Colville from headquarters had toured Scotland and on the whole was pleased with what he saw – pleased, but not completely satisfied. He fell in love with Coatbridge, so much so that he paid it a second visit, seeing for himself the crowds at the open-air meeting and the Temperance Hall with every inch of standing room filled, as well as the Spirit at work when 400 people remained for a prayer meeting. He was not overly impressed with the new hall at Anderston and urged the soldiers to get into the streets and let the people see that they loved them: 'With lots of knee work,' he advised them, 'you will soon move things ahead'. He called Bridgeton 'active' and was delighted with the corps for marching through the roughest streets and

reaching those people that only the Army could. He commended the Aberdeen officers for touching the hearts of the people, but declared that the building was detrimental to their work (indelicate describing it as 'not big enough to swing a cat in'). He did not call at Kilsyth but paid a flying visit to Edinburgh and, believing that it greatly needed the Army, issued a warning: 'The enemy has clear and distinct notice that we are coming to Edinburgh! and shall give no quarter. This same notice applies to lots of other places.'

Perhaps in preparation of an eventual move into Edinburgh, Mrs Booth preached in the city's Music Hall on 3 October. Her subject was 'True and False Faith' and her theology was said to be 'of a mild Calvinistic type'.

Of greatest significance in Colvile's reflections (written down as he returned by train to London) was the opening paragraph, which said: 'The thought comes over and over again into one's mind, what is to be done? Invitations to open stations in all directions; the whole of Great Britain, to say nothing of other countries, open to us, and we are only wanting the money, and the right men and women as Officers to go and take possession in the name of our Great Commander-in-Chief. Within fourteen miles of Glasgow alone there are some seven or eight places, with thousands of colliers and iron workers, all calling out for The Salvation Army, and in Glasgow itself there ought to be, at least, four more stations opened at once; the two we have are only like a needle in a bottle of hay. Will not some good Scotch friends, for the love of God and souls, send us, at once, £500 to be employed in opening Scotch stations?'

Although progress had been disappointingly slow in Scotland (as was later intimated¹⁴), Colvile believed the existing corps to be living proof of Scotland's potential, which was underscored by the Macedonian calls emanating from other places, including Edinburgh. 'What is to be done?' he rightly asked.

It was General Booth's responsibility to answer that question. And, after considering Colvile's assessment of the situation, he did so by deciding that Scotland's claims must be given priority and the best available leader sent forthwith. He wrote to his son Bramwell: 'The command of this country is worthy of a Hallelujah Napoleon!' He evidently overlooked the inglorious end of the all-conquering French Emperor, but he nonetheless had in mind the right man for the task ahead. His name was Henry Edmonds.

¹⁴ An article in *The War Cry*, 10/3/1881, on the work in Glasgow said: 'The work of The Salvation Army in Scotland, it must be admitted, has not made the rapid progress which has characterised the work in England, Ireland, and Wales, but of this we are assured, that the foundations have been laid for a mighty work...'.

Chapter 1.2 Useful Happiness (1881-82)

HENRY Thomas Edmonds spent the first seven years of his life near Portland, Maine, in the north-east of the USA, where his immigrant father, originally from Cornwall, had become a well-to-do ship-owner. However, after a son was killed in a riding accident and his wife died three years later, he set sail in his ship with Henry, his remaining son, and spent the next five years moving from port to port, until, in the end, tired of sea life, he sold the vessel and returned to England, making his home at Portsmouth. A few years later, in a Wesleyan chapel at Bristol, Henry found Jesus as his Saviour.

In August 1877, Henry received a call from God to fight for him and, declining his father's offer to send him to a college for ministers, he set out for London to talk with William Booth, who he had heard preach the previous year at Portsmouth. Although Henry was then only 16, Booth accepted him on trial to assist in the office of the Whitechapel headquarters.

A series of challenging appointments ensued and in them all Henry so proved his worth that, even though his fragile health once forced him to return home for a rest,¹⁵ he was nominated an aide-de-camp to the General in 1878 and, as such, organised the launching of new corps, dealt with emergencies and was entrusted with considerable responsibilities, even to the dismissal of unsatisfactory officers. Then, in 1881 while he was resting after 12 months' service in Ireland, he received marching orders. A few days later, *The War Cry* of 18 August announced: 'Captain Edmonds, ADC, proceeds this day to Glasgow, to take the oversight of the work in Scotland. He is far from well in body, but we look with confidence for reports of a vigorous forward movement down that way.'

Readers were not to be disappointed, for Edmonds had hardly arrived in Glasgow, when he ordered 1,000 extra copies of the paper, perhaps because a special issue for Ireland and Scotland had been proposed. 'Arouse ye, Scotland,' wrote the editor. 'Stick to your Bible, *War Cry* and oatmeal.'

In his memoirs, written in 1930, Edmonds declared that his years in Scotland were 'the most wonderful by a long way, for useful happiness, of all my life', yet went on to tell how those usefully happy years had begun with regret and hesitation:

In August I was at Cromer in Norfolk, staying with Mrs Booth and the family for a much needed rest. My two friends Herbert Booth and Arthur Sidney Clibborn were there... I used to go riding with Eva Booth, now the Commander in Chief of The Salvation Army in America. Eva and Lucy Booth were both great friends of mine and Mrs Booth always treated me affectionately as a member of the family.

I had not been in Cromer long when the General arrived, and I was told that he had appointed me to take charge of Scotland. I shrank from the responsibility, and felt grieved at being obliged to leave the happy family circle; but I consulted not with flesh and blood, and on August 18th, 1881 (just after my 20th birthday) I arrived in Glasgow in the evening, with £3 in my pocket with which to start my work there. My general instructions were to cover Scotland with Salvation Army corps, and that as quickly as possible. Previously to my arrival a start had been made, and five corps had been established, two in Glasgow, another in Coatbridge, one in Aberdeen and one in Kilsyth. Before I had been a month in the saddle, three new corps were opened, and to these were added, before the close of 1881, five more.

My first duty on arriving at Glasgow was to find lodgings. The city looked to me at first like a wilderness, through which it was impossible for me to find my way. A certain Mr Henderson, a saddler by trade, treasurer of the Anderston Corps of Glasgow, took me in for the night. The next day I secured a sitting-room and bedroom at 304, Bath Crescent with a Miss Goldie.¹⁶

Not many weeks after his arrival, Edmonds reported some thrilling news: 'Gigantic demonstration in Glasgow... Monstre [sic] united meeting yesterday. Ten thousand people on Glasgow Green at eleven o'clock. Streets thronged along the route...'

Edmonds's claim that he had only £3 in his pocket with which to start his work needs to be read guardedly, as do all stirring yet ultimately inconceivable stories from early Army history, which were naturally influenced by the Victorian tendency to lionise heroes. After swallowing the disappointment of Edinburgh and scenting the promise of the second Scottish endeavour, it is extremely unlikely that Booth, who was already taking a calculated risk with young Henry, would endanger everything by

¹⁵ Once, when his father came to look him up and found him looking pale and overworked, he protested to the General: 'The first law of nature is self-preservation'. Booth retorted: 'Yes, Captain Edmonds, but the first law of grace is self-sacrifice!'

¹⁶ For a few months the rooms at Bath Crescent served as the first headquarters of the Army in Scotland.

penny-pinching. The likelihood, then, is that the money was for Edmonds's immediate personal expenses and that benefactors were in place to meet the costs of expansion.¹⁷

Be that as it may, three days before Edmonds had even set out for Glasgow, a news item in *The Scotsman*, mistakenly informed readers that the Army had already started work in the capital: a young woman named Mary Ann McDermott had been sentenced to 30 days' imprisonment by the police court for attacking Helen Aitken when she left the Good Templar Hall, High Street, after taking part in a 'Salvation Army' meeting. On being sentenced, McDermott shouted: 'I'll take it out of you, Hallelujah Bessie, when I get out, if I should get sixty days for it!'

What did *The Scotsman* readers make of this movement that had infiltrated their city? Mr J. A. Wilson, of 22 Lennox Street, Edinburgh, could not inform them exactly what it was, but at least on 17 August he told them what it was not:

Sir, As on several occasions of late paragraphs have appeared in your paper giving accounts of disturbances at 'Salvation Army' meetings held in the High Street and at Stockbridge, I think it right to state authoritatively that the 'Salvation Army' are not, and never have been, stationed in Edinburgh. The people calling themselves by the name of the 'Hallelujah Army' have no connection whatever with the 'Salvation Army' under the direction of the Rev. William Booth; and as there appears to be some misapprehension on the part of the friends of the 'Salvation Army', I will feel much obliged if you will publish this letter.¹⁸

Clearly, the Hallelujah Army modelled itself on The Salvation Army and had even appropriated one of its early informal titles, but it would be wrong to dismiss it as a rival since it does not appear to have started operations where the Army was already at work; indeed, the opposite was true: when the Army opened fire on Edinburgh, the Hallelujah Army was still at work in the city and trying to expand to Portobello; the following advertisements appeared in *The Scotsman* during March 1882:

Captain & Mrs Rae will speak and sing for Jesus in the Oddfellows Hall, Forrest Road, tomorrow (Sunday) at 6.30 p.m.

Major Gault and Captain & Mrs Rae and others will speak and sing for Jesus in the skating rink, Portobello (Bath Street) at 6.30 p.m.

Services led by Captain & Mrs Rae every week night at 8 p.m. in the Good Templar Hall, High Street, Edinburgh.

By that summer the Hallelujahs were also at work at Dalry and then (again called 'The Salvation Army' by *The Scotsman*) at Dunfermline, where the Rev. Jacob Primmer of Townhill Established Church assisted them at some cost to his reputation. The following March, led by 'General' Gault, the Hallelujahs had a grand council of war at Dalry and, six months later, purchased a property at Johnstone with the intention of building a hall. The ultimate fortunes of the Hallelujah Army are uncertain, but it was still in existence in 1891.¹⁹

We return to Glasgow, where the gigantic demonstration – held on Thursday 20 October 1881, a half-yearly fast day in the city – was considered by Edmonds to be an early turning point in the 'Scotch advance' of Booth's Army. He told how the soldiers of the various corps met at the Anderston hall and marched to Glasgow Green, where a 10,000-strong crowd had gathered; the people were addressed from a lorry-platform, the meeting lasting some 90 minutes. A holiness meeting was later held in the hall at Anderston, with 800 people present, and then an All Night of Prayer, during which the sacrament of the Lord's Supper was administered.

* * * * *

In September 1881, Edmonds reported the opening of three new corps, at Partick on 11 September, and Govan and Leith a week later. The first two were shipbuilding centres, not yet within the

¹⁷ Thomas Robinson was the Army's honorary secretary when an Annual Report was published in August 1882. This included several lists of donors.

¹⁸ *The Scotsman*, 18/8/1881; the other reports were in the 10, 11, 15 & 18/8 issues.

¹⁹ There was another evangelistic army at work in Scotland during the 1880s. It went by the name of the Blue Ribbon Gospel Army and Francis Murphy, said to be its originator, declared that its principal aim was to win people to absolute temperance, not for its own sake but Christ's.

boundaries of Glasgow, and the other, as we know, had been briefly evangelised by the Edinburgh Christian Mission.

Captain Gideon Deakin, a former coal-miner from Barnsley who had received training as a lay preacher in the Methodist Church, started the work at Partick. The opportunities that the Army offered had persuaded him to send in an application for officership after he had taken part in meetings led by Booth at Bradford and Heckmondwike. Following his interview he received the following telegram:

Dear Brother,

The General has accepted you as an officer of the Army, and appoints you to take charge of the work commenced last Sunday in the town of Partick, Nr. Glasgow. Your best plan will be to proceed to-morrow, to Glasgow, and leave your luggage at the Station there and enquire for Capt. Edmonds, who is the Major in charge of the Scotch Division, at 304 Bath Crescent, Glasgow. Perhaps you had better wire him to-morrow what time you expect to arrive in Glasgow, and he may send someone to meet you. The work has been a little stormy there at first but we have no doubt that with care and judicious management of the Police, you will have good order.

Yours truly in the Army,
W. Bramwell Booth

The Army had in fact already set foot in Partick two months earlier when Captain Phillips and soldiers of Anderston Corps marched singing into the town to give 'a parting cheer' to a former comrade of theirs who was 'about to exchange the cross for the crown'. This was none other than Captain Strang, who had been the officer at Kilsyth and had gone home to die. The reaction of the people of Partick to the Salvationists' presence was fairly predictable: some said that they were a disgrace, others sinful, and yet others that they should be jailed. A fourth group, however, believed that actions speak louder than words and so, as the visitors crossed Partick Bridge, they showered them with stones. Phillips reported: 'The magistrates expressed their opinion on one of them by fining him 10s 6d, or, seven days' imprisonment'.

None of this augured well for Deakin, but years later Edmonds still vividly recalled the arrival of that valiant warrior:

The first corps I opened in Scotland was at Partick on September 10th, less than a month after my arrival²⁰. This town is situated on the outskirts of Glasgow, on the Clyde, close to the University, but the population is almost wholly working-class. As Headquarters could not send an officer to take charge on the opening day, my ADC and I undertook the duties and carried on until Captain G. C. Deakin of Barnsley arrived. He was our first officer, and I remember meeting him at St Enoch's Station, Glasgow, conducting him to Partick, and introducing him to the corps there. He at once mounted a form in front of the rostrum and made a lively, genial address, with many vivacious gestures, which secured for him the attention, confidence and affection of the people on the spot.

Deakin also recalled that occasion, and the two recollections tell us much about the pioneers' courage, commitment to the cause, and warmth of comradeship:

Steaming into St. Enoch's station, Glasgow, in the dusk of a September evening, one wondered what to do next. Uniforms were not so much worn at this time so my business was to be on the lookout for Major Edmonds, and as I strolled up the platform, as the passengers cleared away, another person was approaching from the entrance and I judged this must be Major Edmonds in search of me and so it was. A quick exchange of names and a hearty handshake, cemented a friendship that was to last throughout our lives. The Major led the way out of the station into Argyle Street, where we mounted one of the buses for Partick. He looked at me, very kindly, but rather enquiring to what was in his mind, was it my size? For he remembered I was rather a Zacchaeus, in height 5ft 4, and in weight just over 8 stone, of course thin and small. The opening Sunday had been rough, and it might have been natural for him to wonder how far should I be equal to the struggle. He kept up, however, a very kindly and encouraging tone as we filled in the conversation, for we were now arriving at St. James's Hall [in Dumbarton Road], where a very expectant company of people were awaiting the arrival of the Major with the New Captain. A joyous shout welcomed us as we moved up the aisle to the

²⁰ This date conflicts with that given in Deakin's memoirs and *The War Cry* (6/10/1881), which was Sunday the 11th, and that of the 'official list', which is the 15th; furthermore, the 1883-84 Annual Report gives 16 September for the opening of Govan, whereas *The War Cry* clearly states 18 September. Both may be correct: those who recorded opening dates may have had in mind different events. An 'opening' might have been the arrival of the first officers, their first meeting (indoors or out), the day the divisional leader formally declared the corps open, the day the colours were presented or the inauguration of the first barracks.

platform end of the Hall. Very soon and with kindly words the Major introduced me to the meeting and with a welcome both spontaneous and hearty, I stepped on to a form and in a little speech won a way into the hearts of the people and, I think, relieved the feelings of the Major very considerably, for we wound up the meeting in happy style and got the first venture over with thanksgiving and praise.

Deakin's first report to the Army's paper was an archetypal dispatch from the Front, dealing as it did with the bare essentials: crowds, converts and collection. He wrote: 'Hall packed at night. Twelve out for pardon. £1 4s, collection'. He got fixed up with a uniform, found a place to live, was joined by his wife and son and then got down to the work in earnest. In no time at all more 'wonderful news' came from this new corps.

Deakin loved leading his troops into battle. He scorned the people who tried to stop them marching by beating a drum and ringing a bell. 'Those sort of things are helpmates to us, not hindrances,' he said, then told how big men and women were falling at Jesus' feet like the little children in the Gospel. In addition, former drunkards 'told the oft-repeated story of the delightful change that had taken place in their little cottages since their conversion' and 'at cock crow many [soldiers] rose to be present at the sword-sharpening', by which he meant the time of prayer and Bible reading on Sunday morning. At the end of the year Deakin calculated that 'upwards of five hundred' had professed salvation since the opening of the corps. 'Partick is noted for being a rough shop,' he said, 'and so we have found. But God has been with us... and we are still rolling the old chariot along.' His memoirs detail what a pioneering officer did next:

Gradually we began to secure better treatment, the public saw we meant only good, and ministers and influential people spoke out for freedom and just treatment. The work continued to progress, many men and women became greatly changed. Our Hall was crowded on the Sunday and through the week good congregations gathered. We gradually organised our converts, instituted our Roll of Members, had our Colours presented, kept up our various meetings and greatly built up the cause.

From time to time Major Edmonds paid us a visit and rendered all the help he could to the new cause, but there were also other encouraging features in his oversight of those serving under him. He had sympathy with, and thought for the personal comfort and encouragement of the staff individually as well as collectively.

A week after Partick's opening, Captain Melinda Molland, a former domestic servant, arrived from the training home to open a corps at Govan, on the opposite side of the Clyde. Edmonds himself sent in the first report, saying: 'At Govan, which was opened last Sunday, the mob entered the building, which is an old Theatre of Varieties [in Portland Place], holding about 900 people, and have broken the windows, and, from a telegram I have received, overpowered our Officers, the police refusing assistance, though I sent a notice beforehand to the Chief Constable that I wished assistance, and would pay for it.... they had nine out for Salvation. The collection very fair.'

Mercifully, the violence of the opening days was not symptomatic of the towns-folks' attitude towards the Army and eventually the captain reported the best of order in the meetings and as many as 50 people saved in one night. She had taken the name and addresses of 80 converts and, with only one or two exceptions, found that all was well with them. One evening two men crossed over on the ferry to visit the corps and wrote of how, when the captain and her lieutenant appeared on the platform, it was 'the signal for instant and perfect quietness'.

The tide of blessing rolled on despite the refusal of the provost (mayor) to grant permission for open-air meetings and despite the complaints of a Roman Catholic priest who, when the Salvationists were allowed to sing through the streets, informed the magistrates that they disturbed his congregation. The case fell through, however; perhaps the law officers had discerned with satisfaction the emergence of a phenomenon to which Melinda Molland bore witness: 'The drink fiend is rampant here; but the drunkard is being saved, and the drink-traffic is waning'. Since the authorities deemed widespread addiction to drink malign, it seemed reasonable to hope that they would stand by the Army.

Captain Frank Symmonds and Lieutenant Joe Birkenshaw were appointed to open fire at Leith, but it was Edmonds who again sent in the inaugural report, telling how the Army had secured 'a place that will seat, at least, 1,000 people, and will contain 1,300 or more'. It was crowded to excess on the Sunday he was there, but the following Wednesday he received a telegram: the evening before 500 roughs had entered the hall while the service was in course, broken the forms, smashed the windows, turned out the gas and so severely injured the captain that he was unable to move.

As in other places, the storm at Leith blew over, if only for a time. The police came to the Army's assistance and in the ensuing calm a number of people professed salvation. Two women, Captain Margaret Coatsworth and Lieutenant Eliza Drabble, were stationed there when Edmonds revisited the corps and found that they were not making the headway they desired; nevertheless, he praised God for small successes and noticed that the rougher classes, whom they hoped to attract, were stealing in gradually to the meetings.

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Edmonds had been impressed with the five corps established before his arrival. He learned that when converts were made at Anderston they were immediately taught to pray and trained to evangelise. On 30 October, with Captain Jane Holtom in command, more than 500 people crammed into 'the large Music Hall'. Eighteen people professed salvation that evening, including a man who had walked three miles looking for a shebeen, where whisky was sold out of hours, but got caught up in the tide heading for the Army.

The corps at Bridgeton had to wage a relentless battle against the enraged devil, but Captain Byford reported: 'Sunday afternoon, after a march through the splashing mud, we showed up in the Hall, at three o'clock, and looked as truly saved, through and through, as could be desired'. But he, too, was moved on and Private G. Gillespie related how 'the other morning Captain Happy Fred Byford steamed out of Glasgow, amid waving of hats and handkerchiefs, and beating of hearts, including his own. Our Soldiers have proved that Scotchmen have hearts in their bosoms capable of loving deeply, though, perhaps, secretly, those from whom they have received spiritual benefit.'

The new officer, Captain Edmund Dobson, was given a hearty welcome on 5 November and God's soldiers marched on, wresting many prisoners from their irate enemy as they prosecuted the war in the open air and in their two crowded halls. Dobson was accompanied by his wife and, perhaps for that reason, managed to swell the congregations, even though he had succeeded a popular officer. *The War Cry* reported on the progress made in a manner hardly designed to foster unity in the officer cadre: 'Captain and Mrs Dobson have succeeded Captain Byford... they have been compelled to take another Hall, to hold the crowds that come on Sunday night; so now they are running two places, and hope soon to clear off the debt left by the last Captain.'

Far to the east, Captain John Wilson who, with his wife, had taken over at Aberdeen sent in a telegram account of his first experiences: 'Little Soldiers' Meetings. Five hundred on the march. Glorious victory. Sunday grand. Thousands following in the open-air. Both Halls packed. Hundreds turned away. Fifteen out for salvation.' He went to the racecourse to sell *The War Cry*, shouting, 'This is the winner!' while holding the paper over his head.

The corps was then using three halls and much-needed reinforcements arrived in the person of a Lieutenant Wallace, who declared: 'I have been to Bristol, and other places, but have never seen open-air work to equal this. The people come running and shouting, "Here comes the Army," and flock round to hear the glad tidings....' St Katherine's Hall, in West North Street, was used for the farewell to Brother Alexander Jarvis, a soldier who was leaving for the training home, but on that occasion thousands had to be turned away. 'We need a hall to hold 5,000,' the reporter stated flatly.

When Edmonds visited the corps at Coatbridge, he was gratified to see how, under Alfred Newton, the soldiers had developed into 'real Blood-and-Fire go-aheads', albeit not yet at 'white heat pitch'. White heat pitch or not, the *Glasgow Herald* was astonished by the Army's ability to make 'such extraordinary, religious people out of Scotch stuff', thus transforming the 'Scotch Calvinistic character'. And what Salvationists they were! They met with their Saviour at the Sunday morning prayer meeting and throughout the week's gatherings and then, assured that Jesus walked with them, the menfolk stepped out to labour at the furnace and foundry with their hearts on fire. Many souls were saved and lives were changed for the good because, as already evidenced at Partick and Aberdeen, although the Army's aims were chiefly spiritual, the effect that the reception of its message had on a community and on individuals was also practical; hence soldiers were 'climbing the hill of prosperity and Holiness' and were enjoying nourishing meals in their neat and tidy homes, as were their wives and children.

Edmonds visited Kilsyth Corps in September for its first anniversary and found it was very much alive. Captain William Small (now promoted and in charge) and Lieutenant Samuel Robinson had been successful in making 'a real Army godly people', although these were reluctant to speak, some being

only young. But here again, the positive social effects of the gospel were being experienced: 'Homes are being made happy, and ragged clothes are put off for new ones. Black eyes and shrieks are among the things of the past in many a comrade's home. Still [...] there are plenty of poor, wretched creatures who need ferreting out.'

Before 1881 drew to a close Edmonds had opened five more corps. The first of these was Aberdeen II, in the Woodside district of the city, which began life on 6 November, with Captain Matilda Edwards in charge. In no time at all there was elation for what had already been achieved: 'They get all classes saved here,' the captain said, referring to the 'saved paper-hanger' who had spoken on the Sunday and to the young woman, who got saved and rushed home to share the exciting news with her mother, only to be sent back to get unsaved – which, insisted the captain, was impossible. The hall's platform was filled with able-bodied men and woman whose smiling faces said they had been with Jesus and, although the work was described as 'a stiff pull', all meetings functioned well and so full was the hall that hundreds had to be turned away. Colleagues at Aberdeen's first corps had of course helped prepare the way for the new work, but the previous contribution of a child must never be forgotten. In *The War Cry* of 19 May, Captain William Turner related this story: 'A dear little boy, three years of age, belonging to the township of Woodside, Aberdeen, has left another legacy to The Salvation Army. This little fellow having been suffering from a severe affliction a long while, had managed to save up 6½d, which he has left towards The Salvation Army in Aberdeen... to-day he is in glory.'

The next opening was Glasgow III (often called 'South Side' in its early years), at Gorbals, south of the Clyde, which began operations on 13 November. The first officers were Captain Kate Shepherd and Lieutenant Emily Brown. They employed two halls: The Wellington Palace Music Hall on Sundays and Lorne Hall on weeknights. Two thousand people were present on the first Sunday night, 'of the very class we go in for'. People were saved and immediately became a key part of the officers' soul-saving strategy. 'Caught one night we set them fishing the next – and God uses them mightily,' explained the captain.

Barely a fortnight had passed before, on December 4, the Army arrived at the Forfarshire seaport of Dundee, where for over a year a search had been carried out for suitable buildings. Captain Miriam Smith headed that development, assisted by Lieutenant Louisa Frampton, and had it relatively easy. 'The opening of this Station was attended with rough usage,' she reported. 'The clouds are breaking and sinners are coming to the Mercy-seat. Grand things are sent us this Christmastide.' Within weeks she told of dense crowds filling the barracks in Lindsay Street and, on one occasion, 22 people seeking the Saviour.

Two weeks after the advance in the east, a fourth corps was opened, on 18 December, at Glasgow. *The War Cry* published a succinct record:

Detachments from Glasgow I and II, Govan and Partick made the opening attack on Cowcaddins [*sic*], north of Glasgow. The enemy returned the fire with stones, potatoes, and other missiles. The police came to our help, and captured one of the ringleaders, and at our afternoon meeting we took two others. In the evening we marched through almost impassable streets, so thick were the people. The police nobly helped us. Another capture of five prisoners at night.

Captain Mary (Polly) Clark, the officer in charge at Cowcaddens, had supplied that information but later wrote that she, with Lieutenant Sarah Nightingale, had been well received and 'thousands of people were in line of march on Christmas Day'. Perhaps that was a festive armistice for, in January, when a meeting was held in the Coliseum Music Hall, roughs were already creating havoc when the gas went out, leaving 1,200 people in darkness. Mischief-makers then set fire to copies of *The War Cry* and threw them from the balcony, forcing the officers to evacuate the building.

Christmas Day heralded the advent of the Army to Dumfries. Some time before, George Henderson of Nunholm, co-founder and proprietor of the *Dumfries and Galloway Standard*, and a few business colleagues had been running a crusade for the town's mill-workers. Henderson and his fellow crusaders were however at a loss to know what to do with the converts and, at a meeting in the Mechanics Institute, the crusade's secretary, Thomas Smith, a grocer, suggested that they should invite the Army. Henderson travelled to Glasgow to appeal to Edmonds, offering to pay for the hire of a hall, the rent of the officers' quarters and their modest salaries for 12 months.

And so it was that Small and Robinson journeyed down to the deep south-west and their 'grand opening' began at seven o'clock with knee-drill in a hall in Shakespeare Street on 25 December. The

perverse 'Queen of the South' was however reluctant to grant the Salvationists an audience and, although the day's indoor meetings were a success, with crowds in the evening meeting in the Mechanics Hall and six souls saved,²¹ out of doors it was a different matter, as the initial dispatch related: 'A few thousand surrounded us, and knocked us about, could not go on singing; sticks and fists, stones etc. freely used; tried to run us in the river, but the Lord delivered us.'²²

* * * * *

Although Edmonds had found Henderson's offer impossible to refuse, extending the work to the south-west was not wholly in line with his strategy, which clearly was to concentrate on the Central Belt, within manageable distance of Glasgow, as well as radiate out from the cities of Aberdeen and Dundee in the east. He thereby ensured that officers always had colleagues nearby to support them as well as to act as reinforcements for new openings. The policy worked well and, with the dawn of 1882, all corps were progressing satisfactorily, both numerically and in terms of the soldiers' spiritual growth.

Edmonds's concern about the physical attacks his forces were facing were added to when, around 20 January, he opened fire at Arbroath, a port north-east of Dundee, and met with ferocious opposition: the officer, Captain William Tomlins, was badly hurt, the hall was entirely wrecked, and the soldiers were hounded through the streets. The *Glasgow Herald* forcefully denounced the thuggery, asking if there was to be 'an outbreak of religious or irreligious fanaticism' in 'such comparatively unsophisticated places as Arbroath and Dumfries ... in a display of intolerance which might be equalled but could scarcely be surpassed by a Jew-hunt in Russia'. It went on:

Not content with molesting the Salvationists in the streets, the mobs follow them into their Halls and Barracks, where they have an undoubted right to manage their own affairs in their own way. In the meeting-places the attacks are continued with the greatest persistence, and sometimes the rioters succeed in putting an end to the proceedings entirely. It is here where the great danger of too much leniency arises, and magistrates who punish such offenders with rigour will show the truest humanity.

Perhaps the positive press reaction gave the people of Dumfries pause, for the unrest in that town thereupon diminished and, within a few weeks, Small rejoiced because nearly 200 Doonhamers had professed salvation since the work began. 'Husbands plead with their wives, and wives with their husbands, ending sometimes in both coming to the Mercy-seat together. Oh, Hallelujah! For such a work as this,' he said. Yet the officers of the corps were later sent to prison for committing a breach of the peace by holding public processions; and publicans, afraid that the Army's presence would adversely affect their trade, incited a rabble of their customers to throw the officers into the Nith²³ – a case of those who lived under the affluence of drink exploiting those under its influence. However, the sting was taken out of the opposition when a band of plucky factory girls formed themselves into a bodyguard to protect the little knot of Salvationists.

It was a different story at Arbroath and scant sympathy was displayed by the reporter of the *Arbroath Guide* of January 28, who penned a blow-by-blow version of the corps's first Tuesday evening meeting in which the officers, Tomlins and Lieutenant George Topping, had been unable to maintain order when a mob of jeering rowdies set about systematically disturbing the proceedings. Wild disorder prevailed at the end and Tomlins, who had been crushed by a crowd days earlier, broke down and needed medical attention. However, in mid-February he rejoiced over 75 soldiers at a 7am knee-drill and, at the close of a wonderful day, 33 'souls for the Master'. Unfortunately, during the next few

²¹ The first convert, Jean Waugh, was later enrolled as Dumfries' first soldier and married Captain James Hay (who had joined the Army at Govan), who became a commissioner. John Lawrie, an early member of the YP corps, also attained that rank, serving as the Army's Chancellor of the Exchequer.

²² *WC*, 5/1/1882 (see also *The Scotsman*, 27/12/1881, p.5). A year earlier an 'advance guard', helped by Messrs Beck and Cook from London and the Rev. Mr Strachan, a local minister, had made an attack on Dumfries with open-air meetings, but on that occasion too 'Romanists and roughs' had maltreated the Salvationists. The report concluded: 'Brother Smith, residing there, is a good and valiant soldier' (*WC*, 23/10/1880). It is possible that he was the grocer, Thomas Smith.

²³ If this is a reference to the incident recorded in *The War Cry*, then there is some doubt as to whether the officers got a drenching; however, the story has often been repeated and it was later said that the Duke of Buccleuch – the county's greatest landowner – came to the officers' rescue (*WC*, 13/2/1982, p.9).

weeks, in a desperate attempt to end the disturbances caused by the young roughs who continued to harass the Salvationists' marches, the magistrates banned all processions. Tomlins, refusing to have insult added to injury, thereupon led his soldiers in defying the order and consequently he, William Valentine and Patrick Moncrieff, were fined by the police court.

Peterhead, a busy herring port and boatbuilding town in Aberdeenshire, was the Army's next target and on Monday 6 February the first officer, Captain William Evill, wired this succinct account to headquarters: 'Grand opening yesterday, town in a stir. Three thousand at open-air parade in the morning. Hall full, afternoon and night. £4 15s collection.'

Good for Evill, was perhaps the thought of John Wilson who, two months later on 7 April, discovered that opening a corps at Paisley, a thread-manufacturing town in Renfrewshire, was a dangerous undertaking. His first message related: 'Opened fire on Paisley yesterday morning. Open-air rough. Could not get people in hall. Afternoon awful. Got stabbed with a penknife. My wife was roughly handled. I am bruised all over. Hooting and disturbance dreadful. Police guarded us home to Mr Robinson's nearly three miles. Stones flying, but victory through the blood. At night Hall full. No open-air meeting. Thousands outside. Six souls. Three pounds thirteen offerings.'

It was, as had been observed at Arbroath, impossible to predict where such violent hostility to the Army's presence would be encountered, thus in some places divine grace sufficed for the trail-blazers while in others human grit was needed as well. Indeed, it might have seemed safe to assume that the Salvationists would have been welcome in Paisley where it was not entirely short of influential sympathisers. The Robinson referred to by Wilson was none other than General Booth's good friend Thomas Robinson, a magistrate of Hurler, and in the surrounding area Booth had other Christian friends. The new corps was housed in the Abercorn Rooms, Bank Street, with the Good Templars' Hall or the town hall being used on Sundays.

Some Salvationists were hard to intimidate and went looking for bigger challenges: a detachment of Coatbridge warriors drove into Kirkintilloch, marched through the town and were followed by a crowd of a thousand roughs who jeered and threw stones at them. In like manner Govan Salvationists tried to start the work at Renfrew but were made unwelcome by both a large, unruly mob and then by the council, which frustrated their plans by refusing permission to use the town hall for meetings.

But the Army was not only moving into new places: it was being nudged into new ministries too. Hence at Bridgeton Dobson and his troops penetrated 'some of the dark streets, from which issue the midnight cry for help from defenceless women, who are nightly attacked by their brutal husbands, infuriated with drink'. So grave a problem was drink that Edmonds once publicly defined the Army's mission as 'a crusade by a band of men and women against drink, against sin, and against the devil' - in that order.

That the crusade was experiencing an upturn in Scotland was unquestionable, according to General Booth who visited Glasgow at the start of May. An audience of 2,000 enthusiasts welcomed him in a Saturday night meeting at the Western Temperance Institute (possibly the former Victoria Music Hall). 'What a change since my last visit, all is now life and activity, and devotion,' enthused Booth in a telegram to London. 'Oh, what shouting, singing, leaping, aye, and music as well... Scotland is already well to the front. On Sunday, from nine-thirty to twelve, God was with us in sanctifying power. Afternoon we rejoiced in triumphing grace in the Wellington Palace... and at night we shouted for gladness; over fifty prisoners captured...'²⁴ He remained in Glasgow for three days, holding ten meetings, and expressed the belief that Scotland was going to rise with a mighty Army. The average attendance was 2,000 and over 3,000 heard him speak in St Andrew's Hall. Like a proud father boasting of his talented children, he said: 'Glasgow reports five corps, 700 converted drunkards in the ranks! Three brass bands, and a people capable of all that "Blood-and-Fire" soldiers can accomplish.'

He moved eastwards from where he sent word: 'Dundee Corps, not five months' old, but all of a blaze. Magnificent meetings, immense crowds and enthusiasm difficult to surpass; going in for a brass band, a Hall to seat 2,000, and formation of another Corps.

²⁴ In a report from Glasgow II, *The War Cry* of 25 August 1881 mentioned a low-key visit made by the General: 'We have received accounts of the good impression the General's addresses have left behind here. One poor man said he would give half-a-crown to see the General again and the meeting of last Monday night repeated.'

'Arbroath – Halls crowded, Soldiers full of fire, nothing daunted by opposition of magistrates, and police, and ruffians, unworthy of the name of Scotland, who would stone those who come to bless them. Find them just forming second Corps for the fishermen. Go ahead, Arbroath, claim your British right to procession and preach salvation, and the General will stand by you.²⁵

'Peterhead, only young, but had already a valiant corps, giving generous promise. Packed meetings. Tonight have had 3,000. God is going to break in upon the fishermen of this coast, and Peterhead will help us.

'Aberdeen, have held four meetings here, all excellent. Oh! What zeal, what love, what simplicity, what singing, and what willingness to be taught we have found here and everywhere. Afternoon and night, over 3,000 people were solemnly attentive; twenty souls; multitudes convicted. Here is another wonderful opportunity for Scotland. God and good men must help The Salvation Army to be equal to it.' The meetings were held in St Katherine's Hall and significantly, in the city's Music Hall, by permission of the Council.

The tense situation at Arbroath came to a head with the imprisonment of Tomlins and Topping and the admonishment of 'five privates' (Hannah Edwards, George Merritt, Isabella Robertson, Annie Carey and Agnes Robb) who, in defiance of the police and emboldened by the General, had dared to preach in the streets. The two officers, handcuffed, were taken amid crowded scenes to Forfar Prison, turning down all offers to pay their fines (though they were in fact later paid for them). Captain Robert Johnson,²⁶ an ADC to Edmonds, arrived to sort things out, meeting with a solicitor and several 'influential gentlemen' to discuss the advisability of carrying the case to a higher court; however, the police superintendent, possibly smarting from the scorn dealt out by the Dundee press, agreed to permit and protect Army open-air services on the proviso that his office be given notice of the times and venues. A photograph of the Arbroath Seven appeared on the front page of *The War Cry* and they, like other Salvationists, must have felt some secret glee for the free publicity they had received and wondered how this would favour recruitment. As Melinda Molland at Govan had said: 'Some of our best soldiers are those who made an attack on us at the opening'.

This was a lesson being mastered by the newest corps. The latest dispatches from Paisley and Peterhead revealed a reversal of fortunes. At the former, among those led to the Saviour by Wilson and his wife was their own wayward son, and numerous trophies of grace were won through the outpost established by the corps in a weaver's beaming shop at Charleston. In contrast, at Peterhead, Evill said 'the devil's agents were at mischief', describing how in the open air an assortment of missiles were fired at the women 'who were guilty of nothing more than singing' and, later in the day: 'I was knocked in the teeth by a young man; our Treasurer was kicked about dreadfully, and one or two of our sisters were severely shaken... One of our fisher-lasses made the case of this petty persecution a matter of all-night of prayer. Glory be to God!'

On 17 June the Army began work at Bo'ness, on the Firth of Forth. Captain Alexander Dent, was given command and reported that his soldiers, full of the war spirit, were undaunted by the devils, roughs, hypocrites, publicans and newspapers who were all against them, believing that holy living and hard work would be enough to conquer the 'wicked town'. One Sunday hundreds of ruffians stalked the march, breaking into the ranks, and Lieutenant Henry Stillwell received a severe blow in the eye.

Two days following the Bo'ness opening, a corps commenced operations at Forfar. Almost at once Captain William Burchett sent in a glowing report of souls being brought into light and liberty. 'Our converts are testifying before their old companions of what the Lord has done for their souls,' he said.

Greenock, a town on the Clyde noted for its slums, was the Army's next point of attack. For several days notices announcing that two 'Hallelujah Laddies' were to speak in the New Assembly Rooms, 21 West Stewart Street, on Sunday 25 June had aroused the curiosity of the local people. It was, it has to be said, a curious moment for the attack to be mounted in that, on precisely the same day, the renowned American revivalist preacher, Dwight L. Moody, began a week's campaign in the town.

²⁵ In another report, Captain Harvey, Edmonds's secretary, stated that the Rennaird (Kinnaird?) Hall had been used at Dundee, and at Arbroath the Trades Hall.

²⁶ Johnson came from Paisley, having worked for Thomas Robinson of Hurler and been a Methodist local preacher before joining the Army as a staff-captain. He wrote 'Marching on in the light of God' (SASB968), and 'Soldiers of our God, arise' (SASB980).

Although the clash of events suggests that there was little active cooperation between the Moody mission and the Army at Greenock, churchmen often linked the two movements. Revivalism was one factor that divided the Free Church: some ministers would call for non-interference in regard to all movements which were determined to save sinners, especially those – like the Army – that worked among the lower strata of society who the churches were unqualified to reach. On the other hand, many ministers cringed at the emotive preaching and wild enthusiasm associated with revival meetings, judging these to be evidence of shallowness and over-familiarity with spiritual things. A number of them had serious misgivings about the revival converts' confidence in their salvation; according to them it was too instantaneous because, as Dr John Kennedy said, 'Faith should be confirmed by a consistently godly life before the believer could claim the assurance of salvation'.²⁷ Alas, sceptical churchmen such as Kennedy had just cause to be concerned because some Army converts did in fact slide back into their old ways and their lapses were at times reported by the press, giving urgency to the contention that salvation ought to be expounded as a crisis followed by a process.

How Moody fared at Greenock we do not know but Captain Enoch Bates and Lieutenant Wilkinson, with Johnson and assisted by four soldiers from Glasgow II, initiated the Army's endeavour there with knee-drill during which a man sought God's mercy and 'rose from his knees smiling like an angel'. Johnson commented: 'Young ducks take to the water as soon as they are hatched, and Salvation Army soldiers take to fighting about as soon as they are born. So we led him out to our first march, which proved a little bit rough. As we passed through the Vennel, one of the lowest streets in Greenock, pieces of broken glass, old iron, stones, mud, &c., came in showers about our ears, and showed that our efforts were being appreciated, but we carried on till we reached our Hall, the front of which was so crowded that many were unable to get in. We had a good time.' Indeed a good time was had throughout the long day of marches and meetings. It ended with 1,000 people packed in a hall intended for 600. Johnson said: 'There was a large number of the right class present, who threatened to give us some trouble; but God spoke very powerfully, and at the close three more came out for mercy; making for the day six in all.'

While the opening of Greenock was under way, Major William Corbridge and the 'Gipsy Lass' toured Scotland, winning many people to Christ as they led meetings in virtually every corps. As that tour was ongoing, a group of officers, including Herbert Booth, the third son of the General, spent a day at Dumfries while en route to London from Dublin and were unexpectedly impressed by the fiery zeal of the corps with its brass band and lasses who joyfully waved their handkerchiefs as they marched in perfect order.

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As well as masterminding the advancement of the work, Edmonds now had to set up a headquarters and form a staff, as well as find himself somewhere to live. He moved his offices from Bath Crescent to spacious premises in the upper part of 5 St Vincent Place (at the junction of Queen Street), within a stone's throw of the General Post Office. His first secretary and assistant was Captain E. George Harvey. The next year Staff-Captain Ernest Charles Fry was sent to be his secretary and ADC, although two other ADCs – Johnson and Thomas Surtees – played key roles in the opening and oversight of corps during that period. In time, as the work expanded, so the headquarters staff grew. As for his own accommodation, Edmonds had moved to Crosshills, then to Viewfield Terrace, Langside. He transferred to a flat at 275 St Vincent Street in August 1882. It comprised two bedrooms, a sitting room and a kitchen, and he shared it with Captain Fry while, 'according to the Scotch fashion', their cook-housekeeper, Mrs Hardie, slept in a 'hole in a wall', a recessed bed, in the kitchen.

Even as the transfer to the new offices was being made, two more corps were added to the growing list. The first of these was at Port Glasgow, on the Firth of Clyde, which commenced life on 10 August in

²⁷ Kennedy was reacting to a Moody mission held in Scotland during 1873-4. Although critical of the excesses of revivalism, he himself was somewhat excessive in describing a typical revival convert as a 'molluscuous, flabby creature without pith or symmetry, breathing freely only in the heated air of meetings, craving to be pampered with vapid sentiment, and so puffed up by foolish flattery as to be in a state of chronic flatulency, requiring relief in frequent bursts of hymn singing, in spouting addresses as void of scripture truth as of common sense and in belching flippant questions' (Ansdell 1999: 119).

an old theatre. Captain Letitia Kent was in charge, assisted by Lieutenant Ellen Brodie, and after some six weeks told in her first report of how a well-known drunkard had been converted and '400 true men, who were willing for the Lord' had been on the Sunday afternoon march.

The other opening, so long awaited, was Edinburgh. To help prepare the way for the new corps, whose presence in the capital would have far more than a local impact, an Exhibition of Drunkards – 'Trophies of the Army's work in Glasgow' – was held in the Music Hall, Edinburgh, on Thursday 6 April. This was given due publicity in *The Scotsman*, which revealed that as well as the 300 converts there would be 18 captains and lieutenants. What followed became etched on the memory of Edmonds, who later wrote: 'The students and others of the city behaved as though they were savages. Our soldiers were mobbed and ill-treated, and some of them were so crushed that the attendance of a doctor was necessary. Interruptions and catcalls made speeches almost impossible. The furniture of the music hall was badly damaged, and the bandsmen had to return home without their instruments for fear of their being destroyed by the roughs on the way to the station. The police refused all help, although I sent an officer more than once earnestly asking for their protection.'

The effort of returning to the capital city, which Booth's Christian Mission had abandoned 11 years earlier, proved to be an exercise in doggedness; but finally, on Saturday 19 August, the Army opened fire from its own barracks, the former Portsburgh United Presbyterian Church, near the foot of the Vennel, a steep, narrow lane that went up from the Grassmarket to Lauriston Place. *The Scotsman* carried a lengthy report of the event, revealing that the property consisted of a small hall, vestry and church officer's house and had cost £1,360, £1,000 of which was a loan.

The newspaper also told how Edmonds 'requested the audience to sing well out, remarking that if they could not sing in chord, let them have discord, because it was better to have some chord than no chord at all' and explained how for 12 months the Army had scoured the city in vain for a suitable hall, but found only the Portsburgh church that had been secured by greatly over-stretching their resources. They had removed the pulpit and erected a platform, hoping soon to fill it 'with a hundred bright, shining faces and nicely combed heads of hair, the possessors of which had been dug out of the black holes of the Grass Market and neighbourhood'.

Not everyone in London was content with the acquisition in the northern capital and apparently Major Mrs Caroline Reynolds, the commanding officer, who had been with the Booths since the Christian Mission days, was unconvinced as to its suitability. On 24 September Edmonds received the following letter from the General's eldest son:

My dear Edmonds,

I enclose Mrs Reynolds's letter. Of course I expected just this utter mess. She is in a church in a back street, amidst an Irish mob, in a proud, dead and half-damned city. No room to fight, no chance of striking a fair blow. If I were you I would go to Edinburgh and stop there till I found a big place for Sundays. That is the City to attack if you want to make all Scotland shake, and if you want to get money. It would pay you to let the rest of your Division wait for you for a month, if you could get a proper blazing salvation work there such as I once saw begin.

I am disgusted with the opening. It is a disgrace to us, to you, to all concerned. It is not Mrs Reynolds's fault. She is down in a hole and can't get at the people. Go at once and rout the Town up. It's no use saying there is not a place. There must be something! Advertise! Ask Wilson, Melrose,²⁸ Gillies, the YMCA, everybody. And if you can't get anything let us send in a young man and withdraw Mrs R. for a more important place.

What else I have to say, would fill 3 volumes, will keep till we meet.

Yours affectionately,

W. Bramwell Booth

Edmonds included the letter in his memoirs without comment, yet the fact that he included it was comment enough. It must have seemed more missile than missive. In fairness to Bramwell, however, it must be said that, if Edmonds bore a heavy and stressful burden of responsibility, how much more did he who, in 1880, at the age of 24, was already the Army's Chief of the Staff!

As Major Reynolds was holding her first Sunday meetings, on 20 August, Army work was extended in the west to Maryhill, north of Partick. Several 'transformed blackguards' joined the ranks and the sight of them among the marchers heading to the barracks astonished the bystanders, claimed the

²⁸ Melrose had been a generous supporter of the Edinburgh Christian Mission.

officer, Captain George Wright.²⁹ What marked the corps out from the rest was the reference in its first report to 'young soldiers', still a rarity in Scotland. The corps at Maryhill was also highly successful in reclaiming drunkards, according to the *Partick and Maryhill Press*, which credited it and the St Agnes Temperance Association with reducing drunkenness, and consequently crime, to such an extent that for three weeks there had been no need to hold a police court in the burgh.

The corps at Forfar also found itself in the news at this time for almost the opposite reason. Sixteen members, including the officers, were apprehended by the police and charged with a breach of the peace. The *Dundee Courier*, quoted in *The War Cry*, explained what had occurred:

The Army left the Hall in Osnaburgh Street and walked in dumb procession to the north end of the Municipal Offices, where a circle was formed and the service commenced. A number of police officers were following to protect the Army, and when a halt was made the Captain was warned to move off and not to obstruct the thoroughfare. Notwithstanding this warning, however, a hymn was given out and they commenced to sing. The apprehensions then took place, Captain W. Birchett and his Lieutenant Fred Hooper being marched to the office each in charge of a constable, amidst the hooting of the spectators, who numbered several thousands.

In the absence of the officers, the soldiers continued to sing and the constables returned and conveyed to their office as many as they could manage. Those remaining would have been arrested too, had not a spectator intervened to lead them back to the hall. While awaiting trial, the 16 were released with a warning not to repeat the offence. The report ended: 'Late Telegram – Captain and Lieutenant fined 40s., or fourteen days. Soldiers fined 10s. 6d., or fourteen days for obstruction. Gone to prison.' It had begun by pointing out that while the magistrates dealt severely with Army officers, rowdies were allowed to attack them with impunity. Edmonds verified this, recalling how at that time 'various battalions of the "Skeleton Army" all over Scotland began their attacks on our corps. The Magistrates and Police at first were indifferent, and then took sides against us, considering that our processions and appeals to the people in the open air provoked the rough element to attack us.'

Although there had been successful corps openings and the General's tour in 1882, the year's high point, according to Edmonds, was reached in September when Mrs Booth visited Glasgow for the first anniversary, with meetings held in the City Hall and the Trades Hall. He wrote:

We gave her a really splendid reception, and she was highly gratified. There was a grand procession through the city of a thousand soldiers strong on the Saturday afternoon, and several brass bands took part. Mrs Booth rode in a carriage, accompanied by Major Pearson and myself. 'Probably in the history of ancient and modern revivalism in Scotland there could not be found a parallel to the enthusiasm displayed by the members of this body (the Salvation Army) in their religious exercises on Saturday,' declared a local paper.

In recording this 'extraordinary triumph', *The War Cry* remarked with chagrin that, although the anniversary had indisputably been an extraordinary triumph, the Army nevertheless remained 'a topic for the Scottish papers to depreciate by satirical mention. We suppose the Army is not sufficiently educated to be treated politely by educated people'. But the satire meted out to the Army was grist to the mill for Mrs Booth, who revelled in her role of apologist for the Army's cause, as the report demonstrated:

Mrs Booth defended the ritual of The Salvation Army, and contended that it was quite in harmony with the Primitive Church. The tambourine or the fiddle was as sacred as an organ, and if they could get the masses of the people to listen to the tambourine or fiddle, while others could not get them to listen to the organ, then they had as much right to the fiddle as others had to the organ. Hallelujah! They were not ashamed of their demonstrations, and she was prepared to justify them from the Word of God. She challenged any bishop to show that they had more authority for their silent, monotonous, uninteresting services than the Salvationists had for their noisy, demonstrative, interesting, and powerful services. Hallelujah!

Quietly disposed Scotch people said, 'Could you not do it without so much noise?' Well she would just ask them why they had not done it. (Laughter and Hallelujah.) They could not do it quietly, for the very reason that they had not a quiet lot of people to deal with. (Laughter.) But she did not see any particular harm in making a noise to the Lord. (Hallelujah.) The movement ought to commend itself to long-headed Scotchmen, because

²⁹ *The Scotsman*, 20/6/1882, reported that the Army had secured a hall at East Park, Maryhill; the Annual Report for 1884-85 gave the address as a 450-seater barracks on Gairbraid Street.

they knew quite well that the Army scavenged their streets, and it was worthy of their support for what the Army was doing morally and socially.³⁰

The report mentioned the presence of brass bands in the long procession, which suspended vehicular traffic in Argyle Street for quarter of an hour, and it named the 12-strong Govan Band, which was seated on the platform in the City Hall and had been started by John McColl, one of Lieutenant Molland's converts. Practices had been held in a dance room next to the theatre used by the corps and within five weeks the band was playing in the streets.

Other corps with a brass band in that period were Partick, Dumfries and Anderston, while Dundee I was forming another. This was a time when brass bands were becoming a popular form of recreation: middle-class wisdom held that amusement and entertainment ought to fulfil a function either of educating or improving, so employers actively promoted hobby clubs and bands, which as well as keeping employees away from drink also provided them with an interest that was a means of building self-esteem.

Even the corps at Kilsyth had a brass band by the year end, thanks to 'Hallelujah Scotchman' Alex Nicol, the former treasurer of Peterhead. Nicol, then editor of the North Aberdeenshire *Journal*, was sitting in his office, having read of the imprisonment of the Forfar Salvationists, when a telegram arrived. It read: 'Serious fight at Forfar. Officers imprisoned. Can you take their place at once? Bramwell Booth.' Owing to a business agreement, Nicol could not leave immediately, but a month later he and his wife had been warranted as officers by Edmonds and placed in charge at Kilsyth.

The development of Salvation Army brass bands was largely due to the selfless efforts of Fry, who in addition to assisting Edmonds also became known as 'Scotland's bandmaster and harpist'. He was one of the three talented sons of Charles William Fry who, with their brass instruments, had assisted the Christian Mission evangelists in their open-air meetings at Salisbury and then for several years travelled as a family band, accompanying Booth on his campaigns. In March the father was in Scotland when he fell ill and went to stay at the home of the Army's hospitable friends, the Learmonth's of Park Hall, Polmont, where he died on 24 August. His funeral was a memorable event: 'His body was taken to Glasgow by train to be buried in the Necropolis. Salvationists who had been gathering at Queen Street Station for an hour joined up and marched through the city streets headed by two bands. The *Glasgow Herald* reported: "The band's melodious efforts were supplemented by the vocal music of the rank and file and the procession attracted considerable attention in defiling through the streets."³¹ The newspaper also noted that among the marchers, estimated to be 1,000, were 'representatives from Paisley, Govan, Partick, Greenock, Coatbridge, Wishaw, and Hamilton', providing evidence that there were Salvationists in these last two towns years before corps were opened.

Speaking of his ADC, Fry's son, Edmonds said: 'In public meetings he was always ready to speak, sing, or play an instrument when required. He could play, without music, any song or hymn he knew on the piano, grand organ, harp, violin, guitar, cornet, or almost any brass instrument. In those days I sang Army songs as solos in meetings occasionally, and Major Fry would accompany me on his harp, and sing the alto or bass part with me.'

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At the conclusion of the 'grand united campaign' in Glasgow, Mrs Booth departed for Edinburgh, while Pearson turned his attention to other parts of the field, promoting the Scottish Extension Fund as he went along. By then a corps had been opened at Kilmarnock, Ayrshire. Captain Tom Kyle, who had been a soldier at Bridgeton, was in charge of the work that had started on 4 September. Since the town was, and is, a centre of whisky blending and bottling, it was far from surprising that a drunkard of 25 years was among the early converts; the drunkard's wife had prayed for him for nearly 20 years. Kyle said: 'During the past week, above forty have professed to be born again. In the Butter Market many of them were quite melted down before the Sun of Righteousness. A number of our young converts are to

³⁰ The *Daily Mail* (in *WC*, 21/9/1882).

³¹ Colonel Brindley Boon in *Salvationist*, 29/11/2003, p.8. See also *WC*, 7/9/1882, and *The Scotsman*, 29/8/1882, p.5. Charles Fry wrote 'Come, thou burning Spirit, come' (*SASB*481[1986]), 'God gave his Son for me' (*SASB*166) and 'I've found a friend in Jesus' (*SASB*868).

be seen already in the streets of their native town selling *War Crys*. These young men are of the sort that make the best converts, because they have no old traditions to fight with. They are free from old ruts.' Deakin, who followed Kyle to Kilmarnock, gave a good description of the hall:

A peculiar part of the situation here was that the hall was the town's 'Butter Market', a place not at all suited for continuous work. Every Wednesday and Saturday it was used for 'Market Produce' and always had to be cleared in time for our meetings at night, again we could only have the centre of the building, for at the one end, were sheltered the corporation carts of various kinds, and at the other, a conspicuous show of a local undertaker's mourning coaches, and hearse – the latter often the subject of illustration. Even this place had to be surrendered and we were thrown back on the reconstruction of an Old Mill.

Kyle said that the Kilmarnock converts also acted as 'spiritual policemen', keeping order in the meetings, and he ended his piece with: 'We had a great number of little soldiers professed to get saved on Sunday, and ten big soldiers'.

By then several other corps had also formed companies of little soldiers, so Eliza Drabble, promoted to staff-captain, was given charge of the 'Little Soldiers' Department' in June, her mandate being to cultivate a ministry among the poor street children of the towns and cities.

Distribution of *The War Cry* kept a manager and boy busy in the Trade Department of the Glasgow headquarters. Published twice a week and sold in vast numbers throughout Britain, it was a means of spreading the good news of the gospel and the Army's advance, as well as raising funds. Sales were promoted by means of a friendly competition chart in its pages: every corps that sold over 500 copies was listed and cheered on when doing well or chided when allowing its sales to fall. The 21 September issue revealed that of the 23 'stations' of the Scotch Division, 12 were on the list.³²

The progress of the corps was the subject of an informative 'Along the Line' article prepared by Fry for the Army paper. On the whole, Dundee, Govan, Dumfries, Port Glasgow, Aberdeen I and Kilsyth were doing well, he wrote, while the officer at Greenock was looking for a site on which to build a hall; Bo'ness Corps was without a hall in consequence of the collapse of a nearby building; Peterhead was enduring considerable opposition in connection with its open-air work, as was Arbroath, and the officer at Forfar was ill, having caught a cold while in prison. Nor was the situation easy at Edinburgh where Major Reynolds had suffered riots and personal assault.³³ As for Paisley, Fry said mysteriously: 'The many misrepresentations, and in fact the untruths that have been circulated in the town lately, and that no one has had the courage to contradict [...] have temporarily checked our work in the town; but we were glad to observe [...] that] there is a steady advance being made'.

The latest opposition at Arbroath had culminated in four Salvationists being charged with a breach of the peace, including the indomitable Deakin and Lieutenant Samuel McInally.³⁴ The *Dundee Advertiser* carried a full account: a fine of 60s each or 30 days' imprisonment was imposed on the two officers and a fine of 30s or 14 days' imprisonment on two 'privates', David Martin and George Merritt. A church minister had in fact provoked the whole affair, divulged *The War Cry*. On encountering the marching Salvationists, the reverend gentleman 'although there was room for a horse and cart to pass by, took it into his head to walk right into the ranks... the result of which was that he was jostled a little by the crowd and charged Deakin, for which he was tried next morning'. Deakin 'was taken just as he was in the act of getting into bed, by two policemen, locked up all night in the prison cell, and orders were given that bail was not to be allowed under any consideration'. The 'gaol-bird for Jesus', who had already seen the inside of prison at Partick, was unruffled. 'Thank God!' he said, 'I am still saved, through him who stood bail for me on Calvary.'

The Army appealed against the sentence, but the Lord Justices of Edinburgh upheld it on the grounds that the magistrates had used discretion in restricting the Army's activities because of the excitement they provoked – and, in fairness, it should be noted that they had earlier fined a young man

³² Of these, five passed the 1,000 mark: Greenock (2,100 copies), Glasgow (1,476), Dumfries (1,300), Aberdeen I (1,202) and Peterhead (1,040).

³³ The persecution resulted in the classical scholar Professor J. Stuart Blackie becoming a friend of the corps. He attended meetings and, in the Annual Report, wrote of his admiration of the work done by the women leaders who, when missiles shattered the windows 'paid no more regard than a duck would to a splash of water'. See also *WC*, 4/4/1883.

³⁴ McInally's service as an officer was not without incident. During his next appointment, at Aberdeen I, he was so badly injured by a mob that he was confined to bed for two months. He became an officer from Partick.

for assaulting a Salvationist on the march. The Lord Justices also suggested that if the Salvationists did not bow to the order (that in fact conflicted with a judgement of the Lord Chief Justice of England) it ought to be increased. Writing of this in the Army's paper, Edmonds said their next appeal would be to the Court above. To their credit, he noted, with the sole exception of a newspaper in Arbroath, the Scottish press had protested against the decision, and he concluded: 'We do not wish the brunt of this battle to fall on any who are unable to bear it. But, thank God we have plenty of soldiers, both able and willing to endure any sentence the Arbroath Magistrates can inflict; so that we can fill up the prison if necessary. Wanted, Volunteers for Dundee Prison! Send names and addresses to Major Edmonds, Glasgow.'

As the war intensified, so the work expanded and a sentence in *The War Cry* pointed the way forward. Almost a throwaway remark, it came at the end of a notice about divisional boundaries³⁵ and said: '...it is very satisfactory to note how few large towns remain to be attacked. We must fall upon the villages.' Even so, the next two openings were in urban centres. 'War, war' had been advertised on placards through the streets around Dundee II's Lindsay Street barracks (the hall previously used by Dundee I). The onslaught began with the arrival of Captain George Evans on 15 October. His initial dispatch spoke of having 'a grand time, but very disorderly... Although, at intervals we were disturbed, we had the victory, and three souls came to Jesus'. True to form, within a week things got both worse and better. Evans, who was assisted by Lieutenant Fyfe, wrote: 'On Monday night, while the prince of darkness displayed his power by turning off the gas, the Light of the World was shining in every soul. We pray that many more may catch the flame.'

The other corps to be planted was Kilmarnock II in the Riccarton district, which had started life on 22 October in a small warehouse. Surtees had paid it a brief visit and, despite heavy rain, took part in an open-air meeting, a march and an enjoyable time indoors. Scotland was by now producing many officers and Lieutenant Thomas Hughes, formerly a soldier of Govan, now at Kilmarnock I, appears to have acted as the new corps's leader until Captain Isabella Corrance, formerly a soldier of Coatbridge, was appointed in December. The following day, while at Kilmarnock I, where around that time 150 soldiers had been sworn-in, Surtees walked five miles with a company of them to Galston and had a full day's hard fight. Some people there wanted an officer to be appointed. Village warfare had started.

As the sun set on 1882 there appeared to be a sudden rush to implement changes and launch initiatives. Knowing that they could draw in larger congregations, several corps hired more spacious halls for the winter months. Glasgow I took possession of St Andrew's Hall, nearly filling its 4,000 seats; Glasgow II re-entered the 1,500-seater Globe Theatre; and the Wellington Palace was taken as the base for Glasgow III, 3,000 people packing into it for the inauguration. In response to the invitation there were eight seekers. Govan Band supported, not only by playing but also by praying, speaking and singing: 'That's what we like to see,' said Surtees.

There were also changes of premises in other towns. In August Dundee I had acquired the Victoria Market Hall, which seated 2,500 and by November, so large were the congregations at Aberdeen II that it was necessary to utilise the Borough Hall, as well as the barracks. Kilmarnock I moved temporarily from the cold Butter Market to a 500-seater hall. Bo'ness, which had lost its 'coffee-house hall', took possession of its own barracks, a converted blacksmith's shop capable of seating 300 people. By February Dundee II had taken a second hall for Sundays.

A new front in the war was meanwhile opened by a number of elderly Salvationists in Glasgow who, together with Bailie Selkirk and other leading citizens, were moved by the plight of suffering women and formed a midnight rescue brigade whose objective was the salvation of 'women of the street'. Based at the Anderston barracks, after a half-hour of prayer they set out two by two, at 11pm on 7 November to seek the lost in the alleys and streets where they plied their trade. In no more than 45 minutes 75 girls had been brought in and given a supper, staying on until 2am for a programme of music and homilies. Even then some remained to sleep and some to pray. Six professed salvation and, not wishing to return to their old haunts, were found shelter. One eventually became a Salvationist. This, then, was the tiny cone from which the tall pine of Salvation Army social work in Scotland grew.

³⁵ In this revision, the Scottish Division was defined as the whole of Scotland with the addition of England north of the Tyne Division line, WC, 21/10/1882.

A second midnight meeting was held on 12 December, and thanks to the efforts of the resolute workers it drew 150 girls into the hall. One sat through the proceedings in silence, but later revealed that she was the wayward daughter of a minister in the Highlands. Again, some girls made spiritual decisions, others vowed to change their ways and, at the end of the long night, 70 stayed for breakfast. But Edmonds knew that much more had to be done: a refuge was required and it would have to be an improvement on the prison-like institutes from which some of the girls had already fled.

Rather than provoke a further confrontation at Arbroath by holding open-air meetings, Deakin devised 'a new plan to dodge the enemy'. Dividing the town into sections, he appointed 'privates' to hold a cottage meeting in each: their task was to preach, pray, sell *The War Cry* and invite the people to the hall. Unknowingly, by this stratagem he anticipated what later became known as the Ward System. It worked well, the meetings rapidly multiplying to more than a dozen, and souls were saved. Forfar Corps, also confined to barracks, advanced the cause by selling in excess of 1,000 *War Crys* a week. But when Surtees visited Leith he deemed it time to halt the constant interference of 'the usual lot' who disturbed the meetings. Although he and the officers did not like doing it, they took one of the ringleaders 'before a gentleman' who laid the case before the magistrates. The police superintendent sustained their complaint and promised protection.

Village warfare was not slow to take off. The officer at Dumfries took a band of soldiers to evangelise a village three miles away and Partick made a sortie to Whiteinch. Meanwhile, Edmonds and Surtees were also occupied with reconnoitring new ground and they secured a hall at Banff, a fishing port on the north-east coast, with the intention of opening a corps. Later they viewed the land at Perth and the upshot of the fact-finding visit was a holiness convention, conducted by themselves, Fry and Johnson in a Wesleyan church on 6 and 7 December. The following day they set off for Dundee where they took part in anniversary celebrations. No fewer than 500 people were on the march there and 600 sat down to tea, not counting some 350 little soldiers.

Banff Corps was opened on Sunday 31 December,³⁶ but not in the way intended: Lieutenant Henry Cooper, the second in command, was obliged to lead the attack, having been told by telegram only the day before that his commanding officer, Captain Frederick Spratt, would be unable to arrive on time. There were only six people at the morning knee-drill, the lieutenant said, but 'at night the Barracks was packed. We renewed the attack on the people with fresh vigour and determination, and at the close our efforts were crowned by seeing two souls step into glorious liberty.'

All in all, 1882 had been a testing year, but the Salvationists had come through it well. Commenting on the fight, a soldier at Port Glasgow seemed to speak for all when he said: 'We were frightened at first, but now it has come to the devil's turn, and he is crying out very bitterly.'

³⁶ The Banff hall was a former United Presbyterian church and the scene of a revival under James Turner.

Chapter 1.3 Ways of Sin and Pain (1883-84)

HAD Karl Marx visited Glasgow in 1883, the year of his demise, he might have retracted his allegation that religion was the opium of the people. Even if not, there were many others in the city who could perceive dark forces at work in society, keeping those at the bottom of the pile subdued in order that those at the top might enjoy their comforts undisturbed. The opium they deplored and denounced was not religion, but alcohol, and the people they castigated were the producers, purveyors and pushers of it: the drinks trade, specifically the whisky trade. They believed in the promotion of healthy minds and healthy bodies and applauded the work of temperance organisations, such as the Band of Hope and the Boys' Brigade (founded in Glasgow that same year).

The Army too won accolades for having declared war on drink and few would have accused it of peddling one kind of opium as a substitute for another. Rather, religion was considered to be a transformer, not a tranquilliser. Edmonds declared that the change wrought by God in the lives of the Army's converts was genuine and enduring: 'Conversions in the Army in those days did not mean simply raising the hand; or signing the decision card; or believing a text of Scripture; but a public confession of sincere conviction of sin and repentance by coming out to the penitent form for prayer and surrender, until the witness of the Spirit was given by which the penitents would know that they were really "born again". It was always preached and understood in Army meetings that conversion carried with it an obligation to definite Christian service by publicly witnessing for Christ.... Consequently all Salvationists take some part in the war against the world, the flesh and the devil. To be converted in those days was a very real change of heart and life.'

It was for that reason that Edmonds confidently placed converted drunkards in the forefront of the great Anti-Whisky Demonstration, which he staged in the City Hall, Glasgow. Three thousand people were present to hear the wonderful testimonies of those new Christians.

Soon afterwards Edmonds travelled to Aberdeen, accompanied by Fry with his golden harp and Mrs Somerton, a soloist from Maidstone, who was also an able speaker. As many as four meetings a day in the eastern port were followed by demonstrations at Peterhead, Banff, Forfar, Arbroath and 'Telefreokeim' (apparently an odd misspelling of Friockheim).

While Edmonds was in the east, Surtees called on corps in Glasgow. He said that at Bridgeton 'we had a good march, led by the brass band. Some of the players had had their instruments only four or five days, but they were blasting away to the glory of God, and of course he does help them.' Two 'lasses' – Captain Hannah Franks and Lieutenant Elizabeth Horne³⁷ – had revived the corps and doubled its *War Cry* sales to 1,140 a week. The paper had in fact become increasingly important as an evangelising tool and 20 of the 27 Scottish corps now sold over 500 copies weekly.

As far back as 1880 the Army had been urged to form a corps at Stirling. Surtees told how often, on the way north, he and his colleagues had looked at the historic town and wished that they could do something for it. That something was finally done when, on Sunday 14 January, two 'Hallelujah Lasses' – Captain Sue Roberts and Lieutenant Miriam Morgan – arrived there to launch an assault on drink and sin. The hall they had rented for a few days was 'filled afternoon and evening by an audience of the right sort of people' eager to see what the Salvationists looked like. Surtees spent Tuesday with them and was 'delighted in seeing the amount of Army spirit displayed in the score or so of converts who were with us on the march'. No matter that they were knocked about a little and had lighted squibs thrown at them, what counted was the presence of 850 people at the indoor meeting. The provost and Christians of the town commended the newcomers and promised to help the work, which they did. After two months with no fixed abode, the corps took up residence in the Union Hall, which had been taken on a long lease.

Even more convinced about the Army's worth were Bailie Selkirk, Mr Robert Kerr, Mrs Archibald Campbell³⁸ and Captain Hatfield, who, with others, assisted with another midnight meeting at Glasgow for women of the streets. About a dozen girls who were rescued and placed under the care of friends of the Army unswervingly demonstrated the soundness of their conversion. Before being placed in

³⁷ Both these officers were of High Church background and later served in India.

³⁸ She also supported the Army's work financially. Her husband, Mr W. A. Campbell of Glasgow, was a friend of Edmonds. He was a nephew of Sir Henry Campbell-Bannerman, the Liberal statesman and prime minister 1905-8.

suitable situations they had been sheltered in the homes of soldiers, who fed and clothed them. It was a work that required assiduous and sensitive attention, and Edmonds planned to appoint an officer to superintend it. Her duties would be to attend the monthly midnight meetings, arrange proper care for each girl rescued, search for their lost friends, procure situations, keep up a friendly correspondence with those in situations and visit them.

Increasingly, as the Salvationists became known, provosts and bailies came out in their support. Familiarity bred consent, and the Army was given increased liberty by the authorities to facilitate its labours. So it was that when Edmonds presented the colours to Kilmarnock I in June, Bailie Little said that he had missed a number of notorious characters from the police books but had then been pleased to hear that many of them had joined the Army.

The work in the north was meanwhile moving apace. *The War Cry* of 17 March carried a dispatch from Surtees announcing the opening of a corps in the market town of Elgin. The tireless ADC wrote: 'Secretary Anderson (Woodside) and I came here Friday; people were so astonished at us that every door was closed to us. The Lord opened the way, however. On Saturday, Sergeant Burnett and wife, and Brothers Bruce, Macduff, and Smith, and three Hallelujah Lasses, from Findochty arrived, and so we had a procession. Crowds of people followed. Hall filled,³⁹ good meeting; Knee-drill, sixty present. Good meetings all day, place crowded; splendid lot of young men here who will make good soldiers; police kind. Victory through the Blood!' Captain Richard (Harry) Littlejohns was given the command.

The support group from Findochty is not explained further, but it must be surmised that, perhaps as a result of contact with Salvationist fishermen, there was some form of Army presence there a year or so before a corps was opened. The fact that two of the earliest Salvationists of Findochty, both fishermen, had associations with the Army before enlisting supports this assumption. One of them, Sergeant-Major John Campbell, was saved under the evangelist James Turner but was a reader of *The War Cry* and always felt drawn to the Army; the other, George Flett, was saved through the Army at Scarborough during the fishing season. The Findochty Salvationists were surely mentioned when, a few days later, Surtees spoke to over 1,000 people in St Katherine's Hall, Aberdeen, relating how the Army was making progress.

Surtees would undoubtedly have also given an account of his visit to Banff. In that town of 5,000 souls, the 500 seats in the Army hall were regularly filled, while simultaneously the gospel was proclaimed to throngs of twice that number of people outside. He reported: 'Not only are sinners being saved from death and hell, but the Christian churches generally are getting such an awakening as has not been known in the neighbourhood for years.' He praised the people of the north who made first-class Salvation soldiers, who enjoyed themselves, wore the uniform, bore the scoffs and would do anything for Jesus.

Surtees remained at Banff for a few days while he transacted business connected with the construction of a hall at Macduff, on the other side of the bay where an outpost was functioning. While the hall was being built, the town hall had been rented because, according to 'our Treasurer and Sergeant Burnett', the cry for salvation was as great there as anywhere.

Although the general public were beginning to understand and accept the Salvationists and their ways, in some places the Army was still uncommon enough to be subject to violence. When Port Glasgow Corps spent an afternoon at Greenock, they paraded the town with band playing, soldiers singing and flags flying. 'At times it was very rough,' admitted Burchett, the officer, 'yet the Lord was with us, and no one was hurt very much. More than one man got a stab with a knife in the back of his hand.'

In April there was a further report of violence directed towards Salvationists, this time at Edinburgh. Surtees had gone straight there from Banffshire and for two nights he and his brother slept on the barracks floor, with copies of *The War Cry* for blankets. Together they prepared refreshments for 800 Salvationists from Glasgow who descended on the capital by train for an Exhibition of Drunkards in the George Street Music Hall – an expanded version of the event of the year before. A report from the *Evening News* sets the scene:

³⁹ The town's Concert Hall.

By ten o'clock a handful of the Edinburgh 'soldiers' were in waiting on the platform to give their visitors and co-workers a reception,⁴⁰ and as an adjunct, several roughs who had become aware of the threatened "invasion" from the west were hanging about discussing the situation, and evidently prepared to contribute towards creating a little amusement.... At length a train arrived and disgorged a number of passengers who bore the significant 'S' embroidered in silver on some conspicuous part of their apparel, but this was only a contingent – and rather a small one – from Leith. After a few shouts of 'hallelujah' cordial greetings were exchanged, and the now augmented party waited patiently for their comrades. At length they came and there was no difficulty in recognising them. Many of the men wore military looking caps while the more enthusiastic women, of whom there seemed a good number, had on the well-known quaker-looking black bonnet. A few men had likewise blue or red jerseys with 'Salvation Army' emblazoned on the breast in yellow letters. There was no less than six bands of somewhat heterogeneous description, and in a couple of instances the drummers – rather tall men – were attired in scarlet, and wore as a head piece a brass helmet with a red plume. The musical element was not, however, confined to the bands, many of the young men carrying violins, and quite a number of the women tambourines.

The Major having arranged his force in something like marching order, a start was made shortly after 11, and the Army paraded several of the streets of the town. The weather was anything but agreeable, the rain coming down in a continuous drizzle, but, though this was rather unpleasant to the many spectators who turned out to see the exhibition, the processionists did not seem to take it amiss. The enthusiasm of the 'soldiers' was admirably sustained, sallow-complexioned bilious-looking females and battered-looking men vying with each other in bearing aloft banners and scriptural mottoes, and in giving vent to their religion's excitement in such phrases as 'Praise the Lord', 'Hallelujah', and 'He will Conquer'. The bands played alternately during the march such tunes as 'Rescue the Perishing' and 'Shall we Gather at the River', keeping admirable time, while the tambourines occasionally joined, and the vocal element was not wanting. The route taken was along Princes Street and up the Bridges to Chambers Street. Arriving at Candlemaker Row the Army made a descent into the Grassmarket where their invasion called out a considerable number of the *demi monde*, who seemed highly amused with the eccentricities of their visitors. The processionists then defiled up the Vennel to the church which they have bought and use as 'barracks', and thereafter an endeavour was made to pass the time as pleasantly as possible till the meeting in the Music Hall at three o'clock.⁴¹

Unfortunately, however, in the evening rowdies tried to gain admission without paying and some, armed with sticks, entered by smashing in a side door and did their best to disturb the meeting. The evening became more uproarious as it drew on, as Edmonds remembered: 'There was a rough and hostile crowd both in the hall and in the streets. The seats of the hall were seriously damaged and the bandsmen had to leave their instruments behind when marching back to the station, as it was unsafe to carry them. The mob attacked our ranks, injuring several of the female soldiers.' Yet was the Edinburgh mob really incensed because the invaders were Salvationists, or was it because they were Glaswegians? Rivalry between the two cities has always been fierce; the fact that the Glasgow troop were Salvationists may well have been secondary.

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Whatever the reason for the savagery, two days later the Glaswegian Salvationists were able to move unmolested in their own city. No fewer than 1,000 of them processed to St Enoch's Station to greet General Booth. The great St Andrew's Hall was crowded on the Sunday afternoon to hear him and there was general agreement that he had never spoken better. On the Monday night he addressed about 3,000 people in the City Hall and later devoted much time to details of the operations in Scotland and held a special meeting for officers.

Since all the officers of Scotland were still present in Glasgow on the Tuesday after Booth's visit, they made 'a great midnight attack upon the abandoned females' of the city, drawing about 250 of them into the hall for supper and a meeting. The account of that night concluded: 'About eighty remained to breakfast, and after that several stopped to see if we could help them as to what to do and where to go. This was the most painful and perplexing part of the whole meeting, as we have no temporary home yet to take these poor creatures to. Sister Capt Molland, who is now set apart for this work, took one young girl home with her – only sixteen – an orphan from the Highlands, who came to live as servant in a restaurant at Govan.... Major Edmonds has now taken a large house in Glasgow for this purpose.'

⁴⁰ The station was Edinburgh Princes Street, demolished in 1965. The train from Glasgow had been specially hired.

⁴¹ 7/4/1883, quoted in the Edinburgh Congress Hall centenary brochure.

But the Army, like Scotland itself, was full of contrasts. Quoting the *Echo* of 25 April, a report said: 'The members of The Salvation Army never miss an opportunity of extending their organisation. Among the crews of boats belonging to Southern fishing ports now engaged in cod fishing off the Orkney Islands are a number of Salvationists. They landed on Westray Island on Sunday, and greatly astonished the quiet islanders by their marches, their accordion and tambourine music, and then Hallelujah choruses.'

Another ship's crew was also eager to witness for God, even when many nautical miles from home, as the *Dundee Evening Telegraph* of 1 June reported: 'The schooner *Alert*, of Scarborough, Captain Cook, which arrived in Dundee last week with a cargo of slates, left today for Granton. During the time she lay in King William Dock she displayed The Salvation Army flag at her mainmast head, the captain and crew being members of The Army; and this forenoon [...] a large number of the members of The Army went on board the vessel and engaged in devotional exercises. The ceremony attracted a large number of spectators.'

Perhaps the soldiers in the ancient seaport of Banff had imbibed the same zealous spirit as those seamen, for when the town had a fast day they used it in a true missionary manner by delivering the good news to Portsoy, a large fishing village seven miles away. They conducted a determined attack on the devil, marching around, proclaiming the gospel, and ending with a gathering in the large square.

Portsoy was far from being the only village targeted in this way: *The War Cry* carried reports of 18 corps that made incursions into Scottish villages or towns that year.⁴² Several future corps had their origins in these village warfare operations, which were largely down to the Army's soldiery rather than its officers. Capable soldiers were promoted to the rank of sergeant and sent out to hold meetings in the open air, in cottages and small halls. In total it was estimated that at least 59 villages were evangelised in this way in 1883 and hundreds of souls were saved. The sergeants of one corps ran an outpost seven miles distant throughout the winter. Many of them were mill girls who had to work 12 hours a day, starting at 6am, and yet they were thrilled to rush home in the evening, drink a cup of tea, and then hurry to the station for the 6.16 train to be in time for the meeting at 7pm. On Sundays they walked the whole distance to the outpost and back.

The village strategy did not however imply that other forms of warfare were passé: Peterhead, for example, copied the cottage warfare first adopted out of necessity at Arbroath and thereby won converts. Yet Glasgow remained the most populous place in Scotland and the next corps to be opened there was, obviously, Glasgow V, which had an intermittent identity crisis, initially being called Sauchiehall Street then, when it relocated in 1885, Parliamentary Road, Robert Burns Hall or Townhead. Captain Annie Saunders was in charge when the operation sprang to life on 23 March, unannounced by the Army press. The first *War Cry* report (12 May) stated: 'On Tuesday the Lord was very near to us in our meeting, and many stood up and testified to his saving power. Souls are getting saved every night. We are believing for a greater work still, and mean to fight till we get Glasgow saved.' The barracks was the Central Hall, Sauchiehall Street, only a few doors from the Royalty Theatre and opposite the Gaiety. Edmonds reckoned it to be 'the most genteel for situation of any we have'.

In similarly unreported fashion, a corps was established at Monifieth, 'a scene of real battle and victory' east of Dundee. Its existence probably went unnoted by the Army press because it had no clear-cut start: it was a fruit of the village warfare that became an outpost of Dundee I before growing and receiving its own officer, Lieutenant Fred Hooper. It was upgraded to corps status on 28 April. Hooper described Turkish bath conditions in the overcrowded hall, but few conversions.

Glasgow VI was opened on 6 May. This corps also had a choice of names, called either Kingston or Plantation Road. The initial report written by a 'Hallelujah Secretary' for Captain Phoebe Strong⁴³ included an interesting statistic:

⁴² Aberdeen I: Toovey; Aberdeen II: Auchmill and Buxburn; Banff: Macduff and Whitehills; Bo'ness: Grangemouth and 'a mining village one mile away'; Coatbridge: Airdrie; Dumfries: Maxwelltown; Dundee I: Cupar and Monifieth; Dundee II: Tayport; Elgin: Lossiemouth; Glasgow IV: Springburn; Govan: Renfrew; Kilmarnock I: Kilmaurs; Kilsyth: Cumbernauld; Maryhill: 'a village four miles from our barracks'; Paisley: Lousdale; Peterhead: 'a village about a mile and a half away' and Boddan; Stirling: Bannockburn, Bridge of Allen and Callander. Carlisle, in England, had similarly 'raided' the Scottish village of Annan.

⁴³ Phoebe Strong was one of the six lasses who commenced the work in Ireland and was the mother of Commissioner John Allen who served as the Chief of the Staff in the 1950s.

Glasgow is receiving some consideration for its size. One corps to every 70,000 of its population. Keep believing for No. VII.⁴⁴ We opened fire with twelve in the march on Sunday morning. Had over 100 inside. Afternoon some good testimonies from some miracles of grace. Ten souls at night, and some of them in the march next night. One of them prayed, and with a full heart told God she would always bless the dear girls who had brought her to Jesus. Captain and Lieutenant [Susan Wallace] full of heavenly fire....

Within days a second report told how ten souls wept 'their way to the dear Master, where pardon, peace, and joy awaited them'.

In addition to the corps at Monifieth, Dundee I gave life to another at Cupar, the county town of Fife, again through village warfare. *The War Cry* of 19 May reported: 'Glorious news at Cupar-Fife. The hall, which seats 1,000 was filled. The Provost told me last Thursday he would not allow us to march through the streets. I ordered Sergt. Angus to march, and he did so with very pleasing results, the police being very kind.' The work at Cupar became a corps on 1 June and met in the Assembly Rooms, with Captain Tom Hughes in charge.

A meeting held each week at Dunoon, a resort at the mouth of the Clyde, also had potential. A Mrs Moore had 'received the blessing of a clean heart' at some holiness meetings in the Queen's Rooms, Glasgow, and was so stirred that she decided to start a mission in her own neighbourhood. She sought the Army's help and Edmonds drafted in officers to assist. Some 600 people assembled in the Burgh Hall on the day when Salvationists from Partick visited the town, but the Army failed to find a building for its fledgling work. 'This question of suitable halls was a difficult one in many parts,' said Edmonds with regret. The work was eventually attached to Greenock Corps as an outpost.

In late May Edmonds toured the northern corps and was immensely encouraged by the progress being made at Elgin: although the hall was said to be the largest in town, he described it as being small and so crowded that it was difficult to breathe in the meeting. He was vexed however by the obdurate magistrate at Arbroath who had once more turned down an application to hold open-air meetings. *The People's Penny Paper* of Arbroath made a plea for tolerance: 'Their disciples are numbered by tens of thousands. They have established a discipline and organisation of their own. Whatever may be entertained about the Salvationists, their theology, if it is anything, seems to be orthodox... There will not be any doubt among reasonable persons about this - that those who disapprove of them ought to let them alone.' Such sentiments appear to have been shared by the magistrates at Forfar, who dismissed the case of Captains Alfred Newton and William Hawkins, arrested on 23 June for having called out the announcements of their meetings and verses of Scripture during a 'dumb march'.

Obstructionist officials were in fact becoming increasingly isolated as respect for the Army slowly spread. The opening of the Victoria House Home of Rescue at Glasgow on 25 May was undoubtedly a key factor in this. The house, which had accommodation for 30, was at 125 Hill Street, Garnet Hill, and had been taken on a five-year lease. Officers and supporters met the cost of rent and furnishings so that all debts were cleared prior to the opening day. A number of letters from some of the home's guests were published in *The War Cry*. One had the following postscript: 'You will wonder at my writing to you, but I cannot sleep, so I just thought I would write to you what I was thinking, but don't laugh at me.' There followed a simple poem, part of which said:

*Dark and dreary was the night
The 10th December came,
When my Saviour sought and found me
In the ways of sin and pain.*

*And I bless that midnight meeting,
For 'twas there I found my sight;
For alone I walked in darkness
And I could not see the light.⁴⁵*

Another building was inaugurated on 9 June, this being a new barracks for Aberdeen I. Salvationists came from all around and Surtees claimed that during the celebrations there was the largest march

⁴⁴ Edmonds agreed that more could be done for Glasgow, calculating that there was room for half-a-dozen more corps on the east side.

⁴⁵ WC, 13/6/1883.

ever seen in Aberdeen. ‘Tremendous meeting on the Links by the seashore, estimated over 10,000 present,’ he wrote. ‘Devil raging. Three halls [the new one in Windy Wynd in the Gallowgate,⁴⁶ St Katherine’s Hall and Woodside] going at night.’

* * * * *

The reality of the Army’s extraordinary advances and the patronage it received from wealthy and influential supporters could not be gainsaid or ignored. One such supporter was Professor Blackie who gave a review of the Army, ending with this verse, which he wrote after seeing converts kneel at the mercy seat in the Vennel hall:

*Strange world in sooth! wild whirl of joy and sadness!
Unseasoned melody of things good and bad,
Things basely sober, and things cruelly mad,
Yet with sweet soul of method in their madness!
Salvation Army! Well, they mean to save;
And in their own rough way they do, no doubt;
And I would liefer fling wild words about
With them, than slip through life, a smooth-lipped slave
Of reputable forms. Far better with too much
Of zeal to swell, and hot aggressive love,
Than sit in cleanly state, and fear to touch
The clouted sinner, lest you soil your glove.
In this waste field, where rough hands blindly throw
Good seed, you slept, and taught the weeds to grow.⁴⁷*

Some churchmen felt that the Army’s undeniable progress required a formal statement and when the Moderator of the Established Church of Scotland, Dr Rankine, did so he set the phenomenon in the wider context of the intense religious controversy of the time:

‘What hath God wrought?’ As might be expected, the uneasiness of the public heart has called many to engage in evangelistic work; and there is at present a large measure of religious activity outside of the recognised Churches. In every considerable town and village this is to be seen. One does not require to go forth to seek it. It meets one everywhere. The Gospel Temperance Army, the various sections of those who call themselves brethren, the Evangelistic Unions which are more or less connected with the Churches, The Salvation Army of General Booth, with its spurious imitators – these are in full action to reclaim and restore.

It is, I think, impossible any longer to overlook or ignore the work of The Salvation Army. This movement has become a great fact in the religious world. Its numbers, its resources, its widely ramified operations, its unusual methods are fitted to arrest attention and constrain inquiry. We cannot wonder that this movement has its imitators, nor that the ever-watchful bishops of the Church of England are giving earnest heed to it. One of the most learned prelates of that Church has declared that while the Church and Nonconformists have allowed the masses to drift away from them, The Salvation Army has recovered the lost ideal of the Christian Church, the universal compulsion or constraint indicated in the parable of our Lord.⁴⁸

Almost as an endorsement of the moderator’s closing attestation, the Army set out to seek lost sheep in the Highlands by extending its operations to Inverness on Saturday 7 July. More than two years earlier a highlander, writing in *The War Cry*, had urged the Army to do something for the town and also for Dingwall, but it was a young woman who was instrumental in drawing the Army to the Highland capital, as Edmonds explained: ‘Our attention was first drawn to this city by the efforts of a laundry maid; her importunity led us in the first instance to visit the city in search of a hall in which to start work. Nothing, however, was secured at that time. Two agents were afterwards sent to search the locality without being successful. At last a gentleman wrote us saying that he had a tobacco warehouse to let, and offered it at a reasonable figure. By the first train we dispatched an Aide-de-camp to inspect the property, and report on the same. His report was satisfactory; and since then the hall has been

⁴⁶ Mr John Watt, an advocate of the city, had constructed the hall that could seat 600 people: it remained the property of the builder but was leased to the Army for five years at a low rent. St Katherine’s Hall was still used for Sunday gatherings.

⁴⁷ *Life and Work*, a Church of Scotland magazine, 1883.

⁴⁸ *WC*, 20/6/1883.

fitted up and made capable of accommodating 400 persons.... We contemplate establishing a second corps in that city.'

Captain Clara Wood and Lieutenant Mary (Polly) Atkinson, both 'training home lasses', were assigned to the new opening, but it was Surtees who led the expedition. With them were Brothers Gordon and Cooper and five women soldiers, all from Elgin, who had made the 50-mile journey at their own expense. Posters all over the town had announced the attack on sin on the Saturday night, the hour, as Surtees put it, 'when the whiskey devil leads so many souls captive at his will'. Despite having promised not to hold open-air meetings at the outset, the group could not resist the urge to march through the town to the hall, with some 2,000 people in tow.

The hall was full for the meeting, after which the two women officers were accompanied home; but a hooting, yelling crowd trailed the men. 'We could see they meant mischief,' Surtees said. 'The street was almost blocked and as we went down they closed around us, and then Brother Gordon, Cooper and I lost each other, but the same God who stood by Elijah on Mount Carmel amidst the mob and asserted his power, stood by Tom Surtees amidst the mob at Inverness. God sent me help by means of Mr Robertson, of the Highland Temperance League, who forced his way through the great mass of people.' Robertson testified to the good the Army did and called for fair play: a table appeared from somewhere and, climbing onto it, the Salvationists explained their mission, then preached Jesus and finished by singing a hymn.

Over the next few days converts were made almost every evening and a fortnight later the two officers recounted how experience had disproved the claim that the town did not need the Army. The evening open-air services were indescribable, and when the Hallelujah Lasses walked backwards to the hall people rushed to their doors to see them. The hall was packed and when the gospel message was preached tears streamed down many faces. That night seven men and women proved Christ's willingness to save.

The second anniversary celebrations at Glasgow, led by Major George Kilbey and his wife (the former Margaret Coatsworth) from Ireland, began on 13 September. Once again thousands of Salvationists and six bands massed for a great procession. They paused at Queen Street Station to welcome Captain Ada Watts, the bride-to-be of Surtees, who had earlier arrived with his parents from Newcastle. The wedding in the City Hall was seen as an opportunity for testimony, as crowds which had paid admission filled every corner of the vast building. The marriage signalled the departure of Surtees after exactly 12 months, during which he had travelled over 15,000 miles and conducted upwards of 600 meetings; he went with his wife to Liverpool to be ADC in the Lancashire Division.⁴⁹

At the end of the celebrations Edmonds and some of his staff visited Port Glasgow and were highly gratified with the results of the work of the officers, Captain Ralph Linn and Lieutenant Frank Bustard. Given particular praise was the Saturday night Drunkards Brigade, which Linn had formed from among his soldiers. Having prayed together the brigade members waited outside the public houses, seized the drunkards who staggered out and took them back to the barracks where they were given tea or coffee, prayed with and sung to until sober and then were dealt with in the usual way. It was little wonder that local publicans offered £100 to anyone who would rid the port of the Salvationist menace.

The General made two visits to Scotland in 1883, in August and November. In August, accompanied by Edmonds, he went to Macduff where he inaugurated the 700-seater hall that had been constructed by Bailie Gordon and leased to the Army. Upgraded on 17 August, Macduff became the Army's 500th corps, under the leadership of Constance Baird and Anna Morgan, who had previously served together at Leith and Peterhead. Its welcome was guaranteed, for the Salvationists' impact on that area had already been noted. As a Banff newspaper said: 'One thing very apparent... is that, since these Salvation Army meetings were opened, there has been a decrease of drunkenness in the town; the public houses have been comparatively empty.' From Macduff the General moved on to Aberdeen, before resting in St Andrew's and then taking part in some tremendous gatherings at Dundee.

In November the General made a lightning visit to Stirling, when people packed the large Union Hall to hear him. He spoke so clearly on God's description of a saint that, as soon as the invitation was

⁴⁹ Johnson probably left Scotland around the same time, for in February 1884 he took part in a meeting at Bristol as a member of the Salvation Songsters. *WC*, 8/3/1884.

given, people rushed to the mercy seat to surrender themselves to the Lord. At night an overflow meeting was held in the Arcade Hall. Booth also visited Kilmarnock II, presenting a flag to the corps.

Just a few days passed before another hall was crowded, this time the City Hall in Glasgow, for Edmonds's farewell meeting. In his memoirs he wrote: 'On September 25th came a letter from Bramwell Booth definitely informing me that I had been appointed Chancellor of the Exchequer at the London Headquarters and that I must leave Scotland before Christmas'.

Edmonds could look back on some remarkable accomplishments, not least his ability to recruit and benefit from the support of influential friends. For a few years he had published an annual report, which was sold for one penny. The first one named A.P. Anderson, Esq., Hillside Terrace, as the honorary treasurer, and Thomas Robinson, Esq., Hurlet, as the honorary secretary. Mr Horace Govan, MA, helped Edmonds prepare the reports and also wrote *War Cry* articles describing the Army's special doings; his parents (his father was Bailie Govan of Glasgow City Council) and brother also assisted the cause in various ways.

Edmonds provided statistics that showed the amazing growth of the work under his leadership: the number of corps had increased from five to 35; 30 Little Soldiers corps had been established; village warfare had been conducted with outstanding success; the Midnight Rescue Brigade had been formed and a rescue home opened. Between October 1881 and August 1883 the number of paid officers had risen from 18 to 67; volunteer speakers from 345 to 2,468; sergeants (all commissioned in 1883) numbered 18. Into the bargain, inroads had been made into the ranks of drunkards, snatching 1,039 of them from a life of wretchedness.

He took pains to show that the Army was transparent and meticulous in its handling of money. He appealed for help through daily prayer, by dealing with false charges against the Army, by circulating its publications and by sending money for the 'Scotch Auxiliary League'. The money was spent on general spiritual purposes, Midnight Brigade work, work among children, and the care of sick and wounded officers and poor saints. There were long and detailed lists of subscriptions and donations and balance sheets (£12 1s 5d had been spent on "exploration or searching out the land"). On a list of 'Collections from Stations', in addition to corps, two other places were mentioned: 'Polmont, per Mrs J.L., Learmonth' and 'Bathgate, per Mrs Watson'.

When Edmonds entrusted it to his successor, Major John Roberts, the Army in Scotland was successful, solvent and relatively stable.

* * * * *

John Roberts was to become famous throughout the Army world for organising the first-ever Army meeting held entirely and only for children: on Friday 30 July 1880, at Blyth in Northumberland. But in January 1884 the import of that event had not yet been appreciated and Roberts's attention was fixed on the Scotch Division. He rejoiced in discerning that 'Salvation suits Scotland', by which he meant that sinners were being saved in the corps under his supervision.

What was more, salvation seemed to suit Scotland increasingly as the months passed; the number of corps was growing steadily. This, in no small measure, was due to the success of the unremitting village warfare. Lieutenant Clement Jacobs reported that Lossiemouth, the month-old outpost of Elgin, had been the means of 200 people of all classes crying to God for mercy. At Bannockburn, an outpost of Stirling, a drunkard was saved and at once engaged in the war. One day he joined with his comrades singing 'Jesus, lover of my soul' as they knelt in prayer during an open-air meeting and then collapsed and died within five minutes. He was given an Army funeral, with 1,000 people gathering around his grave.

Lochee, another outpost, opened from nearby Dundee, had done so well that on 9 February it was made a corps, with Captain Peter Hansen and his wife in command. Roberts consecrated the beautiful 700-seater hall that had been erected and leased to the corps by a Mr Butchart; he also led the meetings in his spirited way after the united Dundee bands had marched the Salvationists into town. The people received the Army gladly and God blessed the work. On the first Sunday there were seven seekers. One couple made swift progress: the wife decided for Christ in the knee-drill, testified to her faith in the 11 o'clock meeting, took her husband along in the afternoon whereupon he too found salvation, and in the evening he was appointed doorkeeper.

On 17 February officers met at Perth to open a corps, using what was by then the set pattern: first of all, placards posted all over the town gave warning of an imminent siege; then, on the announced date, the attacking force of Salvationists held a lively meeting in the largest hall available in the area they targeted, stating their purpose and preaching the gospel. In Perth's case the attackers comprised Roberts's chief assistants, Staff-Captain Woolley and Captain George Carter, ADC, and corps officer Hannah Clarke, her lieutenant Minnie Clinton, and Salvationists from Dundee. On the first night the 400 seats of the Artillery Hall were filled while 2,000 people stood outside, vainly hoping for admission. Within three months nearly 300 converts had been made, many becoming soldiers.

But even before the sound of drum and tambourine was heard in Perth *The War Cry* had acted as the Army's herald. Mr T. Whimster, 'a dignified and cautious Perthite', had been handed a copy of the paper by his son, who had bought it in Glasgow. He liked it so much that he ordered more copies and saw to it that they were distributed in the town. In one issue he read that Booth was to conduct meetings at Dundee and so, with ex-Bailie Perry, went to see him, beseeching him to send officers to the 'Fair City'. The General agreed to see what he could do if they would find a hall. This they did, procuring the old Drill Hall, and two officers were appointed soon after:

In an amazingly short space of time the two young leaders obtained a marvellous hold upon the affections and confidence of the people. Their every movement was watched with increasing interest. When, for instance, the Captain was taken so ill as to necessitate her removal to the local infirmary, the inquiries concerning her were so numerous and incessant, that the authorities found it necessary to issue frequent bulletins concerning the state of her health.⁵⁰

In early March the General visited Glasgow and led officers' councils in the Rescue Home and also a public meeting. Around that time Jacobs sent in his final report from Lossiemouth: over 400 people had made themselves at home for an Army tea one Sunday in an old church borrowed for weekend meetings. It is hard to understand why this vigorous unit was not elevated to corps status, especially since Jacobs had deployed soldiers in a splendid engagement lasting four hours at the fishing village of Hopeman, leading many people to God.

A week or so later, Jacobs with his captain, Ben Stone, left Elgin for Montrose, a Forfarshire seaport, the latest station to be launched. At an outlay of £120 the Bowling Green Warehouse had been converted into a pleasing gem of a barracks seating 500 people. In the first six months 120 converts were recorded as a wave of Holy Spirit power rippled over the town, several churches sharing in the blessing. 'We can truly say we are growing in power, in zeal, in self-sacrifice and in numbers,' Jacobs boasted humbly.

Commandant Ballington Booth, a son of the General, made the first of two visits to Scotland in March. At Paisley he held in rapt attention the crowds that gathered in the Good Templars' Hall. He was accompanied by Pasteur Elia Vernier, who related some experiences he had had while assisting the pioneering work in France and underlined the importance of piety and holy zeal.

Such qualities were no doubt recommended by Roberts when, in this period, he visited many corps to swear-in sergeants. The duties entrusted to them consisted of looking after converts, regular visitation of districts, the circulation of Army literature and, in some cases, specific tasks, including the command of small corps. The annual report stated:

It is our firm conviction that scores of precious souls are lost for the want of looking after, and, therefore, we are setting apart men and women in connection with every branch of our movement who will undertake to visit the poor regularly, help the weak, and, generally, be shepherds over certain flocks. In Dundee this work is taking deep hold, and an extraordinary missionary crusade has begun. Many an interesting item has been furnished to us by these voluntary workers. For example, a young man the other week came forward to one of our penitent forms and professed to find the Saviour. He was about to leave, when the sergeant-major of the corps introduced him to the sergeant of the Division in which the convert resided, remarking, 'He will be at your assistance night or day. If sick let him know... or in trouble, or in distress, he will always be ready to assist you. God bless you!' Off they went, arm in arm. When they got outside of the Barracks a number of old pals of the young man's were ready to attack him for being so 'soft' as to be led away by the Salvationists. The Sergeant was equal to the occasion, and began to speak to the youths in such a spirit as convinced them of their misbehaviour. Thus the young convert was helped in his first conflict, and in this and many other ways, scores

⁵⁰ AW, 6/1910.

of sergeants are strengthening the profession of many a brother's faith, and training them to endure hardness as good soldiers.

On the whole the calibre of the soldiers was high; at Stirling, it was largely thanks to their exertions that an outpost was established at St Ninians and a hall procured. Similarly, at Tayport, an outpost of Dundee II, an officer enthused: 'I found the best little band of soldiers I have ever seen, saved to do anything for Jesus. Hallelujah.' Soldiers of Bo'ness, who marched with their guernsey-clad comrades to the fore, took the gospel message to Grangeans.

Ballington Booth's second visit took in several corps; the *Dundee Advertiser* reported that he and Staff-Captain Foster arrived there from Aberdeen, being met at the East Station by soldiers of the Dundee and Lochee corps. They were seated in a carriage and taken to the Kinnaird Hall, where Ballington lectured on the Army's progress. The next day he conducted a holiness convention in the YMCA rooms during which scores of people knelt, weeping, to seek greater spiritual power. At Inverness it was feared that the hall taken for the occasion might prove too large, but not so: in the event only a building of three times its capacity could have accommodated the crowds that gathered. Ballington recalled: 'The night meeting was a powerful time, the people listening spell-bound, and as minute after minute flew by, the words seemed to fly to some of the hearts present. Among the weeping penitents was one of the most notorious characters in the town. How he struggled and wept with his head in his arms till he found liberty, and we hear from the Captain he is going on well. I like these Inverness soldiers – their manner, warmth – and as they sat tier above tier, donned in their uniform, [they] presented a pleasing aspect.'

Roberts meanwhile continued to move around the country. At Lochee he met the soldiers forming the corps and promised to return within the week to present their colours. A much more solemn ceremony was reported from Coatbridge: 'Another soldier has been called from our ranks to join the triumphant host above. Private William McKee left his home on Thursday evening for his work among the dangerous wagons, and the noisy locomotives on the railway. He had not long started, when he fell before the wagons and was run over. He lived little over an hour after. He was quite conscious, and warned his fellow-workmen to prepare for eternity. As he was carried home he looked around and called out several times, "Make your peace with God, for you know not the minute".... On Saturday there was a large muster at his funeral. The band played.'

Brass band music was then proving to be a means of attracting men to the Army and thence to the Lord. In a free-and-easy meeting at Partick one man told how, before he was saved, he was anxious to hear how his son, a convert who was learning to play in the corps band, was progressing with his instrument. At the hall he listened to the band play and felt himself so in the grip of God's Spirit that he could not leave. When the invitation was given, he sought salvation.

While Roberts rejoiced over the progress of established corps, efforts were made to add more to their number. Woolley, with Captain Sprigg and a lieutenant, opened fire on Selkirk on either 25 May or 1 June, but met difficulties similar to those encountered elsewhere: there were few people and no converts on the first Sunday. 'But,' opined Roberts optimistically, 'the officers now in command will only have to live and teach our principles for a few weeks, then they will be writing us grand reports of a crowded barracks and many converts. Of this we are certain.' If only it were so easy. The operation was in fact eventually aborted and no corps was established in that county town until four years later.

On 7 June, the Saturday following the Selkirk attack, Roberts himself, accompanied by Woolley, Brother Scott and Sister Tennant, left Glasgow to return to the county where, in the bustling wool town of Galashiels, he went straight to see the chief of police to explain their intent. Being assured that they would receive no opposition from the people, they distributed handbills then witnessed in the market place to hundreds of attentive listeners. The Corn Exchange had been secured for the meetings at an annual rent of £60 and its 700 seats were filled on the next night. Care was taken to explain to members of other churches that the Army had come not to proselytise, but to save sinners. By the end of the day three converts had been made, but some time was to pass before bountiful fruit would be borne in that town whose motto is 'sour plums'.

On the southern leg of his journey Roberts also surveyed the land at Melrose, went to Selkirk to attend to the well-being of the struggling company, returned to Galashiels to settle some business before he hurried off to inspect a building at Leith. At the end of the day he caught the train for Glasgow to be met with news from Stevenston, where Captain Maggie Baird and Lieutenant Fortman

had opened fire the previous Sunday (probably 25 May). The work in that small Ayrshire town, home to many miners, began at the 500-seater Assembly Rooms, but later moved to the Good Templar Hall. Nearly 50 souls sought salvation in three months.

With Roberts back at headquarters Carter undertook a journey north, making his first stop at Tayport for the purpose of upgrading the outpost to a corps.⁵¹ He wrote: 'We had a splendid Holiness Meeting, and consecrated ourselves to God and to His service, and then proceeded to lay down the lines and regulations of The Salvation Army (the conditions upon which people could be Soldiers) and all seemed determined to be out-and-out for God.' Later, the soldiers of the corps, having learned from personal experience, themselves eagerly took up outreach work. Lieutenant Sharp, who was put in charge, won the confidence of a group of unfortunate women who loitered about the harbour by teaching them to read and write in addition to discussing matters of faith.

Unexpectedly, Roberts and Carter then received marching orders. Considering the way in which they were consolidating as well as expanding the work, their transfer seemed decidedly inopportune, but the General wished to organise the work among children and had marked out Roberts to oversee it. Carter was sent to take charge of the Army's work in Kent.

Some 800 soldiers marched through Glasgow on the way to bid Roberts goodbye and the next day in Dundee there was another long procession prior to a valedictory service in the Victoria barracks, 2,000 people gathering for the occasion. Roberts then took part in a meeting at Perth and set up a building scheme at Arbroath before he visited Nairn on the Moray Firth, where the Army had opened fire on 14 July, the Sunday before. A hall had been secured, 'an old, cold-looking kirk' in King Street, which could accommodate 800 people. Nairn was a fishing port and market town which had become popular with holidaymakers since the arrival of the railway in 1855. But Captain Daisy Giles, who was given charge, was to find no leisure in God's service: for the first fortnight she held open-air meetings alone with a lieutenant, and only a long probation of hardship lay ahead of her. The people were reluctant to give the officers lodgings, one woman asking if they belonged to the Wild West show.

From Nairn Roberts travelled to the far north-eastern corner of the Scottish mainland to see for himself the Temperance Hall in another centre of fishing: Wick, Caithness, where he planned to establish a corps. The next day he went to view the land at Thurso, another target. Heading back southwards through Inverness he moved to Forres, a town lying some eight miles east of Nairn. It had been bombarded at the same time as Nairn with great success and the Old Baptist Church in North Back Street had been taken on a ten-year lease for a yearly rent of £35. The money was well spent for Roberts heard glorious news of it being crowded every night and souls being saved, 18 on the first Sunday: everything seemed to bid fair for the ministry of the first officer, Captain Sarah Brogden.

Roberts left Glasgow for London on Wednesday 23 July,⁵² having spent the previous day at the headquarters with his successor, Major Alex Nicol, the self-styled Hallelujah Scotchman.

⁵¹ The anniversary date is listed as 23 June, but almost certainly Carter visited Tayport on a Friday or Saturday (see *WC*, 12/7/1884); therefore, taking into consideration the leaders' farewell meetings, the opening date is probably 21 June. The corps met in the 700-seater Temperance Hall on Sundays and in a mission room on weekdays.

⁵² Roberts (born Norton Green, 1856) reached the rank of colonel and died at Leyton on 24 March 1935. His story is told in Rohu (1952).

Chapter 1.4 Skilled Fishers of Men (1884-86)

NICOL'S first act was to call on some of the corps as yet unknown to him, while his ADC, Captain James J. Cooke, and Staff-Officer William McKee, the divisional cashier, visited corps in the Glasgow area. Cooke was moved to observe the officer at Maryhill hold a baby in her arms so that the mother could seek salvation.

Inverurie was the latest capture. An old skating rink, able to hold 450 people, was procured on lease and soon became the nightly rendezvous of a large section of the agricultural population in and around that charming small town. Salvationists of nearby Aberdeen I, including the band, supported Woolley at the opening on 31 August, and rather than incur expenses for the Army, the 16 bandsmen lay (and maybe occasionally slept) for the three nights of the bombardment on the bare boards of the rink. Two lasses from the training home, Captain Maria Pike and Lieutenant Lumley, were given command.

The people of Inverurie had behaved with propriety and expectant interest, but this did not denote a nationwide change of attitude towards the Salvationists. Processions were still forbidden at Arbroath as were open-air meetings in some other places. And when, at Monifieth, changes were made to the hall, which was built on pillars, none of the churches would give the corps temporary shelter: Captain George Stagg, a former carpenter, therefore constructed a shed large enough to meet the emergency.

But it was different again at Wick, where, on Thursday 25 September, an immense crowd gathered at the station to witness the two Hallelujah Lasses, Captain Charlotte Crabbe and Lieutenant Florence Curtis, arrive, accompanied by Cooke. Thousands of handbills had been distributed to publicise their intention to open fire on the forts of darkness. In the market place the next day a grand congregation listened courteously as the Salvationists sang, 'We're travelling home to Heaven above'. For the indoor meetings the Temperance Committee made its beautiful 1,600-seater hall in Louisburgh Street available to the Army and it was packed to excess on the Sunday night: there was perfect orderliness and attention, four seekers were registered and there were generous offerings.

Straight afterwards Cooke travelled for 18 hours to Glasgow to inform the officers who thronged the City Hall for councils led by the General how the people of faraway Caithness had welcomed the Salvationists. He was, he said, 'tired, but happy in the love of Jesus'. Immediately before his account the General had spoken of the onward advance of the Army in 18 countries and colonies. Accompanied by his fourth daughter, Evangeline,⁵³ he began his short tour of Scotland with a holiness convention in the Queen's Rooms, Glasgow, followed by public meetings in St Andrew's Hall. The following day a special train took 300 soldiers to Coatbridge where Evangeline laid one of the three foundation stones of the corps hall being built in Sunnyside Road. With hammer in hand she smilingly remarked that it was the first stone she had ever laid. 'Do it properly,' interjected the General, and she completed the task in graceful style. The architect, Malcolm Stark, who *The War Cry* described as a 'blood-and-fire Quaker', was also present.⁵⁴ Afterwards a meeting was held in the Theatre Royal for which 2,500 people paid an admission charge.

The next day the General addressed an assembly in the City Hall, Perth. In his talk, which lasted over an hour, he claimed that the Army's ministry was directed at the outcast who had no right conception of Christianity. The next stop was Arbroath where a site had been found for a new hall with quarters attached in Market Gate, adjoining the auction rooms. During another stone-laying ceremony Evangeline deposited a sealed jar containing Army and local papers and coins of the realm in a cavity. That evening there was a meeting in the Corn Exchange: 'The people seemed delighted, and mountains of prejudice were swept away,' reported Cooke. But perhaps the most significant happening of the day was the procession through the streets of the town led by Booth, his entourage and Dundee I Band, by kind permission of the magistrates.

Cashier McKee provided the description of the next opening, which was at Irvine, north Ayrshire. He proceeded there with Captain Cupper and Lieutenant Jasper, apparently on Saturday 18 October, but when the three took their stand at the market cross, they were jostled by a crowd and forced to curtail their witness. The barracks was crammed for the indoor gatherings, but rowdies caused a

⁵³ Evangeline ('Eva') Booth became the Army's fourth General in 1934.

⁵⁴ Stark had strong links with Bridgeton Corps. He wrote 'To the war! to the war!' (SASB703[1986], see WC, 31/1/1880).

nuisance and no sinners sought salvation in the prayer meeting that was constantly interrupted. Made in defiance of the undeniable disappointments, McKee's declaration that 'we feel confident that there will be in Irvine a corps of blood-and-fire soldiers' seems to have been the greatest triumph of the weekend.

To the delight of all who knew them, Edmonds and Fry were the leaders of that year's anniversary celebrations. On the Saturday afternoon, they had the company of all the Glasgow troops who marched in imposing fashion with flags and bannerettes. A brother was heard to remark: 'A few years ago it would have been at the peril of our lives if we marched here'. An account of the night's meeting in the City Hall in the *North British Daily Mail* quoted Edmonds as saying that the number of paid officers in Scotland had risen from 67 to 83 in August, but in the same period the headquarters staff had been reduced from eight to five. Nicol evidently expected his officers to be combatants, not clerks.

Nicol pursued his policy of advancing the work in the north and appointed Deakin as his ADC for that section. At Wick, the new corps was going from strength to strength in spite of not always being able to depend on the availability of the Temperance Hall; however, when they could not use those premises, a Brother Richmond invited them to hold meetings in his chapel (the Zion Chapel, later purchased by the corps). On one such occasion 12 sinners were saved.

Meanwhile, a meeting was held at Dundee I in support of a civic relief fund for the thousands plunged into unemployment and poverty by a depression of trade. Nicol and Cooke attended the event and their report ended thus: 'By the way, while coming to Dundee, with the help of God, we got a young man properly saved. We were on our knees while the train was at Dunblane Station, and there he first saw the light. Hallelujah!'

By then, with no announcement, an outpost established at Findochty had been granted corps status. The *Weekly Journal* of 12 December 1884 reported: 'A wooden hall or "barracks" capable of accommodating 500 to 600 persons, was built about nine months ago by the energy of the fishermen, and religious meetings have been held in it for some time. Proposals have now been made to the "general" for the establishment of a Salvation Army corps in the village, and officers are expected from the Training Home, London, to at once take command of the detachment.' They were Captain Mary Pratt and Lieutenant Esther Hookham.

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Change was in the air when 1885 dawned. Cooke left for the Southern Division and 36 other officers received marching orders. Among them were Captain John Stirling and Lieutenant Cragg who moved to Ayr. This recent opening in the port on the Firth of Clyde had been launched on 10 November, although no mention was made of the new venture in the Army press. Captain Cleave, Stirling and Cragg's predecessor, had toiled hard to spread the gospel from the Butter Market Hall, whose 800 seats were several hundred too many for what was needed. Happily, 16 souls had been saved, among them a young seaman who, holding fast to his Salvationist principles, was the only sober man on board his ship when the mate fell into the water: he rescued the drowning man who afterwards began to attend meetings. 'So The Salvation Army in Ayr has saved a soul from hell and one from drowning,' said Cleave.

The unemployment causing hardship at Dundee spread to the Clyde region and among men laid off from work were soldiers of Govan, Kingston, Partick and Greenock. Nicol invited them to call at his office to 'do some work for the King', offering to pay all their travelling expenses. A fortnight later he wrote in a report: 'I go travelling for five days with a band of unemployed bandsmen. The way is prepared. Fierce onslaught on the enemy is expected.'

In the same report was a paragraph on Findochty, which was 'still blazing away; the fire is burning. A wonderful stride has been made in this corps. Captain Pratt and her lieutenant [have] evidently got well into the people's hearts. There is no lack of testimonies here. Three Hallelujah lasses in the ring at once. A good strong march landed us to the barracks, which was nearly full. Soul-saving work continues to go on - a number of new faces on the platform. I was pleased to see a sister that was saved the last time I was here on the platform happy, and testifying for Jesus. If anyone wants to see people who show religion, visit Findochty, take part in their meetings, then you will soon feel the influence of God's Spirit.'

But Salvationists on the march were frowned upon in some places. In February two soldiers – Thomas Syme, a painter, and George Sharp, a gardener – and Lieutenant Catherine Macleod were convicted by the burgh court at Cupar for processing to their hall in direct contravention of a municipal bye-law. They chose seven days in jail rather than pay a fine.

On 2 March, Lossiemouth followed Findochty in becoming a fully-fledged corps and Lieutenant William Frazer was sent from Dundee to take command. Soon afterwards Deakin presented the zealous band with its colours, which were carried into an open-air meeting by a ‘real Blood-and-Fire Scotch fisher lassie’.

On the same date, Fraserburgh, a fishing port in north-east Aberdeenshire, was attacked by a party of Salvationists headed by Deakin, together with Captain Fowler and Lieutenant Hurd from the training home. ‘For a long time we have been trying to get an entrance into this town,’ Deakin said, telling how the Salvationists’ coming caused a great sensation and drew crowds to the Mid Street Hall. The bellman who had announced them was the first native to make his appearance at the seven o’clock knee-drill, accompanied by his dog and little boy: four more followed and, with the Salvationists, made a total of 17, including the dog. Congregations swelled throughout the day until, in the evening, the doors had to be closed early. A young woman was the only seeker who came to Christ and, although she had serious problems in her home life, she remained constant in her commitment.

On 23 March Mrs Booth was in Scotland, leading a meeting in the City Hall, Glasgow, to celebrate the Army’s work in France. Colonel Arthur Clibborn and a number of French officers accompanied her.

However, progress was again jolted when Nicol suddenly announced that he was to leave. It was not clear how the troops were meant to be enthused by such changes, yet Nicol simply wrote: ‘After ten months’ fighting in the land of my nativity, I received orders to relinquish the command of the Division, gird up my armour, pack up, cross the borders, and last Saturday I said, “Good-bye” to a few of my comrades, who had fought by my side, and with whom I have had seasons and scenes of blessing and real war.’ Reading between the lines of his summary of the division’s current condition, one gleans that several corps were struggling, though optimistic phrases gave cause to believe that a revival was heading their way: Nicol had a way with words!⁵⁵

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In a highly unusual move, Scotland’s new leader was none other than Edmonds, whose welcome meeting in the Queen’s Rooms, Glasgow, was reported by the *North British Daily Mail*: ‘Major Edmonds, who was received with great cordiality, conducted the proceedings with all his wonted energy and enthusiasm.... He loved the Scotch people; their manners and their thorough religious spirit when once they received religion suited him.’ Edmonds, who was accompanied by Fry, spent the first Sunday of his second term in Scotland at Anderston where he witnessed the capture of a big, drunken Presbyterian backslider, who had pushed his way into the Salvationists’ open-air ring near Jamaica Bridge. Determined to reclaim the poor wretch, the officer gave orders to fall in and two soldiers seized the man, one on the left and one on the right, and marched him with the procession back to the hall where, after a long struggle, he yielded to the Saviour he had long rejected.

Of course that officer was only doing what officers did. Writing of Aberdeen, Deakin said: ‘We believe in... taking advantage of every incident of waking up the people to seek salvation. They say of The Salvation Army and its enthusiasm that it must go down; but, thank God, it has been kept up for over five years in Aberdeen, and we are not like dying out just yet. Hallelujah!... The leading Aberdeen paper said of us the other day: “The Salvation Army celebrates every little incident in their history, and the only wonder is that they do not celebrate their celebrations”.’

Taking no offence at that tease, the united Aberdeen bands marched with flags flying to the station where Salvationists gathered in strength to meet Edmonds and Fry when they came to the town. Afterwards they led crowded meetings in St Katherine’s Hall. Later, when Edmonds called at Arbroath and again found himself following Aberdeen bandsmen through streets, crowded as at fair-time, the

⁵⁵ In 1908, Nicol, who was then a commissioner, left the Army during what seems to have been a personal crisis. He wrote *General Booth and The Salvation Army* in which he criticised Booth’s desire for ‘despotic power’. He eventually returned while in America and gave valuable service in public relations for two divisional headquarters. He was working at territorial headquarters when he died on Friday 14 August 1936.

thought uppermost in his mind was 'What a triumph!' Yet it was something greater than a twinge of conscience that had brought about this transformation: the provost, a bailie, the chief constable and a sergeant, who had all been conspicuous in opposing the Army, had since died and men of a more reasonable mind had taken their places.

Edmonds was aware that the past two years had been trying for the Army in Scotland, not only because of the repeated changes of superintending staff but also because the propitious wind of novelty had blown past, throwing the movement entirely upon its own merits and the power of the Master it served; moreover, since the division covered more ground than two or three of the English divisions put together, supervision became increasingly arduous as the work spread. A comprehensive reorganisation of the work was therefore made, resulting in the creation of three districts: Glasgow and South (under Staff-Captain Tom Adams), with 19 corps; Dundee and East (under Major Thomas Machin), with 15 corps; and Aberdeen and Northern (under Deakin), with 14.

This was the administrative framework that permitted Edmonds to appeal in August for a thousand pounds to commence operations in 20 new towns. It was a bold move as most of the principal towns of Scotland had already been occupied by the Army and the remaining ones with populations of 5,000 or above had already been explored without turning up a suitable hall for a barracks. Challenging times lay ahead.

The lack of money was a nagging concern for Edmonds, requiring him to neglect the pastoral side of his work. In his memoirs he wrote: 'I never knew exactly why I was sent back to Scotland... but I think Headquarters must have known that the Division was in financial difficulties, and that if something was not done fairly promptly *they* would have to find the money necessary to meet the liabilities.' Some debts were known about, but he soon discovered there were more and the building of the almost completed barracks at Coatbridge was suspended for lack of funds. London refused to help, and Edmonds of course rose to the challenge; however, he did give Bramwell Booth a piece of his mind: 'How could you say before I left London that "Scotland is in a better condition now than ever it was"? I do not see anything better, but I see things much worse. I won't grumble, however, and would say nothing but for your having said what you did about the work here.'

For all that, the Glasgow corps were not doing badly, according to Adams, the district leader. In the summer Glasgow V Corps moved from the Central Hall to the Robert Burns Hall in Parliamentary Road and on the first Sunday had three precious souls at the mercy seat and £12 in the offering. The following Wednesday Adams led an afternoon holiness meeting at Govan and half the 70 people present gave themselves afresh to God: in the evening the band led 40 soldiers on the march prior to an indoor meeting for which 600 people gathered and four seekers found pardon. But if the list of annual appeal collections that appeared in *The War Cry* of 4 July can be read as a gauge of the corps's health, then some in both the north and south were clearly struggling, among the weakest being Ayr, Banff, Glasgow III (Gorbals), Irvine and Lochee.⁵⁶ In August an attempt was made to draw more people to Glasgow III by moving to a better hall in Rutherglen Road, but in the first half of 1886 the corps at Ayr and Irvine had to be closed, 'from want of funds', Edmonds said.

Without casting aspersions on either Ayr or Irvine, it is fair to note at this juncture that clearly, in the Scotch Division, there were from the early years corps fully deserving of the name and others somewhat flattered by it. The former, mostly in the cities and towns, were entrusted only to experienced officers who could be counted on to realise their full potential, while the latter, mostly in villages or small towns, were assigned to new or unproven officers, it being recognised that in a small setting the possibilities for growth (or catastrophe) were perforce restricted. The passage of time would disclose that the number of numerically large corps in Scotland would always be limited by the scarcity of large cities and towns in the land.

Naturally, Edmonds could only work with what he had, but Fry's diary showed that his recovery plans were not slow to take effect: 'June 27th. Coatbridge, opening of the new Barracks. A special train arranged for from College Street Station, Glasgow. 500 soldiers went to Coatbridge. Here we were met by Bo'ness,

⁵⁶ In the list was also Pitlessie, a tiny village in Fife, from which two envelopes had been received; the donors presumably had links with the nearby corps at Cupar.

Stirling, Park Hall⁵⁷, Coatbridge, Dundee and other Corps and Bands, and a large crowd of people looking on. An imposing procession through the town to the West End Park for a grand review.... Of course the new Barracks was crowded for a Praise Banquet, all paying 1/- each.’

Soon after 7 August the chief topic of conversation among Scottish Salvationists must have been the landing of an incursion force on the Shetland Islands. In the party was Lieutenant James McDonald, who sent off the first dispatch: ‘The inhabitants of this little town, Lerwick, the other week were startled by placards, etc., announcing the arrival of The Salvation Army.... Sunday came, the morning being bleak and stormy; seventeen however ventured out to see us, which speaks well of the people on such a morning. Our open-air was announced to be at the Cross of the town.... The people kept at a safe distance from us on our coming up. No doubt their expectation regarding us had become blasted at seeing, in all, three of us.

‘We commenced by singing, “Hark, the gospel news is sounding”. With warning shots we besieged their hearts by the power of God, believing our first mark will be seen again on the Judgment Day. We proceeded again to our hall, giving the invitation that all may come. Throughout the day the meetings were very well attended, the hall being packed afternoon and night. By the impression seen on the faces of our hearers, we are to believe that the Army here has better times in store.’ McDonald wrote on behalf of his adjutant, Staff-Captain William Johnston, who had in the past been called the ‘Scotch Express’ (although from Newcastle) and the ‘Hallelujah Policeman’. He headed the grand-sounding North British Isles – Orkney and Shetland Section, reporting to Deakin. The second report from Lerwick told how Johnston’s wife – the third member of the pioneering trio – was reaching the people through visiting them in their homes.

Although the Johnstons and McDonald can rightly be credited with being the appointed Army pioneers of the Shetland Islands, other Salvationists had spread the message there before their arrival, as *All the World* recalled:

The pioneer of the Salvation Army in the Shetlands [...] was a plain fisherman from Peterhead, who, without any official commission other than that common to every child of God, held meetings when on shore from time to time at Whitehead. Naturally his converts prayed and longed for the arrival of officers. Another pioneer was a woman who was converted during the opening meetings of our Leith Corps. Those were stormy times, and in the march one day she had her head cut open by a piece of broken bottle flung by a ‘rough’. Her husband objected to this sort of thing, but being converted shortly after, he, too, became a Salvationist, and died a triumphant death. Returning to her home in a lonely Shetland hamlet, she longed and prayed for the advent of her beloved Army. Every evening at the hour she knew her comrades in distant Leith would assemble for the open-air meeting she would pace up and down in front of her little cottage, and pray for them, and the coming of the Army to her home. Her prayers were answered.⁵⁸

The Isle of Bute was also invaded at that time, but only for a day. Under the leadership of Edmonds, now a colonel, a thousand Glasgow Salvationists sailed down the Clyde on the steamer *Bonnie Doon*, singing and shouting messages of salvation to other boats when they paused at the landing-places. Crossing to Rothesay, they paraded, held meetings outdoors and in a hall, and enjoyed a soirée. When they set sail for home, a crowd gathered at the pier to wave them goodbye and the Salvationists responded with the booming of drums and blasting of trumpets. Edmonds said that one day the Army would return to remain and conquer the town for Jesus – and, six years later, so it was to be.

Edmonds was on his way to Shetland when he visited Wick in September. He was deeply impressed by the experience: ‘Like the roar of the sea was the volume of song of the vast crowd of fishermen and other natives of Wick who gathered in the Market Place of the evening of our arrival.... It was a significant sight.’ The hall was thronged for the meetings and, in the evening, it was necessary to hold an overflow in a Baptist chapel (presumably Brother Richmond’s) for a further 500 people. The warm and courteous reception of the Army in that isolated place was due, said the local press, ‘to the two young ladies who, we may say, organised and still conduct the Army here. They are possessed of a wonderful knack of commanding the attention and respect of their listeners both old and young [...].’

⁵⁷ This was not a real corps, but the Learmonth family seat at Polmont, of which we shall learn more in the next chapter; however, we should note that it was possibly the Learmonth’s generosity that enabled the Coatbridge building scheme to be concluded.

⁵⁸ AW, 5/1899. See also WC, 24/12/1898, p.10: the fisherman’s name was Cowe.

One has only to go to their meetings to feel convinced of its genuineness.⁵⁹ And yet the term used by a preacher in the Pulteneytown Academy to describe the corps was 'Hell's brigade'.

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The first of the new corps that Edmonds planned was Parkhead. It began life as an outpost of Glasgow II in September, the soldiers and band of that corps being in the vanguard of the effort. Souls were saved through the outpost, which was based in temporary accommodation while a hall was built.

Three days later, on Saturday 30 September, the Army press informed its readers of the birth of a corps at the mining town of Airdrie, Lanarkshire. It had previously been an outpost of Coatbridge. The telegraphic notice painted a word picture of a typically successful launch, which lacked but one traditional element: rowdy troublemakers. 'Hall packed like a matchbox,' it said, 'utmost attention... conviction all over the place, and twelve found their way to the Cross... Captain Jennie Wilson and Lieutenant Bella Findlay have got a proper hold on Airdrie.' A 'Comrade Brown' had taken a special interest in what was described as the 'little corps'. Little? Well, yes, it might have been since its own hall seated a mere 250 people, but on Sunday evenings it clearly punched above its weight, packing a public hall that seated no fewer than 1,500.

On 8 October, southeast of Glasgow, more ground was gained. In Fry's diary the entry for that day went: 'Glasgow Fast Day. Opening of Hamilton Corps. About 300 soldiers went down by train to Hamilton, all meetings outside and inside were a tremendous success. The police were particularly attentive about order. The colonel and I returned home about 11 pm.' The 800-seater hall, a former church in Blackswell Lane, was less than adequate for the perspiring number who squeezed in and yet Fry was right to consider the day a triumph. The *Hamilton Advertiser* of 17 October reported the event, saying, perhaps in horror: 'We understand that they have leased the building and expect to carry on operations "till the Judgement Day".'

Quite so, in a letter to the chief constable Edmonds had stated exactly that, advising him why he and his force ought to avail themselves of the Salvationist presence: 'We have taken the Blackswell Church on lease and expect a contingent of our Army will be located in Hamilton from next Thursday until the Judgment Day. Our mission is to endeavour to win drunken, dissolute and godless men and women to Christ as their Saviour, and success in this matter means lighter and less disagreeable work for the Police.'⁶⁰

As if he had not enough to do, Adams took pro tem charge of the newborn corps until the officers arrived. They were met at the station by a company of soldiers, some who apparently had been in the town since at least 1882. In November, it was Adams who led an assault on the Low Town and saw another face of Hamilton. He wrote: 'No shots were fired on either side till about the centre of this ambush of fiends had been reached. Immediately on our guns being heard, between 300 and 400 of the enemy rushed over a steep hill, and met us with a volley of bricks, stones, old shoes, fish-heads, etc., cutting Capt. Evans along his face. Others received very nasty bruises, women alike being kicked and stoned. I can remember seeing one sister get a blow behind her head, which almost carried her to the ground. Desperate fighting and trust in God gave us the victory.... Captain Chappell and Lieutenant Webley are doing Satan's Kingdom a deal of harm.'

Four days after the Hamilton opening Fry was in Glasgow making preparations for the visit of Mrs Booth for the fourth anniversary meetings, the success of which astonished Edmonds, given that the congregations were larger than ever before, the collections more generous, and the newspapers carrying longer and more favourable reports. Fry's diary gives an insider's view of the occasion:

Oct 24th. The Anniversary Meetings. At 4 o'clock a grand March through the city, headed by the Colonel and three other officers on horseback. The Bands turned out in great force. At 6 o'clock a Soiree in the Anderston Music Hall. At 8 o'clock the Colonel and Mrs Freeman went to meet Mrs Booth at the station on her arrival from London. Staff-Captain Adams, Deakin and Mrs Somerton and Glasgow officers conducted the evening Reception Meeting.

⁵⁹ *John O'Groat Journal*, 30/10/1884.

⁶⁰ WC, 26/1/1963, p.2.

Oct 25th. Sunday, the Holiness meeting in the Anderston Music Hall was glorious. God's presence was felt by every person present, it was a time of great heart-searching. At night in the City Hall Mrs Booth preached from the words, 'If any man will do his will he shall know of the doctrine'. Hall packed in every part, and most stirring meeting.

Oct 26th. The incoming of so many officers for the two days Holiness Meetings in the Queen's Rooms made a great stir in the city. The Annual Meeting in the City Hall was a magnificent success. Mrs Booth spoke, also the Colonel. The appreciation of the audience was shown by a collection of £950. After the meeting returned to Headquarters and worked till midnight.

The amount raised was only £50 shy of what Edmonds required and for which he had made a public appeal, justifying it with an account of progress: 'We have in the last month commenced work in Hamilton, Airdrie, Saltcoats, and Kirkwall in the Shetlands'.

'Kirkwall in the Shetlands' was either a slip of the reporter's pen or of Edmonds's tongue; however, what counts is that a corps at Kirkwall on the Orkney Islands was by then a going concern, having been started by the Johnstons on Saturday 10 October. *The Orcadian* of that day carried this paragraph:

THE SALVATION ARMY. – We notice from bills which have been posted all over Kirkwall, that 'Staff-Captain' and Mrs Johnston, and 'Lieut.' McDonald, officers of the Salvation Army, are to commence the campaign in Kirkwall on Saturday night, when they will speak and sing at the pier, and will continue holding meetings all over the town and in the Temperance Hall.

The three had to deal with opposition of the usual kind, which prompted the newspaper to say a word in their support a fortnight later:

THE SALVATION ARMY AT KIRKWALL. – Last Sunday night the unusual sound of instrumental music was heard on the streets of Kirkwall – the music being produced by the 'Captain' and 'Lieutenant' of the Salvation Army now 'recruiting' here. The one has a cornet, and the other a concertina, on which they accompanied the hymns. On Sunday night they played from the Clay Loan to the Temperance Hall, and attracted a large crowd. The hall was packed; but we are sorry to say the audience was anything but orderly. A crowd of boys in the gallery made a great disturbance, and had at length to be ejected from the hall. The Salvationists have their peculiarities, but there can be no question of their sincerity and earnestness, and surely those who differ with them could be better employed on a Sunday evening than giving an exhibition of rowdyism, such as was witnessed in the Temperance Hall on the evening in question.⁶¹

The corps at Saltcoats, a seaside town in Ayrshire, opened on 15 October, under Captain Bainbridge and Lieutenant Smith, but we first read of it almost two months later when Adams and some companions passed the weekend there. Their hearts were filled with joy as they looked upon a band of young people, who witnessed for Jesus in the open air. On both Saturday and Sunday the hall was packed out and, in all, eight souls set at liberty.

In November Deakin toured his district and, while at Fraserburgh, reconnoitred nearby villages on the hunt for new halls. When he moved on to Caithness, he found the captain at Wick ill in bed, but there were still 100 soldiers on the march. He inspected an old chapel (used as a sail loft) at Thurso, before going to Inverness where he heard a story that he shared with *War Cry* readers: 'Two men dropped in here while on their way home from the fishing in the Shetland Islands, and one of them got saved. The other remarked that he had got saved when in the Shetland Islands (where, by-the-way, a glorious work is going on) and had brought his companion here to get saved. They both walked 14 miles next night to give their testimonies. Hallelujah!' Deakin had begun to appreciate that the men who plied the northern seas could, once converted, become highly skilled fishers of men.

Soon after the anniversary meetings, Edmonds explained in an interview that the large sum of money he had raised was not to be spent entirely on opening new corps, but also on social work. He said: 'We are going to found a home for the protection of young girls and the rescue of those who have fallen. It will be remembered that we had an institution of this kind some while ago, but for various reasons it did not work satisfactorily, and after I left Scotland it was closed.'⁶² His plan was to open a receiving house at Glasgow (described as 'almost, if not quite, as wicked as London') and a larger house in the country for the accommodation of those genuinely desirous of leading a better life. He

⁶¹ *The Orcadian*, 10 and 24/10/1885.

⁶² The first rescue home was last mentioned in *The War Cry*. 15/3/1884, p.1.

also spoke of the Samaritan Maidens who would be fully employed in reaching those normally never contacted through corps visitation or rescue ministry: operating on similar lines to the Cellar, Gutter and Garret Brigade of London, the Samaritan Maidens would labour among the large populations to be found in lodging-houses, hospitals, workhouses and public houses, for which they would be remunerated with board and lodging and pocket money.

Edmonds had in fact already re-established the midnight meetings, which no longer centred exclusively on the Anderston hall, as he explained in an annual report:

Having arranged the night, time (generally about half past ten), and place, we send intimation of the same to the various corps of the city. In response there is always a large number of officers and soldiers on the spot at the time of the meeting ready to help.

After singing, praying, and perhaps a little exhortation on the importance and solemnity of the work to be undertaken, we invite friends present to go into the streets of the neighbourhood and endeavour to influence all women apparently of the class we seek to come to our meeting.

By way of inducement, and in order to counteract the effects of the drink, under the influence of which most of them are suffering when we find them, a light supper of tea and buns is provided and served liberally and freely.

In about an hour from 100 to 200 women may be gathered into almost any hall.... When tea is over, the tables are cleared away, and earnest dealing with the souls of the girls is commenced, often continuing till three or four in the morning.

Those showing signs of spiritual anxiety are invited to the penitent form. If we are satisfied as to their sincerity and friendlessness, we endeavour to provide them a home until suitable employment can be found.⁶³

There was a price to pay by those engaged in this laudable but sometimes unpleasant work, as Fry well knew: 'Sept 30th. The Midnight Meeting passed off well, but the stench got into my stomach again. Mrs and Miss Freeman were present and did some work. I have been at home all day with a bad sick headache. Mrs Freeman is very kind.'⁶⁴

Mrs Freeman's daughter, Jennie, a ward in Chancery, was Edmond's bride-to-be. Their relationship had blossomed while he was in England and, although Jennie spent some considerable time in Scotland (always chaperoned by her mother) and even went on tour with Edmonds, assisting him in meetings, their engagement remained secret. Edmonds explained: 'Mrs Freeman's extreme nervousness lest Miss Freeman's guardians should hear of our attachment, and the Army regulations against "courting", together with the constant claims of the work upon my time, prevented our seeing each other alone except rarely.'

On Sunday 22 November Deakin, helped by Captain Clinton and soldiers of Wick, led the opening at Thurso in the old chapel, still used by the corps today. A month later a report from Captain M. Pearce spoke of the corps having over 100 soldiers and making a great impact on the town – the most northerly on the Scottish mainland.

Far over the sea the work at Lerwick, the northernmost town in the British Isles, had in the meantime earned commendation from the *Shetland Times*, which said: 'This enthusiastic body of male and female evangelists continue to storm the Lerwegians, and if success in such a cause is indicated by numbers, there can be no doubt as to their power in gaining converts to their opinions.... Meetings are still being held nightly at the Cross, and the speakers if not gifted with superior powers of eloquence appear at least to have the good of their fellows at heart, and honest intentions, like charity, cover a multitude of shortcomings.... One good feature truly characteristic of the Christian faith it puts prominently forward, and by which it, to a great extent, puts to shame the staid lifeless decorousness of many of the Churches, is that it specially addresses itself to the task of gathering together the outcasts, and interesting itself in their welfare.'

⁶³ In the *North British Daily Mail* (9/1/1886) Edmonds wrote a long account of how two women were rescued: one, an unmarried mother, from a beating and the other from attempted suicide, having been pursued through the streets by a band of 'gentlemen'.

⁶⁴ Mrs Freeman was the widow of the late Mr Albert Freeman, a successful American merchant who had been in business in Shanghai, but had retired to England on account of his wife's precarious health. The couple befriended Mrs Booth during her campaign in Margate in 1867 and a year later helped to purchase a chapel for the Christian Mission at Stratford. Freeman died in 1871 but his widow, a sincere believer in self-sacrifice and separation from the world as advocated by Mrs Booth, continued to support the Army, so much so that General Booth was to write to her: 'It must be some little satisfaction to you to know you were able to have a hand in getting this great Movement on its feet'.

The work in the north was to dominate Scottish news for some time. In a résumé of all corps in his district, Deakin told how in its first three weeks the corps at Thurso had won 50 souls to the Saviour and a mighty work was ongoing. This success increased the communion-roll in the local churches, but it displeased an alliance of the publicans and the prejudiced, which hawked a petition from door to door in an effort to suppress the work. The *Northern Ensign* poured derision on this furtive activity: 'We have heard the peace of the evening and night broken by blasphemy and obscenity from the throats of men maddened by drink.... But we have not heard of any selfish sanctimonious clique petitioning the authorities to go to the root of the matter, and end scenes that are a curse and a disgrace, and a horrible example to the young. Though, forsooth, when men and women and young people, with glad hearts and beaming faces, infringing none of the canons of order, but with the utmost decorum march together, singing a hymn...these worthies, like night birds of ill omen, emerge from their holes and struggle to hoot them down.'

Some 20 miles to the south-east of Thurso, out of 50 workers of a farm at Sibster, run as an outpost from Wick, 16 had been saved; the corps also had an outpost at Staxigoe where 20 of the 200 inhabitants were Salvationists. All the corps along the Moray Firth were developing reasonably well. In late 1885 Deakin took part in a town meeting at Portessie, near Findochty where the soldiers of the corps regularly sang, danced, and sometimes spoke 'in the Spirit', as they rejoiced in his power. 'Holy Ghost officers,' said Deakin, were needed at Inverurie, which had been struggling for five weeks without a leader, and yet it ran an outpost at Kemnay, a village north-west of Aberdeen where there were fine congregations of young men, probably all employed in the local granite industry. Somewhat harshly, Deakin described Peterhead as 'desperately stiff', regardless of its splendid congregations, and its outpost at Boddam he called 'a dry business'.

And Kirkwall at last got a mention, which was: 'Adjutant Johnston reports stiff fighting in this place. The devil's power great, whole districts without salvation. Good congregations on a Sunday, but sinners hard to move. Full of hope for victory here as elsewhere. A number of souls have been converted.'⁶⁵

Johnston had visited Lerwick for Christmas, suffering seasickness on his 110-mile voyage from Kirkwall. Setting foot on welcome land, however, he was thrilled by the warmth of the people and the times of blessing and redemption in a packed meeting held in the town hall. Converts were also made in the outdoor meetings held, despite bad weather, at the Cross. On Christmas Day, around 250 people sat down to tea in the Wesleyan schoolroom, converts sang and some church ministers brought cheerful greetings and words of encouragement. Johnston ended his report: 'We formed the Lerwick Corps; encouraged all to be soul winners, and after a week of spiritual and financial blessing, we prepare to sail again for the Orkneys, with the prospect before us of a stormy voyage, and another ten hours' seasickness, but with Christ in the vessel we can smile at the storm'.

There was a storm of a different kind at Forfar, where two Salvationists were jailed following a complaint by a publican who objected to their witnessing outside his premises in Back Wynd. In spite of confused accounts by the witnesses, one a policeman smelling heavily of drink, Captain Skillen and a female soldier were fined £1 or 15 days in prison. Like true-blooded Salvationists, they elected to go to prison, and were hurriedly handcuffed and taken away to Perth Gaol.

More fortunate was Captain Valentine Case of Aberdeen I who, during the year, was charged under a local Police Act which provided that 'any street musician or singer who continues to sing or play any musical instrument' after being asked to stop was liable to a penalty. Though her case was dismissed, it aroused intense public interest for a question it raised: 'Is a Salvationist a street musician or singer?'

* * * * *

In January 1886 Edmonds was at Montrose to mark the appointment of Jacobs, now staff-captain, to supervise the work in the north of Scotland. The territory of his adjutancy extended from Inverness northwards, taking in the Hebrides, Orkney and Shetland. There were only five corps in the section –

⁶⁵ Barbara Wilson (born Fair Isle, Shetland, 16 September 1865), a soldier of Kirkwall Corps, became an officer in 1886 and served in several Scottish corps and, with her husband, William Stoddart, in England and the United States. She died while on active service on 28 January 1915. She wrote song 205, 'Blessèd Lamb of Calvary', and 920, 'Bring your tithes into the storehouse', in the Army songbook. Cf. *WC*, 17 December 1927.

Wick, where he had his headquarters, Inverness, Thurso, Kirkwall and Lerwick – but there were immediate opportunities for expansion.

According to the official list of Scottish corps, Govanhill in Glasgow, was opened on 21 January, but no other source confirms this.⁶⁶ However, the next buzz of excitement came indeed from Glasgow, in the neighbourhood of Gallowgate, which was bombarded by salvation troops on the last weekend of January: the meetings and marches were so powerful and purposeful that more than 30 seekers knelt at the mercy seat and thus Glasgow VII sprang to life. The aptly named Sword Street was the temporary home of the corps, which later moved to the equally aptly named Barrack Street.

At the end of *The War Cry's* item on Glasgow VII readers were advised to watch out for reports of the openings of Dalry and Beith (two small towns in north Ayrshire) and Parkhead and Tollcross (both eastern neighbours of Bridgeton). The Dalry report appeared just two weeks later: there was snow on the ground, so predictably the Salvationists were pelted with snowballs when they witnessed outdoors to announce their arrival; people came in crowds and packed the hall and on Sunday there were four seekers.

Tollcross Corps probably came into being on 21 January and by April Lieutenant Fairchild, the corps officer, had 20 converts ready to become soldiers. Adams and Captain William Palmer opened Parkhead on Friday 22 January, even though they had difficulty in entering the Public Hall for the first meeting, so great was the crush. There were two seekers on that day and, a month later, they reported 'a harvest of souls' through the good work of the officers, Captain Fowler and Lieutenant Singer, and the 200-seater barracks was being packed to excess. In the autumn Parkhead Salvationists started to hold meetings in a hall at Camlachie, 'a little place on the outskirts of Glasgow, and a famous hotbed of sin and infamy', and souls were saved as a result.

The first dispatch from Beith, some five miles to the north-east of Dalry, said: 'We have only been opened two weeks, and we have had wonderful conversions. The churches don't usually open on Sunday nights, but last Sunday two of the main churches were opened.... Some feared we should not have so many, but we were packed to the very door, many having to stand.... At the close we had four souls; also one in the afternoon, besides three young lads.'⁶⁷

Palmer and three other Salvationists also marched into Kilbirnie, three miles from Beith, but could do little more: 'We cannot get a hall there as yet,' regretted the captain, 'but have our eye on the place, and will attack as soon as possible.' Pollokshaws might also have been a target, Adams having led a meeting there in a hall belonging to friends of the Army.

An Aberdeenshire fishing village glorying in the name of Rosehearty was the next point of attack. Deakin led the day-long assault (probably 14 or 21 March) assisted by Lieutenant John McLean and soldiers from Fraserburgh. The correspondent, Captain Walpole, concluded: 'During the eight days we have been here five souls have sought salvation. Hallelujah!' In June Lieutenant J. MacDonald reported that many seekers had been won and homes that hitherto had resounded with oaths and blasphemy echoed with God's praises. In time the corps ran outposts at Pittulie, Sandhaven and Aberdour.

A month later Cromarty, a village on the northern tip of the Black Isle peninsula north of Inverness, was raided by marauding Salvationists. Jacobs wrote: 'Three of us opened fire here on Saturday by singing, "We're a band that shall conquer the foe". The Hall was consecrated on Saturday night with one soul. The enemy seemed to stand the fire on Sunday, but on Monday three yielded to the claims of God and went on their way rejoicing.' Captain Ann Morgan and Lieutenant Brindley were appointed to the work, reporting many seekers. The opening date seems to have been 10 or 17 April. The same issue of *The War Cry* (1 May) announced that the outpost at Kemnay 'had been opened on Sunday' – that is, as a corps – and two people professed salvation.

Findochty, where 78 souls had been saved in the five weeks since new officers took command, had established an outpost at Portessie, which by August had been recognised as a corps, and Wick had a number of new outposts. There was also a regular work at Queensferry on the Firth of Forth and, early

⁶⁶ Although this list must be taken seriously since it was produced from headquarters records, this particular entry is confusing and suggests that the corps at Govanhill and Barrack Street eventually merged, which is most unlikely since they were some distance apart on opposite sides of the Clyde. It is therefore reasonable to assume that the early Govanhill attempt failed but, as we shall see, a second attempt in 1897 succeeded.

⁶⁷ *The War Cry*, 23/3/1886.

in the year, Edmonds had met with Louisa, Lady Ashburton, of Croydon, at Edinburgh who offered to build a hall for it.

The vision, enthusiasm and faith which produced the sudden proliferation of corps and concomitant high number of conversions also applied to works of compassion, such as the new rescue home that was in fact the old home in Garnet Hill, Glasgow, rechristened the Home of Help and Love. Mrs and Miss Freeman had settled in the city to assist Edmonds, in particular by taking a prominent part in the rescue work. They prepared the home for its inauguration by Florence Booth, the wife of Bramwell and head of the Army's Women's Social Work, which took place on 7 April even though by then the home had been in use for two months. Mrs Freeman was nominated honorary superintendent. The cost of running the institute, which as before accommodated 30 women, weighed heavily on Edmonds, but his fiancée encouraged him: 'The Lord knows how to keep the cruse of oil going, and after such cases and such histories as we have lately heard, why I should rather beg my own bread than turn from the chance of rescue! I know this is your feeling as well, and we will stick to the Home whatsoever difficulties may be presented.' Part of the building was used as the base for the Samaritan Maidens department, which was formed on the same day as the inauguration.

The task facing the staff of the rescue home was never going to be easy. One of their number explained: 'The work here differs from that in London in so far that all the processes are gone through in one Home. There is no cleansing and testing-ground in the form of a Receiving Home, therefore we are subject to many more disappointments than our London comrades, but on the other hand we have the satisfaction of seeing the extent of the transformation which is blessedly made by the power of God in a number of cases. We have indeed here a hand-to-hand fight with the powers of darkness. The drink curse faced us at every turn. We once thought that no city could exceed our great metropolis in its depths of sin, but we are not at all sure that Glasgow is not before it in its terrible amount of immorality and drunkenness. We need the prayers of our friends... to cope with it successfully. The determined efforts of their old companions to get our girls back to sin give us many an anxious hour.'⁶⁸

At this time Adams was looking back on the six most profitable months for soul-winning that he had known in his 20 months in the Glasgow District. The Annual Report for 1885-86 commented:

The twenty-seven stations each shewed an average of twenty-four converts in the month of May; and in three weeks of the same month, the Paisley corps reported one hundred and fifty-two professing conversions. Of these, the majority have drafted themselves into the churches... It is no easy matter to answer the question which is so often put to us - do they stand? The work of the Army is to such a great extent among a floating population, and even there, rather as an auxiliary to the churches than as a separate denomination in itself, that it is difficult to trace the after course of the converts... But doubtless there is a certain proportion of the professing converts that falls back into the old life of sin; indeed we know of no Christian organisation which has not been similarly disappointed in many cases. We believe that in this respect the Army converts will compare favourably with those reclaimed by other missions. In one Corps, for instance, after two months specially fruitful in professed conversions, inquiry was made *among their neighbours* as to the reality of the change of life shewn by every one that had professed. Out of the ninety-seven cases, eighty-eight were found to be more or less satisfactory, only ten per cent proving to be unreal.

* * * * *

Following the inauguration of the home in Glasgow Edmonds departed for a three-week tour of inspection of the Aberdeen District. Escorted by Fry, he kept his office work up to date, writing some 30 letters a day, but while on the top of a bus driving along the Banffshire and Aberdeenshire coast bound for Fraserburgh he found the time to record his impressions of the glorious sights in the various corps. Consequent upon the remarkable revival in their midst, Findochty and Portessie, then isolated places without a telegraph office or postal delivery, had also practically become places without drunkards, such was the inhabitants' desire to live as the Holy Spirit directed. The Findochty congregation mainly comprised big, hale and deeply religious fishermen, several of who had originally been saved under the saintly evangelist James Turner. At Portessie 200 converts met the visitors and led them to a hall, but they found it so crowded that the people were marched down to the shore, where the meeting took place. The work had by then spread to Buckie, a fishing village to which all the

⁶⁸ A letter from Harriette Field, *The Deliverer*, October 1891, and an article by Captain Adeline Lampard, *The Deliverer*, 1/3/1890.

soldiers and converts moved, filling the 1,200-seater Fishermen's Hall to overflowing for a red-hot free-and-easy meeting. Deakin presented colours to the Findochty and Portessie Naval Brigade⁶⁹, it being received by Brother Sailor Jimmie Campbell on behalf of the 70 members. The Annual Report described what had happened at Portessie:

Portessie... was the scene of a wonderful outpouring of the Spirit, people being so much concerned about their souls that they 'could neither work nor sleep. On Saturday night, five volunteered out, and every Soldier and Christian cried to God, with uplifted hands, for their release. Such violent besieging of heaven was sure to bring answers to prayer. All at once, the anguish of the penitent ceased, and the converts began to praise the Lord with all their might, reeling like drunken men... shouting, clapping their hands, dancing for joy, and calling on the unsaved by name, asking them to come to Jesus. We entered into their new-born joys, then gave another invitation; then the Holy Ghost fell on us, and in a moment young men all over the building rose and ran to the form, some running over the seats and others falling on their faces in the aisles. At that meeting alone, fifty-two made a surrender,' and at the end of the eight days one hundred and eighty-six souls had professed to receive the Saviour.

At that time there were further advances in the far north. On 6 May, Jacobs, with Captains Pearce and Rankin and Lieutenant Sands, landed at Stromness on Orkney. 'It has only one crooked street and a few outlying houses, with a population of 2,000 inhabitants, many of them steeped in iniquity,' said Rankin. 'On Saturday we attacked this place for the first time....' Reinforcements arrived next day from Thurso and the hall was crowded all day: one person decided for Christ. The good work had an influence on the outlying districts and some people, who became soldiers, walked nine miles and back again to the meetings.

In *The War Cry* of 29 May there appeared a report from Wick II Corps, which had been opened four weeks earlier. The officer, Captain John McLean was optimistic for the future and rejoiced in sinners being saved. In October a Lieutenant Webb was in charge and running outposts at Sarclet and Staxigoe.

As far as can be ascertained, the next addition to the rapidly growing number of corps was at Brechin, a village-like place west of Montrose with claims to being a city. The corps opened on 10 June, although it was not mentioned in the Army press until November 1887. Edmonds described it as little but in good fighting condition. He said: 'It has gained sixty new soldiers, and has been the means of the conversion of a hundred and thirty souls during the year, though it has suffered from the lack of a proper barracks since May. We hope to build as soon as a proper site has been secured.'

It was not forgotten that spiritual work could be accomplished through outposts, just as it was through corps. So it was that John Stirling with Lieutenant Charles Slade and a soldier from Lerwick set up an outpost at Baltasound on the Isle of Unst in the spring, the northernmost inhabited island of Scotland. The trio made landfall at 9pm, without having arranged somewhere to stay, but mercifully, a fisherman lent them a bed. After holding three meetings in the open air, they were given the use of a shed, as well as two wooden huts belonging to fishermen on the south side of the sound. It was an evangelist's dream: they held meetings all over the island, prayed with the housebound and distributed Christian literature to the islanders who received them warm-heartedly.

The same fervour for preaching God's love and truth was manifest at Kemnay, the four-year-old outpost-made-corps under the command of Lieutenant Sam Heddich. One day, with 17 other Salvationists, he marched five miles to the small village of Monymusk and, despite it raining, proclaimed the gospel to the people. Back at Kemnay, he held a 'camp meeting' for some 600 people in a field made available by the parish minister. In the evening the public hall, used as the barracks, was filled and four seekers found the Saviour. The next day he held a meeting at a quarry for 200 workmen.

It may be that the account of a corps witnessing under cloud-filled skies made Leith's Salvationists smile in solidarity, for they had been without a fixed abode for two years until, in the summer, they moved into their own hall. It was built of brick and stone, with a slate roof, and seated 600, and stood in Bangor Road, off Great Junction Street – and if any corps deserved a home of its own, it was surely this one that had suffered persecution of a sustained and violent nature for much longer than most.

⁶⁹ A piece entitled 'North Sea Corps' written by 'Hallelujah Bill' in *The War Cry* of 29 July 1885 recounted how crews of fishermen had met on board the *Orphan Girl* for four days of worship under the Blood and Fire and Bethel flags. The sea became so calm that it was possible to lash 13 vessels together and the gospel was preached to some 80 fishermen and eight converts were made; however, it does not mention if any of the boats were from Scotland.

The corps used the hall to good effect in waging the war and many converts were made at the mercy seat and by the following autumn 35 new soldiers had been enrolled.

But in the same issue of *The War Cry* Captain Bob Metcalf at Kirkcaldy, a seaport on the north shore of the Firth of Forth, reported that the hall his newly opened corps used, a converted school-room, was not half big enough. They rarely were at the start. The barracks could in fact seat 700 people, but even so the Pathhead Public Hall had to be used on Sunday evenings, so great were the crowds that flocked to the meetings. On the opening day (in the first week of June) there were 15 seekers kneeling at the penitent-form in the barracks and before long the corps had 50 soldiers turning out to the open-air meetings. This success was partly due to the help given by some zealous soldiers from Cupar.

Stories such as this must have reached the ear and warmed the heart of General Booth who toured the north that summer.⁷⁰ Nevertheless, writing in his memoirs, Edmonds, who had joined Booth at Perth to start the tour, confessed that he could not remember anything special that happened in those days, except that between meetings at Fraserburgh and Peterhead, the General went to Findochty where the fisherfolk turned out in large crowds to greet him. He did, however, recall an incident that demonstrated Booth's humanity: 'Inverness was at this time rather young and weak. It was impossible to find a citizen with a comfortable home who was willing to offer the General hospitality and as he had a great objection to staying at hotels we had to find a cottage home for him. There was no time for him to complain about this on Saturday night, as we arrived in Inverness rather late, but I remember him scolding me well on Sunday morning as we were walking to the Holiness meeting, for placing him in such a humble abode!'

It was from Inverness that, on 1 August, Edmonds wrote to his fiancée about the tour: 'We had a good time at Forres. The General said he was very pleased. I did not think the people had so much fire in them, the General said he was astonished after what Herbert had told him. I told the General that Herbert [who had toured Scotland with a brigade of songsters shortly before] went "performing" through the country and gave the people no chance to show what they were. The dear old man is so nice, I am sure that no one could help but love him. The General sang a solo tonight in the prayer meeting. It was quite a piece of fun. Before it was quite over he turned round and asked for something to suck!'

The War Cry told how Edmonds and Deakin were among Booth's entourage on the shaky Highland Railway when the train stopped at Brora to allow Bailie Gordon to join them. At Thurso Booth spoke at length about the Army's work and the bailie, in his racy manner, testified to the good it had done in three years at Macduff. The following morning the General felt unwell but in the afternoon he was at Wick where he expounded the three points that embodied true Christianity: pardon, purity and service. In the evening there was a gathering in the market place then a meeting in the Temperance Hall. At some point Booth also took part in a meeting held within 100 yards of the beach at John O'Groats.⁷¹

His next message was delivered in the town hall at Elgin, but Edmonds left the General before he concluded the tour at Aberdeen. The reason for Edmonds's departure was his impending wedding, for which he had to make legal arrangements. The happy occasion was a red-letter day for the Scotch Division, receiving ample coverage in the Army press. Edmonds wrote:

I was publicly married on September 6th, 1886, by the General in St. Andrew's Hall, Glasgow... My prominent position in Scotland, and the fact that I was so well known everywhere there, made the occasion of considerable interest on my account. The fact that Miss Freeman, my intended wife, was also a Salvation Army worker, already known as a good speaker and singer, and very industrious as far as her strength would allow, together with the whisper that she was a Ward in Chancery and an heiress, naturally added considerably to the public interest in the event. Then all the principal leaders in the Army in England were announced to be present to take part in the ceremony and the considerable series of meetings which was to precede and follow it. The General conducted, supported by Mrs Booth, Mrs Bramwell Booth, Miss Emma Booth, Mr Herbert Booth, Commissioner and Mrs Railton, Colonel and Mrs Dowdle, Dr Heywood Smith, Colonel and Mrs Pepper, Mr J.E. Billups, Mrs Onslow, and many others. Bramwell Booth, the Chief of the Staff, was absent through

⁷⁰ In June Booth was at Glasgow, leading an 'International Demonstration' in the Waterloo Rooms (*The Scotsman*, 29/6/1886, p.7). He was there again in September, launching the Self-Denial Appeal in the City Hall (*The Scotsman*, 6/9/1886, p.4).

⁷¹ WC, 18/7/1936, p.10.

illness. There were about 5,000 present at the ceremony, and 800 people paid 1/- each to be present at the Wedding Breakfast afterwards.

There was no wedding cake at the breakfast for such ostentation was regarded by Booth to be 'foolery', and there were very few presents; however, at the breakfast the officers presented Edmonds with an address book bound in red leather. He wrote: 'This came as a complete surprise to me, and was rather against Army usage, though of course it gave me pleasure.' Understandably, his memoirs are silent on how during the wedding he sang the solo 'Speak, Saviour, speak!' and forgot the words of the first verse when he got half-way through and, calmly standing amid the applause of the audience, waited for someone to pass him a songbook.

Towards the end of the year more corps were opened but, as had become common, no mention was made of them in the Army's newspaper, which now had to find space for dispatches sent in from four continents. One of the corps was at Blantyre, a coal-mining village, which opened on 25 November, an old sawmill being converted into a barracks. Comrades from adjacent Hamilton and 30 or so of the most destitute class attended the first meeting, the Sunday knee-drill. A young woman was saved that morning and held fast to her commitment, and there were 27 converts before the day was out. Two months later, the number had swelled to 250.

Some lists claim that New City Road Corps, in Glasgow, was opened on 3 November 1886, but, although this is not necessarily doubted, it is puzzling that no information about its early years is to be found. One suspects that the attempt to establish it proved unsuccessful or, at most, disappointing; hence it appeared on the corps list compiled by headquarters, but was never mentioned in the annual reports, nor for years in *The War Cry*.

It is known, however, that a corps was opened at Alloa, Clackmannanshire, in December. Notwithstanding initial resistance to the gospel, within four months the officer, Captain Lammond, spoke of eight converts in a fortnight, a full hall and soldiers wearing the Army uniform. The hall was 'situated in a district where breweries abound and public-houses are planted as thick as apples (of the crab kind) on an unpruned tree'.

Another new opening was at Annan, east of Dumfries. Its first report in *The War Cry*⁷² told how a Captain Driscoll and Lieutenant McKee had opened fire there five weeks earlier and were enjoying victory. Strictly speaking, this opening did not belong to the Army in Scotland, for it was a fruit of the Carlisle Division's village warfare. But what did it matter? The marvellous reality was that sinners had come to Christ and in him there is neither Jew nor Greek, neither Scot nor Sassenach.

⁷² 22/01/1887

Chapter 1.5 The Law of Existence (1887-90)

JUDGING it by his own high standards, Edmonds considered 1887 a disappointment, a period in which he was forced to chafe at the bit because he could not do all that he would have liked. What hindered him was a lack of manpower not of his doing and he forcefully lodged his complaints in all the right quarters. 'My responsibility was for Scotland,' he later said, '...and I wished very much to keep up a steady advance; but that could not be done satisfactorily without an increasing supply of Officers. The failure of Headquarters to meet our needs was partly because of the continual spread of the work everywhere in the United Kingdom, and the large drafts of Officers sent abroad; and partly because Officers were always leaving the work for one cause or another. Thus we had in a way to "make bricks without straw", and the statistics for that year show that we did fairly well.' In his Annual Report he regretted that he had been forced to postpone the opening up of new ground and even close one or two small corps.

The first opening was made on 9 January at Hawick near the English border and in fact had nothing to do with Edmonds, it being a fruit of the efforts of the Carlisle Division. The Cumbrian Salvationists were not poaching however, for the southern end of the Scottish Division had temporarily been ceded to them for logistical reasons. The following verse recognised this:

*In Scotland, Edmonds' marching on,
And prejudice is breaking,
From Glasgow to the Shetland Isles
The devil's throne is shaking;
A holy mighty Army he
Of Blood and Fire is raising,
Who're not afraid to march the streets,
Their God and Saviour praising.⁷³*

There was more reason to praise God when, in March, the Army in Glasgow successfully concluded negotiations with the proprietor of the Globe Theatre, Tobago Street – used at its outset by Bridgeton Corps – and secured a lease on the building and the nearby Glasgow VII (Barrack Street) Corps moved in. The theatre was also the venue of officers' councils led by General Booth on 12 May; Fry described him as 'very happy and witty'. He went on to Dundee where he spoke at the Arcade Hall.

Around the beginning of June there were other remarkable advances, of the kind that Edmonds most liked. On Saturday 28 May members of Kirkcaldy Corps mustered 140 strong and marched the two miles from their Sinclairtown hall to the centre of town where Jacobs opened a new corps. It was a victory for two reasons: firstly, not one harsh word was heard from the crowds that lined the streets to witness the march, indeed even the publicans welcomed the Salvationists. Secondly, there were seekers in the first meeting, the first one being an ex-jailbird.

On 2 June two more corps were opened at Dundee. Dundee III, declared open by Colonel and Mrs James Dowdle, had a big, cold hall known as the 'Ark' situated on a hill at Rosebank, a populous working-class district, but later moved to the Rosebank Hall. The officers were Captain 'Openshaw' Pickering and Lieutenant Lewis Bluff. On the same day Dundee IV began life at Scouringburn. This corps would brook no compromise in its opposition to all things harmful and, seeing as its meeting-hall was over a whisky shop, Captain Gardner (the 'fisher lassie') and Lieutenant Horsfall ('a wearer of Lancashire clogs'), who dealt in fact not tact, affixed a huge signboard above the shop's advertisements; it read: 'Salvation Army, wine is a mocker, Strong drink is raging. Prepare to meet thy God.'

Two days after those openings, Jacobs led the march on Dunfermline, Fifeshire. There were skirmishes on the first day, yet two lads employed in the building of the bridge over the Firth of Forth found 'the Gospel bridge over the "Firth of separation from God"'. On Sunday, however, there were terrible scenes both inside and outside the barracks, a former blacksmith's shop: howling mobs rioted, attacking some girls and women who screamed and fainted, but the male converts and other Christian

⁷³ 'The Salvation Army is marching along' (tune: 'By way of alteration') by Harry Davis, Whitechapel. WC, 8/1/1887, p.10.

men displayed courage and managed to evict the roughs before the police arrived. The first officers were Captain and Mrs Sam Wright.

Contemporaneously, operations at Aberdeen were expanded, a third corps being opened when the Army leased the old Free Church at Footdee, near the docks, from Lord Provost Henderson. Over 100 soldiers of the city gathered for 'the public consecration of the Parson and Curate (i.e., Captain Bell and Lieutenant Ward, who have been sent to open the Church as a Salvation Army Barracks)'. They were to garner a harvest of 70 souls in their first three months.

Also on 4 June, an outpost run by Parkhead at Baillieston, a colliery village east of Glasgow, was raised to corps status, Captain Alice (Louie) Swinney having charge of what was a highly effective evangelistic enterprise: 100 converts won in less than six weeks, some bad characters among them. She did, however, spend time in prison for her pains, the sergeant of police having claimed that she 'and John Strain did wickedly and unlawfully conduct themselves in a noisy, riotous manner'. Whitehills, a former outpost of Banff, became a regular corps in September and was awarded its own officer, Lieutenant Head. And in the distant north, Lerwick established outposts at Scalloway and Brassey (Bressay), 50 converts being gained at the former.

The closures that Edmonds was compelled to make appear to have been Inverurie and Wick II, which vanished from the annual reports. And there was another sad loss, recorded in Fry's diary:

Aug. 10th. Kilsyth. Deakin and I went down to close this Corps. We met the soldiers, and explained that all our efforts there had failed to make it a success. We committed the soldiers to the care of God, and it was a solemn time. Mother Hardie [the old housekeeper] came to the meeting, and gave me a pair of socks she had kindly knitted for me.

One of the most memorable events of the year was the Great Field Day and Review for the Glasgow District, held on Saturday 27 August in the grounds of Park Hall, the seat of Mr Thomas Livingstone Learmonth, JP, and his wife, in Stirlingshire. The General, Misses Emma and Lucy Booth, and Commissioner Frank Smith of America were the principal visitors. Fry again provided a precious eye-witness account for posterity:

Aug. 27th. Great Demonstration at Park Hall. We shall not soon forget this day. Two special trains left Glasgow with a thousand soldiers, all of whom had paid 2d each to enter the grounds of Park Hall. At 11 o'clock the General addressed a large crowd in the tent on Holiness. At 3 o'clock several meetings were held. The march past at 6 o'clock was really magnificent. The General addressed the assembled soldiers from a carriage, and then went into the large tent where another enthusiastic meeting was held, followed by a Torchlight Procession to the railway station. This was a fine sight along these country roads. The General and his Staff remained behind for over Sunday.

Aug. 28th. Sunday, the General at Park Hall.... [In] the Holiness Meeting... about a thousand came out for full consecration, and there were several definite decisions in the tent at night. The evening meeting was best of all. A large open-air meeting was held during the afternoon at the village near by.

The links between the Army and Mr and Mrs Livingstone Learmonth were first forged when the husband (like his wife a deeply religious Presbyterian) heard Catherine Booth preach in the Seymour Hall, West London. Soon after, the couple, not long married, became faithful and generous supporters of the Army. Mr Learmonth was one of five rich men who gave donations of £5,000 each to General Booth for the purchase of the Congress Hall, Clapton. He and his wife invited Catherine to conduct a drawing-room meeting at their Scottish estate, for which occasion the leading people of the neighbourhood filled the large room, and, becoming friends of Edmonds, the couple afterwards consecrated Park Hall to the service of the Army. Officers, from the General downwards, were welcomed and entertained there, being given the best of everything. Mrs Learmonth wore Army uniform and her children's pinafores were decorated with red 'S's. All the staff became Salvationists, forming the Park Hall Salvation Brigade, the women members having 'PHSB' on their bonnets. A barn at Park Hall Farm (the home farm of the estate) was their first meeting-place. The coachman and carriages were pressed into service and Park Hall practically became a training home, the following advertisement appearing from time to time in *The War Cry*:

Any Scotch lassie desiring to go into The Salvation Army, and yet not sure of her capabilities, or not able to enter direct, can apply to Mrs L. Learmonth, who is willing to receive and help such. – Apply for particulars to Park Hall, Polmont, N.B.⁷⁴

Some of the officers who came out of Park Hall went to India, one of them being Mrs Learmonth's sister, Minnie Reid, who after leading the forces in Italy married Commissioner Booth-Tucker. Another was Mrs Commissioner Stevens, and some officers entered the work through the corps opened by the salvation brigade, which was led by Miss McGrath, a gifted Irish girl said to be 'a personality and a great speaker'. Park Hall also became the venue for some of the Army's earliest youth camps. It was a centre for holiness teaching, too: after the yearly Keswick Convention the speakers were invited to Park Hall where a Scottish continuation of the Lakeland gatherings was held. People flocked from all directions and special buses met the trains for the last leg of the journey. Edmonds attended those events.

The surrounding mining villages were evangelised by the Park Hall Salvation Brigade and these naturally included the contiguous Maddiston⁷⁵ where Army work was carried out in the 'coffee house' that had been opened by Livingstone Learmonth in 1877 as a 'British Workmen's Public House': a restaurant with a library and reading room. In time this work evolved into a corps.

One of the trains hired for the field day at Park Hall stopped to pick up Salvationists at Slamannan, another village where some form of work had been started. Fry visited it on the weekend of 3 and 4 September: 'Good meetings all day,' he said, writing of the Sunday, 'fourteen out for full consecration. Lieutenant Rosie and I worked together, although we were soaking wet, thunder accompanying our singing, drenched to the skin, but we went on.'

A week later Booth was again (or still) in Scotland and in Kirkcaldy's Corn Exchange spoke in defence of the Army, then on the Sunday preached to crowds. The next day (Monday 12 September) he led three hours of officers councils in the Rescue Home, Glasgow, and in the evening spoke in the packed St George's Hall, Partick. In his speech there the General alluded to the Army's entry into four new nations, declaring with pride: 'And now salvation in all its simplicity is being preached by faithful officers under the very walls of the Vatican'. The pioneers to whom he referred had replaced a wealthy Scottish couple, John Henry and Margaret Gordon, who, in a similar way to so many of their stamp, had offered the Army their mission-hall in Rome, pledging to pay the rent for a year; subsequently they were persuaded by Commissioner George Scott Railton to enter the London training garrison and in preparation for this arrived in Glasgow on 15 September. Gordon wrote an article for *The War Cry* in which he said: 'It was delightful to be once more in bonnie Scotland, and to be within four miles of my birthplace'.⁷⁶ He went on to describe his visits to some of the corps in the district: Anderston, Southside, Maryhill, Globe Theatre and Govan II.

Govan II's hall on Govan Road was in an ill-reputed and teeming part of the burgh. Edmonds wrote: 'Although we cannot yet tell of very great things having been done at this corps, we rejoice to say that several very good and successful meetings have been held, resulting in the salvation of a number of precious souls'.

In the same issue of the Army's newspaper that carried Gordon's piece on Glasgow, another writer described Edinburgh's fifth anniversary celebrations. In the past year, she said, the corps had held 373 outdoor meetings and 521 indoor ones, and 316 men and women had knelt at the penitent-form, not a few becoming soldiers. She was Susie Swift, an American who came to Britain in 1884 with her sister Elizabeth (later Mrs Colonel Brengle) and attended Army meetings in Glasgow.⁷⁷ She later enlisted as an officer and for many years was editor of *All the World*.

⁷⁴ 'N.B.' denoted North Britain, in accordance with an attempt to promote a so-called 'Anglo-British identity' by so renaming Scotland following the Act of Union; but as one historian commented, 'The English never reciprocated by renaming their country "South Britain".'

⁷⁵ Park Hall is now the Haining Nursing Home but the adjacent Park Hall Farm has retained its name.

⁷⁶ John Henry Gordon (1842-1902) was a son of John Gordon, a property developer and tobacco merchant who had built and lived in Aikenhead House at Cathcart, near Glasgow. The house is now a block of luxury flats and the grounds, open to the public, are known as King's Park. Gordon Street in central Glasgow was named after John's brother, Alexander, who built a house there and was known as Picture Gordon for his fine collection of oil paintings. John Henry's wife, Margaret (née Grierson), was a descendant of the notorious Sir Robert Grierson of Lag, a persecutor of the Covenanters, and came from Dumfriesshire.

⁷⁷ Susie Forrest Swift (1862-1916) wrote 'Mine to rise when thou dost call me' (SASB661).

Almost the last act of the year for Edmonds was to form the South Scottish District, the headquarters of which were to be at Paisley. Staff-Captain (later Commissioner) and Mrs Richard Wilson were appointed its leaders in a ceremony at Paisley. Corps in Scotland were advancing both spiritually and numerically. The secret, from a human standpoint, was sheer hard work: the average Sunday began at 7am with knee-drill; then there were open-air and indoor meetings in the morning, the afternoon and evening; there was also an open-air and an indoor salvation meeting every weekday evening excepting Fridays, when a holiness meeting was held; in addition, the officers spent at least 19 hours a week in house-to-house visitation. Was the pay good? No, not even for Edmonds, the divisional commander: when unmarried he was paid the cost of his board and lodging and the princely sum of five shillings a week, two shillings going on collections and charities.⁷⁸ And yet because of his privileged position he was somewhat advantaged; not so his officers.

Despite their pay being less than modest, the spiritual rewards for all officers were immeasurably great. At the end of 1887, when studying his statistics report, Edmonds was delighted to learn that the average attendance at knee-drills and weeknight open-air meetings had increased by 25 per cent. And whereas 8,978 people had professed conversion the previous year, in 1887 bells in Heaven had rung for 12,283 sinners who repented.

* * * * *

The new year, 1888, was possibly the most extraordinary of all in the history of the Army in Scotland insofar as some 40 corps were opened during its span. In the Glasgow District, the hope of entering the exotically named town of Alexandria, in Dunbartonshire, was finally realised on 5 January when a hall was procured. The officers were Captain Balmer and Lieutenant McMaster who, accompanied by Staff-Captain John McLean, had to scale a wall to gain access to it at the opening, so great was the crowd around the door.

That same day Falkirk Corps was opened, under Captain Robert McDonald and Lieutenant Henry Wadelin. It was reported that 'Mrs McGrath brought in contingents from Park Hall, Maddiston and Slamannan, and, with soldiers from Stirling and Bo'ness, the town got thoroughly stirred up'.

The story of the corps at Bathgate (a dozen miles to the south), opened the following Saturday, was similar: Mrs Learmonth and comrades from Maddiston and Bo'ness assisted but, as the barracks proved too small to hold the people, on Sunday night the Corn Exchange was the venue. Captain Louie Swinney and Lieutenant Bella Creighton had the command.

Fry meanwhile had been appointed in charge of the Aberdeen District, a sad loss to Edmonds who counted greatly on his friendship and abilities, not least in satisfactorily settling legal affairs. Edmonds wrote of the energy with which Fry fulfilled his new duties:

He was leading a truly Apostolic life. A remarkable wave of spiritual revival swept over practically the whole division during the year he was there. Multitudes of conversion were reported, and he was wanted everywhere to assist and direct the great work that was going on. Captain Johnny McLean, Gilroy and Rosie were his principal helpers, and I knew them all to be really consecrated young men. They, as well as Major Fry, were kept on the wing practically all the time, with halls invariably crowded, and meetings often continuing all night until the hours of early morning.

On one occasion Major Fry was aroused early in the morning by singing outside his bedroom window, and dressing quickly he went out to greet the young converts who had thus disturbed his slumbers, and went with them to a neighbouring hall, which was quickly filled even at that unadvertised, early hour. Major Fry must have felt the strain, strong as he was, for not only had he to take a prominent part in all this most exciting and fatiguing work, but he had the business of the Division to look after. He also, with Rosie's assistance, tried to do his own domestic work when at home, but... he was obliged to get a housekeeper. One of his staff, Captain Johnny McLean, a charming young man, plunged into the revival work with such enthusiasm and he literally killed himself,⁷⁹ and Major Fry had to send Gilroy away for a rest....

⁷⁸ According to his memoirs, however, Edmonds did not draw his salary. He wrote: 'My private means, before my father's death, were very limited, for I took no salary from the Army funds.... Never did I disclose to anyone the empty state of my exchequer, nor did I accept a gift from anyone except Mr Livingstone Learmonth; but on two occasions, thinking that I needed rest and change, he gave me £50. The first gift lasted me a long while, although I shared it with Major Fry when we went away together, but the second gift I shared with the General, and took him away in the Highlands.'

⁷⁹ McLean, known as the 'Partick Nightingale' for his singing powers, died suddenly through the bursting of a blood vessel on 17 March 1888, immediately after he had been appointed in charge of the Glasgow District.

A remarkable feature of this revival was that there was very little talking or preaching, but much prayer and singing, and meetings sometimes lasted all day every day, particularly at Findochty, and were continued through the night.... Another special feature of the work was amongst the children. Major Fry says he cycled 16 miles through deep snow once to New Pitsligo, where he addressed 400 children at a Young People's meeting. On another occasion he says, 'At Cullen I was wonderfully struck with the children, they too are filled with the Spirit... serious and yet unspeakably happy.'

Hardly a single village in the area seems to have been left unvisited by Fry. At **Gamrie** (Gardenstown), a fishing village sheltered by cliffs, fishermen listened attentively to the gospel message and a corps was established there early in the year. Meetings were regularly held in numerous other villages and at one of these, New Pitsligo, which is ten miles from the sea, a corps was opened in February. Captain Francis and Lieutenant Dyer told Fry that they liked their humble quarters and hall with their earthen floor and peat-burning stoves, and the way the people, when unable to donate money, brought them eggs and potatoes.

In February the work began at Dalbeattie, Kirkcudbrightshire, but at the outset made little impression on the grey granite town, one of whose citizens asserted that the people were too good to kneel at a penitent-form. Undeterred, Captain Norrie and Lieutenant Davidson persevered and, after three weeks with only one convert, there was a breakthrough – and 40 seekers.

In the same issue of *The War Cry* that carried the notice of McLean's call 'to the glory land', Edmonds's appointment to the International Headquarters staff was announced, as was that of his successor, Major Thomas Henry Adams, late of the Southern Division, who less than two years before had been the district officer for Glasgow.

In truth, Edmonds was not transferred to IHQ, other than on paper: he had placed himself on sick leave. For some time he had been dragging himself around the division, was worn out, dispirited, and desperately longed for a rest. He wrote to his leaders on 18 March: 'I shall not be ready for a new commission for at least 12 months, if then. I am very poorly, and am determined to get thoroughly well if possible before I undertake any responsibility again.'⁸⁰

But he had acquitted himself well, as a comparative table of statistics, compiled by his chief of staff, Deakin, demonstrated:

	1881	1888
Number of corps		5 84
Working staff	-	14
Number of officers	7	136
Number of soldiers	350	6,000
Average attendance at 7am knee-drill	17	1,340
Number of converts in month of August	244	1,110
Average attendance at principal weekday indoor meetings	2,500	16,000
Total incomes received at DHQ	nil	£3,179. 13. 0
Income received by corps alone	£600	£11,000. 0. 0
Income from district HQs	nil	£4,474. 15. 11

Edmonds acknowledged that but for the loyalty, industry, ability and wholehearted consecration of his staff, nothing like such success could have been achieved. And the two men to whom he owed the most were Deakin and Fry. He neglected, however, to mention that for part of the period under review Roberts and Nicol had been in charge.

The Chief of the Staff, accompanied by Colonels Booth-Clibborn, Cadman and Dowdle, took part in the public farewell to Edmonds and his wife in the St Andrew's Hall, Glasgow, on 26 March. Edmonds used the occasion to reveal that the £3, with which he formed the division, had gained £73,000 in six

⁸⁰ Edmonds never returned to active service, being unable to bear the increasing autocracy of the General and other leading officers. Horridge (1993) states: 'Colonel Edmonds... was, after a period of rest in 1889, held responsible for the reforming spirit increasingly prevalent in the Army in the late 1880s. Because of this and a disagreement with the Booths over how he was spending his wealth (having his own private income and marrying the daughter of a wealthy merchant) he was not reappointed to his staff position. Although never resigning or being expelled, Colonel and Mrs Edmonds were generally ignored.' In *The War Cry* of 19/4/1902, p.6, a report of an event organised by the Kent County Temperance Federation makes a reference to our 'old friend Mr Henry Edmonds'.

years and a half. 'You who want a profitable investment, here is your chance,' he joked. He also noted how Scotland had been the pioneer of rescue brigades and rescue homes. 'As to my successor,' he said, 'I believe he is the best that could have been laid hands on.... So I bespeak for him a right royal welcome.'

To the long list of Edmonds's many accomplishments must be added the corps at Kilwinning, Ayrshire, opened in March, apparently with Captain Higgins and Lieutenant Douglas in charge.

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More low-key than Edmonds's farewell was the welcome accorded to Adams, but Staff-Captain Fulton paid him a compliment: 'It is just the same old Major Adams back again... his fervent love for souls being coupled with a vast store of irrepressible "liveliness".' Fulton was then District Officer at Glasgow, the others being Fry at Aberdeen, Gibson at Wick, Jacobs at Dundee and Wilson at South Scottish.

On 5 April, as Adams was still settling in, a corps came into being at Johnstone, near Paisley. Not many reports emanated from it, but the few there were indicated that it won converts despite receiving some rough treatment. In August bandsmen of the district visited it and stones and mud from a rubbish tip were thrown as they marched to the hall, a watching policeman doing nothing to help. But two souls were brought into the Kingdom that evening.

Sharing the same opening date was a corps that was the product of a mixed marriage between England and Scotland. This was Kelso in Roxburghshire, where Captain Christiana Frankland and Lieutenant Louisa Clarke from the Tyne Division had launched the work and seemed intent on enlarging it. With 40 colleagues they marched into Jedburgh one Saturday, were heartily received and held a meeting in the new mission hall, Friars.

Before the month-end Dundee had acquired its fifth corps, in an unspecified location. In September Captain Robert Tennant reported 20 souls saved in the previous fortnight. Before December 16 soldiers were sworn-in.

Also in April a corps was opened at Cullen, one of the Morayshire fishing villages where the work was flourishing as a result of revival. Lieutenant Barnett was in charge and seemed to be in ecstasy when he wrote: 'The ungodly send for me, and I canna do anything but greet [cry], and as I stand greeting the people get liberty.... Sometimes I was laughing, and sometimes crying. I didna ken what I was doing.' Not far away, at Portsoy, another corps commenced operations in early May.

And there was by then yet another corps operating in Glasgow. This was Glasgow VIII (opened on 12 May) of which *The War Cry* said nothing until it carried a news item on 27 October, telling how the soldiers, under the command of Captain Bourne and Lieutenant Brown,⁸¹ had a never-give-in spirit and showed plenty of spryness. Its hall was in Napiershall Street.

A corps had also been created at Ecclefechen, Lieutenant Batton rejoicing for its success. It had in fact begun life as an outpost of Annan, a corps that had been transferred to the South Scottish District by its English neighbour.

Two Days with God, conducted by the General and Mrs Booth in the Queen's Rooms and the City Hall, Glasgow, were an occasion for the hard-working officers and soldiers to come aside and rest awhile from their labours to receive much-needed spiritual refreshment.

The embarrassment of failing to establish a corps in Galashiels during 1884 faded from memory when, on 10 May, a new attempt by Captain Harnwell and Lieutenant McMaster brought victory. The first report (penned by 'Saved Salvation Surgeon (E.P.E.)') told an interesting tale: 'Storming and recapture of Galashiels. Recapture? Yes, that's the word! The hosts of the Lord retired, defeated for the time being, some three years ago; but, glory be to God, He never slumbers. An army of observation was left, one deep, all those dark years. Result as above. Staff-captain didn't come, but the God of Jacob was there.... One soldier in uniform already, and he is the writer of this report, the above-mentioned army of observation.'

⁸¹ *The War Cry* had the annoying habit of not always giving the Christian names of officers, so we cannot always know the gender of the persons in question.

In mid-1888 Adams's situation was complicated by Deakin's transfer to England to take charge of the Preston Division in June and Fry's departure to France in July, with orders to organise the Paris work 'on more modern lines' (a compliment for his and Edmonds's administrative performance in Glasgow).⁸² Before Fry left he wrote a full-page report for *The War Cry* under the title 'Fire along the East Coast, GREAT REVIVAL!' This is just part of that glorious account:

Much has been said and written about the inhabitants of the fishing towns along the east coast of Scotland. Their religion, from history dating back many generations, seems to have been subjected to periodical waves of revival blessing breaking out without any apparent reason, until the whole coast becomes more or less affected with a spirit of religious influence.

A great revival has been going on there, which, according to the testimony of some of the aged people resident, far exceeds that of even [the evangelist James] Turner's day...

He continued, relating how the Army corps had been touched:

Findochty... The captain writes:- ...'The Holy Ghost is at work: souls every night. It is after midnight before we can close any meeting for getting sinners saved. Junior Soldiers' meetings are held every night. I never saw the power of the Lord so manifested. We are all getting filled with the new wine. I do wish I were able to give you a detailed account of how the Lord is working. It is wonderful in my eyes. The sinners leave the meetings, but cannot stay away. One came back to the meeting, and as if pursued by a terrible enemy, on entering the barracks, never stopped till she had reached the front, and then fell down and cried out for mercy. The Lord set her free, and she got up filled with the Holy Ghost and conducted the 'wind up'...

'Nothing less than the power of God has come on the people. I am believing that the whole place is to be broken up and the devil routed.

'It is something beautiful. Hundreds present last night, and after eleven o'clock the people were still flocking to the barracks. Nearly one o'clock before we could close.'...

Portessie... This is the second place to be affected by the present revival.

On a certain Saturday night in February of this year, the captain, with five soldiers, hearing of the great work at Findochty, went over, and, finding everybody in raptures of praise over their relatives coming to God, they, too, caught the spirit, and went home full of joy - not to sleep, but to arouse the whole place.

That day (for it was morning before they ceased) the Lord came upon the whole village, and the work continued in barracks, houses, and streets, until scores had been brought to His feet...

The captain writes:-

'The soldiers are very faithful. God bless them. It is beautiful to see them. We are having glorious times; ten souls last night; making fifty-two since the break a week ago. Hallelujah!

'To God be all the glory.

'The meetings are kept going most nights till two o'clock in the morning; once till half-past three o'clock, but it is grand to wear out for souls.'...

Buckie. We have held occasional meetings here for some months past, but the captain at Portessie determined to make a bold attack upon the town one Saturday afternoon. She took her soldiers and band, and held several open-air meetings. No hall was large enough to hold the eager crowd.

The work had already begun, but having no lieutenant, and feeling she must not neglect her own people, the captain wired me as follows: -

'Send immediately real good officers for Buckie, or come yourself. Work commenced.'

I went myself as soon as possible, and found the churches were thrown open and the large fishermen's hall full all day long. In two hours sixty got saved, and the rejoicing over so many sinners coming home was unbounded...

Port Knockie, an outpost from Findochty, is said to be a 'very wicked place,' but the officer writes,

'Great conviction... Some of the converts are going over to-night.

'Five saved. The work is going ahead.'...

We have now a corps of sworn-in soldiers at Port Knockie, and our only difficulty is in getting a suitable hall...

Cullen. Seeing so many Cullen people getting saved the lieutenant went there to hold a meeting, and reports:- 'Waves of power in the open air. Building packed - as many people outside as in. The Holy Ghost came on the people, and more than fifty got saved. I hope you will come over and help us.'

Lieut. Barnett was put in charge here, and in telling of the work done, says:- 'I have been lost in glory for more than a week, and have not known where I have been. I have not been to bed scarcely any.

'I canna write about the work, my heart overflows and goes faster than my pen.

⁸² Edmonds wrote that Deakin and Fry subsequently left the Army 'for reasons which were more than sufficient and which they could not prevent' yet carried on their evangelistic work. Deakin worked for many years as an evangelist attached to the Wesleyan Methodist Mission in Liverpool, then went into business, continuing as a voluntary missionary. Fry went into business with his father-in-law's firm but for many years afterwards conducted a mission at Grays, Essex, which included weeknight open-air meetings, Bible classes and Sunday schools, as well as Sunday services.

'I came to Cullen with the major six weeks ago, at four o'clock one afternoon, and we found a crowd of people holding an open-air on the shore. There had been a meeting held all day. Several came into the ring and said, "Friends, at eleven o'clock to-day I got saved;" or, "Three quarters of an hour ago I was an unsaved sinner; now I am saved. Hallelujah!" The volley which followed was almost like thunder.

'I rise at eight o'clock, go out, and never get to my bed till four o'clock the next morning...

'Our processions had four hundred converts in them, and sometimes started round the town between one and two in the morning.

'The saved lasses would go to the houses at night and wake up the people, telling them to come and get saved...'

Never shall I forget the night of a tea that we had some time ago.

We commenced about half-past seven, and had a good meeting in the large Duncan's Hall, up in the town, but the fisher people were out of their element there, and it was not until we went down again to the sea-town that we got properly at liberty.

Being refused admission to the fishermen's hall (for which we pay a good rent, in addition to providing our own lights and cleaning), two testimony meetings were held outside at the same time. The indignation of the fishermen was very justly raised on finding their own hall was closed against them. The rejoicing was still going on in the streets, when the news came that the Methodist Chapel was opened for us.

It was now eleven o'clock at night, but the building was soon crowded in every part, five or six being in the pulpit.

What a blessed time followed! The happy testimonies given by the converts thrilled my soul. There was not room to praise the Lord with freedom, so many jumped on the seats...

Portsoy. The Portsoy people began to visit Cullen, and several got blessedly set at liberty.

Our Cullen soldiers asked their officer to let them go to Portsoy for a meeting.

On Saturday, while at Macduff, a wire reached me as follows:- 'Meeting at Portsoy last night, and twenty souls.' I visited the town on the following Wednesday. Some Cullen converts were over. There was no preaching, simply blood-and-fire testimonies...

After the meeting we marched six miles to Cullen, and, counting the prisoners, found we had captured twelve that night. A good corps has now been formed in the town...

Macduff also had a glorious harvest, the large platform being too small to hold the soldiers and converts.

The fishermen are now all away from this coast at the Lewis fishing, but the reports which come from Stornoway and Castlebay show that the fire is still burning. Meetings are held wherever they go, thousands of people attending. During this revival there have been soldiers sworn in and a corps formed at three new towns. Had we officers at the time needed double that number of corps could have been opened.

Our rolls have already gone up to two hundred and thirty-six names, and many others will follow.⁸³

Major Carter took Fry's place in Aberdeen. Fulton also left Scotland that summer to go with his wife and three children to India, but there was no staff-officer to replace him so the supervision of the Glasgow District, numbering 20 corps, fell on the divisional staff. And when Commissioner Howard came over from Australia in search of men to carry on the war in the colonies he took back with him Adjutant Cumming, formerly in charge of the Junior Soldiers War in Scotland; that position was taken up by Ensign Bennett. Some field officers were also sent abroad and Booth-Tucker, visiting Hamilton, 'got a booty of twenty-three volunteers and...eighty pounds' and Major Musa Bhai recruited 25 from Edinburgh and Leith.

.....

Yet Adams still had some capable men around him, notably Staff-Captains David Lamb (who he called his right-hand man) and Thomas Plant.⁸⁴ He also had a steady flow of applicants for field work, permitting him to embark on further expansion: 'We have completed the arrangements for opening up Crieff, Stricken, Buckie, Stewarton, Leslie. Look out for the opening, also, of Clackmannan, Bellshill, and a host of other towns,' he wrote. Furthermore, he put into effect plans for the formation of a new district centred on Edinburgh; made alterations to the Rescue Home in Glasgow so that it could accommodate 45 'wanderers'; thought of setting up a 'food and shelter' in Edinburgh; and began slum work in Glasgow. He had, as he put it, 'declared real war'.

⁸³ WC, 21/7/1888, p.13. The new corps Fry referred to were Buckie, Portknockie (present-day spelling) and Portsoy, but it seems that Portknockie remained an outpost. Note that Stornoway had appeared on the *War Cry* competition list on 2 June.

⁸⁴ Lamb (1866-1951) became an officer from Aberdeen II and reached the rank of commissioner; he married Minnie Clinton in November; he was a skilled administrator and was honoured for his work in imperial migration. Plant (1866-1944) became an officer from Bicester, Oxfordshire, and later was to serve in Canada and Germany; a highly gifted musician, he wrote 'I have found a great salvation' (SASB841), and for many years served as a 'spiritual musical special' in Britain.

The slum sisters who came to Glasgow were Captain Cooper and Lieutenant West, who, rather than live in the Rescue Home as their forerunners, the Samaritan Maidens, had done, took up abode at Calton, in 'a densely populated narrow street off the Gallowgate, right in the midst of the low class of people which we are anxious to reach'. They were ready, night and day, to visit the sick and dying or anyone who needed comfort or advice.

The corps in the lovely Perthshire spa resort of Crieff opened its doors on 21 July and the officer-lasses, Captain Davis and Lieutenant Reade, who were assisted by Sergeant Black and a few soldiers of Perth, had the joy of seeing many children present in their first meetings. People in the town had prayed that the Army would come. The Masonic Hall was used for Sunday meetings while a converted butcher's shop was the weekday barracks.

Strichen, some ten miles inland from Fraserburgh, had no report in *The War Cry* but Adams said he had spoken with the officer in charge who praised God, declaring that 'the town is being moved from centre to circumference by the Spirit of the Lord'. Leslie, Fifeshire, began operations on 1 July but nothing was heard of it until December when a report informed *War Cry* readers that 17 of the three-months-old corps's converts had been sworn-in as soldiers. The two lasses (Pilcher and Warren), who opened the corps, were about to be replaced by two men (McMasters and Fletcher). Next to join the list of corps was Shettleston, which had been an outpost of Tollcross but parted from it when the number of soldiers in its locality increased. Captain L. Clinton and Lieutenant McInnes were said to be 'on the devil's track' as of 9 August.

Even as recently born corps were finding their feet, Adams, heartened by having interviewed 26 Dundee and Edinburgh candidates, rejoiced over the imminent birth of others: 'At last! After careful watching and dodging we have secured a fine hall at Dumbarton. Great victories are expected,' he said. Moreover: 'We have secured a hall in Edinburgh that has been in use for infidel lectures. The Salvation Army will soon...teach men and women how to live....' His district officers were made of the same stuff as he and Wilson forwarded him propositions for 'the re-opening [sic] of Motherwell, Halyton and Chapelton' while Jacobs sent in others for Dalkeith, Kirrikuke and Edinburgh II. Kelso Corps and the work at the fishing port of Eyemouth were meanwhile passed over to his district, over 500 people attending the presentation of a flag to the latter in March 1889.

Yet it was Pollokshaws, previously unmentioned, that was the next new corps to be spoken of in the Army press. Captain Rosie McEwan and Lieutenant Emily Arnott successfully opened it on 30 August, building on the foundation set by Mr James F. Govan, a long-time friend of the Army. He had been carrying on a spiritual work among the people but, thinking that a change was desirable, handed over his hall and lease to the Army, having first spent a great amount of money on seating and repairs.

Dalkeith was invaded then, or maybe the following week, when Edinburgh and Leith soldiers marched into the town. One man set his dog on them but, to his fury, it would not bite. Captain William Thomson and Lieutenant Bessant were left in charge (of the new corps, not the dog).

The *War Cry* competition list of 22 September revealed that Scotland had increased the number of its corps by three: Stewarton, Llamannan (Clackmannan, misspelt as were many others) and Linlithgow. Then, the next week, it listed Edinburgh II, Loanhead and Helensburgh, and, on 6 October, 'Huntley and Buckey'.

A month elapsed before Salvationists next read about Stewarton, a tiny paragraph in their newspaper saying that the Ayrshire town had been invaded and a struggle was expected, therefore: 'Pray for Capt. "Burnham Market" Roy and Lieut. Caroline Simmons'.

A visitor to Clackmannan in December reported that the officers, Braithwaite and Mowatt, were getting on nicely and that much 'blessing came through opposition', whatever that meant. The corps had opened on 1 September and the first week's fighting won 38 converts, most of them miners.

There were still some setbacks amid the growth: no mention was made of the work at Linlithgow, south of Bo'ness, until January 1889 when it reduced its *War Cry* order, so clearly it was not a runaway success. On a Thursday in September the inauguration of the Edinburgh II hall, in North Richmond Street, was reported. Converts were made that weekend, but at the cost to the Army of a few broken windows, damage to the treasurer's cap, some bruises and a cut which required hospital treatment: when asked to assist the Salvationists, two policemen said that 40 would be needed to manage the crowd, so they did nothing.

Two days later, to the west of the capital, the attack was launched on Loanhead. Rough usage was anticipated, but was not the case thanks on this occasion to the police. 'This is a grand field for the

Army,' said Jacobs. Above that item he recounted how he had also commenced the work on 6 September at nearby Penicuik. A barracks had been found in Bank Street; and the police had maintained good order. Jacobs asked for prayers for the officers, Wilson and Galloway.

Captain and Mrs 'Greenock' Gibson were the officers who opened the corps at Huntly, a small town in Aberdeenshire, on 13 September. They were blessed with seven seekers in the first week. One was a poacher who claimed salvation, afterwards vowing never to poach again, which was good news for a gamekeeper seated in the congregation. Mrs Gibson assisted Captain Grant in opening the corps at Buckie, for which occasion the barracks was so packed that – as elsewhere – hundreds had to be turned away.

In October, when Adams reported the successful openings at Helensburgh, Loanhead, Buckie and Huntly and a fresh start at Nairn, he also revealed that plans were in hand for opening at Lockerbie, Holytown, Motherwell and Glasgow IX, not to mention Glasgow X, Rutherglen and Cowdenbeath, for which he requested prayers.

The corps at Helensburgh, on the north shore of the Firth of Clyde, began operating on 29 September and among the 60 converts gained in its first few weeks were some well-known desperate characters. Captain Bella McGee and Lieutenant 'Elgin' Mackenzie zealously trained them in their Main Street barracks, formerly used as a Liberal Club.

It was the tried and tested Bourne and Brown who opened the work at Peebles, a county town and then a centre of wool production, on 1 November. The new Penicuik soldiers lent them support, the town council made its Corn Exchange available as a barracks, local friends prayed for them and the enemy showered them with mud.

Selkirk, where in 1884 an effort to open fire had ended in withdrawal, finally fell to the Army on 3 November. Jacobs, Christiana Frankland and Louisa Clark, reinforced by a body of soldiers from Galashiels laid siege to it from the Union Hall and this time the citizens' indifference broke down; thereafter the two officers, who had served in the so-called 'stiff' town of Kelso, made good headway.

A week after that victory notice was given that Holytown and Lockerbie – one in the north and the other to the south of the South Scottish District – were ripe for opening. Hamilton Band supported the launch of Holytown, where Captain Potter was the officer and the hall had been a rag store. In contrast, at Lockerbie Captain Aitken and Lieutenant Hobbs worked out of a school formerly used as a Roman Catholic chapel. Wilson headed the two openings and shared his longings for more: 'We...feel anxious to open at Galston, Newmilns and Darvel; and in the south, Castle Douglas, Newton Stewart and Stranraer; and then in the centre of the district, Kirkconnell, Cunnock and Sanquhar'.

As the work was being extended wider so all the while in many existing corps, though by no means all, a deeper work was being accomplished in the lives of the soldiers, manifesting itself in greater effectiveness as consecrated disciples of Christ. One such corps was Paisley, which was then moving forward through prison-cell visitation, brigade work and outreach, in particular at its West-End Outpost, which was a soul-saving success. This was probably the unit that was given corps status on 9 December, and became Paisley II (later Paisley West), working from premises in Well Street.

At the same time a corps was opened at Keith, north-west of Huntly. More than 20 officers playing a variety of instruments marched into the town, causing great excitement. The large hall was packed on the Sunday and Captain Rhodes and Lieutenant Jarvis were placed in charge.

According to the official list a corps was opened at Kinning Park, near Kingston, on 29 November, but nothing was heard of it during this period. There was news of Glasgow IX, however. In the final issue of *The War Cry* in that year, Adams enthused: 'Glasgow IX is in full swing. Look out for victory! Capt. Arnott and Lieut. Williams (lasses) are full of faith for great success. Pray for them.' The next report stated that the same lasses were 'raising up a good little corps in this sin-stricken Barrack Street neighbourhood', perhaps using the premises vacated by Glasgow VII. As well as its new corps, Adams revealed that Glasgow had a second slum post too – in Piccadilly Street, Anderston, under newly promoted Captain West.

Adams also announced that Ladybank was under careful scrutiny and two corps – Tranent, under Lieutenant Galloway, and Newbury (possibly a misspelling of Newburgh) – had been opened. Another corps came into being around this time at Denny, west of Falkirk, but nothing was heard of it until October 1890 when a two-line report appeared in *The War Cry*, saying: 'Denny. Place upset; Park Hall Brass Band for week-end; two souls. Liddell.'

The enemy was being routed; the number of corps now exceeded the magic one hundred mark; consequently Adams and his staff believed it was not the time to dig in, but to push on. They saw extension as the law of existence and the question on their lips, thanks to there being no shortage of candidates, was not the biblical 'Who will go for us?' Rather it was: 'Where can we go next?'

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The rout carried over into 1889 as the buoyant Salvationists targeted several towns and villages. One was Auchterarder, attacked in noisy fashion in February:

Auchterarder, 8 miles along from Crieff has not yet been opened, but a skirmishing party was organised in the shape of a brake load of blood and fire soldiers, and we swooped down on the sleepy little town and effectually roused it with cornet and lung power. The street was soon all animation, and enquiries of 'What's up! What's all the row about?' were rampant. 'Oh, The Salvation Army has come', seemed a very satisfactory answer to these enquiries. After skirmishing the high street with some raking gospel shots, we entrenched our ranks in the Masonic Hall, where Staff-Capt Nash opened a magnificent fire right into the heart of the enemy. One prisoner was taken and several other guilty parties hastened out of the reach of the guns. The entrance was assailed by a tremendous force of the rising generation, so that to pass in, pass out, or pass by were all great difficulties. The man in blue was present, but had not the official good manners to as much as say, 'Clear the way!' We anticipate planting a couple of lads or lasses here, who will undoubtedly make a wonderful difference in the spiritual atmosphere of this place.⁸⁵

Plans to make a start at Dunbar were well advanced when the Army opened fire on Rutherglen, south-east of Glasgow, thoroughly bombarding the town on 17 March. The next day Adjutant Kemp and Cashier Powell continued the attack and two lasses (Captain Stevenson and Lieutenant Boyd) were left in charge. Working from an upstairs hall and the town hall, they soon had the corps ablaze, swearing-in 43 soldiers by June.

The Two Days with God gathering that the General had conducted the previous year in Glasgow, enlarged its range and changed its presentation in 1889. It became the General's Scottish Campaign, commencing at Aberdeen (Sunday 17-18 March in St Katherine's Hall, the Music Hall and the YMCA Hall), continuing at Dundee (19 March in the YMCA Hall and the Kinnaird Hall), Perth (20 March in the City Hall), Edinburgh (22 March in the Queen Street Hall and the Synod Hall) and concluding at Glasgow (1 April in the Queen's Rooms and the City Hall).

Langholm, east of Lockerbie, was the next target while preparations were under way to open at Tillicoultry and scouts were gauging the possibilities of entering Cambuslang and Biggar. The Edinburgh District had by then opened eight stations and led 1,700 people to the Saviour in its first eight months, but Jacobs, the leader, was far from satisfied and through *The War Cry* asked if anyone could help in finding 'a place convertible to a barracks' at Jedburgh, Newhaven, Broxburn, Haddington, Portobello, Musselburgh and Duns.

The 15 June issue of *The War Cry* was a special Scottish issue; a large picture on the front showed a tartan-clad standard-bearer who, standing on rocky vantage point, wept over Glasgow's sins. The accompanying piece recounted how the writers walked one Saturday night through the city and observed the elegant buildings, the empty churches, the football-crazy men, the drunken, savage children and the debauched women. All were heedless of God. They drew their account to a close with these words:

Oh, that our feeble pen could have but put, in black and white, the terrible scenes we have tried to depict, and that the sobs, and tears, and groans, the horrible curses, the broken hearts, the battered, bruised faces, of men and women slaves, could be placed before the eyes of every reader... But to our Scotch comrades we especially appeal.... Let there be some more weeping throughout our ranks. Let every soldier on his knees view the terrible scenes we have witnessed, and then, as the awful necessity for saving these lost ones arises, let him buckle on his armour, grasp firmly the colours, and on to war against every evil, with firmer step and more determined purpose than ever he had.

⁸⁵ WC, 23/2/1889, p.12.

The General also made an appeal, addressing himself directly to the Salvationists of Scotland in an open letter, his main points being:

1. Officers and soldiers, you must appreciate your opportunity. It is almost unequalled...
2. You must appreciate The Salvation Army. Acquaint yourselves more fully with its history. See its Scriptural character...
3. Again, see clearly how evidently and beyond question God is with us...
4. Beware of being drawn away from the main purpose for which you are appointed by the Army, and to which you are called by God. The forms and ceremonies and traditions of men or churches must not take you off from your work, which is no less than the actual salvation of souls....

The reason for these heartfelt appeals from General Booth was probably that, as in other places, attendances in Scotland were falling. Glenn Horridge writes:

Ex-Commissioner Nicol wrote that in the latter 1880s, the cessation of persecution had left the Army without a theme for exciting public sympathy and mainly for this reason, attendance was down. Other evidence for a decline in membership is the decrease in sales of the *War Cry* from 350,000 in 1883 to under 290,000 in 1890. In 1887 corps were warned to move to cultivate the ground they were in rather than 'attack' new ground.⁸⁶

Writing of roughly the same period, Nicol also told of being stationed in a North of England town where successful officers 'had gained altogether 10,000 converts, but the strength of the three Corps in the town did not exceed 400, and many of the members belonging to the Corps wore no uniform, only attended meetings on Sundays.'⁸⁷ There is no reason to suppose that the situation was much better north of the border, indeed in 1905 the soldiery of only 32 of Scotland's 157 corps topped 100 notwithstanding the large number of converts registered through the years.

Be that as it may, it is significant that the *War Cry* reporters, writing again of Glasgow, testified: 'We never saw any town or city in the United Kingdom in which the Army is in better order or in which the work is more substantial and full of real vigour and life.' Moreover, in July five new corps were opened in the division, namely: Dunbar, Barrhead (to the south of Paisley), Whiteinch (west of Partick), Tillicoultry (at the foot of the Ochil Hills on the north side of the Forth) and Langholm. All were 'swinging away', claimed Adams a little inaptly, adding that Larkhall, Wishaw, Dunoon and Burnbank were soon to be subjected to attacks.

The emphasis on Scotland continued into the next number of *The War Cry*, which included a list of Scottish corps that had increased their orders. Among the names was Lochmaben, a previously unmentioned village near Lockerbie. This would not be mentioned again until October of the next year when a report told of the 'Musical Pilgrim' conducting 'crowded and successful meetings' there and at Lockerbie and Ecclefechan.

Also on the list was Stornoway in the Western Isles, where a hall had been taken. A report said: '...the Gospel shooters are preparing to carry on the battle against sin and damnation. "How long is it since you heard the gospel?" asked a man. "I not only have heard it, but I have seen it lived," replied his companion, who has a Salvation soldier lodger.' The infuriatingly vague report only hinted at what was happening in the island town. Happily, another piece of the jigsaw came to light 15 months later, practically completing the picture: 'One officer, who has been stationed on the lonely island of Lewis, at Stornoway (or *Stowed-away*), for the fishing season, told in his testimony that he was out visiting an old woman there one day, who could understand his English well until he began talking about her soul. "Me no speak English, me speak Gaelic," she then replied. The lesson he pressed home to his hearers from the above, is obvious.'⁸⁸ And so we have confirmation that the Army's Hebridean work during the late nineteenth century was not permanent, but coincided with the yearly presence there of the herring fishermen.

One Saturday evening 70 villagers gathered in the barracks, a former soap-house, when the Army held its first meeting at Tillicoultry. There were seekers at the mercy seat and a good number of children present, an auspicious start for Captain Hollins and Lieutenant Bradley.

⁸⁶ Horridge (1993: 119).

⁸⁷ Nicol (1910: xi).

⁸⁸ WC, 11/5/1889, p.14, and 2/8/1890.

The converts made at Dunbar included a number of militiamen encamped near the town. One man bought a bag of peas with which to shower the captain, but was convicted by the gospel so allowed his friend to eat the missiles, giving him indigestion. Both men became Salvationists.

Little was heard of Whiteinch and Langholm, but towards the year-end both were doing fairly well. The officers were then Captain D. Coull and George Jenkinson with William Newall respectively. By that time another corps had appeared on the scene: at Innerleithen, a small spa town near Peebles. It opened in September and newly promoted Captain Douglas from Holytown was appointed to it. And village warfare was still being waged: Crieff soldiers operated an outpost at Comrie and the Kirkwall officers (who were then running the corps at Stromness) had opened two outposts.

Adams had been promoted by then, becoming a colonel. There was a reason for this: he had received marching orders. His going was a sad loss for Scotland, for he had done brilliantly, living up to his reputation for irrepressibility. But Scotland's loss was to be Canada's gain, for Adams moved to the dominion, as the leader of the five-year-old command.⁸⁹

In the annual report he prepared immediately prior to his departure, two pages highlighted the burgeoning Junior War, the work among young people. To facilitate this effort two YP divisions had been formed; one (under Adjutant Bennett, with headquarters at Edinburgh) had a range of corps from Berwick-upon-Tweed (presumably now transferred to the Scotch Division) to Lerwick, while the other (under Staff-Captain Broughton, with headquarters at Glasgow) included corps in the Glasgow and South Scottish Districts. The two divisions provided statistics, which, although impressive, were difficult to compare. In the former there were 820 junior soldiers on the rolls and 39 YP corps, and 310 dozen *Young Soldiers* sold weekly. In the latter 191,068 young people had attended the 5,058 indoor meetings held for them during the past 12 months, and the weekly circulation of *The Young Soldier* was 284 dozen.

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The man sent to fill Adams's shoes, Colonel Thomas McKie, amply compensated for the loss suffered by Scotland. McKie was 'a whirlwind Salvationist' who had evangelised in the biggest halls in England, reportedly winning more converts to the Army than any other officer.⁹⁰ Formerly secretary to the Commandant for Staff Training, McKie began his Scotland service in September with meetings at Glasgow and a call for every officer to pray for a universal revival. A week later he was at Lerwick, having already inspected the work on Orkney.

The opening of Innerleithen coincided with McKie's arrival. At the launching Jacobs and soldiers from Peebles and Galashiels supported Douglas and Way, the lasses in charge. They met with opposition from some tiresome roughs, but a number of these were among the many converts made in the first two months and the disturbances all but disappeared.

Meanwhile, at Barrhead, a visitor went to see how the 'Officeresses Savigear and Hooks' were faring. He found them conducting an open-air meeting with their soldiers, many of whom were in uniform. But if every village has its idiot, towns have several, and on this occasion one - a 'devil-manufactured specimen of whiskyfied humanity' - was trying to ruin the proceedings by pouring forth a torrent of filthy language. The Salvationists answered back with 'the joyous melody of sin-forgiven hearts'.

In November the eighth anniversary was celebrated under the presidency of Field Commissioner Eva Booth. Provost Colville of Motherwell thanked God specially for the work of officers engaged in slum and rescue work. The event was rendered particularly memorable by the music of the Household Troops Band, who witnessed outdoors as well as supporting the gatherings. The bandsmen had already campaigned in Aberdeen, where, because of their white hats, they were mistaken for bakers on strike.

⁸⁹ Booth himself presided at the Adams's farewell meeting on Tuesday 3 September, for which admission was by ticket, costing 1d (*The Scotsman*, 31/8/1889). Adams had become an officer from Sunderland with his wife. He did not stay long in Canada but, as a commissioner, in 1891 he requested the General to relieve him of his command because he and Mrs Adams had both been ill. They had, in fact, also suffered ill health in Scotland. They returned to officership in 1895.

⁹⁰ Nicol (1910: 346-7).

At the end of the month an Army news item told how two Salvationists – John Harper and his wife – had settled at Uphall and, being too far from the nearest corps at Bathgate to soldier there, started to hold meetings in their own house. In time some 30 more converts were made and, battling on, the little company procured Castlehill Hall and persevered in the hope of officers being appointed. This must have been a godsend to Jacobs, who around October time sent Captain Lee and Lieutenant Lawson to take charge and recognised the work as a corps. *The War Cry* also gazetted the appointment of Captain Annie Lee to Broxburn, four miles from Uphall; we must therefore assume that a corps was in the making there as well.

In 1890 the advance at last began to lose momentum even though, at the start of the year, no one, least of all McKie, expected it. Early on all appeared to be proceeding well, with the work extending to two more small towns. The first was Newburgh, Fife (apparently bombarded in vain a year before). A report on 18 January was unpromising, stating that the town within sight of the Tay Bridge was proving to be a hard nut, though Lieutenant Johnston was optimistic about cracking it, declaring: 'Victory for me!' Although it was not to be quite as he had forecast, ten months on Captain Lucy Scott was reaping where the lieutenant had sown. 'Victory at last!' she said, 'On Sunday the Lord wonderfully blessed us. At night, barracks nearly full, and at the close, two souls cried to God for mercy.'

The other new opening was at Dufftown, west of Huntly, where Captain Jarvis and Lieutenant Fox were put in charge. 'The saved brewer' sent in the first dispatch from this 'capital of Scottish malt-distilling', relating how a crowd gathered to witness the manoeuvres of a detachment of five Salvationists in the town square then followed them to the town hall, which had been secured for the meetings. On the Sunday night 250 assembled and a soul came to Jesus.

McKie had huge ambitions for the division he led and was about to embark on a strategy designed to realise them. The General had launched a campaign to win 100,000 'trophies of redeeming love' and McKie was determined that Scotland should play its part fully. His reporter (pen-named 'Fur and Feather') gave notice of this:

Our dear Colonel has been severely smitten with the one hundred thousand fever, which is very contagious. It is a fact that wherever he has been in his ceaseless wanderings the fever has assumed the proportions of an epidemic: whole corps have succumbed to its ravages, and in their frenzy have sent the devil flying like chaff before the wind. This glorious state of affairs has not come about without hard fighting. On every hand we have been and still are closely surrounded by a vigilant and relentless enemy.

'War to the knife!' cries our noble chieftain. Our determination is to chase the foe over the border, not to leave an inch of ground or a human heart between John o'Groats and Gretna Green that will afford him a lodging-place.

Big things are on the move, some extraordinary soul-saving machinery is about to be put into motion, numerous new and artful dodges for cheating the old boy will soon be tried on. Next week several mines will be sprung, calculated to do irreparable injury to the devil's kingdom: the trains are already laid, and look out for astounding news on an early date.⁹¹

Yet for the ensuing weeks the task of effective evangelisation was carried out not through extraordinarily exciting exercises but in all the usual ways, trusting that the Holy Spirit would germinate the seeds of faithful toil to produce a rich harvest. One report of that period, however, stood out from the rest: at Glasgow IX a man who kept a lodging-house for women of ill repute invited the captain to hold meetings there. The officers did so, the landlord found salvation and a number of the women were persuaded to go to the corps where six professed conversion. More followed and two of the women were transferred to the Rescue Home.

But now, in accordance with the timetable set by the General, McKie was intent on speeding things up. He summoned all the officers to a 'Great Scotch Council' at Park Hall, with Mr Livingstone Learmonth organising the billeting for the 200 delegates. For the men, beds on the floor of the Maddiston Coffee Palace were the order of the night. Opening on 4 March under the leadership of McKie and the district officers, the council was led by the guest speaker who arrived a little late, having endured a wretched train journey from London during which he fell ill, and completing the last few miles from Polmont in a bread cart. He was the inspirational Herbert Booth, then in command of the

⁹¹ WC, 15/2/1890, p.12.

Army in Britain. His message was engagingly simple and cogent: Salvationists must spend themselves in doing good as Jesus had. Salvation of souls is their mission; when soul-saving ceases, the usefulness of The Salvation Army is gone. 'Return to your corps,' he said to the officers, 'and let the Lord have a fair chance. Have large anticipations, claim every soul in the village for God, feel sad when none are saved, weep over them. Beware of narrowing down our battlefield, losing our zeal for souls.'

In the weeks that followed *The War Cry* published various field reports of victories, happy anniversaries and 'mighty times', albeit a few corps admitted to merely 'plodding on'. At Banff, for instance, there had been no converts for two years, but a breakthrough had at last come. However, the hardness of a corps such as that, exacerbated by the general hardship of the work, could expose the weaknesses of an officer, causing zeal to trickle away. In endeavouring to revitalise the division, McKie knew that he must guide the officers away from a life resigned to the undulation of good times and bad. Their maintaining a positive spirit was the key to success. It was no different at territorial level, of course: a leader with the right spirit was vital to the continued progress of a nascent territory and, alas, that was why McKie, while setting in motion an 'extraordinary soul-saving machinery' in Scotland, received orders to leave. He was sent to take charge of the forces in Germany.⁹²

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Colonel David Rees, who took over from McKie in June, did not allow the soul-saving effort to relax. That same month a tenth corps was opened at Glasgow. As was often the case, its entry into the world went unannounced, but on 15 November a report began: 'Glasgow X is our Glasgow baby. It was born some five months ago, in the heart of the "Whitechapel" of Glasgow. For the first three months it was very sickly, and many predicted it would die; but its nurses, Capt. Fairbairn and Lieut. Marshall, bravely kept at their post, with the result that during the last two months it has gained health and strength, and is very rapidly growing into a fine big child.' Where was Glasgow's Whitechapel? It was Calton, and records show that the corps was opened on 6 June. Later, on 1 August, somewhere in the vicinity of the corps a new hall was opened for the Glasgow I Slum Post.

On the 21st, two more steps forward were taken when Captain Mary Webster and Lieutenant Forbes introduced the Army to Dumbarton and the work was started at Fauldhouse. A November report told how Captain Thorne and her lieutenant had won the confidence of the rough but openhearted colliers in the latter place, drawing a number to God.

October was a time of loss and gain for the Army, and yet it was altogether triumphant. After a long and pain-racked battle against cancer, Catherine Booth, the Army Mother, was called home to Heaven on the 4th. General Booth, a Salvationist even in grief, did not indulge in mourning but sought – as his wife would have wished – to set an example to his troops. He told them: 'My work plainly is to fill up the weeks, the days and the hours and cheer my poor heart as I go along with the thought that when I have served Christ and my generation according to the will of God... then I trust that she will bid me welcome to the skies, as He bade her.'

A month before her passing Catherine had thanked God that the final proofs of Booth's 140,000 exposé of the plight of slum-dwellers were complete. The book was given the dramatic title *In Darkest England and the Way Out* and was soon a bestseller, 50,000 copies being printed in a month, rising to 200,000 after a year. It straightway became the object of snide comment and over-pitched invective from academics and newspapers alike – water off a duck's back to Booth, who launched the scheme formulated in the book and called on the public to subscribe to the £100,000 fighting-fund he needed, together with a regular income of £30,000 a year to maintain the work of transforming lives.

Naturally, there were people who thought like Booth, even long before the publication of the book. For example, in the summer, through the kindness of the Rev. Duncan Macgregor and other warm-hearted friends, all the girls of the Rescue Home spent a day in the lovely little town of Dunoon. Macgregor organised a delightful programme for them, devoting the whole day to their enjoyment.

⁹² McKie (1860-1937) became an officer from his hometown of Newcastle. After Scotland, he served successively as TC for Germany, Australia and Sweden and as principal of the International Training College, reaching the rank of commissioner. He resigned his officership in 1917. He was the writer of 'Precious Saviour, we are coming' (SASB308).

Less than a month after his wife's passing the General was in Scotland with three of his children, Chief of the Staff Bramwell, Field Commissioner Eva and Miss Lucy, conducting Two Days with God in Glasgow's City Hall. In December he returned, this time with £100,000 and not 100,000 souls at the forefront of his mind, for he was fund-raising for the Darkest England scheme. Not a few reverend gentlemen, academics and dignitaries were among the audiences who gathered to hear his illuminating speeches. There were meetings in St John's Wesleyan Church, at the Christian Institute, with the Social Union's select committee, and with students in the Free Church College. Booth also addressed a meeting in St Andrew's Hall chaired by the Lord Provost. He was lauded by all, and received a total of over £3,500.

It was in the St Andrew's Hall meeting that Ex-Bailie Crawford, chairman of Glasgow's Health Committee, moved a resolution expressing willingness to assist Booth in the work he had undertaken and then went on to observe how mistaken was the belief that the municipality could do everything. He said: 'When they [the municipality] had got every citizen of this great city a sufficiency of air, light, water, and of space, when they had made sure that every house in it was supplied with the decencies of life; even then, the work of General Booth would remain still to be entirely and completely done. They dealt only with the external circumstances and the physical surroundings, but General Booth dealt with the man, the woman and the child as human beings.' In conclusion he said: 'Read the book! The pictures are true! Every item in the black catalogue can be matched in our city here.'

From Glasgow Booth moved to Edinburgh, addressing gatherings in the Free Assembly Hall, at Charlotte Square and the Synod Hall. In one of these he encountered a fussy businessman who aggressively attacked his supposed despotic control of the Army. The man would not desist and the people grew tired of his repeated question: 'Don't you think two heads are better than one?' In the end Booth responded with: 'It all depends on the heads', and the audience laughed with understanding.

But more important was the observation he made to the people gathered in the library of the Rev. Dr Alexander Whyte's home in Charlotte Square, that his book, though entitled 'Darkest England', might be accepted as applying equally to Scotland.

Chapter 1.6 In Darkest Scotland (1891-1900)

THE scheme that General Booth's 'Darkest England' book eventuated would be translated into action over the coming years, transforming the Army from a soul-saving mission with a bias to the poor into a thoroughgoing evangelistic-cum-social-betterment movement. As for his declaration that the scheme might also be applied to Darkest Scotland, its effect on the land north of the border, though significant, was slow and gradual.

In January 1891 the General addressed meetings in Paisley's town hall and Glasgow's City Hall, assuring the sympathetic crowds in the latter auditorium that there was no place out of London where he would like more to start on his scheme than Glasgow. Indeed, he hoped to open a branch there almost immediately. But although his words won applause they only managed to raise the total of the Glaswegians' donations to £5,900, far short of the £10,000 target. Even so, Glasgow was still a favoured city so far as Salvation Army social work was concerned, for the Rescue Home continued to operate efficiently, to such an extent that not all the applicants or referrals could be admitted – a situation that underscored the need to do more.

Fortunately, the cost of establishing new corps remained affordable and usually produced a small weekly income through collections and *War Cry* sales. So it was that the next development was the opening of Edinburgh III on 22 January at Stockbridge in the north of the city.

Booth now visited Scotland ever more frequently. In March he was once again in Glasgow's City Hall, conducting a Two Days with God rally with 'Conquering Faith' as his theme. Rees lamented that he had to turn hundreds away from the door, so crowded was the building. During his stay, on Easter Sunday morning, the General also preached at Queen's Park Free Church.

Among the senior officers who accompanied Booth was the Field Commissioner, his daughter Eva, who afterwards took part in gatherings at Stirling, Aberdeen, Arbroath, Perth and Dundee. In the latter city the recently formed slum brigade impressed her. A report explained: 'Although the Field Commissioner was announced to be present at the Sunday afternoon meeting, the Slum Brigade was out at its work, never thinking of leaving its slums un-shepherded to "enjoy the meeting" or "get fed" – favourite employment of soldiers who do not like exercise. No wonder such often get spiritual dyspepsia!'

It is possible that Dundee III made history early in the year for it held what seems to have been Scotland's first Army meeting for women, predating the official Home League by almost 16 years. The officers hosted it, a bill in their quarters' window advertising a cottage meeting held every afternoon especially for mothers, who could not easily leave home in the evenings.⁹³

The following month there was a surprise for Booth; Mrs Elizabeth Orr Bell, of Harviestoun Castle, Dollar, died and left a fortune to the General for the Army's work. In his memoirs Edmonds recalled that Mrs Bell 'was one of the three richest and most generous and constantly friendly supporters' during his time in Scotland. She shared her beautiful stately home with her brother, Mr James Orr, having moved there from her home in Rothesay following the death of her husband. She befriended Edmonds when, invited to her castle, he arrived in a bedraggled state, having walked from Tillicoultry Station in the wet without an umbrella. He described her as 'a tall, upright, Duchess-like old lady of about 70.... She had hawk-like eyes, a prominent Napoleonic nose, large features, and was dressed in black silk in the style of the middle Victorian age'. She was a somewhat eccentric woman of uncompromising principle and had a great admiration for the General who she embraced when he visited her at Blythswood Square, Glasgow, and as a sign of her allegiance to the Army, she exchanged her own extravagant bonnet for Army headgear, which Edmonds believed she wore until she died.

Her will was found in the pocket of a dress in her wardrobe, and it said: 'All the residue of my estate, money, etc. I leave and bequeath to General Booth for the precious work of our Blessed Lord which he is doing by and through the Salvation Army, and also my Hall which I built in Dollar. I have written this with my own hand at Harviestoun Castle, January 1888, and I nominate these gentlemen to be my Executors and Trustees to manage and distribute my estate, and I empower them to sell and realise my own estate heritable and movable.' After her signature there followed the trustees' names: Mr James Orr, Mr Ninian Glen, Mr William McLean and Henry Edmonds.

⁹³ WC, 7/3/1891, p.13. The Home League was inaugurated on 28 January 1907.

Orr advanced the succession duty, amounting to £4,000, out of his own pocket and did everything he could to facilitate the winding up of the estate. The legacy amounted to between £60,000 and £70,000⁹⁴ and Edmonds said: 'This was the largest legacy the General ever received from one individual, and with it I understand he ultimately purchased the present Headquarters at 101, Queen Victoria Street, E.C.'

At the time of Mrs Bell's passing reports from almost all Scottish corps told of victories – of varying degrees – in the gospel ministry, which expanded when in April Captain Wright and Lieutenant Lancaster were sent to Carnoustie, south-west of Arbroath, to open a corps in that pretty seaside town. Despite predictions that it would not take root, the corps did in fact survive to bear fruit, winning converts who then won others. Around that time Dunbar Corps set up a small outpost at the village of Hamstock, through which more converts were made. Salvationists of Dalbeattie meanwhile created a stir at Castle Douglas when they marched down High Street into Wee Dublin, the worst part of the town. In the summer, members of Kilmarnock I Corps took advantage of their annual outing to evangelise Mauchline and Catrine.

While these events were taking place Rees was at Hamilton, where he spent his last days in Scotland: he had received orders to move to London as the Field Secretary for the United Kingdom, but a fortnight later was appointed in charge of the work in Canada and Newfoundland. On his departure from Scotland new commanders were assigned to the Scottish divisions (no longer called districts), which then became responsible directly to London.

Then *The War Cry* conveyed news of further growth to its readers: Musselburgh was successfully opened, under Balmer and Burnell, on 23 July and within three months the corps was said to be 'going on famous' with its young converts making fine progress, holding meetings on the seashore to witness to the holidaymakers who flooded into the town. A week after that opening a corps began life at Larkhall, under Spurdens, and a fortnight later the Army's promise to return to Rothesay was finally kept by Captain Tremayne.

The *War Cry* editor had hoped that the 24 papers ordered by Tremayne would add salvation brightness to the Isle of Bute, but it was electric lighting that shimmered down on the 2,500 saints and sinners who gathered in the City Hall, Glasgow, for a campaign with Commandant and Mrs Herbert Booth at the head. A report concluded: 'A better day is dawning for Scotland. The heavy cloud which for some time has threatened the light of enthusiastic soul-saving is lifting, and the horizon is bright with the rising sun. Spirited earnestness, and the Jesus Christ life shall yet conquer, and, by His grace and help, Caledonia,⁹⁵ from the Orkneys to Berwick, shall bask in the radiance of the Sun of Righteousness.'

There had certainly been a break in the cloud over the Calton Slum Post, whose officers in the next week's *War Cry* – in an article entitled 'Lights in Darkest Glasgow' – recounted the heart-warming stories of 'some bright diamonds, who... a few months ago were anything but shining'. Here is just one of them:

We... were asked to visit a woman. We found her to all appearance dying, with a babe by her side three weeks old, husband out seeking work (been out of work three months), nobody to do anything for her, neighbours all on the drink. The poor thing was ashamed to have a doctor while she was in such a neglected condition. After cleaning her and the baby, we got some clean clothes for them, having to burn some and wash the rest of the old. When the doctor came, he left a note, which said she required no medicine, but was extremely weak for want of nourishment. With constant attention she soon regained strength. She came with her babe one Saturday night and got blessedly saved. Her husband got saved three weeks ago and is now in work.⁹⁶

The next year, Glasgow II Slum Post, which had moved to Camlachie, spoke of having a band of blood-and-fire soldiers and rejoiced over four seekers at the penitent-form.

⁹⁴ The *Scotsman*, 22 April 1891, p.6, reported the bequest, stating that on 12 April Mrs Elizabeth Orr Bell, widow of Mr David Bell of Craigmore and Blackhall, died at Glasgow bequeathing the whole of her means and estates, after payment of certain legacies, to Booth on behalf of the Army's work; it was estimated that the amount accruing to the General was between £60,000 and £70,000. According to James Hay, the bequest was for new halls in Scotland (*Aggressive Salvationism...*, p.134) but it seems he was wrong, albeit the money may well have been used in part for that purpose.

⁹⁵ An ancient tribe living north of the Forth-Clyde was known as the Caledonii and the name Caledonia became used in more modern times by, for example Sir Walter Scott, to describe Scotland.

⁹⁶ WC, 3/10/1891.

The slum sisters of Glasgow soon had counterparts in Dundee: Captain Allen and Lieutenant Dimmock were installed in October in a ceremony held in the YMCA hall and chaired by Lord Provost Mathewson. The lieutenant caused much amusement when she told the assembly that she and her colleague were counting on their Dundonian friends to furnish their house in Overgate: 'Anything from a poker to a bedstead would be thankfully received and all would be used to the glory of God,' she said. A short time later 'a friend' recounted a visit to the post:

In response to a pressing invitation I received from the Slum officers to visit their headquarters in the Overgate, I considered that Sunday evening would be the best time to pay the promised visit. Accordingly, I found myself groping my way up a cranky stair in a dark entry off this 'respectable' locality called Overgate. On entering the hall I found the meeting in full swing. If a person has a desire to see the actors in the shady side of life, they cannot do better than visit a Slum meeting. I can assure you that I was very interested in watching the proceedings, particularly so when I observed the officers speaking to some of the audience individually, and although I did not hear the conversation, I guessed the purport of it.

It would have touched the heart of the most hardened to have seen how earnestly one of them prayed for a young woman; while doing so, she had her arm round the neck of the erring one, pleading for her as if she had been her own sister. Success ultimately attended her efforts and she was led to a form where four men were kneeling, and which, I was afterwards informed, was called the 'penitent-form'....

If the churches would but display a tenth part of the zeal which I was shown there, what a changed world this would become! What rays of sunshine would beam in many a home that is as dark as is their future. It is a shame and disgrace for the church that it has been left to The Salvation Army to hunt up and reclaim the depraved classes of society while it sits idly by as if the submerged tenth were outside the range of God's creatures.⁹⁷

In November an announcement was made concerning the administration of the Army in the United Kingdom, which then had 1,383 corps – more than a third of the worldwide total: the UK forces were divided into two sections by a line running, roughly speaking, from south Lincolnshire across to the Dee. The Scottish divisions – Aberdeen, Dundee, Edinburgh, Glasgow, and South Scottish – were included in the North British Territory. A Scotsman, Major William Eadie, was appointed the Territorial Under-Secretary, with five full departments under his care.

No new corps appeared on the scene until, in December, like a long-awaited bus, three arrived together on 3 December: Broxburn, Edinburgh IV and Maybole. Adjacent telegraphic dispatches in the Army's paper supplied a succinct description of the first two happenings:

Broxburn.– Successful opening on Saturday night, assisted Uphall warriors; splendid times all day Sunday, much interest and sympathy shown; at night, one soul; many under deep conviction; mighty smash expected; Capt. Griffiths and Lieut. Heyburn in command.– Capt. Lewis.

Edinburgh IV.– Magnificent opening ceremony Saturday night. Nos. I, II, III corps united with Leith Band to the front. Transformation of Gorgie Road Mission Hall into a proper Salvation Army barracks; crowds of people. Sunday, barracks crowded to overflow; night, two souls. Capt. [Maggie] Liddle and Lieut. Cameron in command.⁹⁸

However, we hear nothing of Maybole, Ayrshire, until more than a month later when a report told how the town had been invaded on the day of the first snowstorm of 1891, and some weeks later a horse had reason to whinny with delight for the Army's coming to the town: its young master when driving it up a steep brae had tended to thrash the poor beast unmercifully, but when the cruel youth gave his heart to God he thereafter walked quietly beside the horse, coaxing it up the ascent with kind words. By May the corps had some 40 'well-saved blood-and-fire men and women who know how to fight'.

It was thanks to the proprietors of the Greendykes Mission Hall that the Army managed to enter Broxburn, west of Edinburgh, for they made the hall available free of charge to the Salvationists. The Edinburgh IV barracks was a small brick building in a field adjoining the Gorgie Road entrance to Tynecastle Park⁹⁹, home of the Heart of Midlothian Football Club. Not only did young spectators use

⁹⁷ WC, 17/10/1891.

⁹⁸ WC, 12/12/1891.

⁹⁹ Before becoming known as Gorgie, Edinburgh IV Corps may sometimes have been called Tynecastle, WC, 14/11/1908.

the fence as an unofficial grandstand, but also on occasions players helped the Salvationists with the sale of *The War Cry* in nearby public houses.

.....

In February 1892 Booth toured the provinces by train. Glasgow was one of the stopping places and in Glasgow Green 'tremendous multitudes' of people watched the marshalling of the Salvationists while Booth stood in a carriage, which later fell in behind Leith Band for a parade. At a banquet in the City Hall Booth, never one to miss an opportunity, reiterated his desire to institute social efforts in the city and his need of funds: 'There are souls in every direction who want to be saved from the miseries.... You can help!' he said.

Mr Charles Anderson of the Polytechnic,¹⁰⁰ had received Booth at Queen's Street Station; he was by no means the only sympathiser of the Army in Scotland since others had their own, sometimes unexpected, reasons for identifying with the movement. One such was working as a miner of a Hamilton pit when, in an Army Sunday afternoon meeting, he fell in love with Nancy Vallance, a 17-year-old singing company member and daughter of a colliery manager. So sure was he that it 'was for keeps' that he rushed into marriage, declaring that his ambition was to make Nancy a great lady with the best clothes, a carriage and a big house. These must have sounded like fine words from a 15s-a-week miner, but they came true for he was Harry Lauder, who became the first music-hall knight and a millionaire.¹⁰¹

So many of the openings of these years were on the coast that it might have seemed that the Army was trying to rival the lighthouse network. True to form, the next one was an outpost of Dundee II in the lovely seaside town of Broughty Ferry, opened probably in March. Souls were saved in the Fort Street barracks there and, when sunny weather drew in day trippers, open-air meetings and marches were held. A little farther up the coast was Carnoustie, where the new corps had almost outgrown its barracks, necessitating the occasional use of the YMCA and Free Church halls. About this time Leslie Corps opened an outpost at Woodside where in one week 21 people professed conversion, causing publicans to fear a downturn in trade.

Edinburgh I Corps's dream of having a change of premises became reality on 24 March when it moved to the Princess Theatre, Nicolson Street. The Rev. Dr Alexander Whyte presided over the inaugural meeting for which Florence Booth was the principal guest; she did not hesitate to promote the social work scheme and the work of the Rescue Homes.

Most likely Florence did not know that in that same year a distinguished Scot who lived not far from the capital declared that he had 'permanently enlisted in the Salvation Army'. He was Hely Almond, the headmaster of Loretto, Scotland's oldest independent boarding school, at Musselburgh, and member of the new Scottish Mountaineering Club. Salvationists, it was explained in the *Club Journal*, was the name given to mountaineers who had a safety-first approach to climbing and tried to reach the summit of Scotland's hills by the easiest way.¹⁰²

The Army opened fire on Kilbirnie on 2 June. Six years earlier Salvationists of neighbouring Beith had been unable to extend the work to the town, but now, under the command of Captain Polly Tantram (or Tandrum) and Lieutenant Joughin, within four months the new corps expressed thankfulness to God who had showered them with blessings: 'Sixteen souls in two nights, making a total of twenty-three for the week. Barracks packed out, many turned away for want of room'.

¹⁰⁰ *WC*, 5/5/1892, p.5. Probably this was Mr John Anderson, who Edmonds listed among his friends and generous supporters of the Army. He was the founder and proprietor of the Royal Polytechnic Warehouse, Argyle Street, Glasgow, and one of the city's richest men. His brother, Alec, assisted Deakin in the early days at Partick and acted as Edmonds' honorary treasurer at the start of his service in Scotland.

¹⁰¹ Harry and Nancy married in 1890 and five years later Harry was already a well-known comedian-singer in Scottish music halls. His love-songs ('I love a lassie', 'Roamin' in the gloamin'' and others) were written for Nancy who, as Lady Lauder, died suddenly a few days before Sir Harry received the freedom of the City of Edinburgh. He died 23 years later, in 1950 (*The Highlander*, May/June 1984, a Scottish heritage magazine published in Chicago.)

¹⁰² From the *Munroist's Companion*, compiled and edited by Robin N. Campbell and published by the Scottish Mountaineering Trust, 1999. The quotation is from an article by Almond entitled 'Ben-y-Gloe on Christmas Day', *SMCJ* 1892; there is another reference to 'salvationists' in a later issue.

By that time a corps had started to operate (on 6 August) at Dunoon, the seaside town that Adams had hoped to attack in 1889. Five months passed before 'T.L., for Capt, and Lieut. Phillips' wrote to *The War Cry*: 'The infant corps... is already growing, and is being used of God to do mighty things, regardless of all opposition and persecution. Note results: - Over sixty souls have plunged into the Fountain; many of these being visitors, have gone to their respective homes to fight for God and souls. We have paid our way, besides raising £24 towards the debt of £50 on our barracks... and a gentleman has given us the price of our flag, which is to be presented by Major Howe. To God be all the glory!'

The General seemed incapable of remaining south of the border during this period; in September he spoke to crowds at Glasgow before moving on to Aberdeen. In the Music Hall he 'referred to the Citadel it is proposed to erect in the Granite City', thereby introducing the name by which Aberdeen I soon after became known.¹⁰³

No other corps were opened that year, but a list of Self-Denial income, published in *The War Cry*, mentioned Newport-on-Tay (which raised £4.3s.9d), probably outpost of Tayport that seemed to have sprung from nowhere and was part of the Dundee Division. Similarly, in December, Earlston, an outpost in a village on the Lauder Water north-east of Melrose, made its debut in the Army's paper, again proving that a body of Salvationists need not be a fully-fledged corps to win converts and soldiers: Lieutenant Cameron had held open-air meetings, packed the Temperance Hall, and led one soul to the Saviour.

* * * * *

At the start of 1893 Herbert Booth, the British Commissioner, was campaigning in Glasgow, where there were some 150 seekers, and Edinburgh, where there were nearly 50. In March it was the turn of his father who, on the 16th, spoke with great power in the Mechanic's Hall, Dumfries, capturing 29 souls. After a day's rest at Polmont, he led a campaign at Dundee during which 221 people decided for Christ. There followed Two Days of Salvation at Glasgow during which, as *The War Cry* put it, 289 entered the Kingdom.

By that time the work at Earlston had become a corps in its own right. Soldiers of Galashiels, the parent corps, helped with the opening. A kind gentleman provided Captain Charles Goodman with rent-free quarters, promising to furnish them. At the close of the day there were three new converts. Earlston was a special case since it was a circle corps, which meant that its officer was responsible for the work in more than one place: a small central corps and a circuit of outposts or societies in the villages and hamlets of the surrounding district.¹⁰⁴

In the spring more administrative fine-tuning resulted in the Army in the United Kingdom being divided into 11 provinces. Two of these were in Scotland, called South Scotch and East Scotch: Major George Howe was in charge of the former, with headquarters at Glasgow, and Major James Hay the latter, with headquarters at Edinburgh. *The War Cry* provided flattering profiles of the two commanders:

Major Howe. - Age thirty-four, comes out of Blyth, and speaks with a not unpleasant Northumbrian accent. Has been stationed at some prominent corps and Training Garrisons, and has commanded, since 1889, the Ipswich, Irish, Preston, and Glasgow Divisions. Mrs Howe is a good sample of a Staff-officer's wife, hard-working and persevering, with considerable success in both public work and personal dealing...

Major Hay. - A Scotchman, with a strong belief in 'Caledonia, stern and wild.' Hails his Edinburgh appointment with delight. Is quite a young man - only twenty-eight. Notable for a certain common-sense style of speech. Saved at Govan in a great Salvation Army revival at the opening. Has commanded nine corps. Was, at the age of eighteen, Captain of one hundred and eighty soldiers. Was A.D.C. at twenty, and D.O. at twenty-two. Blessed with a musical ear, he tackles ('one at a time', of course), euphonium, American organ, autoharp, slide trombone and concertina. Mrs Hay, a little, but good, typical Scotchwoman, fond of work.¹⁰⁵

¹⁰³ All corps were constantly on the lookout for better, more central and more accessible premises.

¹⁰⁴ The terms 'outpost' and 'society' were often used loosely, but a society was considered to be a more firmly established company than an outpost and it had the approval of the divisional commander.

¹⁰⁵ WC, 29/4/1893, p.2.

At the start of June, while these majors were settling into their offices, a corps was opened at Anstruther, with an outpost at St Monance (St Monans), both by the sea in the East Neuk of Fife: the two places were aglow; the *War Cry* stock was sold out; and nine converts made. Captain Bancroft and Lieutenant Thomson were placed in charge.

That summer was in fact an exciting time of steady growth, mainly in the east. Uphall became a circle corps, linked to 'Ponefreston', a misspelling of Pumpherston.¹⁰⁶ And there was much more: a corps was opened at Blairgowrie, Perthshire, in May by two lasses, Captain Lawton and Lieutenant Dix, attracting crowds and winning converts. Broxburn, which had been un-officered for a while, became fully independent when its leaders arrived on 28 June. Two openings in Fifeshire, Cowdenbeath and St Andrews, were made on 2 July. Two days later Galashiels, which was thriving, leased the Corn Exchange for its meetings. The Dundee Division had a Band of Love in almost every corps and the number of candidates in the province rose from eight to 28.

At that time in the South Scotch Province the Household Troops Band was spearheading a spiritual breakthrough, earning the praise of the newspapers and being granted permission by the provosts to play on the Sabbath. And a corps was opened to the north-east of Glasgow on 29 June. This was Springburn, whose first officers, Staff-Captain (Mrs) Mobley and Lieutenant Fenner, wrote six weeks later in *The War Cry*: 'During this time many captives had been set free. Last Sunday we commenced well with twenty-two at knee-drill and one dear man crying for mercy. At night four souls, making five for the day. Finances good. Christian friends have rallied round with their prayers and sympathy.' The two women had announced themselves with printed bills that stated they would open fire in Station Road (now Atlas Street) and in the throng that gathered to see them were three men who joined the corps: Postman John Steele, who became the corps sergeant-major; David Carruthers, whose repertoire on the cornet was practically limited to his favourite 'Mary had a little lamb'; and Sandy Strong, notorious for his drunkenness until converted at Cowcaddens.¹⁰⁷

In July the name of Clydebank, a town west of Glasgow, appeared for the first time in the Army's newspaper, which told how Salvationists from Whiteinch were evangelising there. Clydebank's time would come, but in the interim, on 10 August, a corps came into existence at Newmilns, near Kilmarnock.¹⁰⁸

Above the first *War Cry* report from Springburn, Hay recounted the progress in his half of Scotland: 'I give glory to God for the happy signs following the recent openings we have had. Blairgowrie, Cowdenbeath, St Andrews, Portobello, Lasswade, Gilmerton, Pumpherston. Crowds, converts, money, and interest all round. We hope shortly to open Kinross, Milnathort, Hoddington [meaning Haddington], Burntisland, Kintore, Inverurie, and several other places.'¹⁰⁹ He added that of the province's 74 corps, six were 'circles' and there would be more as the number of corps increased.¹¹⁰

The corps at Lasswade, a village south-west of Dalkeith, was a 'circle' and probably got under way around the time of the other new openings, yet it must have had a difficult start for there was no mention in *The War Cry* until 1897, when it was enjoying a revival; it is likely that nearby Gilmerton was attached to it. Another circle corps was at Kinross, a county town in its own shire; it started out, unannounced, on 31 August and had under its wing the work at Milnathort. As for the other places on Hay's list of future openings, perhaps he intended to reopen Inverurie as another circle corps with Kintore, but this never happened. Burntisland was not opened until 1897.

According to later reports, the corps at Cowdenbeath, St Andrews and Blairgowrie fared well in their soul-saving efforts while that at Portobello (a seaside resort east of Edinburgh) excelled by producing 100 Salvationists in less than four months. Discussing the reasons for the corps's popularity, Dr Andrew Balfour opined in the *Portobello Advertiser*: 'In the beginning... they had succeeded in getting a young man, who was one of the worst characters in the town – one who had been fined and imprisoned for drunken and disorderly conduct – brought from penitence to conversion. The change

¹⁰⁶ A purist, of course, would argue that a circle cannot be formed by linking two points together, but never mind.

¹⁰⁷ Much of the early information on Springburn is taken from George Shearer's c.1987 manuscript.

¹⁰⁸ The corps's official number (156) implies that it did not begin to function fully until early 1894; in the 1900 Self-Denial results it was listed as Newmilns Circle.

¹⁰⁹ *WC*, 26/8/1893, p.2.

¹¹⁰ These seem to have been: Cullen, Earlston, Kinross, Lasswade, Uphall and, possibly, Tillicoultry, which at some time oversaw a society at Coalsnaughton.

that took place in his life and walk was marked by the whole people of the West End, and contributed much to The Army's popularity. It was one thing to get the people aroused, but it was another to get them to profess conversion....'

Lest anyone should not fully comprehend the aims of the circle corps system, the General explained its aims, and also those of the ward system, when he met with officers in councils held at Dundee, Glasgow and Edinburgh in August¹¹¹ and later spoke in two public gatherings in the Victoria Hall, Hamilton. After two engagements in the north of England, he returned to Scotland on 17 August for the stone-laying of Aberdeen Citadel, which had been designed by James Souttar. The Countess of Aberdeen in the presence of the earl, who donated £50 towards the building fund, performed the ceremony. The *Daily Free Press* explained to its readers how the city centre was to be enhanced:

The coming Citadel will be at once an ornament to the city, and a base from which the operations of The Army ought to be very successfully carried on. It will have a frontage to Castle Street of 110 feet, and to Castle Terrace of 90 feet. Axed Kemnay granite will be the material used, and the building will be in the Scotch baronial style of architecture. The tower will reach a height of 150 feet. There are to be five floors, the ground floor to be utilised as shops. The hall is to accommodate 1,500 persons.'

And so Aberdeen, home to the world's only granite medieval cathedral, was to become home to the world's only granite Salvation Army citadel.

Before heading back to London, Booth led two meetings in a crowded hall at Partick, the fruit of which was twenty-two seeking souls.

In November Hay organised a long-distance march, which he later recalled:

Our 'Lifeguards' march from Edinburgh around the southern counties and on to Fife had remarkable success. They were 30 strong, chiefly young Officers, with some ability for playing and singing, and, what was even more forceful, praying. One of the final results from their pilgrimage, 300 miles on foot, was the outbreak of what proved to be one of the most striking Holy Ghost visitations known for many a year in the East of Scotland. In the town of Galashiels, *no fewer than 300 Converts, many being young men*, were definitely converted, and many of these became zealous Salvationists. I had the joy of marching with the Converts, nearly 300 strong, one week-night some weeks after the outbreak of conversions took place.¹¹²

Before the year ended St Monance became a fully-fledged corps on 7 December and ten days later Clydebank was similarly recognised. There were also important happenings on the social work scene. It was announced that a women's hostel was to be opened at Edinburgh.

Another happening, however, was extremely disturbing: Midlothian miners were in dispute with their masters and had either gone on strike or been locked out. The conflict exacerbated the problems of industry in and around Glasgow, already experiencing a downturn in trade: factories and works of all kinds, some running on short time, began to close for want of coal. The impact on families was appalling and the Army was quick to act to alleviate their suffering, as the *Darkest England Gazette* described:

The poor are being fed daily at our Bridgeton and Parkhead barracks, and operations are likely to be commenced in several other parts of the city. Already, Major Howe informs us, some of the poor people have literally died for want of food.

'We find,' says Cap. Irving, our Bridgeton officer, 'an awful state of things in our district, the East-end of Glasgow.... People are literally starving! We visited a neighbourhood on Monday, distributing tickets for free dinners, and came across some of the most distressing cases. One case in particular was that of a very respectable man, with a wife and four children. The man had been out of work for sixteen weeks, and they were starving. We helped as best we could. I might say, proper investigation has been made into all cases we are helping....'

'In order to cope with the distress we have opened a soup-kitchen, and are giving away free meals. We gave nearly 250 dinners away yesterday, and shall continue to do so daily while funds come in. At present, owing to the dullness of trade, we have experienced some difficulty in raising the necessary finance, and our plant,

¹¹¹ *Orders and Regulations for Field Officers* of 1886 intended that each corps district would be divided into wards, with a sergeant responsible for the welfare of the soldiers and unconverted people living in the ward, praying for them, holding open-air and cottage meetings, and distributing Salvation Army literature and periodicals.

¹¹² Hay (1951: 28).

which we have put down at a cost of £5, is not yet paid for. But we shall do our best to help the necessitous poor.¹¹³

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In January 1894 the Chief of the Staff, with the new British Commissioner, Commissioner T. Henry Howard, conducted meetings in the Christian Institute at Glasgow, calling on the Salvationists of Scotland to make a new covenant with God by publicly signing a card. At least one did not need to do so, having already renewed his vows privately: Captain William Starling, the officer in charge of the Thurso Section. Having become downhearted during the severe winter months, he decided that once the snows cleared he would send a letter of resignation to headquarters; however, when at his lowest, Starling heard his lieutenant, Gustave Grozinsky, sing 'I'll be true', a chorus he had just written, and he tore up his letter.¹¹⁴

The Glasgow meetings may have been compensation to the city for the holding of the General's Two Days with God rally at Edinburgh, the reason for the change being the inauguration by Booth of the Women's Shelter a week earlier, on 17 February. The shelter, in the old Vennel hall vacated by Edinburgh I, was said to be 'most comfortably fitted up, has accommodation for eighty or one hundred women, beds at 2d, 4d, and 6d, and full nearly every night'.¹¹⁵ As to the rally, Hay wrote: 'The fine Synod Hall was engaged for the two days. The smallest attendance at any of these six Meetings was 1150. *The General, who was always cautious in his praise*, could not withhold his delight. Not only did he meet 1700 students, but he witnessed nearly 200 seekers at the Penitent Form.'

Hay boasted of the excellent work being accomplished at Edinburgh, which he claimed was 'beginning to show its faith in the Army'. The Princess Theatre, home of Edinburgh I, had seating for 1,200 people and the other three barracks – Easter Road (the latest site of Edinburgh II), Stockbridge and Gorgie Road – all accommodated 200 or more. Plans were then being made for a fifth corps and two slum posts. Throughout the province officers were engaged in an endeavour to double the number of soldiers, the ward system whereby each corps district was divided into wards under a sergeant being used to that end: one ward meeting night the Leith officer held meetings for the fishermen of Newhaven and the idea of forming a ward for Swedes was mooted at Portobello, where nine Swedes had linked up with the corps.

The War Cry of 7 April carried news of how the work had spread to three new districts: 'Queensferry and Kirklisten – Glorious weekend. Wound up rejoicing over twenty-four souls, who, during the past three weeks, have sought and found mercy. – Johnson, Mann and Smith, COs' and also: 'Holytown Circle – Grand opening Bellshill. Two souls. – Clark, Brown.' The first-reported activity, west of Edinburgh, became known as South Queensferry Circle and probably commenced in March, with Bellshill in late March or early April.

Following closely on the heels of the above advances was Edinburgh V, which drew in 290 people on its opening night in May, with satisfying offerings being made, both spiritual and monetary. Although it occupied a splendid compact building in Albert Street, it moved to Fountainbridge a year later. In the same number of the Army paper that told of the opening we read of Leith Slum Post, which had recently started work and was doing extremely well under Captain Groves who had penetrated the vilest haunts; nothing, however, was heard of slum posts in Edinburgh until 1896.

In August a Lieutenant Hayes was appointed to Cullen that had become a circle corps; as two conscientious officers had for some time cared for Cullen, Findochty and Portknockie, it seems probable that they were its constituents.

Following an international congress in June several Scottish corps were on the itinerary of the Indian contingent of delegates who, led by Commissioner Lucy Booth, toured corps in the North. At Partick they were met at the station by the band, the Burgh Hall was then filled to capacity for a meeting and the glorious outcome was 25 seekers. All in all, it seemed to be one of those rare times

¹¹³ *Darkest England Gazette*, 16/12/1893, p.10.

¹¹⁴ SASB1021

¹¹⁵ Records show that the Garnet Hill women's rescue home at Glasgow, now an industrial home, relocated to St Vincent Street in 1874, though one list states that the transfer took place in 1897.

favourable for soul-winning and Candidate William Walker, of Selkirk, caught the mood in a challenging song:

*Too long at ease in Zion,
I've been content to dwell;
While multitudes now dying,
Are sinking into hell.
I can no more be careless,
And say there's naught to do,
The fields are white to harvest,
And labourers are few.¹¹⁶*

For the next few months, however, the efforts to alleviate the distress caused to families by the coal strike dominated news from Scotland. Under headlines such as 'Children crying for bread', 'Scotland starving', 'Intense suffering' and 'Pitiful appeals', bulletins appeared, informing how Airdrie, Blantyre, Bridgeton, Coatbridge, Hamilton and Rutherglen served thousands of free breakfasts to the hungry and exhausted crowds that besieged their barracks day after day until the dispute was finally resolved in October.

Even as that work proceeded apace Howe and Hay left Scotland as a consequence of yet more administrative tinkering. A subsequent report of the new leaders' installations, on 22 September, tried its best to clarify what it was all about:

The visit of Commissioner Howard to Glasgow and Edinburgh was occasioned by the adoption of a new policy, or the revival of an old one, for the administration of The Army in Scotland. For the last eighteen months it has been divided. Now it is united. That is to say, whereas there was one P.O. for the east, and another for the west, Brigadier Rothwell will now command the whole of Scotland. But there was another reason. To give vigour and prominence to the new policy, a new staff was decided upon, and, therefore, by far the most imposing ceremony that has taken place in Scotland came off in the Glasgow City Hall last Monday, viz., the introduction of the following officers:-

<u>Name</u>	<u>Command</u>
Brigadier and Mrs Rothwell...	Provincial Officers
Major and Mrs Barritt...	Edinburgh Division
Staff-Capt. and Mrs Wood...	Dundee Division
Staff-Capt. and Mrs Greenaway...	Aberdeen Division
Staff-Capt. and Mrs Hilliary...	Glasgow Division
Staff-Capt. Howard...	Provincial Chancellor
Staff-Capt. McPetrick...	Kilmarnock Division
Adjutant Hopper...	J.S.Secretary ¹¹⁷

Brigadier Charles Rothwell had for the previous four years directed the Army's operations in New South Wales, Australia. Renowned for being a man of the people and of ready wit, he quickly won the hearts of the soldiers and officers under his command: as he moved around the divisions, often there were peals of laughter as he interspersed his addresses with 'witty and pithy remarks', but always with serious intent. Nor did the chancellor, W. H. Howard, who sometimes accompanied Rothwell on his tours, playing the harp as Ernest Fry had once done and acting as *War Cry* reporter, lack a sense of humour, as one dispatch showed:

We then strike for the fishing coast – Fraserburgh, Peterhead, Banff and Buckie.

The fishers are a bonnie, interesting crew. On beholding them at first sight, you wonder if they have any hands, but on observing closely you find them fishing for holes in their pockets. They are very thoughtful indeed for the females, for as soon as the fish is landed they give them the privilege of carrying it away to the dealers and curers, and I have seen the women with as many as three big loaded baskets of fish on their back, marching down the street as stern supporters of women's rights....

On the whole they are a religious lot. On the Provost of Peterhead asking the Brigadier for his opinion of the fishers, he answered, 'I should judge that they get their theology and religious notions long before they get their salvation.' 'Very well put,' returned the Provost.¹¹⁸

¹¹⁶ WC, 28/5/1894, p.16; SASB580. Walker (1871–1899) became an officer in 1894.

¹¹⁷ WC, 29/9/1894, p.3.

¹¹⁸ WC, 29/9/1894, p.4.

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The first *War Cry* report from Scotland in 1895 came from Crail. It said: 'Farewell meetings of Lieut. Emerson. Glorious finish up on Sunday night, with five young men for salvation. – Clark.' It would seem that there was a short-lived corps or a society in that tiny town on the Fifeshire coast, more than likely being a satellite of nearby Anstruther, as was St Monans.

There were, however, some more enduring advances that year, announced in anticipation by the chancellor in February: 'We are opening fire upon four new places: Wishaw in South Scottish Division, Alva in the Dundee Division, a Slum corps in the city of Aberdeen, and another yet to be revealed.'

Wishaw, south-east of Glasgow, was invaded on 31 January by Captain Green and Lieutenant Bell. Within three weeks 50 'drunkards and all kinds of sinners', one of whom was an old man in rags and tatters, had got blessedly saved. A visit by Blantyre Band so packed the hall that the junior hall was used for an overflow congregation.

The initial dispatch from Alva, north of Alloa, outlined what happened on 22 February: 'Opening, Staff-Capt. Wood leading. Saturday, streets lined with appreciative crowd. Sunday night, tremendous crowd in open-air. Barracks packed. Good attention. Twelve juniors for salvation.' The next piece from the officers – Ensign J. Tulloch and Lieutenant J. Dewar – told of another glorious weekend when a little boy was the first to step forward for salvation, quickly followed by 17 other seekers, mostly adults.

The chancellor had reckoned that the officers all round were rising to the opportunities, and reports supported this claim: some corps, of which nothing had been heard in the Army press for many long months, bestirred themselves and sent in a sentence or two to reveal that they were still marching on and enjoying an occasional fillip.

The annual Two Days with God coincided with Easter and was incorporated in 'the General's Scottish Campaign', which focused on Glasgow, Dundee and Perth. Hundreds of seekers gave themselves to God and the Glasgow event was made memorable by the decision of the Chief of the Staff to conduct a salvation meeting in Jail Square at 10pm. With the dismal jail and dim street lamps in front of him, and dusky tenements looming over all, he mounted a stand and, not put off by interruptions, preached in a clear, powerful voice on Jesus' crucifixion. In April Booth promoted the social scheme in meetings held in the Free Assembly Hall, Edinburgh.

In May the divisional officer, Thomas Greenaway, shared information about Captain Denne and Lieutenant Greenslade and the new slum corps in Aberdeen:

... Whilst this was going on our Slum Lasses were dealing with a poor drunken mother down at the penitent-form in their little barracks, situated... at West North Street. This is a low-lying street at the back of the famous Gallowgate, with its many courts and alleys, where drinking goes on at a fearful rate. They were pointing this dear woman to Jesus, and telling her that the remedy for her sinful, drunken life was the shed blood.... Every Friday night these Lasses are eagerly looked for by a great crowd of lodging-house *habitués*, where the lowest characters of this grand city generally doss. Mr Reid, the proprietor, is most friendly to our work and appreciates this effort made for the welfare of his lodgers. The place is generally packed, and woe to anyone who tries his or her hand at disturbing. The police are most friendly; in fact, the chief constable is anxious to assist the Lasses in their efforts to reach the very worst. These guardians of the peace seem to have a little nervous fear sometimes, and so they keep very near whilst the meetings go on. In addition to this, the sisters entirely devote every Sunday afternoon to try and bless the people in the various lodging-houses. Who can estimate the work done amongst these dear submerged ones, who, in their position, attend no place of worship from one year to another? They welcome the lasses in all these places.

Then there is the visitation of the sick. It was only the other day, comparatively speaking, that these 'servants of the poor' started here, and amongst the hundreds of homes – many of them mere hovels – they have managed to assist and nurse forty-four persons, some of them entirely friendless, who would have continued unattended if not found by the Sisters. They give these sick ones nourishment daily, and what the Sisters give them is all that they get.

Wanted, the friendly services of an Aberdeen butcher, who would give the lasses a little beef daily for such purposes. In addition to this they give their wee drops of medicine and bind up their wounds, &c., besides doing the sweeping up and cleaning for the helpless. Their home is right amongst the folks, and their small window looks upon one of the courts.

They also teach the poor to sew. I saw with pleasure, the other night, from thirteen to sixteen sitting round the snug fire in the Slum barracks busy completing garments under the watchful eye of the Lieutenant.¹¹⁹

It is unclear where the fourth corps announced in February was; however, in May a William Watson reported a victorious battle, triumphant marches and nine souls captured at a place called Strabane, very likely a misspelling of Strathblane. Also in May there was word that 'those Galston blood-and-fire boys' had visited the work at Newmilns, suggesting that Galston might have become part of that 'circle'.

On 7 November, there was a more clear-cut opening of a corps when divisional officers – Hilliary, Captain Baker and others – opened fire on Cambuslang, just outside the south-east fringes of Glasgow and the scene of a religious revival some 150 years earlier. The corps's first meeting was a 'good old Army' do, the day's 12 converts included a married couple and the prospects were judged to be grand. On the same day Bellshill Corps was opened, which indicates that hitherto it had had only outpost or society status. Ensign and Lieutenant Ford were in charge.

Rothwell, who enjoyed his own work, never tired of saying that the future of Scotland depended on its officers. With their courage, intelligence, zeal and command, he insisted, Scotland could achieve results that would compare favourably, if not surpass, any gained in other parts of Britain. The province was making good progress: the financial burdens had been lessened; the officers were better provided for; and the press, the clergy and the public better understood the Army.

* * * * *

The first event of concrete importance in 1896 was the opening on 9 February of a circle corps: Milngavie with Madington, north-west of Glasgow. No more was heard of Madington, wherever it was, but the 'triumphant opening' of Milngavie was recorded in the usual way. Three months later the officers, Captain Curle and Lieutenant Laurence, had 70 names on their recruits roll and a local magistrate noticed how there were no cases to try, thanks, he deduced, to the arrival of the Army. In addition there were 50 names on the roll at Strathblane, now a society and part of the 'circle'.

Also in February a slum post was set up at Edinburgh, working from Potter Row where the Edinburgh Christian Mission had once held meetings. Within a few weeks several people found salvation through the ministry of the slum officers.

The War Cry claimed that there were signs of awakening in various parts of Scotland and this was certainly true at Kirkintilloch, north of Glasgow, where a corps began its work on 16 April to the relief of the divisional officer who, for 18 months, had been searching that bonnie little town for a barracks. He had at last acquired a commodious hall in which the gospel was preached on the first Sunday with good results. Ensign Ford and her sister took command.

Two days later a corps was again opened at Ayr, under Captain Crighton and Lieutenant Tugwell. Kilmarnock Band marched to lead the invasion and a 'brake-load of "Hallelujahs" from Maybole' helped to liven up the weekend. Memories of the corps that had functioned there briefly some ten years earlier must have died by then but nevertheless there had been an Army presence in the town for some time: Sister Mary Sloan, who was a soldier of six years' standing when she died early in 1898. Townspeople flocked to witness her funeral and there were 24 seekers on the day of her memorial service.

Just ten miles inland from Ayr a circle corps began operations on 2 May at Mauchline, of Burns fame. Both this town and Catrine, where an attached society was opened on 4 May, were thoroughly roused by the invading officers and there were splendid open-air congregations. The officers put in charge were Cooper and Bussy.

However, it was the inauguration of Aberdeen Citadel that filled several columns in *The War Cry* of 27 June. Booth was abroad at the time, so it was the British Commissioner, Commissioner Thomas Coombs,¹²⁰ accompanied by Nicol, now Editor-in-Chief, who officiated. Civic worthies and representatives from all churches and chapels were among the throng that filled every square inch of the hall and there were marvellous scenes when 88 seekers prayed at the mercy seat at the day's

¹¹⁹ WC, 4/5/1895, p.2.

¹²⁰ Coombs was married to Ellen (Nellie) Cope, who had been an officer at Anderston in 1879.

end.¹²¹ The *Aberdeen Journal* described the grandiose edifice as, 'with its embattled tower and turrets, a thing of strength and beauty'.

Two months later the Army at Glasgow obtained a different kind of premises: taken on lease it was to be used as a food and shelter depot and, once fitted with cubicles and beds, accommodated some 160 women. It was situated in High Street, at 207, – and 'what Spitalfields is to London, High Street is to Glasgow,' said a report approvingly.

In November a list of appointments revealed that a circle corps had been opened at Midcalder, south of Broxburn, and that Cupar had become a circle corps.

Back from his journeys overseas, Booth toured the North of Scotland, making Aberdeen his first stop: seven public meetings were held (five in the Music Hall and two in the citadel) and all were crowded. The next stop was Fraserburgh (said to be 'a nice little town, situated on a brae, and facing the wild, restless German Ocean') where Dalrymple Hall was the venue for three powerful meetings. Moving on to Buckie, the General met with Salvationists from all the fishing villages on that coastline, but, sadly, *The War Cry* had this to say:

When The Army invaded the district some wonderful baptisms of the Holy Ghost fell upon the people, and many were converted. A nucleus of this awakening now forms the Soldiership of The Army, and several Officers have been raised up who are now in various parts of The Army's battle-field.

But backsliding and half-heartedness have brought a blight upon the work of God. The love of the world has chilled the love of Christ in the hearts of many of His people. This is admitted, but not, we fear, wept over, and many are simply living on the husks of bygone blessings and Divine revelations.

We hope – we pray – nay, we believe – that The General's visit to Buckie will leave an eternal weight of responsibility upon the souls of the saved and sanctified to cease not till the barren again bear fruit and the desert burst into bloom.

The General's Two Days' meetings were held in the Fisherman's Hall. They were all mighty in convicting of sin, and grew in power. Thirty-five men and women sought the mercy seat for salvation and holiness.

Among these were a man and his wife who had said they would not go to the penitent-form, but the afternoon's meeting on Thursday was about to close when they both came. Here were also to be seen kneeling three brothers and a sister, all belonging to one family.¹²²

Booth addressed a 'social meeting' at Macduff before concluding his northern tour at Peterhead, where five gatherings were held in the Music Hall, leading citizens listening with keen interest when he gave a progress report on the Social Scheme. En route to London, on 1 December, he spoke at another social meeting in St Margaret's Hall, Dunfermline.

A few days before the tour Booth had told an Aberdeen journalist that the Army's social operations were arousing much interest and added: 'Glasgow, you know, presents us a better sphere than almost any other city in Great Britain, London excepted. There, as in London, you have the extremes of luxury and squalor.'¹²³ It comes as no surprise, therefore, that the dignitaries who met Florence Booth in the Queen's Rooms, Glasgow, in December expressed warm appreciation for the inauguration of the High Street shelter. One of them, Bailie Alexander Murray, cordially welcomed the Salvationists 'because they are fired with the love of Christ for those who are down'.

* * * * *

Encouraging news of spiritual advance emanated from many corps at the start of 1897, some telling how larger halls had been rented to cope with the increased congregations expected during the winter months. Lasswade Circle was mentioned for the first time by the Army press because it had had 'a genuine revival', and the recently opened Calder Circle (presumably centred on Midcalder) also experienced great blessings when 16 people found salvation there.

The first new opening of the year was Govanhill, also known as Glasgow VII,¹²⁴ which got under way in March. It was joined three months later by Glasgow XI, which started work one Wednesday evening

¹²¹ There were more spiritual victories that month. When Booth led a Great Day of Salvation at Glasgow, no fewer than 117 seekers were recorded, drunkards and harlots among them.

¹²² *WC*, 5/12/1896, p.3.

¹²³ *Aberdeen Journal*, 20/11/1896.

¹²⁴ The corps must have retained the number assigned to it (or Barrack Street Corps, now closed) in 1886.

under the command of Captain West and Lieutenant Robinson.¹²⁵ The Glasgow XI hall was in Paisley Road and had in the past been used for mission services, but the captain gained his first convert in the street.

About the same time a society was formed at Gourdon, a small fishing port south of Aberdeen. The first months were practically fruitless, but Captain Saunders and Lieutenant Baxter stuck at it and their perseverance was rewarded.

'Great crowds and generous sympathy all round' was how the start of the corps at Renfrew, on 9 September, was portrayed. The approving spirit was not, however, due to the music of Paisley I Band that supported but rather was a result of the visits made to the people's homes by the officers (Rawton and Dicks) even before the opening took place.

Two months elapsed then the South Scottish Division added another corps to its number, the advances in the division having already inspired an officer to pen a long poem entitled 'Lilts frae the land o'Burns', which began:

*Old poets have sung, and old chronicles tell,
What champions ventured, what champions fell';
But the deeds of The Army, by the 'South Scottish Clan,'
Are deeds of salvation and blessing to man.
All glory tae God, the battle goes well,
The field it is straw'd with the wrecks of sin's spell;
The captives of evil won from habits of vice,
Mak' the glens to re-echo and their hames to rejoice.¹²⁶*

The latest corps was New Mains Circle, Lanarkshire, under Captain Pitcairn and Lieutenant Hollas, which had a society at nearby Cambusnethan. Several young people gave their hearts to God at the outset. And that was not all: Irvine, a corps that had been closed at the same time as Ayr, was reopened in October; indeed, according to the divisional officer, it was the second time that the corps had been reopened.¹²⁷ The hall was a renovated tenement house and two 'simple-hearted, godly lasses' (Phimister and Bentley) were put in charge. In no time at all a revival broke out, three or four penitent-forms being needed to accommodate the scores of contrite sinners waiting to kneel at the place of prayer.

The divisional officer related this story to a *War Cry* reporter who was covering a tour of Scotland by the General. Thousands of people gathered to hear Booth in the Co-operative Hall, Dunfermline; the City Hall, Perth; the Kinnaird Hall, Dundee; the City Hall, Glasgow; the Victoria Hall, Hamilton; and the town hall, Paisley. He was said to be in grand form, pacing the platform and pouring out truth after truth as he issued loving and tender invitations to come to the Saviour.

On 18 November a corps was launched at Buckhaven, in the Dundee Division, and its few early converts were young people. It too was a circle corps. On the same day, a corps was opened a dozen miles away at Burntisland, birthplace of the Authorised Version of the Bible.

* * * * *

Although a kindly soul, Rothwell was not easily satisfied and the progress made in 1898 was in large part due to his insistence that the province must never rest on its laurels. A dozen or so corps were created that year, but the first opening was another social institution: called a Prison-Gate Home for Women, it was a hostel for women charged with offences by the police courts. It had its base in the High Street shelter, from where in time visitation of the inmates of the nearby Duke Street Prison was organised. Florence Booth's Chief Secretary, Colonel Adelaide Cox, opened the home in January.

Another visitor to Scotland in the early part of the year was the Junior Soldier Field Secretary who toured Glasgow, Paisley, Dundee, Kirkcaldy and Edinburgh and confirmed he was fairly satisfied with what he saw: 'We have 7,500 of our own children,' he said, 'besides a crowd of outside children that attend our...meetings', and as for corps cadets, Scotland was second highest on the provincial list.

¹²⁵ See WC, 19/6/1897.

¹²⁶ WC, 13/3/1897.

¹²⁷ See WC, 20/11/1897, p.2. As regards the two closures, we can assume that an attempt had been made to reopen the corps in 1890 but, being a failure, it was not reported in the Army press.

He must have been delighted to learn that the corps opened at Motherwell, a neighbour of Wishaw, on 10 February formed a junior corps after only three months, attracting 76 children on the first day; as for adult converts, they included 'infidels, drunkards, gamblers and sportsmen of every description'. Lieutenant Iddles was stationed there, presumably with a captain.

Equally positive were the beginnings of the work at Uddingston, to the north-west, on 30 April: 'Barracks packed to excess; crowds round open-air; great conviction, people all on boil; 7 souls in the Fountain. Much sympathy shown. Captain Lawton and Lieut. Dix are in charge,' announced its first dispatch.

The following week *War Cry* readers discovered that Kemnay and Kintore in the Aberdeen Division were to be opened as a circle corps (Kemnay was in fact to be reopened) and, in the Edinburgh Division, a society established at Lauder – using a cottage in the main street as a hall – became part of Earlston Circle, which had two other attachments: at Boon and Darlingfield.

Across country, the South Scottish divisional staff opened fire on Stranraer, a ferry port in south-west Galloway, on 12 May. They had waited patiently for 'a favourable opportunity' and finally secured a hall in a central position, seating 600 people. The officers of this isolated posting were Adjutant Frith and Lieutenant Smith.

Thursday 12 May was a truly momentous date for The Salvation Army in Glasgow, as no fewer than three new corps were opened there that day: Glasgow XI (Possilpark), Glasgow XII (Maryhill) and Glasgow XIII (Garngad). For some reason the new corps at Possilpark took the number of the earlier opening on Paisley Road, on the south side, which suggests that that corps been closed. Maryhill was a reopening, under Captain D. Bayley and Lieutenant N. Robinson, who rejoiced over conversions and public sympathy. The first mention of Glasgow XIII was brief and to the point: 'Blessèd weekend; 8 at the Cross. – Observer'. Subsequent reports confirmed the corps's location and revealed that the first officers were Green and Nixon. By October, when it was 18 weeks old, the corps had 38 soldiers, 40 juniors and 70 people had knelt at its penitent-form.

Yet another Glasgow corps appears to have been opened around that time, if not on the same day. No press report told of its arrival, but it is known that its hall was in Garscube Road and its number was 178. It seems certain then that it was Glasgow XIV, of which we shall learn more in a while.

And there were forward movements elsewhere: Captain Harry Soper was put in charge of a tent that could hold 350 people and used it to open a corps at Stonehaven, the county town of Kincardineshire, on 7 July. And when Rothwell (now a colonel) and his wife went to Burntisland they conducted the swearing-in of soldiers in the 'gorged' music hall; the corps later had an outpost at Kinghorn.

Lerwick, too, had good news to tell: having passed a long spell in the doldrums, it had been revived first by a visit from 'the Musical Plant' (Staff-Captain Thomas Plant, who was touring Scotland as a special) and then by meetings led by Rothwell and other staff officers (who also went to Kirkwall, kindling fresh interest in the Army in both places). Lerwick had suffered because most of its soldiers had emigrated to America or Australia in search of work and because for a time it was left without officers. Thankfully, Brother Flaws, the skipper of a boat, held the rudder of the corps steady by acting as sergeant-major, lieutenant, treasurer and secretary.

The forward march of the province was not entirely attributable to Rothwell, for his divisional officers must share the credit since it was they who vigorously implemented his plans. A *War Cry* interview-style article entitled 'Stands Scotland where she did?' revealed that when Rothwell performed a divisional inspection it was a 'searching analysis'. He dealt with matters in order of priority: souls, soldiers, visiting, reports, uniform, cash, budget, finance, envoys, candidates and teaching the people. Of course, he sniffed at the idea that his inspections might be ordeals: 'We all have our ordeals!' he declared. 'I have to go through mine next week [by the General], and if things are not all well I get a bigger setting down than anybody.' The interview continued:

'What plan, inside the regulations, have you for running your Province, Colonel?'

'Just a common-sense one. I try to get to know as early as possible the people, their needs, their character, and training. It then becomes a matter of concern how out-and-out lines may be followed with the least breakage. I don't know any plan that can succeed unless the P.O. is acquainted with the details that go to make up the Province, the lives of its Officers, its Soldiers, and people.'

'Besides this...?'

'I believe in knowing what you want, and being sure it is possible to get what you want. Then don't rest until you have it.'

'You meet your Officers frequently?'

'Certainly. Where the weakest link of the chain is, there am I; and where there is failure, there it is my place to find a way to turn it into success.'

'In the matter of hard corps, Colonel?'

'There's far too much talk of hard corps these days! In the old days, Officers took what they could get and they were mostly hard "goes" at the start. However, when Officers complain, as they often do nowadays, I divide the corps thus: 1. Small corps, which there is no reason to call hard. 2. Large town corps, where there is a struggle.'

'Small corps are *never* hard, then, Colonel?'

'Rarely. In small corps The Salvation Army is the life of the place. The Officer has seldom any rivalry to contend with, the people are easy to manage and easier satisfied than townspeople, and their wants are less. An enterprising, wide-awake Officer should be able to make things move very soon.'

'But what is your plan for the other corps?'

'A sure panacea for a "hard" corps is house-to-house careful visitation – *careful*, mind! Careful and wise manipulation of the few people the Officer has, is the next thing. No Officer can expect to succeed who allows his people to think *he* thinks their corps hard. One of the essentials in moving hard "goes" is cheerfulness. This, combined with plenty of persevering hard work, and making the most of the little advantages as they come, seldom or ever fails. Like begets like, and this sort of spirit begets a similar spirit'....

'When you give orders to your Officers, Colonel, do you expect them to be fulfilled, whatever the circumstances?'

'I never give orders impossible to be carried out. The man is a fool who does. When I send my Officers instructions for any special effort, I generally give them, with the order, from twenty to twenty-five suggestions as to how it may be done. Out of the score they are sure to find at least four that will suit them and their corps.'

'Are you satisfied with the progress of your Province?'

'I am satisfied with nothing in the Province. Satisfaction is stagnation. But I am encouraged by present results to see what great things can be accomplished in the future.'¹²⁸

Whether Rothwell got a setting down from Booth we do not know for sure, but a summary of the General's visit suggests otherwise:

As reported last week, The General's short visit to the great centres of Scotland was a great spiritual success.

That Sunday in Glasgow will stand out in the memories of many as a never-to-be-forgotten time! It is estimated that no less than eleven thousand people attended the three public meetings in the St Andrew's Hall....

The significance of the visit may be summed up thus:

1. The Army is making important headway in Scotland.
2. The people have a more intelligent idea of The Army's place in the country.
3. The doctrines we proclaim are producing a response which baffles the class of folks who have persistently stuck to the notion that Scotch people are too hard-headed for them.
4. The Scotch Salvationists, when once inspired by a Blood-and-Fire Christianity, will dare and do anything for the salvation of souls.
5. Organisation and discipline are more clearly accepted as indispensable to the rapid advance of an aggressive and soul-saving war.¹²⁹

Booth would have been informed that the new openings were by and large doing well. At Buckhaven – a so-called 'hard go' – Captain Seals and Lieutenant Bailey had done as Rothwell recommended and persevered in door-to-door visitation; the breakthrough came after nine months and they found themselves in the midst of a revival. At Stonehaven a 'nice little hall' had replaced the tent and Soper had 15 recruits. From Kemnay, Captain Errington sent in a note telling of crowded meetings and two converts. As for the resuscitated Lerwick, the soldiers roll had doubled under the ministry of Captain James Turner and Lieutenant Bullock.

In August a new circle corps in the Glasgow Division had been announced and it opened its doors on 12 November: it was made up of Cathcart, Netherlie and Busby and the officers, Butler and Scorse, soon won ten converts. On the eve of Cathcart's opening the work had been started at Grangemouth, a port on the Firth of Forth, and Lanark, south-east of Wishaw. Grangemouth first had an Army presence thanks to the outreach work of the Park Hall Salvation Brigade, but puzzlingly nothing was heard of

¹²⁸ WC, 22/10/1898, p.3.

¹²⁹ WC, 29/10/1898, p.9.

the new opening during the next year or so; in contrast, Lanark's officers (Gladwell and Fowler) within two months recounted how they had won 48 adults and 24 youngsters, all potential recruits for soldiership.

But even before that report was published in *The War Cry*, three other corps had been made known to the public. One was a reopening: Kilsyth, from where the officers, Iddles and Grice, wrote: 'Magnificent week-end, led by Major Gale; break came after three weeks opened; remarkable conversions; 16 souls – making nineteen for week-end; place roused.' Another was Hestensetter (Hestinssetter), a hamlet to the south of West Mainland in Shetland, and the third was the aforementioned Glasgow XIV, about which nothing had previously been written in the Army press; however, by the new year it was up and running with Milliar and Rennison in charge. Their first report told of a desperate character, a drunkard and a backslider being among the converts saved in their hall.

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As some corps were opened, their successes being reported in *The War Cry*, one or two disappeared, no mention being made of their demise. But in 1899 one 'dead' corps would not lie down. This was Govan, which had failed drastically because of unsuitable leadership. When the well-meaning divisional officer arrived to oversee the closure Corps Secretary Wilson declared: 'The meetings will continue, the end is not yet!' and the flag was taken back from the officer. After six weeks the meetings were indeed continuing and, regardless of the corps having been officially closed, the Field Secretary (Hay, himself a Govanite) arranged with Rothwell to appoint a new officer. Thus it was that under the direction of that officer – the eccentric Captain Munn – and his successors, revival followed survival to such a degree that not long afterwards it became clear that a new, permanent hall would be needed.

It was again at Glasgow that the earliest opening of the year was made, on 15 April at Oatlands, near Polmadie. Initially known as Glasgow XV, the corps was led by Captain Florence Reddy and Lieutenant M. Price. Prior to this an outpost had been established at the village of Bishopbriggs by Salvationists of nearby Springburn. George Shearer recalled how that enterprise was carried through:

It was during Captain Ridgway's stay in Springburn that the Army began to hold meetings in Bishopbriggs. Once a week a service was held in a little hall, the use of which was given freely by a gospel mission.... At that time the journey from Springburn to Bishopbriggs had to be taken on foot as there were no trams or buses on that route.... There was no gas or electricity either so the road to Bishopbriggs was a long, dreary journey....

The young people of the corps looked forward to those Thursday night meetings as it meant a night out for them. We would meet our companions or sweethearts in Springburn and start on our journey.... On our arrival there we held an open-air service and then adjourned to the hall where another service was held. Sometimes we were accompanied by the Brass Band and we held a musical service.

These meetings were well attended by the people of Bishopbriggs, many of whom travelled to Springburn to attend our meetings there at the weekend. The junior corps also benefited by these meetings as many children travelled to Springburn on the Sunday to attend the junior meeting. I had four boys from Bishopbriggs in my little junior company who walked every Sunday to Springburn.¹³⁰

It was probably early in 1898 when that work began and a little more than a year later *The War Cry* carried news of some of the Bishopbriggs converts being sworn-in as soldiers.

By then Turner and Bullock, the officers in Shetland, had great news to share concerning the five-month-old work of Hestensetter. They wrote: 'Many souls have been saved and seventeen soldiers have been sworn-in under the Flag on Sunday afternoon in the open air...fourteen of these comrades have uniform, some in part and some full.... We have an old thatched-roof house for our meeting place; it's packed till we wish it was made of Indian rubber....' Hestensetter was a circle corps and *All the World* gave an account of an officer's visit to one of the societies (another two societies were established at Westerskeld and Westerwick):

At 6.30p.m., we started from the officers' quarters at Hestensetter to walk to Selivoe, three and a half miles away, across hills and ditches and through the wet, sloppy snow. On our arrival, we found 118 people waiting for us in the Brethren's Hall, which is kindly lent to us every Wednesday and Sunday evening. The

¹³⁰ Shearer (c.1987).

congregation patiently waited still further while I 'took off my feet', as they term it *i.e.*, changed my socks in the pulpit, for want of a more private retreat. We had a thoroughly good meeting, and the people were much blessed. Some of them had walked five, six, and seven miles across the hills to be present. After the meeting they started for home, singing joyfully the verses of one of our songs:

God of Elijah! Hear our cry,
Send the fire! Send the fire!

Never in my life have I heard such affecting singing as that amid those snow-covered, moonlit hills as the little groups moved off toward their distant homes.

One of the women I noticed walked alone, full of thought. She was one of those who had previously tramped twenty-four miles to Lerwick to get saved, and had walked fourteen miles to be present in this meeting. She told me she had never been so happy in her life as she had since the Salvation Army had come.¹³¹

To return to Lerwick, the officer was forced to walk the full distance of 28 miles, with bad conditions underfoot, because a storm blew up and made it impossible for the boat he had hired to make the crossing from Ruenos.

Equally fatiguing was the work at Earlston Circle, where there were 50 soldiers in four societies and two lads due to enter the officers' training home. A long article in *The War Cry* detailed the much longer weekly trek undertaken by the officers who every week delivered the Army's periodicals to the soldiers and sympathisers of the outposts in the beautiful, though very hilly, surrounding countryside: the journey of the first day was to the outpost at Boon, six miles away, calling at farms and houses on the way; next day they went to the Lauder outpost, then the day after to Blanalie to 'boom' (sell the papers); after a few days' activity at the centre, they travelled to an envoy's house at Gremknowe (Greenknowe) where a meeting was held in the kitchen; next day off they went to Gordan, then to the Darlingfield outpost, meeting the soldiers and friends in a house; they returned to Earlston next day via Fans. There was also another outpost eight miles away, which they visited once a month.

On 11 May three corps were opened. The first was Ardrossan, a port on the Firth of Clyde; since there were other 'Army towns' close by, the invading Salvationists profited from their neighbours' good reputations and made speedy progress. The officers were Captain Chapman and Lieutenant Taylor.

The second opening was at another seaport, this time one of the remotest towns in Scotland: Campbeltown on the Kintyre peninsula – 'stormed and taken in the name of the Lord and The Salvation Army'. The attacking force was given a warm reception, huge crowds gathered and three female and two male converts were deemed to be 'promising cases of salvation', all of them donning recruit's ribbons. After just eight weeks 97 seekers had been saved there and 20 had signed the Articles of War. Adjutant Frith and Lieutenants Smith and Stevens were put in charge.

The last member of the trio was at Lochgelly, a centre of the Fife coalfields. It was initially a tough assignment for the two woman officers, Captain Foley and Lieutenant Matthews: they toiled with negligible reward for six months and their leaders seriously considered withdrawing them; however, the officers prayed to God for an open door to the people's hearts and a visit from Dunfermline Band, which filled the Co-operative Hall (used for the barracks), proved to be the key that unlocked it.

Johnshaven, an outpost of Gourdon also had reason to praise God for a long-hoped-for blessing. For over two years the officers had laboured there without visible results when, in June, three young women knelt at the penitent form. This caused a stir in the village and one of a different kind in the officer's heart. A report said: 'Capt. McFarlane walked home quite easily that night, her heart glad and her face beaming as only a Salvationist's does when through the darkness comes the light of God's smile and approval.'

Earlier that month it had been announced that Dundee was to have a 'Lodging House for Women, with other agencies of a social character'. The Army had purchased the former Industrial School in Ward Road for £5,500 and was endeavouring to raise the £3,000 needed to make it ready for its new purpose. Of that sum £1,850 was received before Florence Booth left the city after having presented the scheme to a company of leading citizens.

In September Dundee Salvationists met another social need when, in a labour struggle, 40,000 workers were locked out from their places of work by their hard-line employers. The Army promptly went to the aid of the suffering families, feeding 6,000 children with free breakfasts. Some had not

¹³¹ AW, 5/1899, p.264-6, and WC, 13/5/1899, p.12.

eaten for two days and arrived at the barracks in their nightshirts, their clothes having been pawned for food.

Elsewhere in that city, Salvationists assembled in the YMCA hall to hear their General lay down the lines for a 'Siege of Hearts', a soul-saving campaign comprising 28 so-called 'battles'. A total of 134 converts was reported at the end of the four battles in Dundee, then the General moved on to Kirkcaldy where 18 more sinners were won to Christ. And so the campaign progressed, battle after battle and victory after victory: Falkirk (51 converts), Ayr (29), Motherwell (11), Glasgow (251), Edinburgh (59), Dumbarton (24), Kilmarnock (24) and Paisley (53). By the time the campaign concluded at Berwick-upon-Tweed, 682 people had said yes to God, and *The War Cry* made this comment: 'Our Leader has, by his flying visits to some of Scotland's busiest centres and the two great capitals, drawn special attention to the position we occupy in Scotland. Our history has been one of slow, rather than rapid, advance, but an advance that has been marked by some notable features. Scotland has produced a larger proportion of Officers, for the size of the population and corps, than any other part of the United Kingdom. These Officers have been good and successful.... Our faith goes up for Scotland.'

In October Rothwell moved to London to become the Secretary for Young People's and Junior Work, being succeeded by Colonel Henry Hodder, formerly leader of the Western Province.

On 9 November Captain Hugh Sladen,¹³² grandson of the eighth Earl of Cavan, and – fresh from the training home – Lieutenant Bevan took part in the opening of a corps at Burnbank, between Blantyre and Hamilton, and were left in charge. They soon had their hands full, so productive had the launch been: eight people made spiritual decisions during the weekend; a junior corps was started; and 18 senior soldiers, all who lived in the neighbourhood, were transferred to the corps, being publicly recognised in the hall that had been built by a soldier.

* * * * *

As calendars marked the end of an old century, new beginnings were the chief concern of the numerous Scottish Salvationists who sent in dispatches to *The War Cry*, relating how slaves to sin had been liberated by Christ. One such report was from Maddiston where Salvationists rejoiced over a weekend of victory led by visiting officers: two of them, the correspondent said, conducted a meeting 'at Circle, Stanburn' – and so we have the first reference to what was to become Maddiston Circle Corps. Banff was listed as a circle corps later in the year.

General Booth, now aged 71, visited Scotland in May to inaugurate the women's hostel at 31 Ward Road, Dundee. This comprised two buildings, the larger a shelter for 175 'destitute and friendless women' of 'Juteopolis' and the other, an industrial home, had room for 30 more. The *War Cry* reporter noted that attached to the hostels in Glasgow and Edinburgh were 'many useful agencies for discovering lost husbands and children, and bringing about family and other reconciliations', not to mention the burgeoning work among prisoners – and so it would be at Dundee, too.

Following the ceremony Booth was greeted 'at a great meeting in the Kinnaird Hall' by Lord Provost Hunter, who said: 'Most of us, I think, remember the opposition to The Army in days gone by, and the aims of The Army had been much misunderstood and misrepresented; but now its good work is known and appreciated, and we all wish The Army great success.'

The following day Booth was at Uddingston where the people of that respectable country town gathered in their hundreds to hear him, and some sought salvation. A larger number of converts was registered a month later when Booth led three meetings in the town hall in Greenock, which seated 2,500 and was packed to the door.

'Souls for salvation' were reported as well at Aberdeen, but it was not Booth who had drawn them to God, but rather the resolute Captain Foley, of Lochgelly fame: she and her lieutenant had opened Aberdeen IV Corps, in the Holburn district, apparently in May.

As well as being skilled soul-winners, officers also did their utmost to be faithful guardians of the flock. While in Greenock, the General had been handed a note from Stromness, which said: 'Blessed

¹³² Hugh Sladen (1878-1962) was the son of Colonel Joseph Sladen of the Royal Artillery and Lady Sarah Sladen, daughter of the 8th Earl of Cavan. He entered the training college in 1897 and served briefly in Scotland. He eventually became Territorial Commander for Finland in 1939 and, during the latter part of World War II, was responsible for organising the Army's European relief effort. He retired as a commissioner in 1948. He wrote 'Touch me with thy healing hand, Lord' (SASB739).

wave of salvation sweeping over this Shetland port.¹³³ Many souls turning to God. Hallelujahs and hosannahs ascending from the fishing fleet.' It transpired that the divisional officer, foreseeing the moral dangers that young converts might face while among the herring fishermen who were harvesting those semi-Arctic waters, had sent someone to follow them.

Meanwhile, far to the south, two officers were taking the message to Girvan, Ayrshire, the coastal town – now a holiday resort – where years before there had been a short-lived Army presence: the South Scottish Division had acquired a 'battery', an automobile fitted out for evangelisation and manned by Captain S.A. Cook and Lieutenant R. Davidson, who drew crowds to the meetings they held on The Green. Officers from Stranraer, wearing Indian costumes, caused some excitement when they gave support, as did Paisley I Band, and 12 comrades from Irvine who camped along the shore.

Bramwell Booth, the Chief of the Staff, visited Scotland twice that year, meeting with 400 local officers of the Glasgow Division in May and, in October, speaking to the young delegates to the second Scottish camp for corps cadets, at Park Hall.

By that time, at Paisley, Inverness and Aberdeen, corps officers (perhaps inspired by their social work colleagues) had widened their pastoral ministry to embrace the inmates of local prisons. Mrs Captain Godrich of Aberdeen Citadel, for example, became a prison visitor, leading three women to Christ while praying with them in their cells. Her husband acted as a 'police-court missionary' every morning and also paid calls on convicts.¹³⁴ And in September an item in *The War Cry* read: 'Colonel Barker has just concluded a series of visits to some of the largest prisons of Scotland, including Glasgow, Peterhead, Dundee, Perth, and Edinburgh. In each prison he personally interviewed some scores of prisoners.'

At the launch of a three-day exhibition in the City Hall, Glasgow, in December Lord Provost Chisholm recognised the Army's importance because 'this vast Organisation carries on a work that was most needed, and yet most neglected'; he had in mind the task of reaching those 'who don't want to hear'. The Salvationists knew of course that many of those who closed their ears to preaching were not deaf to a friendly voice. The prison visitors were certainly well aware of this and so, too, was Sladen who earlier in the year had been transferred to Dundee II where, as the cold nights of winter closed in, he earned himself the title of 'The Boys' Friend'. Fiona McLean tells the story:

The winter of 1900 was particularly long and bitter and the Captain became deeply concerned about the number of lads who roamed the streets of the town.

'Youngsters would occasionally be found wandering bare-footed across the Tay Bridge to Newport – often in the pouring rain,' he later recalled. 'Many a time police came to the door asking me to look after a runaway boy for the night.' To help such boys Captain Sladen organised his corps folk into providing them with hot suppers. 'One night the congregation of the Presbyterian Church would supply the food. Another contributor was the manager of the Forfar bridie [similar to a Cornish pasty] shop at the end of Overgate... The police too showed great interest in the venture and more than once supplied the necessary provisions.' He started a clothing club for the boys – though the clothes were not always suitable. 'Somebody even sent us an Eton suit with fancy waistcoat and wide collar!' But the Captain cared for the Dundee boys, shared his faith with them and gave them an opportunity 'to find their way to the Cross', as William Booth had envisaged in his great social scheme.¹³⁵

¹³³ Stromness is actually in Orkney.

¹³⁴ Jenty Fairbank writes: 'Regular prison visitation (commenced in Paisley as early as 1889) was being undertaken in Glasgow, Ayr and Greenock' (1983: 82); cf. *WC*, 24/1/1903, p.7.

¹³⁵ McLean (1979: 38-9).

Chapter 1.7 Journeys over the Border (1901-06)

ACCORDING to *The War Cry*, in the new century the major threat to faith was the pervasive 'New Atheism', which had 'reduced God to an influence, Christ to an ideal, and Heaven and hell to either myths or lash-cords for the ignorant. It is no secret that many churches are too busy with externals... There is a spiritual deadness in the land.' However, though the times were a-changing, the Army did not flinch: 'Uncertain as is the future, we Salvationists, at least, enter upon it with confidence. Many things on which the well-being of the people depend are in our possession. We are certain that God is with us.... God will not fail those who put their trust in Him in 1901.'

As for Scotland, when Coombs, the British Commissioner, led the New Year meetings at Glasgow he said that his wish for the Army north of the border was that everyone should have a sense of responsibility for his own soul and those of his fellows. The news that thereafter emanated from Scotland provided evidence that Salvationists were indeed acting in that spirit and so the year proved to be one of revival in the existing corps rather than one of increase in their number. So great were the expectations for Scotland that the Army's newspaper of 2 February was devoted entirely to it: it was entitled *Our Scottish War Cry*.

One page was dedicated to the work among juniors, which had for some time been in the care of John Roberts and his wife, erstwhile divisional officers for Scotland and now on special service. Items from many corps illustrated the spiritual work being achieved in young hearts and, asked if children could be saved, Roberts gave a vehement reply: 'Would Christ, the Saviour of the *world*, and therefore of the children, who make the greater part of its population, have bidden them "Come unto Him" if He had not intended them to be saved *as children*? ... Away with the devilish idea that the lovely life of childhood must be lived without God, and that bright youth must pay tribute in "wild oats" of sin and sorrow to the devil before it turns with damaged talents and body to Christ and happiness! The world of children is God's property. Woe to us if we place any stumbling-block of doubt or difficulty in the way of little feet eager to run to Jesus!'

The penitent-form record for the past year showed that 1,471 children had visited that place of prayer for salvation. And the tide was rising: in 1900 junior companies numbered 1,244, increasing to 1,326 in 1901; Band of Love membership rose from 6,925 to 7,813 in the same period; and a year earlier 200 corps cadets had been accepted in just 12 months, with more than half transferred to the Candidates Department. In some places halls were being secured for the exclusive use of the juniors and Sunday morning meetings were arranged for them.

Coombs stated that the most encouraging feature of the position of the Scottish forces was that 'all over the country, ' there is a corps that is not going forward at a fair pace, the cry is taking shape, "Lord, revive Thy work!" The fact that some hard corps are hard no longer, dead-and-alive things are now all ablaze, has put new encouragement into every drooping heart.' Corps reports bore out Coombs's optimism: some told of acquiring better halls; others of enrolling local officers; others of swearing-in soldiers; while most rejoiced over winning sinners for Christ. Neither was service to the needy forgotten: Dundee I and II served hundreds of soup dinners and hot suppers to the poor, and prison and police-court work continued at Aberdeen I and Inverness.

In timely fashion, in April Booth arrived in Scotland to head a campaign that began at Edinburgh, with crowds flocking to the packed Empire Palace: 102 seekers were registered in the meetings. The next stops were Glasgow, Coatbridge, Falkirk, Stirling, Aberdeen and Inverness. In all places he drew seekers to 'the Cross of Calvary'.

Inverness was by then a success story, but it had been considered an exceptionally unproductive corps with only a handful of soldiers until Hodder determined, by the help of God, to revive it. He told how that happened:

We thought that Captain Stedman and Lieutenant Barrell, having had good success in Rothesay, would be the most likely Officers to promote a revival in Inverness. The Captain was first seen ... we recommended him to secure the Music Hall for Sundays, and to lay himself out to get, amongst other things, a better week-day Barracks.¹³⁶

¹³⁶ This was done, a new hall being found in Washington Court; sadly it was destroyed by fire in 1904.

The Captain secured an introduction from the Provost of Rothesay to the Provost of Inverness, and an introduction from the Chief of the Police of Rothesay to the Chief of Police of Inverness. On his arrival he made himself known to these officials, and gave them to understand that he had come in the interests of the community at large, and would be prepared to do his utmost to rescue the fallen and deal with the criminal classes. He was given a place in the police-court, and several cases were handed over to him.

He also visited the police cells before the trial of the prisoners, and so fully did he win the confidence of the officials that he was allowed access to the cells without the presence of a warder, being shut in alone with the prisoners. Several women were passed on to the Rescue Homes, and men to the Social Institutions.

Work of this character soon brought The Salvation Army and its Officers into the Press, and before the notice of the Public. The impression spread that the Army's work did not consist merely of noise and racket, and a little preaching at the street corners, but that, whether large or small, the local Corps was part of an organised force that existed for definite, practical work for the bodies and souls of all men.

Some of the most desperate characters in the city got converted, and this gave a further impetus to the work. The congregations began to increase, the finances went up, and the chances of soul-saving work improved accordingly.

About this time the authorities of the city offered the Captain the use of the Market Hall, free of cost ... they were able to have some very attractive and useful Saturday night meetings, which drew large crowds of people. This also greatly helped the work.¹³⁷

What was the final outcome of this well-planned and well-executed effort for the Highland capital? Well, from May 1899 to May 1900 the total indoor attendance amounted to 10,659; the following year it had increased to 70,575. The open-air attendances rose from 2,564 to 11,538. Total income from all sources went up from £89 to £397. The number of soldiers increased from 20 to 173, and the juniors by an equal degree.

Hodder was pleased with the progress throughout the province: 'Take Glasgow V, a city corps with a big population; the Soldiers in twelve months have almost doubled; all the attendances at our meetings, outdoor and in, Senior and Junior, have increased proportionately. On the other hand, Forres, a small town, has made quite as gratifying an advance.' As to the officers: 'Sincerity is what Scotch folks like. Sincerity covers a multitude of deficiencies, when it is coupled with hard, persistent work.' Asked if the revivals among the fisherfolk still recurred, he answered: 'Yes; but of late years they have changed considerably. The results are more permanent, and the townfolk, who live side by side with the fisherfolk, are being reached as well. The Army has no doubt helped to conserve the results of the revivals and to give a permanence to the force thus raised up.' Findochty, he said, was praying for an outbreak while Lerwick, Buckie and Peterhead were going strong. Coombs also saw potential in the north, saying that the most far-seeing Salvationists believed that it could be a blaze of salvation if the Army could get some 'whole-hearted salvation Gaelic-speaking scouts' to visit the towns, villages and hamlets.

The events of the next few years suggest that Hodder's strategy was to expand the work one year then let it consolidate the next; even so in the fallow years there was usually some new growth to celebrate. On 9 May Mrs Livingstone Learmonth officially handed over the Park Hall Salvation Brigade with its coffee house hall and its society at Standburn to the Army during a triumphant weekend at Maddiston.¹³⁸ Both at this circle corps and its society at Standburn Captain Salthouse and Lieutenant Rothwell were given an enthusiastic welcome when they took over the reins. By that time Grangemouth had at last been mentioned in *The War Cry*, reporting grand times and the saving of many souls.

The divisional officer, Major George King, and members of his staff opened Greenock II on 1 June: 'God sealed the undertaking,' wrote King, 'by saving nine seniors and eight juniors. This venture bids fair to be successful.' The officers in charge – Captain A. Ashby and Lieutenant Parsons – soon gained a reputation for being servants of all by ministering among the many drunkards who earned good money in the shipyards yet neglected their families. Attendance at meetings in the John Street barracks rose rapidly and, within four months, 100 penitents knelt at the mercy seat, and 23 soldiers and 30 recruits were added to the rolls.

About the same time as the Greenock opening a society was formed at Johnstone (where there had once been a corps), attached to Paisley II. Another new name to be found among the field reports was Duns, west of Berwick: a news item told how Edinburgh I Band had mounted a weekend campaign

¹³⁷ *The Field Officer*, September 1901, p.381-2.

¹³⁸ Some of the information regarding Park Hall and Maddiston was provided by David Leask, creator of the website 'David Leask's Maddiston', and is gratefully acknowledged.

there led by Sergeant-Major Murphy. Their open-air witness attracted crowds of spectators and there were seekers at the end of the meetings held in the town hall, but no permanent work was established.

There were no more corps openings that year, but, unreported by *The War Cry*, the St Vincent Street industrial home for women closed and the work moved to Ardenshaw, 45 St Andrew's Drive, Pollokshields.

It was in the cities that the most spectacular advances were made: when Hodder presided at a meeting in Glasgow City Hall in September, the most remarkable event was the swearing-in of no fewer than 270 soldiers, all of whom had knelt at penitent forms of the 25 corps represented. He also inaugurated the divisional brass band (35 players) and songster brigade (24 members).

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In contrast to its predecessor, 1902 was a year in which a plan of expansion was implemented. The first new opening (rather, *re-opening*) was at Kingston.¹³⁹ In late January a report told how Major and Mrs Thomas Cloud (the divisional officers) and their staff had instigated a great awakening in the district: 'all sorts and conditions of men and women' found pardon for their sins, and for this the inhabitants were glad. Captain Smith and Lieutenant Howarth were left in charge.

On 8 May, or thereabouts, seven new openings were carried out. There were four in the Glasgow Division: Whifflet, two slum corps at Glasgow (Dobbies Loan and South Side)¹⁴⁰ and another at Govan; two in the South Scottish Division: Stevenston and Largs; and finally Alyth Society in the Dundee Division. Smith and Howarth were transferred to Whifflet and by November, after an unpromising start, had won 60 converts, who boldly marched the streets as witnesses to God's transforming power.

Saltcoats Band supported King for the reopening of the work at Stevenston, under Captain Lawson and Lieutenant Hume. In August the officers reported that the soldiers were 'on fire for the extension of God's Kingdom' and their congregations were increasing. As regards Largs, some 20 miles to the north, a news item in June stated: 'We have...secured the Victoria Hall on lease for the meetings. God has given us a beautiful start'. The work at Alyth was run from Dundee II, a *War Cry* report in 1903 telling how the corps band had stirred the village when it led harvest celebrations.

Around that time prison commissioners for Scotland had made the far from startling discovery that drunkenness was a principal factor in the increase of crime and, upon issuing their findings, disclosed that in a year the number of offenders committed to prison rose from 51,000 to 67,000. A month earlier the officers of Greenock II had sought to deal with the alcohol vice by writing a letter to 'the drunkards of Greenock', which was published in the *Glasgow Daily Telegraph*: it announced the formation of a brigade of ex-inebriates whose duty was to assist and, hopefully, reclaim those still enslaved. Booth launched a more general anti-drink scheme, which was soon in active operation: meetings and demonstrations were held at Edinburgh, Dumfries and Glasgow to expose the liquid evil and throw a lifeline to those it was destroying. The authorities of Dundee meanwhile regularly expressed their appreciation of the Army's work in the city police-courts and the editor of the *Evening Telegraph* declared: 'Dundee is much the brighter for The Salvation Army. Drunkenness has decreased....'

In June, with the aim of cultivating growth in the fertile soil of Clydeside, Hodder divided the Glasgow Division into East and West, under the command of Cloud and King respectively. This greatly reduced the number of corps in the South Scottish Division, which was then entrusted to the care of Adjutant Beaumont.

No sooner had the boundary changes been implemented than the *War Cry* news columns alerted readers to the arrival of two new corps:

Glasgow XVII: The Whiteinch Band paid this corps a visit the other night. There were good crowds outside and in. The meeting was a most blessed one. Five drunkards and three backsliders sought pardon.

¹³⁹ Now also known as Glasgow XVI, not VI.

¹⁴⁰ It seems that the slum post at Dobbies Loan was later known as Cowcaddens and South Side as Gorbals (*WC*, 21/9/1918 and 20/9/1919).

Glasgow XVIII. With a welcome tea, a salvation meeting, and four souls at the Cross, we received our new Officers. A victorious Sunday resulted in eight captures – a poor drunkard, convicted in the open air, followed to the barracks and got soundly converted, making thirteen souls for the week-end.¹⁴¹

Where, exactly, were these two corps and why were they never mentioned again? A plausible explanation can be advanced by noting two facts: first, that the reports appeared just as the use of district names, as opposed to numbers, came into vogue for the Glasgow corps; hence from that time on we increasingly read (for example) of Cowcaddens, rather than Glasgow IV. Second, in August *The War Cry* carried a report from “Calton I (formerly Glasgow X)”, which implies that Calton II Corps had come into being by then: and a careful study of other material reveals that Tradeston Corps was also in existence. It seems reasonable therefore to conclude that Glasgow XVII and XVIII were simply the old-style names, used only once, of those two corps. We first read of Tradeston in November and Calton II much later.

Camlachie, a corps which opened at approximately the same time as the above pair, in its first report called itself Glasgow XIV, the title of Garscube Road Corps – a corps still in existence; thus it may be deduced that XIV was simply a misprint of XIX.

In September the tireless General preached in the Empire Palace Theatre, Edinburgh, nearly 10,000 citizens gathering to hear him. That weekend 138 people made public decisions for Christ.

A month later a corps was inaugurated at Dennistoun, Glasgow, by Cloud, aided by ‘Officers from Metropole’ (that is, the High Street shelter) and others. The seekers for salvation numbered 18 seniors and 12 juniors and the officers, Nicholas and Lewis, were full of faith for the future.

Hodder had ambitious plans for the salvation of Glaswegians and, to that end, in November, leased the City Hall for it to become ‘the Clapton of Scotland – an object-lesson of happy, hallelujah, soul-saving religion’¹⁴² and Adjutant Paul was called from Norwich to launch the work. He was a man with the soul-winning spirit of his apostolic namesake. He said his appointment was a dream come true, matching his ‘ideal of...linking up a net-work of soul-saving agencies with a corps, manned by a sufficient staff of Officers to deal with each separate branch’: the team was made up of a second-in command, social and slum officers and a nurse. Coombs, who launched the effort in November, described the City Hall as being ‘in a bed of poverty and drunkenness, surrounded with thousands of people perishing for the want of – not bread, work, or knowledge, but – *God*’. A year later Colonel Hugh Whatmore, the Assistant Field Secretary, threw some light on the novel venture:

My visit to Glasgow was made at the request of Colonel Hodder and Staff-Captain Green [Paul’s successor], and for the purpose of lending a hand at what is known locally as ‘the City Hall Central Movement’. The City Hall is taken by the Army for Sunday afternoon and night at a rental approaching £300 per annum. The week-day meetings are conducted in a smaller hall, a building which has now been occupied for some years by the Corps, now known as the City Hall Corps...

The result of this undertaking is that something like a new corps has been formed. The old hands are standing by and working, and many splendid additions have been made. A creditable Band is being formed, under the leadership of Ensign Kent, and has increased from five to nearly twenty. The building seats about two thousand. Colonel Hodder tells me that the congregations secured are not taken from any of our other halls, but are entirely fresh, and therefore a gain.

The Saturday night we crowded the week-night hall for a salvation meeting. The hall is situated in what is called Lamb’s Pass – we should call it ‘passage’, but Glasgow is too busy to use a two-syllable word when ‘pass’ will do. It is such a hall I think only The Salvation Army would hope to raise a Corps in, and yet it is a sacred spot to many.¹⁴³

The weekday hall in Lamb’s Pass was that of Calton I, which became attached to Provincial Headquarters.

As those plans were being made known the imminent opening of two new corps in the city was announced: Hillhead and Plantation. Some time would pass before the first-named provided a report of its activities, but early word from Plantation was that backsliders had been restored, whisky bottles

¹⁴¹ WC, 5/7/1902, p.12.

¹⁴² Clapton Congress Hall, London, was then the foremost centre of Army activity in England.

¹⁴³ WC, 21/11/1903, p.6.

handed in to the officers (Bellamy and Whitney) and Kinning Park Band and Songsters had ministered to the people there.

Several more corps came into being on 6 November and soon after *The War Cry* carried accounts of three:

Strathaven (New opening [near Hamilton]). – Glorious week-end meetings. On Saturday, 6 seniors came to the Cross. Sunday night, 7 seniors and 23 juniors found pardon. – One Who Was There, for Foley and McGregor, C.O's.

Troon [north of Ayr]. – Opening services conducted by Adjutant and Mrs Beaumont, Divisional Officers, assisted by Kilmarnock I Band. The Army's advent into this beautiful and popular coast resort has been anticipated by many friends for a long time. Magnificent crowd Saturday evening, and many expressions of welcome. Capt. Atherton and Lieut. Foley introduced at Sunday's meetings, which were very interesting and encouraging. Closed the day rejoicing over 6 seniors and 2 juniors at the mercy-seat. – D.O.

Dalmarnock (Glasgow). – Opening by Major Cloud, assisted by Envoys. Much sympathy. Hall full at night; 13 at the mercy-seat (six seniors and seven juniors). Ensign Merrick and Lieut. Baird in charge. – Envoy Hogg.¹⁴⁴

The corps at Craigneuk (near Airdrie) shared its birthday with the above, but its nativity was not recorded; however, in the same issue of *The War Cry* a report told how it was in the midst of a continuing revival. The officers (Stones and Goddard) used the Templars' Hall on Sunday evenings and by the year-end more than 100 seekers had prayed for salvation at the mercy seat.

Another opening was at Girvan, Ayrshire, where the battery boys had sown the seed. It, too, got under way on 6 November and three weeks later a dispatch passed on news about 20 adult and 46 young converts, all doing well.¹⁴⁵ Rooney and Bellis were the officers.

The last of the year's new corps began its life a week before Christmas Day at Stonehouse, near Strathaven; nevertheless it was February before its officers, Waggett and Adams, informed the Army world that they were making headway and that converts were progressing satisfactorily.

* * * * *

In 1903 the Army in Scotland had all the signs of being in robust health: its spiritual pulse had a firm and regular beat, its members functioned as they ought, and the whole body was engaged in hard work. The terse items that regularly appeared in the Army press month after month affirmed this by the frequent use of such phrases as 'Glorious weekend', 'Splendid success', 'Week-end of victory', 'Crowds increasing' and the like. New openings sent in favourable reports and when Coombs visited Scotland he afterwards enthused with a *War Cry* Special over what he had witnessed:

'Scotland is, of course, moving ahead. I say of course, because that is what Scotland has been doing for years, and, by the signs of the times, is likely to do for years. My own meetings were among the best – and that is saying a great deal – I have ever held beyond the Tweed.

'Then I heard some very, very encouraging things, which inspire one to dream of periods of mighty conquest. They do not concern such places as Inverurie and Leven, where gracious downpours of grace are the order of the day, but about hard and struggling Corps!'

'Would you mind relating an illustration or two?'

'Oh, dear no! There's Strathaven, with only a population of six thousand, where forty-nine souls sought salvation at the mercy-seat, and out of whom it is expected to raise thirty Soldiers. Stonehouse, a town of four thousand, had sixty-nine for a week-end, with prospects that forty of these will be Soldiers, is another instance. And last, but not least, at Craigneuk, 118 sought salvation during a week-end, and they expect to raise sixty Soldiers. And please remember that all this is in summer, when the people flock to the seaside, and in the sunniest of weather, for Scotland had a perfect June.'¹⁴⁶

Two new corps were said by Coombs to be enjoying inundations of grace: Inverurie, reopened on 31 January by officers Leech and Bates, and Leven, where Lochgelly Band helped to fill the town hall

¹⁴⁴ WC, 22/11/1902, p.7.

¹⁴⁵ The first convert was Mary White, who entered the training garrison in 1924, commanded several corps in Scotland and served in Iceland. In 1937 she married Captain Sydney Johnson and together they served in corps appointments, including Ayr. She was promoted to Glory in 1983. WC, 30/7/1983.

¹⁴⁶ WC, 11/7/1903, p.8.

(secured for Sundays) when Hodder led the opening on 16 April. Captain Rutherford and Lieutenant Pace were placed in charge.

There was another indication of widespread vigour when two previously mute corps finally let others know how they were faring: one was Hillhead (in a September report described as 'a thriving youngster'), which under the leadership of Captain Maggie Bailey and Lieutenant White was proving to be effective in gaining converts and training fighting soldiers; the other was New City Road, from where the officers, Watts and Taylor, wrote in to say: 'Week-end meetings victorious. October Campaign progressing; 4 seniors and 1 junior claimed salvation. Soldiers in good fighting trim.'

Booth, seemed always to be checking the heartbeat of his forces and urging them on to greater soul-saving exertions, but throughout that year other leading officers made journeys over the border to preach the gospel, encourage the troops, or lecture on the social scheme. They included Florence and Bramwell Booth, Hay and Lamb. Booth himself spent Easter Sunday preaching in the Empire Theatre, Glasgow, and the next day speaking in Edinburgh's Synod Hall. The International Staff Band, accompanied by Coombs, also campaigned in Edinburgh and Glasgow during its third tour of that year.

Hodder's 'lengthen then strengthen' policy could only be maintained as long as there was unoccupied soil in which to plant corps and officers to do the planting. Fortunately, he had no difficulty in attracting the planters; indeed, during the New Year celebrations of 1904 conducted by Coombs, 39 cadets were dedicated for the training home and 44 young people offered themselves for future officership. Perhaps they were inspired by his belief that 'the man or woman in command of an Army corps is an important person in whatever town he, or she, may be located. The office is becoming a big social, moral and spiritual power.'

While in Scotland Coombs inspected the work and had this to say:

Every branch of the War is on the move... This is not due to new Openings. Where we have opened new Corps in towns and districts previously occupied by two or more Corps, the records clearly bring out the fact that the new openings have not only *not* crippled the old places, but helped them. As for Candidates, Scotland has sent out more in proportion to its soldiery than any other part of the United Kingdom, or a larger number than in any previous year of our work in the country. The Corps Cadets have increased by 180, till now we have 740.¹⁴⁷

This was confirmed by Cloud's experience in the East Glasgow Division: in the 18 months during which he had been in charge 700 soldiers had been added to the rolls, after allowing for 'losses and deaths, transfer, backsliding and desertion'; also, the average weekly attendance had gone up from 10,000 to 16,000. 'Our salvation sieges have proved what we can do by adopting extraordinary measures,' he said. 'They gave us a chance to improve Probationary Officers, and have lifted such Corps as Larkhall, Kilsyth, etc., not only to the extent of increasing their soldiery, but their prestige, until we can now practically appoint almost any grade of F.O. to them.'

Such news Coombs and Hodder would have shared with the General, who then added further to the province's growth by harvesting 96 souls when he spoke to 11,000 people in the day's meetings in Edinburgh's Empire Palace. Three months later, in April, he spoke to greater crowds than ever in Glasgow's St Andrew's Hall and the converts were said to total '121 men and women in about equal numbers' and included the son of the evangelist Gipsy Smith. Booth then went on to pay flying visits to Ayr, where the new 1,100-seater Drill Hall was packed for an afternoon meeting, and then Paisley, where 2,000 people gathered in the Clark Town Hall.

What precisely was the 'salvation siege' tactic adopted by Cloud? He explained that he took a dozen or so officers with him to a corps and for five days at a stretch bombarded the target with red-hot salvation truth. Through such an effort at Kilsyth 97 men and women - 'failures, every one of them' - sought pardon and power through Christ. As to the permanence of the results, Cloud stated that at Stonehouse no fewer than 39 converts of one siege were still valiant soldiers of the Cross 12 months later, while the first man to shake hands with him at Kilsyth was another year-old convert, still strong in the Lord.

In March the success of a siege at Larkhall was favoured by the acquisition of a more conveniently sited hall; and in other places throughout Scotland corps moved into halls of better quality and

¹⁴⁷ WC, 30/1/1904, p.9.

position. Some had annexes added for YP (young people's) work and several were purpose-built to meet specific needs: in the space of six weeks bespoke 'citadels' were constructed for Govan, Anderston and Motherwell. Anderston (Glasgow I) soon afterwards began to call itself Glasgow Citadel, just as Aberdeen I and Edinburgh I became known by their citadel names not long after moving into their new halls.

But the four walls of a hall were not intended to set the limits of corps operations. Paisley I Corps, like others, knew this and accordingly encompassed the local lodging-houses and prison population in its orbit of care. The officers of the Metropole and Prison-Gate Home, Glasgow, likewise carried out a week-by-week rescue work.

On 9 August Booth, now 75, embarked on one of the most daring exploits of his career: it was nothing less than a 'motor campaign' starting at St Just, Cornwall, and finishing at Aberdeen on 6 September, a journey of over 1,200 miles. The convoy of 'petrol machines' was to halt at villages and towns where the General would speak at civic receptions, in churches, or address the cheering crowds from his vehicle. In its announcement of this exciting venture *The War Cry* said: 'The news of The General's coming to out-of-the-way places has already aroused the most grateful feelings, especially among Salvation Soldiers who have never had the joy of beholding their Leader in the flesh.... The supreme aim, however, is not demonstration. It is salvation on the spot.'

Once the motorcade crossed the border into Scotland its planned itinerary was to be Kelso, Selkirk, Peebles, Lanark, Strathaven, Blantyre, Airdrie, Kilsyth, Stirling, Crieff, Dundee, Cupar, Forfar, Brechin, Montrose, and Aberdeen. In the event, it also took in Innerleithen, Dunblane, and Perth where 'an impromptu function was resorted to which had rarely, if ever at that time, been associated with the reception of a religious leader into its domain, for the city council was convened in the early morning to welcome the General and the Chief of the Staff, who had joined him there, seated in their robes of office in the council chamber.'¹⁴⁸ In all places the welcome given to Booth was extraordinarily warm: public buildings were decorated, banners were hung across roads, factories and schools were closed for the occasion, and, notwithstanding ecclesiastical differences, established churches were thrown open for his meetings and ministers hosted the travelling party in their manses.

On Tuesday 6 September the Earl of Aberdeen received the General at the conclusion of his historic peregrination and presented him with an illuminated address of greeting from 250 fish-workers (women and girls), the penultimate paragraph of which said: 'With gladness also we testify to the delight which the agencies and services of the Salvation Army have given to ourselves, and hundreds of other women and girls similarly placed on the East and North Coasts of Scotland, and to the transformation which we know has been wrought in the lives of many who were without God and hope.'

Two months later Florence Booth was also given a warm welcome to the Granite City when she spoke to splendid audiences, first from the pulpit of Belmont Street Free Church and then from the platform of the Citadel. In appealing for funds for the Women's Social Work, she won applause by quoting a remark made by Bramwell after the motorcade: that there was so much money in Aberdeen that it could keep the whole work going if it chose.¹⁴⁹

On or around 10 November a number of corps were created, the first to be reported being Coatdyke, Dennyloanhead and Stenhousemuir. In Coatdyke, a village squeezed between Coatbridge and Airdrie, the people were sympathetic and there were 17 seekers at night. The officers were A. Adams and I. Murray.

Cloud and his wife opened fire on Dennyloanhead, Falkirkshire, and had a good reception, fine crowds and five souls; the officers were Baird and Whittaker. The corps at Stenhousemuir, in the same county, began its work on the Saturday when Major and Mrs Pople (Edinburgh's divisional leaders) fired the first shot: there were great crowds of delighted people and the two seekers on Sunday night declared their desire to become the first soldiers; the next weekend there were 31 seekers – and so it

¹⁴⁸ Wiggins (1968: 137) and *WC*, 10/9/1904, p.10.

¹⁴⁹ Even so, in the same month the Finance Committee of Glasgow City Council approved the donation of £50 to the work, *WC*, 19/11/1904, p.10. In a drawing-room meeting at Ardenshaw Mrs Booth told some influential citizens that in the past year 202 women had passed through the Pollokshields home.

carried on under the leadership of two women officers, Captain Duff and Lieutenant Mould. By the end of the first five months 226 conversions had been recorded.

The Clouds also relaunched the defunct work at Denny – the big brother of adjacent Dennyloanhead – which was then entrusted to Ensign Bailey and Lieutenant Ferrie, as were the 24 penitents who had knelt at the mercy seat.

Buckhaven Band provided support in the Music Hall for Adjutant and Mrs Thornett when they got the work under way at Kelty, Fifeshire; ten adults and 28 young people sought salvation, the majority promising to become Salvationists, which must have pleased the officers, Davey and Davis.

There was also a new opening in the East Glasgow Division of which little is known, a *War Cry* ‘wired brevity’ in November providing all that can be learnt of its inauguration and identity: ‘Newton, N.B. – Opening services conducted by Adjutant and Mrs Winterburn. Result of week-end 3 seniors and 8 juniors seeking pardon.’ There was more than one place called Newton within the divisional boundaries, but the way that expansion was usually organised points to a village between Cambuslang and Uddingston as being the likeliest.

Another corps, reopened at Dalry, Ayrshire, was five weeks old when in December it sent in word that interest was steadily growing, and 11 converts were attending the open-air meetings. Also appearing on the scene in early November was the society of Black Braes, part of Maddiston Circle; its first report spoke of a fair number of people in the meeting when ‘7 persons flung down their arms of rebellion and enlisted in the service of the King of Kings’.

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The only two openings of 1905 were made early on (19 January and 2 February), giving the impression of being a belated part of the previous November’s expansion programme. They were:

Muirkirk [east of Mauchline] Triumphant opening of Muirkirk; Staff-Captain McKeegan [the South Scottish divisional officer] and Kilmarnock Brass Band leading the week-end; town stirred; people delighted that The Army has come. Hall, seating six hundred people, crowded to excess at night; 8 souls six seniors and two juniors. Prospects brilliant. Adjutant Brown and Lieut. Heriot in charge.
Gourock [west of Greenock] Major Morehen [the West Glasgow divisional officer], assisted by Greenock I Brass Band, opened fire here three weeks ago. Since then we have had 20 seniors and 15 juniors at the Cross. – Ward and Pentlin.¹⁵⁰

The rest of the news from Scotland in that year centred on the existing corps, especially those that experienced awakenings; Stenhousemuir, Newmilns, Clydebank and Dumfries were all the subject of half-page reports concerning families and individuals delivered from sin and self-indulgence during long periods of revival. This snippet from one of those articles had a point to make:

The Revival is obvious to others besides Salvationists, and the spirit of prayer has been poured forth in the Hall on Soldiers and visitors from other causes and missions. On one occasion there was a day of prayer, lasting, without a break, from seven a.m. till ten p.m. Where there are praying there are always fighting Soldiers, and this has been amply proved at Clydebank.

The results are still mounting up, but we may mention that during sixteen weeks 70 seniors and 150 young people have sought salvation.¹⁵¹

Naturally, Booth was as eager as ever to proclaim liberty to sin’s captives in Scotland and had begun the year at the head of a ‘Scottish Triumph’ in the Empire Theatre, Edinburgh; St Andrew’s Hall, Glasgow; and St John’s Free Church, Hamilton: more than 200 seekers were registered. In June he was again preaching to Scots, this time in the Presbyterian Church, Perth, then the Kinnaird Hall, Dundee, with similar results.

The General was not, however, the only well-known Army figure to crusade north of the border that year. Bramwell Booth took a lead part in the ‘Two Days’ campaign at Glasgow in June and in April and May Commissioner George Scott Railton conducted a long campaign that took in Peterhead, Wick,

¹⁵⁰ WC, 11/2/1905, p.6-7.

¹⁵¹ WC, 13/5/1905, p.5.

Thurso, Dundee, Dunfermline, Cowdenbeath, Maddiston, Musselburgh, Edinburgh and possibly other towns. The humble character of that saintly man shines out of the Thurso report, which said: 'Commissioner Railton has been with us for four days' special campaign... Soldiers, friends and sick comrades have greatly appreciated his personal visits to their homes; 2 backsliders came back to God.'

Another venerated Army veteran who sought to rescue unsaved Scottish souls was Commissioner Elijah Cadman, for whom the adjective 'fiery' might have been coined. He campaigned at Glasgow and Dundee and this report tells a little of what happened:

The Anderston campaign opened in characteristic fashion on Saturday night. Mounted on his white charger, the Commissioner rode down upon a party riot, which was in progress... made his announcements, and then headed a procession of police and 'drunks' to the police-station.

Thence the Commissioner proceeded to the open-air reception, where one drunken interrupter was appointed orderly and landed at the drum-head for salvation.

Saturday night's meeting concluded with four more at the penitent-form.

Sunday was truly 'a day of fire'. The six who came forward in the morning meeting only whetted our appetites for the remainder of the day. The crowd at the Broomielaw open-air was huge, and it was a fine sight to see the old veteran, mounted on the chair, speaking straight from the shoulder.

The fine crowd in the Anderston Citadel at night was visibly affected, and amidst tears and sobs and shouts of joy, we finished up with forty-eight for the week-end.¹⁵²

Commissioner Edward Higgins was another visitor to Glasgow, his 'delightfully tender and earnest addresses winning their way to the heart' in the City Hall during late summer.¹⁵³

Yet there were other significant events that had nothing to do with high-ranking officers: prison-court work was officially recognised and extended at Aberdeen when the secretary to the prison commissioners wrote to Adjutant Hobbs of the Citadel, authorising him to visit the prisoners at Craiginches.

In that year of relentless campaigning the pacesetter was Booth himself. He set off in August on his second motor crusade that included 16 towns and villages in Scotland's southern counties: Annan, Dumfries, Sanquhar, Ayr, Troon, Largs, Gourock, Greenock, Port Glasgow, Renfrew, Glasgow, Armadale, Edinburgh, Dalkeith, Galashiels, and Hawick. From Dumfries he wrote to Bramwell: 'It was *wonderfully* great. The whole town and country must have turned out, and the affectionate greeting of the people was as much as I could stand. One man pushed a £5 note on Lawley's car. We have had flowers, fruit, and kisses thrown at us; now comes the turn of the £5 notes....'

The journey had many highlights, but the most memorable was at Ayr when the General visited the County Prison, speaking to the inmates who had gathered in the chapel: 'Yesterday,' he told them, 'I talked to my friends, those ladies and gentlemen. You are no less my friends, and I want to speak to you this morning.' And then he urged them to go to their cells, kneel down, and, surrendering all wrong, give themselves to God. Stories brought tears to the eyes of some prisoners, not merely because they were moving, but rather because they illustrated the Army's attitude in regard to criminals and outcasts: it was their friend, and would help them. At the conclusion of the visit, the Governor remarked: 'General, I am with you. Your plans are right ones.'

Following his return to England not many weeks elapsed before, in October, Booth crossed the border again. Kilmarnock was his first port of call, as many as 2,500 working men and women packing the beautiful King's Theatre three times to hear him – and many were won for Christ. He went on to Alloa, speaking to 2,000 people in the church. The next stop was Perth (1,500 in the City Hall), then Stenhousemuir (1,000 in the Dobbie Hall) and, finally, Govan where he was accorded a civic reception, the 2,000-strong audience in the City Hall demonstrating the same enthusiasm as the thousands who had lined the streets. Amid applause the provost recalled how the local Salvationists had provided 20,000 meals for hungry children during the winter. He said: 'I am here representing the public authorities of Govan, and I would like to say that The Salvation Army has made life better for the people of this district.'

¹⁵² WC, 17/6/1905, p.11.

¹⁵³ WC, 9/9/1905, p.6. One Sunday in August over 2,000 people were drawn to the hall for 'evening cinematograph and electric lantern services', WC, 26/8/1905, p.7.

As Hodder travelled with Booth a topic of conversation must surely have been his imminent transfer, for the next month he was appointed to command the newly formed London Province. A number of field changes were put into effect at that time and it was probably then that the South Scottish Division was dissolved, its corps being shared between the East and West Glasgow Divisions.

Hodder had done all that a leader should and *The War Cry* had this to say:

The Army has made many noticeable advances during the six years of Colonel and Mrs Hodder's command.

The Harvest Festival income has been doubled.

Six years ago Scotland raised £4,900 for Self-Denial; this year's total was £10,150.

Twelve new buildings have been erected at a cost of over £20,000, and three others [Lochgelly, Leven and Ayr] are in course of construction.

Over forty Corps have been removed from inadequate back-street accommodation to more central and better Halls.

Notwithstanding heavy losses by emigration and other causes, the number of Salvationists has been increased by several thousands.¹⁵⁴

What, then, was the exact position of the Scottish Province at this juncture in its history? Fortuitously, it is possible to give an accurate answer to that question for a copy of the Corps Index for November 1905 somehow survived to this day. It reveals that in Scotland there were then 157 corps¹⁵⁵ (not counting the six slum posts), 9,935 soldiers and 2,342 recruits.

Commissioner William Ridsdel, the leader of the forces in Norway, was appointed to fill the vacant post in Scotland, but since he was unable to assume office straight away, Lieut-Colonel Rowe, of National Headquarters, was sent to Scotland to take temporary charge.

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Ridsdel had served with Booth since the tumultuous Christian Mission days and arrived in Scotland at a time when praise and no longer derision was being heaped on the Army: the nation's main cities were visited by Booth during 1906 and, in every case as he led campaigns, dignitaries sat beside him on the platform or stood to acclaim the movement which he had founded. The Scottish novelist Annie S. Swan called the Army 'a vast reformatory agency... [that] works while many others talk, very often while others sleep' and none less than the Prime Minister, Sir Henry Campbell-Bannerman (born in Glasgow and MP for Stirling), wrote this: 'I can assure you no one has a higher opinion than I of the forces brought into play by The Salvation Army. Putting doctrinal points aside, we have seen no such engine for civilising, educating (in the literal meaning), amusing and elevating of a great body of people who, without it, would have very little, if indeed any, brightness in their life.'¹⁵⁶

There were no fewer than four of the Premier's parliamentary colleagues – not to mention five knights of the realm and 100 other personages – on the platform when Booth delivered a lecture in the crowded Empire Theatre, Edinburgh, during February. His speech was a triumph and so, too, was his preaching, which drew 134 sinners to the Saviour. The following month he was in Glasgow's gigantic Coliseum to receive more plaudits on behalf of the Army and to rejoice over 196 seekers.

The remarkable change in public opinion had much to do with Booth's Darkest England social scheme, to which Bailie Esslemont alluded when he addressed the crowd gathered to hear the General

¹⁵⁴ WC, 11/11/1905. Hodder later became a commissioner and leader of the Army in Japan. Nicol said of him: 'He... thinks out his business with care and prudence. A valuable man anywhere.' He was promoted to Glory in 1932.

¹⁵⁵ As shown, the Army had attempted to open corps in many more towns and villages but sustained local resistance sometimes led to early withdrawal; in other cases established corps failed to put down the roots necessary to long-term survival. These then, are the places that, for one reason or another, in November 1905 no longer appeared on the Scotland Province lists: Aberdeen Slum, Alva, Anstruther*, Blairgowrie, Broxburn, Calder*, Carnoustie, Cathcart*, Clackmannan, Cromarty, Cullen, Dunan, Dunbar, Dundee V, Dufftown, Ecclefechen, Eyemouth, Forres, Gamrie (Gardenstown), Glasgow VII (Globe Theatre), VIII (Napiershall Street), IX (Barrack Street), Glasgow XI (Paisley Road), Glasgow Slum II, Gourdon, Govan II, Innerleithen, Keith, Kely, Kemnay*, Kinross*, Langholm, Largs, Lasswade*, Leith Slum, Leslie, Linlithgow, Loanhead, Lochmaben, Lockerbie, Lossiemouth, Macduff, Mauchline*, Maybole, Monifieth, Nairn, Newburgh, Newton, New Pitsligo, Plantation, Portessie, Rosehearty, St Andrews, Stewarton, Stonehaven, Strichen, Slamannan, Tranent, Uphall*, Whitehills, Wick II (*circle corps). There is no reason to think that the closure of corps necessarily resulted in the loss of soldiers: many corps were in such close proximity that when one folded soldiers could easily transfer to another.

¹⁵⁶ YB, 1906.

in Aberdeen's Music Hall in April: 'In my magisterial capacity I have had many opportunities of witnessing the good work which The Army is doing. While politicians are talking and thinking, The Salvation Army is working, and it is a significant fact that those who suggest remedial measures for the social evils that exist always look to The Army for assistance.'

Another generous compliment was paid a few days later. On Easter Monday, 16 April, Booth was presented with the Freedom of the Royal Burgh of Kirkcaldy, an honour decided by the town council as a sign of its affection and esteem. On presenting the roll in its casket to the newly made burgess, Provost Barnet, said:

General Booth... I am aware that to you who have received honours of a similar kind from the chief cities of our Empire the honour we desire to confer upon you may seem insignificant in comparison; and I am also aware that we are honouring ourselves more in the giving than you in the receiving.

But it is the highest honour at our disposal, and I may say that in order to maintain its value we have always been exceptionally chary as to the selection of recipients for the honour, endeavouring to reserve it for men who have done distinguished national service...

I desire to associate with you in this honour the noble band of men and women who serve under you... Seldom, if ever, has the world seen so grand an exhibition on the part of such a vast number of men and women thus turning their backs on the world and giving themselves to the best service of the world, and performing that service with so much enthusiasm, so much self-denial, so much love, and I might also add, so much common sense.¹⁵⁷

On the same day the General delivered a lecture in the Corn Exchange, Cupar, and Provost Arnot handed over a cheque of £10 for the Army's work, a donation unanimously supported by the council.

Another factor that caused public attitudes to alter in the Army's favour was the increasing excellence of its music sections, which made open-air witness and indoor meetings less offensive to the ear. More and more, festivals of music became a means of attracting people into corps halls and bandsmen were often at the forefront of campaigns and other special occasions. In the summer Aberdeen Citadel Band toured Lerwick, Kirkwall, Thurso and Wick, reaching Inverness in time to provide music for the General's visit; and during the year *The Local Officer* featured Leith and Anderston Bands¹⁵⁸, a list of the 29 and 31 members respectively detailing how long each of them had been saved. Also, *All the World* recounted how Hamilton's 30-strong band, which had lost many members to 'Salvation service elsewhere', put first things first: 'A most singular thing happened but half an hour ago,' said the Ensign. 'While the Bandsmen were at practice, an unconverted musician stepped into the place, and very soon the practice was forgotten by the Bandsmen in their zeal to get the man saved. And they were successful, too. Strange to say this man's brother was also won for God in a practice-room some fifteen years ago.'¹⁵⁹

On 9 June the official opening by Booth of a social institution for men at Glasgow further enhanced the Army's reputation. It comprised a 390-bed working-men's hotel at 106-108 London Street (later Road). Next door at 104 there was a shelter and, at 102, an industrial home (St Andrew's House) with a labour bureau; in addition there was a centre for prison visitation and ex-prisoners' aid; the manager was Major John Linacre, who later became head of all the Army's men's social work in Scotland. By this year annual financial grants were being made for prison visitation by the municipalities of Edinburgh, Glasgow, Aberdeen and Dundee. Opened at the same time as the hotel was a social workshop, an 'elevator',¹⁶⁰ at 51-57 Greendyke Street, which provided work (collecting, sorting and recycling rags and wastepaper) for 100 men; it apparently later incorporated a family service store.

Moving on for 'a lecture in Greenock Town Hall, chaired by Provost Denholm, [Booth] said "God was deeply interested in all his creatures, He knew their value and possibilities." [It was noted that his] organisation had... played a big part in helping emigrants and Canada in particular had been grateful to them' (McKenzie 1999: 16).

¹⁵⁷ WC, 28/4/1906, p.11.

¹⁵⁸ Although Anderston could claim to be Scotland's premier corps (*LO*, 8/1906), Leith had its premier band. This section, started by Brother Steward with one cornet, celebrated its 20th anniversary in May. *WC*, 19/5/1906, p.6.

¹⁵⁹ *AW*, 2/1906.

¹⁶⁰ Elevators were 'labour factories' where men were given employment and, in some cases, taught trades; evidently they were so called because they raised men up to a more useful life.

Although the figure of Booth featured in almost all major Scottish news items that year, Ridsdel got an occasional look-in. In June, while in London, he told a reporter that souls were being saved and soldiers sworn-in all over Scotland; he also mentioned that the Province's first boys' camp, lasting a month, was to get under way at Dunoon in July. For all that, the main subject of Ridsdel's report was, of course, Booth: the indefatigable Grand Old Man of Christianity was to embark on his third motor campaign, starting out at Inverness and ending, 30 days later, on 29 August at Plymouth.

Thus it was that at Inverness Booth addressed meetings in the Music Hall and a civic reception in the Council Chamber, Provost Ross extending the right hand of fellowship to him. In a letter to Bramwell, he told what happened the next day:

I began with the prison at Inverness and was greatly moved by the Service. Oh, if we had only an open door to these people and power over them in our own hands, what might we not do for them!

I did a simple talk and they cried like children, I believe if we could have had a penitent-form three-quarters of them would have come out; one of the first extras I shall do after this campaign will be to find out one of the big prisons where I can do a meeting on our own lines.

We then motored to Fort-George; the Colonel received me very kindly indeed, the men were drawn up in three sides of a square formation, and we reckon there were about a thousand men, made up of the Seaforth Highlanders and the Black Watch. The Colonel assured me that it was perfectly voluntary whether they came out or not. I talked about 15 minutes and was listened to with breathless attention. I believe real conviction was produced in their minds. At parting, the Officers shook hands, introduced the ladies; one of the Officers – the Adjutant of the Regiment – was a nephew of the Duke of Atholl. I came away with hearty thanks from all.¹⁶¹

Three resonant cheers, called for by the sergeant-major of the Black Watch, and Booth saluted and sped away in his white car, bound for Nairn, Forres and Elgin. As the tour proceeded halts were made in many villages and towns and in several places the party, which included Commissioners Cadman, Howard, Nicol and Ridsdel, were granted civic honours and top people of the towns vied for the privilege of giving them hospitality, one provost despairing that there were so few of them; and churches – mainly the United Free – gladly allowed Booth to preach from their pulpits. Keith, Huntly, Inverurie, Aberdeen, Laurenskirk, Stonehaven, Kirriemuir, Alyth, Blairgowrie, Dunkeld, Aberfeldy, Strathyre, Callander, Doune and Stirling were among the stopping-places and indicate what a long, tortuous and adventurous journey the elderly General and his not-so-young companions had undertaken. At last they reached Motherwell where the Scottish leg of the campaign practically ended, as it began, with a provost (Purdie) delivering a magnificent address during a civic reception. In the evening Booth preached in the Century Theatre and 115 sinners knelt in contrition at the mercy seat. The following day the party headed off, via Moffat, to the English border.

On 8 November two corps were opened: one at the ancient border town of Jedburgh, the county town of Roxburghshire, and the other at Shotts, a moorland township and ironmaking centre north-east of Wishaw. Amid scenes of excitement, crowds welcomed the Army to Jedburgh, eagerly listening to the meetings, and in December the Home Mission offered the use of its splendid hall for the Sundays; the officers were Captain Robinson and Lieutenant Waterman. Beneath the predictable headline 'Shots at Shotts', *The War Cry* related how the other work was launched in the packed Grange Hall, nine adults and four young people seeking salvation; Captain Kellett and Lieutenant Salmond were in command.

As winter approached so several corps mobilised themselves to provide free hot meals for the needy, in particular families in dire straits because of strikes or unemployment. Relief work such as this became an annual effort in the cities and outside halls youngsters queued to receive farthing breakfasts throughout the cold months: at Edinburgh I Corps nearly 50,000 meals were served to children between December and February and the addition of porridge and milk to the menu was hailed with cheers by the little ones.

¹⁶¹ Begbie (1920: 370-71).

Chapter 1.8 So Strenuous an Effort (1907-12)

THE practical work of the corps prospered in 1907 as officers and soldiers became ever more involved in caring for offenders and prisoners and efficient in organising visitation brigades, which sometimes focused on drunkards. The village warfare was still waged to a certain extent: the previous year Burntisland Corps (then a 'circle') had won souls through its society at Kinghorn and now *The War Cry* told how two people had been saved at Balmoral Circle.¹⁶²

On Friday 26 April Florence Booth launched 'another striking departure in Army enterprise' at Glasgow. It was an Institute for Young People, more specifically a young women's hotel where 'the shop-girl, the typist, the clerk, and many of our young people will find...sleeping accommodation under happy and hygienic conditions'.¹⁶³ Situated in a splendid building in Hope Street, the hotel could accommodate 70 guests and had tasteful facilities that did credit to the Army. Some weeks before the opening a Maternity District Post had been set up at 4 Belmar Terrace, Shields Road, Glasgow, but it operated for only a year. Also during the year a slum post was opened at Kingston.

A month later Ridsdel was sent to take charge of the work in the Netherlands and Commissioner Edward Higgins took his place, with the title of Special Commissioner for Scotland.¹⁶⁴ Lieut-Colonel Robert Byers was appointed Provincial Commander.

In her response to their welcome Mrs Lieut-Colonel Byers recalled being appointed to a corps in the north where 16 Salvationists had been imprisoned: now she was glad to be back 'on the old battleground, where we now had liberty everywhere to preach the Gospel'. But two weeks later *The War Cry* carried a report on a worrying development:

ARRESTED IN THE RING! Strange Police Action at Motherwell

Week-end meetings remarkable for the crowds of people attracted outdoors and in.

In the afternoon open-air the Lieutenant's name [Flora Harrison] was taken by the police, and when Captain Martin (Assurance¹⁶⁵) stepped into the ring to speak, he was promptly arrested and detained a short time.

The meeting went on, however, as usual, and much sympathy was expressed by the crowd.¹⁶⁶

Adjutant Maggie Bell, the CO, was also charged. The new leaders would not have immediately realised it, but a crisis was looming. More bad news followed, shedding light on the nature of the difficulty: because trouble had arisen between the police and some unruly people at the Cross, the magistrates had, without warning, issued a proclamation imposing a blanket ban on gatherings at that spot and bolstered their case by raising the question of obstruction. When the ban was promulgated, the local Salvationists discovered that it was to be used against them even though they had held orderly meetings at the Cross, without complaint, for nine years. The officials' high-handedness was clearly an unexpected and unwelcome aberration in the warm relations that existed between the Army and Scottish officialdom.

True to their heritage, the officers, when found guilty, chose to go to jail for 24 hours rather than pay a fine. On their release they were greeted by 100 Salvationists with a band; and on arrival at Motherwell by train (with Byers and the divisional officer, Brigadier David Garrie) bands from surrounding corps, reinforced by others from churches and missions, were among the thousands that gave them a hero's welcome.

There was, however, another reason to sorrow and rejoice: Higgins was suddenly promoted to Glory from Glasgow on Friday, 2 August, the day before he was due to lead the anniversary celebrations at Falkirk with Wimbledon Band. The veteran leader's last weekend on earth had been spent at Aberdeen and the following Sunday Salvationists of that city marched down Union Street to the strains of the 'Dead March in Saul': the hall was filled, and a backslider returned to God. A fortnight

¹⁶² WC, 9/2/1907, p.7. No more was heard of that work nor is it known where it exercised its ministry in Deeside

¹⁶³ WC, 4/5/1907, p.8. Records suggest that this institute had previously been called the Cockburn Hotel.

¹⁶⁴ Not to be confused with his son, the future General Edward J. Higgins.

¹⁶⁵ An officer of The Salvation Army Assurance Society, Ltd.

¹⁶⁶ WC, 27/7/1907, p.6.

after the announcement of the leader's demise, Commissioner Ulysse Cosandey, a Swiss officer in charge of the Franco-Belgian Territory, was named as his successor.

At Motherwell the saga dragged on: the Salvationists felt conscience-bound to resist the magistrates' order, which they believed was an attempt to overrule an Act of Parliament that gave them liberty. Headquarters, for its part, supported them. Bramwell Booth wrote: 'I congratulate the citizens of Motherwell on their stand for freedom to preach Christ in the streets! I do not believe the law has vested in the Magistrates, or in any of them, the power to curtail the people's liberty in the manner attempted by the unfortunate proclamation.¹⁶⁷ It should be withdrawn! But, whatever happens, The Salvation Army will go forward with its work.'

The lines were drawn, then, and subsequently the crowds of about 150 that normally gathered at the Cross to hear the Salvationists swelled into thousands to witness the confrontations with the police. In August ten Salvationists appeared in court; two officers and seven Motherwell soldiers were convicted and sent to Barlinnie Prison for 14 days, having rejected the alternative of a fine. They were released after ten days and on their arrival back in town some caused a commotion by appearing not in uniform but in convicts' clothes.

Byers and the Army's solicitor, Mr Robert Warner, did their utmost to negotiate a peaceful resolution and consequently the initial proclamation was replaced by a toned-down version and there was no police interference for almost three months; nevertheless, prosecutions then began again, the magistrates using an obsolete Police Act to justify their actions. Twelve volunteer Salvationists were arrested, tried, convicted and, disdaining the option of a 7s.6d fine, imprisoned – the men at Barlinnie, the women at Duke Street – for three days.

The Army conceded that an open-air meeting constituted a technical obstruction, but contended that it was a perversion of legislation to imprison people for creating such obstructions, as many groups did thousands of times every week in Scotland. Fortunately, although it was too late to save a further 13 Salvationists – including eight women – from being sent to jail for seven days,¹⁶⁸ in November the magistrates showed they had grown weary and the pragmatic Bailie McLees made it possible to reopen talks aimed at an honourable settlement (what *The War Cry* called a truce). Cosandey, Byers and Warner, agreed to a temporary change of meeting time at the Cross: the magisterial proclamation was withdrawn and the town clerk saw to it that the imprisoned Salvationists were freed the next day.

At last the leaders could concentrate on other matters; the year drew to a close on a positive note with the opening for the second time of a corps at Shettleston, east of Glasgow, on Thursday 5 December. The Cosandey and the Garries led the attack, Gorbals Band helping to draw large crowds: three men sought salvation and the townspeople gave the officers a hearty reception.

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In *The War Cry* that told of the new opening another report related how after eight months in jail a man named Peter found salvation at Ayr, the corps winning the approval of the police for his 'capture'.¹⁶⁹ More was to come: Peter's wife, too, was converted and then a brother and two sisters, and there were others; consequently, at a converts' meeting 20 were presented with ribbons 'as their first start in uniform' and the winter campaign was said to be in full swing.

Precisely what being in full swing at Ayr signified became clear when *The War Cry* of 25 January 1908 notified its readers of the prodigious phenomenon that had broken out in the nice but ordinary town through the ministry of a fine but ordinary officer-couple, Adjutant and Mrs Clifford Boyce. By then 659 people had found salvation while many others made consecrations for holiness. Whereas eight weeks earlier Boyce had led open-air meetings with ten soldiers now he did so with 165, he said,

¹⁶⁷ WC, 7/9/1907, p.10. The Motherwell Salvationists and Bramwell Booth were probably mistaken in their belief. Certainly in England magistrates had no power to interfere with Salvationists in their lawful right to march the streets, though this would certainly lead to clashes with the Skeleton Army; however, Scottish courts held that magistrates might prohibit such marching as likely to lead to a breach of the peace and punish those who disobeyed the order (*The Scotsman*, 2/1/1886, p.4).

¹⁶⁸ The three groups of Salvationists sent to jail were named with honour in *The War Cry* (24/8/1907, p.8; 9/11/1907, p.11, and 16/11/1907, p.10).

¹⁶⁹ WC, 14/12/1907, p.6.

and the average indoor attendances had risen from 724 to 4,860 in the same period. Night after night the previous week there had been an astonishing number of seekers at the mercy seat: on Monday, 51; Tuesday, 62; Wednesday, 51; Thursday, 26; Friday, 38. Drunks cried for salvation then, having received what they were seeking, went on marches to win others – a practice that pleased the authorities because prior to the revival some 16 inebriates were regularly locked up by the police on Saturday nights, now there was only one.

Brigadier Henry Bennett, the divisional officer, helped with the meetings in January and, to ensure that the converts were adequately shielded and equipped, ten visiting sergeants were hard at work every day. In an attempt to account for the showers of blessing that were deluging the corps, Boyce had this to say: 'When I came to Ayr in November I felt, in looking upon the Soldiers, that I was looking upon a disappointed people. And I made up my mind to try and help them. After being here a fortnight, I heard one of the Soldiers say, "This Officer preaches nothing but the love of God in his meetings." I felt that this was telling. Two or three good holiness meetings, and a half-night of prayer followed, and then we started Saturday midnight raids. Praise the Lord! The Revival had begun.'

The number of converts had risen to 864 by February and photographs of the adjutants, some of the trophies of grace and Ayr County Jail ('which by some of the Converts has been termed "The Summer Residence"') covered the front page of the Army's newspaper, which throughout the year chronicled the awakening.

In April the remarkable occurrences had gained so much attention that *All the World* published an article about them, observing that the message delivered by Boyce had not been a stern declaration of truth concerning law and judgment, but Jesus had been his theme. Nicol who had gone to study the work was quoted as saying: 'It does not resemble the Welsh revival in fervour, it does not bear any comparison with the Cornish and North-Western Scottish fisher awakenings.' The Chief Secretary, Colonel William Eadie,¹⁷⁰ agreed: 'This is not a revival, it is raising the dead,' he said. 'There is no emotion in this movement: the people are not weeping, or laughing, or singing themselves into frenzy, they are cool and deliberate. I have seen 58 persons walk out to the mercy-seat this week-end in a way I have never witnessed in all my life before. They came in exactly the same fashion that folks go into a shop to purchase goods. At the penitent-form they have had to be taught how to pray, never having prayed before; but they have got up from their knees with a clear assurance of forgiveness.'¹⁷¹

As reports from Ayr appeared in *The War Cry* they were immediately out of date since the number of converts escalated rapidly: 992, 1,050, 1,450, 1,634, 1,769 until – in May – the revival fire spread to Beith 20 miles away where the town-crier was among 55 people who came to God in just a few weeks. In June a photograph of 29 tough-looking ex-drunkards of Ayr graced *The War Cry* and in September Bailie Millyard, who was dealing with an inebriate in the police court, told him: 'The best thing I can advise you to do is to make friends with Adjutant Boyce – The Salvation Officer, who is sitting in the court'.

In November, 12 months after the first spark had lit the fire, the permanent results of the revival were calculated to be more than 300 new soldiers in the corps, marvellous growth in the work among young people and gratitude from the authorities for the notable impact made upon the town's drunkards and jail-birds. Captain J. H. Clarke and Lieutenant C Sinclair then assisted the Boyces; crowds routinely flocked to the meetings and seekers still knelt to pray for grace at the mercy seat.

During 1908 there were, of course, other remarkable events in the Province, with the General at the centre of two. On a Sunday in February he preached to 15,000 people from the platform of Glasgow's great Coliseum, Eglinton Street, and 266 penitents sought salvation. Professors and provosts, ministers and magistrates, gathered for his afternoon lecture and, the day before, he met soldiers in the crowded Kinning Park Hall.

¹⁷⁰ Eadie was a Scot who joined the Army in England when working as a Humberside fisherman. Nicol described him as 'burly, straight, and severely practical and pointed'.

¹⁷¹ Douglas Ansdell writes: 'In 1953, Murdoch Campbell, Free Church minister of Resolis, spoke of revival with the "absence of undesirable emotional excesses" and again complimented revivals in which "nothing could be seen or heard calculated to distract either preacher or people". Examples from the 19th-century, however, refuse to comply with this preference' (1999: 119-20). Had Ansdell taken into consideration the Ayr Awakening he might have concluded that it marked an early 20th-century shift away from the excesses frowned upon by so many.

The salvation tide that surged with impressive power over Ayr also washed over other corps: in January there were 30 converts at Pollokshaws, then in February 80 converts were won at Dundee ('Bandsmen, full of fervour, surrounded backsliders and prayed them into the Fountain,' said the report) and there was a steady flow in many other corps, all adding up to a glorious total.

In June Booth arrived in Scotland to begin his fifth motor campaign at Dundee, where he preached to great crowds in Kinnaird Hall with a good outcome before speeding off along the banks of the Tay. Perth, Newburgh, St Andrews, Dunfermline, Tillicoultry, Alloa, Leith, Musselburgh, Haddington, Wishaw, Motherwell, Kilmarnock, and Ayr were on the Scottish route of the journey that terminated at the Crystal Palace, London, by which time Booth had stopped in 80 places and replied to greetings in 60 civic receptions, making an average of four addresses per day. One incident spoke volumes: 'A husband, wife, four bonnie boys, and a baby, each with a flag, threw their kisses to the white head of the Visitor, while the man, in a voice like a siren, cried, "We're a' saved, General!"'¹⁷²

The visit to Ayr was bound to be memorable: among the many banners at Booth's reception was one which read 'The Revival converts give the beloved General a most hearty welcome'. And, when trying to leave, he found his car held up outside the Army citadel by hundreds who sang, 'Will ye no come back again?' 'This will be a red-letter day in my history,' he remarked.

How did this man, about to enter his eightieth year, manage so strenuous an effort? It was a mystery, for this was his typical daily programme:

The General is awake by seven o'clock, and by eight has partaken of his toast, strong tea and hot milk. Between eight and nine interviews, autograph books, correspondence, and photography occupy his attention. At nine prompt his hands are waving adieus to the hundreds who cheer him on his way.

At 10.30, after a dusty ride and a wayside [meeting], he replies to a deputation from the Council, washes the dust off his face, and takes his place on the platform.

At 12.15 he is again waving that hand to the upturned faces and saying 'God bless you!'

At 2 he is on the wheels; at 3 expounding in a town twenty miles ahead the salvation of God and its fruits, and at 5.15 his fountain-pen is running over folio after folio. At 6 he is once more on the White Car, and at 7.30, after a couple of addresses, he is again in a new town, holding, by the spell of his sincerity, oratory, and personality, a crowd of people.

At 9.30 the wheels of his human mechanism shows [sic] signs of wear; but the last meal – the basin of milk – puts new life into him, and at 11 he is ruminating on the lessons of the day or the contents of a fat dispatch from International Headquarters.¹⁷³

Late in October or thereabouts a corps was opened, for the second time, at Tranent: Edinburgh IV Band provided music for the meetings led by Adjutant and Mrs Spencer and on the Sunday night over 200 people were present, eight of whom surrendered their lives to God. Around the same time operations that had been suspended at Dunbar, Forres and Grangemouth were restarted.

The awakening at Ayr continued well after the transfer of the Boyces in May 1909 until by November almost 2,500 cases of conversion had been registered, hundreds of the converts having enrolled as soldiers, and there were nearly 50 companies (classes) formed for young people. Many other corps – notably Tranent – also rejoiced over sinners coming to the Saviour either as a result of normal activities, campaigns, visits from special speakers or such annual fixtures as Decision Sunday for the juniors. A girl of 13 was one of three converts at Dennistoun and her mother was so impressed by the change in her that she called on the officers to discover the cause: 'I have never known her black the boots, or clean the house and crockery like it before,' she said.

* * * * *

New Christians of every age have to be nurtured and to this end the East Glasgow Division held a united holiness meeting every Friday in the Lamb's Pass hall. Increased attendances eventually led to Bridgeton becoming the venue.

But Christians look outwards as well as inwards and so, more and more, corps reports told how poor children were entertained to free teas or served breakfasts while parcels of groceries and coal

¹⁷² By now it seems that the Cosandeys had left Scotland following a breakdown in the colonel's health, WC, 25/4/1908, p.11.

¹⁷³ WC, 4/7/1908, p.9.

were delivered to needy families, who sometimes also received help with the payment of rents. Edinburgh I – apparently the prime example – supplied over 37,000 breakfasts to children during the winter months and re-clothed the ill-clad ones, making them leave their old rags in the dressing room so that they could be burnt, forestalling the temptation to sell the new garments at a pawnshop.

The Army's emigration scheme was another form of relief work since it was not so much a pioneering spirit as unemployment, poor living standards and lack of opportunity that drove many Scots abroad.

Another expression of Christian altruism was the Young Women's League at Aberdeen Citadel, which held weekly meetings for its 50 members as well as sewing classes and social evenings. Presumably this group was either a branch or by-product of the Home League which had been formed in 1907 and was spreading to all corps.

In May the General headed a campaign in Glasgow's Coliseum, declaring to the people who thronged the vast building: 'Ever since I first set foot in Scotland I have felt intensely that she was to play an important part in the future of The Salvation Army'. Among the 150 seekers were two newsboys who knelt at the penitent-form to 'stop smoking fags and to be good' and afterwards were so aware of their dirtiness that they wanted to have a wash.

The next day – Monday 24th – Booth declared open a new wing of the men's industrial home in Glasgow; it had accommodation for 70 men and was situated at 72 (later 76) Charlotte Street, in a building designed by the architect Robert Adams and once the home of the industrialist and philanthropist David Dale, who more than a century before had championed practical Christianity.

Booth then went on to Paisley, where he addressed a large audience in the Clark Hall before catching the night express to London. Before long, however, he was travelling in the opposite direction to speak at officers' council in Glasgow at the end of June; nearly 500 officers listened to his addresses which lasted for seven hours each day despite his being troubled with his eyes. His next stop was Edinburgh where he inaugurated the Pleasance Working Man's Home and Elevator on the corner of the Pleasance and the Cowgate.

In *The War Cry* that related the above events the following 'brieflet' appeared: 'Five juniors and two seniors were captured at Grahamstown, Major Japp [of West Glasgow DHQ] leading'. This apparently referred to a district south-east of Glasgow, near Cross Stobs and Dykebar, where still today some streets bear the name Grahamston, but no more was heard of this soul-saving work so there are doubts as to whether it was ever a corps.

During the past four years over 100 new halls had either been purchased or erected in the British Territory as part of a building extension scheme and, in 1909, others were in the course of construction and more were on the drawing board. Although it would be tedious to list the Scottish corps which benefited from the scheme, it is worthy of note that at the stone-laying ceremony of Pollokshaw's new citadel in September Mrs H. E. Gordon laid the first stone on behalf of her husband 'to the glory of God and the Salvation of the people'; her husband – Henry Erskine Gordon of Aikenhead – was the brother of the previously mentioned pioneer of the Army in Italy.

There were signs of revival in various places when, in November, a corps was opened for the second time at Alva, the meetings being led by Major and Mrs Andrew Zealley, the divisional leaders, assisted by Stirling Band. It seems likely that it was then that the work began again at Lochgelly.

The following month *The War Cry* conveyed this news: 'Lieut-Colonel Byers, who is steadily recovering from his recent serious illness, has been given command of the combined East and West Glasgow Divisions which have been amalgamated and formed into one. The Colonel will retain his position as the National Secretary for Scotland.'

Zealley remained at Edinburgh as divisional commander (no longer divisional officer) and, similarly, Major Cowham remained for North Scotland, albeit moving his headquarters from Aberdeen to Dundee. It was Cowham who, in that same month, led the opening of a corps at Auchterarder, under Captain Mary McRobbie and Lieutenant Lillian Rushworth: the Aytown Hall was filled for a meeting presided over by Provost Gray.

* * * * *

Byers had an excessively heavy workload. At the dawn of 1910 the Edinburgh Division had 40 corps and the North Scotland Division 33, but Glasgow had 77. This imbalance highlights the perennial

administrative problem faced by the Army in Scotland: it is hard to divide the work into three or four equal parts.

In May the first *War Cry* report appeared from a corps at Carntyne, east of Dennistoun, relating how a crowded commemoration service had been held in occasion of HM Edward VII's death, the band leading the people to the hall and the corps secretary paying a tribute to the late monarch. The presence of a band and local officer suggests that the corps, with Ensign and Mrs Morgan in charge, had been open for a few months.

The following week it was reported that eight backsliders had returned to God at 'Glasgow (Paisley Road)'. This corps had the same name as the one which had functioned for a while in 1897, and may even have used the same premises. Even so, it was never heard of again so probably did not survive for long.

There were positive happenings elsewhere. In August, Dykehead, another new opening near Queenslie, north-east Glasgow, made itself known to *War Cry* readers by sharing the joy of seeing a backslider return to the fold in a meeting led by Salvationists from Hillhead and Staff-Captain Neeve.¹⁷⁴ The officers of this corps were Captain A. L. Meschen and Lieutenant M. MacFarlane. A fortnight later Neeve led Edinburgh V Band in a raid on Broxburn, where the corps was reopened. Crowds greeted them and two men knelt at the penitent-form. Shortly after a corps was also opened at Methil, a small town between Leven and Buckhaven. The first dispatch referred to meetings resulting in ten sinners, including a German and a seaman, seeking God. Captain H. Stalker and Lieutenant Skipton were the officers in command. At the same time came news of the relaunching of the work at Maybole. Despite heavy rain, Staff-Captain Flower, Adjutant Henderson and Ayr Band managed to attract good congregations and win five converts. Just a week afterwards, a corps was once again opened at Johnstone, with the band from nearby Paisley lending support. The crowds were sympathetic and five seekers were registered. The officers started children's meetings the following weekend with good results.

In September councils for the field officers of Scotland and Ireland took place at Glasgow under the leadership of Bramwell Booth. Not long afterwards it was announced that Zealley was to leave Edinburgh, being replaced by Brigadier David Thomas. Zealley, however, was still in charge in October when the General conducted three magnificent soul-winning meetings in Edinburgh's Empire Theatre. The next day – Monday 24th – Booth travelled by train to Dunfermline and was engaged in important business when news reached him that a soldier, Brother 'Wingie' Simpson, a converted drunk, lay seriously ill in hospital: immediately the business was put aside and Booth went to visit the sick man. He then talked to the other patients and greeted the nursing staff, before heading off to present a lecture in the Opera House.

On the Tuesday he was in Helensburgh, where at night he conducted an enthusiastic meeting in the Victoria Hall – the largest auditorium in town, yet insufficient for the occasion. On the Wednesday, he crossed the Clyde by steamer then journeyed by train to Port Glasgow, where he spoke to the people who jam-packed the town hall. Another day, another town, another town hall: Saltcoats, where he urged the people to be up and doing for the poor and needy. And the last weekday meeting was held in the United Free Church, Kilbirnie, all 1,000 seats being filled.

The week-long campaign culminated at Glasgow with meetings in the Coliseum that gained 149 souls for the Kingdom. Booth wrote: 'The biggest, the best, the crowning day of all the glorious days I have known in Glasgow was Sunday, October 30, 1910. My opinion is that no country in the world presents a more remarkable field for gathering men, women, and money for Jesus Christ's business than does Scotland; but my opinion also is that this glorious harvest can only be reaped by pressure.'

But that was not the end of the campaign, for the next afternoon the General addressed 600 men in the chapel of Barlinnie Prison. Oddly, this man who felt at ease before thousands was always overtaken by nervousness when visiting a prison, and it was no different at Barlinnie. His journal reads:

The Governor and other Officials, with whom was Lord Polwarth, the Chairman of the Scotch Prison Commissioners, met us at the door and gave us a hearty welcome. I was at once ushered into the Prison Chapel, face to face with six or seven hundred Criminals. They were dressed in light khaki and looked like so many ghosts to my poor, imperfect vision.... I reckoned I had prepared myself a little for the occasion, but,

¹⁷⁴ From hereon the names of corps officers will be given only for new openings, not reopenings.

strange to say, I lost myself almost directly I began to speak. It was with difficulty I talked for half an hour.... I strove anyway to make what I had to say of benefit, and I believe it was so. Went to tea with the Governor.... Occupied chiefly with a discussion on prison affairs with Lord Polwarth.... He agrees with nearly everything I say, and is prepared to support us in every effort we make in Scotland.¹⁷⁵

On Sunday 4 December another corps was added to the Glasgow Division by the unfurling of the Army colours at Kirkcudbright. Major Wright, the divisional chancellor, introduced Captain Wood and Lieutenant Robson as the officers in a hall that proved inadequate for the congregation. Seven people sought salvation and a woman expressed a desire to buy the corps its own flag.

Byers, aged just 43, might well have led that attack had he not been waging a battle of his own. For months he had suffered from a painful internal disorder and medical experts had advised him to undergo surgery. The operation was carried out on Wednesday 21 December and he then passed a peaceful night, but at noon the next day his wife and daughter, Ivy, were summoned. Lieut-Colonel Rowe, an assistant chief secretary, had been sent to Glasgow by Bramwell and, with Wright, spent time with their sick comrade. He recorded what happened next:

...the nurse said to me, 'You can go in now; he won't last more than a few minutes.' We stood together round the bed, and I bent over and breathed a prayer that God would help him through, and he remarked, 'The Blood of Jesus cleanses from all sin!'

These were his last words. He turned towards his wife; a very great change took place, and we could all see the end was near. About ten minutes to one his spirit took its flight.¹⁷⁶

The *War Cry* article continued:

We can scarcely believe the Colonel is dead – we can as yet only picture him as we saw him three weeks ago in Glasgow when, with a hearty handshake, and a genial smile, he said he was feeling much better, and almost his old self again....

It was the Colonel's fervent wish to get well and strong again for Scotland's sake. The future with him was full of bright visions; but, as unexpectedly to him as it was to us his comrades, he has been called to Service in the Skies.

The funeral was held early in January 1911 in the City Hall, Eadie officiating. A procession of 1,200 comrades and friends then followed the coffin to the Glasgow Necropolis, not a few weeping at the sight of the widow and her daughter. Brigadier George Langdon became the new commander for Glasgow but was not appointed National Secretary, so presumably all divisional leaders were directly responsible to National Headquarters in London.

* * * * *

In June Booth was again in Scotland, speaking to large crowds in Aberdeen's Music Hall, but the spiritual results (30 seekers) were not up to expectations. On the Monday he visited another prison – the convict settlement at Peterhead – preaching to 250 men in the chapel. Each man was able to join in the chorus of Colonel Lawley's solo because they had been given a booklet of salvation songs. On the opening page was an autographed letter from the General, which read: 'My friend, – Whatever your present character and prospects may be, you can be so wonderfully saved that you shall sing with gladness the songs contained in this little book, enjoy the favour of God, and bless all who know you. If you want to do this, the Salvation Army will delight to help you, and so will the General, William Booth.'

In the evening Booth related the story of the Army in the town's Music Hall then the next day found him in Kirkcaldy, where, in the Adam Smith Hall, the town welcomed him with pride for he was, of course, a freeman of the burgh.

The example Booth set in visiting prisons, as well as the Army's regular prison-gate work and police-court work, led to other such opportunities. Leith Band presented a festival for inmates of Calton Prison on 22 June (the afternoon of Coronation Day) while on the same day Springburn Band

¹⁷⁵ Begbie (1920: 446).

¹⁷⁶ WC, 31/12/1910, p.5.

played in Barlinnie Prison. And when striking tramway men were jailed at Partick that summer, Band-Sergeant Reid of the local corps spent two hours visiting them and distributing Army papers; he visited the prison weekly as the probation officer.¹⁷⁷

In October Booth once more crossed the border, starting an eight-day campaign at Govan with three Sunday meetings in the Lyceum Theatre; there were many seekers and a local newspaper had this to say: 'What a privilege to see and to hear such an epoch-making man! In his own lifetime he has built up an Organisation unparalleled in history. We don't require to go out of our own borough to see what has been done by The Army. There is hardly a church or a mission in the town but what has benefited by the spadework of this Movement.'

The following day Booth addressed a drawing-room meeting of 80 people in the palatial residence of Mr and Mrs A. Kidston of Helensburgh and on the way had an interesting encounter, which he recorded in his journal:

Left for Helensburgh at 10.00. Just before the train moved off the door was opened, and I was informed that the Princess Louise was in the next compartment with the Duke of Argyll, and would like to shake hands with me. I said, 'By all means.' She came to me, got into my compartment, and rode with me half the journey. With the jolliest, happiest, and most sympathetic spirit we talked over matters of usefulness. She is very interested in the Housing of the Poor, and wants us to do something. That is rather strange, seeing that I wanted to find somebody made for the subject. She indicated that she had a nephew who was the individual I wanted. I must see him!

The Duke and Princess got out at a Station before we reached our destination. I bade them good-bye, and they pressed me very much to go over and spend a little time with them at their Castle, one of their summer residences. I was very much impressed with the Princess.¹⁷⁸

On the following three days the General addressed capacity gatherings at Clydebank (town hall), Musselburgh (Inverness Parish Hall) and Galashiels (Drill Hall).

In course of the tour, Langdon was interviewed by *The War Cry's* travelling correspondent and made warm remarks about the quality of Scottish bands and news of converts emanating from several corps, particularly Helensburgh. However, his division was about to become smaller, ceding many corps to the South Scotland Division which came into being around the end of November, with Major Cheadle in charge and headquarters at Kilmarnock. In North Scotland Cowham had by then been replaced by Brigadier Rogers.

* * * * *

All four divisional commanders took part in the 1912 New Year Campaign led by Commissioner Edward J. Higgins (the new British Commissioner) at Edinburgh, Dundee and Glasgow. His visit was followed by that of his predecessor, Bramwell Booth, who had been overseeing the territory. Bramwell led young people's councils, 1,400 being present. His wife, Florence, was with him and on 30 January inaugurated new hostel accommodation for women at Edinburgh: a redstone structure, it stood in the Grassmarket and was joined by corridors to the old Vennel hostel, which had at long last been modernised.¹⁷⁹ The following advertisement later appeared in *The War Cry*:

WOMEN'S HOSTEL,
'The Vennel', GRASSMARKET, EDINBURGH
Mrs Booth desires Salvationists and Friends
to know that this new building has been opened
for the accommodation of RESPECTABLE
WOMEN needing a safe and comfortable home.

¹⁷⁷ WC, 19/8/1911, p.6 and 30/12/1911, p.7. Commissioner Randolph Sturgess, head of Men's Social Work in Britain, visited Peterhead Prison with Linacre in 1912 and spent hours interviewing more than 30 inmates, and also led meetings and a Bible class. The report stated that it was Sturgess's 13th visit to that place. WC, 2/3/1912, p.10.

¹⁷⁸ Begbie (1920: 450-51). Princess Louise, the fourth daughter of Queen Victoria, became a supporter of the Army and it was she who opened the Army's Mother's Hospital, London, in 1913. Her husband, John D. S. Campbell, Ninth Duke of Argyll and a former Governor-General of Canada, was the writer of the hymn 'Unto the hills around do I lift up' (SASB767[1986]).

¹⁷⁹ Sadly, while women's social work celebrated an advance men's social work bemoaned the loss of its Glasgow 'elevator', which was gutted by fire that month. WC, 24/2/1912, p.10.

The following moderate charges are made:-
Beds-4d.,5d., and 6d. per night
Full Board and Lodging, from 6s.6d. per week
Application may be made personally, or
letters addressed to the Officer-in-Charge will
receive prompt attention.¹⁸⁰

It was a time of industrial unrest and in the spring a coal dispute caused widespread suffering not only for miners and their dependants, but also for tens of thousands of other workers who were laid off or put on half-time and unable to secure aid, other than from private and or public charity. The Army set up relief depots in all affected areas and Langdon, writing of the Glasgow Division, told of food parcels being distributed but warned: 'The crowds of people that are besieging the Officers are growing larger and larger, and many pathetic stories of actual starvation are coming to light'. Some desperate people collapsed while queuing for soup and bread at Hamilton, where seven boilers were going every day; similarly, elsewhere in the South Scotland Division, corps halls became distribution centres, serving soup, bread and other foodstuffs, including, at Blantyre, cocoa donated by Mr Cadbury. The town clerk at Ayr promised financial assistance for the Army's work and, at Dalry, the officer acted as secretary for the local distress committee. A report described the people's plight:

Extensive relief work is...being done by The Army in Glasgow and district. We accompanied the Officer in charge of Anderston (Ensign Morgan) to one home out of which every article of furniture but a mattress and a few pieces of crockery had been pawned for food. The mother, a beautiful and delicate woman, a certified nurse, who had one child, had actually parted with her wedding ring in order to obtain the necessaries of life. And this is but a typical case out of many The Army is helping in the district. The Officers here are kept busy distributing provisions and milk. Much the same may be said of all the Glasgow Corps....

The beneficent work which has been made possible by 'The Daily Mirror' Milk Fund, in conjunction with The Army's Officers, has been further extended.¹⁸¹

While that tragedy was being played out among the poor, another – affecting mainly the well-to-do – struck when on 14 April the *Titanic* sank on her maiden voyage. The journalist W. T. Stead, a good friend of the Army, was among the 1,500 who lost their lives. Booth arrived in Glasgow for a gathering in the Savoy Theatre soon after the news broke, but decided that nothing, nothing at all – not even a terrible catastrophe, must be allowed to divert him from his mission of proclaiming the urgent good news of salvation; he wrote:

On reaching Scotland on Saturday I found Glasgow full of the 'Titanic' catastrophe. Every way I turned the minds and hearts of the people, high and low, were occupied with the latest information, real or imaginary, of the frightful agony. Restaurants, whisky shops, newspaper offices, and almost every place of public resort, were alike occupied with the painful subject.

My anxious friends feared there would be no room for the spiritual revolution I had come to effect, and I was strongly tempted to share their misgivings. But when, on Sunday evening, I came face to face with that great audience, which filled every nook and crevice of that towering theatre, reaching from the floor of the pit to the sky of the top gallery, and laid before it, side by side, the question, 'What must I do to save my life?' and the question, 'What must I do to save my soul?' – agonising as it was, and wringing our hearts with grief as it did, the former question at once receded, grew dim, and all but vanished before the immeasurable proportion and tremendous bearing of the latter. The crowd looked at it, considered it, and felt its piercing influence on their hearts, and eighty men and women came forward to the stage, acknowledging the claims of God, seeking His mercy, and finding His salvation.¹⁸²

Booth wrote that message on Monday 22 April from Dumbarton where he delivered an evening lecture on the work of the Army. The audience was appreciative, as were the influential citizens, and all in all it was a good meeting. The *War Cry* report concluded: 'A large crowd gathered outside the Town Hall to wish The General good-bye, and as he emerged from the building and left with Commissioner Lawley and Brigadier Langdon for the Central Station, there to board the train that night for London,

¹⁸⁰ See for example *WC*, 18/5/1912, p.7.

¹⁸¹ *WC*, 20/4/1912, p.12.

¹⁸² *WC*, 27/4/1912, p.9.

The Clydebank Band led off a parting song.¹⁸³ Those Salvationists were not to know it, but that song was the Scotland Army's farewell to its beloved leader.

While *Titanic* memorial services were held in the corps at the end of April the coal strike relief work carried on. Miners were then returning to work but the suffering of many was still acute and even the small corps of Garngad had hungry mouths to feed, distributing 84 gallons of milk and 150 loaves of bread a week. Of course, spiritual work was not overlooked: one week in May, for instance, 70 people sought salvation at Findochty, 25 at Calton, 22 at Aberdeen I, 11 at Musselburgh and seven at Berwick. And on the 30th Langdon opened a corps at Mount Florida, Glasgow, Pollokshaws Band providing musical support: the officers were Captain Carr and Lieutenant Binns, who must have felt moved when a lady in the congregation revealed that she had prayed for three years for some of God's people to start a work in the hall that the Army had now acquired. Higgins visited Govan in June, but nothing else out of the ordinary happened in Scotland that summer.

But then, on Tuesday 20 August, something happened which came as a shock to Salvationists and many others the world over: General William Booth was promoted to Glory from his home at Hadley Wood, on the London/Hertfordshire border. Medical bulletins had left no doubt that the end was not far away, but Booth's death was still a tremendous blow for the Army. The press was lavish in its tributes, *The Scotsman* saying: 'There is perhaps no man of our day who has achieved so universal and so enviable a fame, or whose departure will evoke sympathetic notice in such widely-separated regions'.

There would never again be a Salvationist quite like him, but accounts of his words and deeds would serve to inspire succeeding generations. He had found his destiny and, by extension, so had the Army he founded. For those with eyes to see there were places equivalent to London's East End throughout the world and it was there, in the haunts of the destitute and desolate, that Salvationists would always serve God best.

* * * * *

The General was dead; long live the General. William Booth had sealed the name of his chosen successor in a blue envelope on 21 August 1890 and when the envelope was opened exactly 22 years later it revealed that he had selected his eldest son, the Chief of the Staff, Bramwell, then 55 years old.

To a number of officers this must have been perceived as a regrettable act of postmortem nepotism which diminished the reputation of their departed leader, reminding them of how he had appointed his son Herbert British Commissioner over the heads of many senior men; over the years such acts of family favouritism had led to resignations.¹⁸⁴ But the disconcerted officers of 1912 would not necessarily have thought that Bramwell was the wrong choice, nor would they have presumed to ventriloquise for God: they simply believed – as time would prove – that a company of prayerful leaders had a greater likelihood of accurately identifying God's elect than had one individual. The Scottish novelist John Buchan was to define leadership as 'only courage and wisdom, and a great carelessness of self,'¹⁸⁵ but no leader is perfect: William Booth's courage and selflessness were undoubted, but the third requisite may have been somewhat or sometimes lacking. For all his greatness, he was only human.

Yet, in spite of some officers' and ex-officers' misgivings, it was possibly just as well that the Founder's son presided over that most momentous cusp in the Army's history. Living without William Booth was never going to be easy for the still young movement, but with his son and Chief of Staff at the head, it was less difficult than it otherwise might have been.

Only 12 days passed before the new General was in Scotland, speaking to 3,000 people in a memorial service held in Glasgow's St Andrew's Hall. The report ended on a hopeful note:

For years, The General, as Chief of the Staff, has conducted Councils for Young People in Glasgow, and by means of these he has won the undying love of the rising generation. This was shown at the conclusion of the Meeting, for when The General and Mrs Booth left the Hall they found themselves in the midst of a crowd of young Salvationists. A Band, composed of young men in the main, was playing, flags were waving, and the air

¹⁸³ WC, 4/5/1912, p.10.

¹⁸⁴ Horridge (1993: 89), citing Edmonds (c.1930).

¹⁸⁵ *A Prince of the Captivity*, 1933, chapter II, part III.

rang with greetings. It was thus they took the new General to their arms—he has had a warm place in their hearts for many years.¹⁸⁶

Just days later the International Staff Band was in Scotland, playing first in the Central Hall, Toll Cross, Edinburgh, where Higgins conducted the meeting and led the audience in singing 'He breaks the power of cancelled sin' to the band's playing of 'Auld Lang Syne'. The band's busy itinerary included programmes in a Govan theatre and the City Hall, Glasgow, in addition to playing to 5,000 workers at the Singer's sewing machine factory, Clydebank, and 3,000 workers at John Brown's shipbuilding yards. Bramwell and Higgins returned to Glasgow on Thursday 17 October for field officers' councils in the Queen's Rooms (attended also by officers of Ireland), followed by an all-night of prayer.

In November the South Scotland Division announced various advances, not least the opening of a corps at Bruce, Dumfries, led by Adjutant and Mrs Searles, where during two Sundays six seekers had knelt at the penitent-form.

This was the year when the City of Glasgow stretched its boundaries to incorporate the burghs of Govan, Partick and Pollokshaws, and large tracts of the counties of Lanark, Renfrew and Dumbarton, thus becoming – for a decade or so – the second largest city of the British Empire. The Army basked a little in the glow of that historic occasion for one of Greater Glasgow's first councillors was Bailie James Wilson, the energetic corps secretary and *War Cry* correspondent of Govan.¹⁸⁷

In December leading members of the city council, principal magistrates, the chief constable and other notables assembled in the Coliseum to hear their spokesman, Bailie J. W. Pratt, Convenor of the Watch Committee, formally welcome the Army's new leader to Glasgow. As far as they were concerned, the Empire's second city was second to none in the goodwill it felt for Bramwell and the Salvationists he represented: they had long ago come to appreciate the help given by the Army in providing a cure for their city's many social ills.

There were 94 seekers in Bramwell's meetings that weekend, but an illustration of what the Army all over Scotland could achieve by God's grace concerns a woman who had sought pardon and help at a penitent-form on the Wednesday before. 'She was in such a dirty state,' the report said, 'that no one could go near her without a feeling of nausea; she was reeking with whisky, and was an outcast from home.' But the same woman was present in a meeting led by Lawley three days later and so complete was the change in her appearance that an officer who knew her struggled to recognise her: she was clean, sober, happy and was accompanied by her little son, having in the meantime become reconciled to her family.

¹⁸⁶ WC, 14/9/1912, p.10.

¹⁸⁷ Wilson had been elected to the Govan Town Council in 1907 and was elected to the Glasgow council in 1912. He was a bailie from 1919 to 1920. He and his wife were a major force in the corps feeding programme for the poor. Another Salvationist who gave service in a magisterial capacity was Bailie Grant, of Motherwell, who had been a rural councillor and was highly respected for his level-headedness. He was a loyal and hard-working Salvationist, for a time serving as corps treasurer. WC, 20/12/1913. p.13.

Part Two Battles at Home and Abroad

Chapter 2.1 Blue and Khaki (1913-19)

FEW people, if any, knew The Salvation Army and its leaders better than the new General and his wife, and that was as true for Scotland as anywhere else since they had regularly paid it visits over the years – Bramwell to lead young people's councils and Florence to promote the Women's Social Work. In January 1913 they crossed the border once again to lead YP councils in the St Mungo Hall, Glasgow, and were heartened to see 1,400 delegates present, 250 up on all previous years; indeed, in just five years attendances had doubled. A more plentiful show of uniform was also noted.

In May British Commissioner Higgins followed in their footsteps and made a tour of the northernmost corps. He reached Lerwick, where his visit constituted a town event, the Sunday becoming a Salvation Army Day as crowds flocked to the meetings in the town hall and earnest seekers lined the mercy seat. An account of the event ended thus:

It is interesting to note that this Corps, though situated more than one hundred miles from the next nearest Army Outpost, is thoroughly alive. Its Soldiers are uniformed and are sterling Salvationists. Many of them live far from the capital, and are only able to get to Meetings occasionally. For instance, one sister present during Sunday journeyed twenty-two miles. The distance prevents her regular attendance, but she is an active worker in the cause of Christ; she is the organist at the Established Church at Dunross, but always wears full uniform in Church and collects £10 yearly for The Army's funds.¹⁸⁸

After his 1,800-mile tour was over not many weeks elapsed before Higgins journeyed north again to install Colonel T. Wallace Emerson as National Secretary for Scotland. Among the corps under his overall supervision were five newborn ones, all opened around the end of May. Brigadier Langdon with Rutherglen Band assisting set in operation the corps at Alexandria, where there had once been a work. Brigadier Cheadle opened fire on Auchinleck, Ayrshire, with the corps officers, Adjutant Adams and Lieutenant Gray. Staff-Captain Vickers conducted the first meetings at Castle Douglas, Dumfriesshire, and introduced the officers, Captain Allan and Lieutenant Bettridge. Musselburgh Band helped Major French relaunch the work at Dalkeith. Inverkeithing, Fifeshire, was subjected to an attack headed by Brigadier Thomas with Dunfermline Band and the corps officers, Captain MacMillan and Lieutenant Moffat.

Promising reports were received from the new openings and other reports told of a revival at Peterhead and Wick and of a colliery disaster at Bishopbriggs which drew an instant response from Salvationists at Springburn: the officer visited the bereaved and the band played in the village, and those gestures of solidarity were greatly appreciated by the mainly Catholic population.

The robustness of the Army's current health notwithstanding, the General was concerned for its future and, on Thursday 23 September,¹⁸⁹ launched the Young Life Crusade in St Andrew's Hall, Glasgow, the objective being to make a determined effort to win and train young people. He announced the targets for Scotland, which seemed to have been set in line with the principle that the higher you aim the higher you are likely to reach: 2,500 new junior soldiers, 250 additional company guards, 1,200 enrolments on the Cradle Roll, 1,200 additions to the Young People's Legion, 40 troops of life-saving scouts, 65 more corps cadet guardians, 100 higher grade corps cadets, ten new YP bands, 20 new YP singing brigades, and six additional YP halls.

Whether those aims were achievable or not, the adult forces were undoubtedly on the rise: in October Emerson swore-in 126 soldiers and nearly 70 recruits during a City Hall gathering that marked the culmination of a ten-day campaign organised for the Glasgow Division by its new commander, Brigadier Charles Bax.

In the north, too, there was growth: on 13 December a corps was opened for the second time at Nairn. The launch went extremely well and 40 seekers, including 19 young people, were registered.

¹⁸⁸ WC, 10/5/1914, pp.5, 10

¹⁸⁹ Some months earlier he had campaigned in Edinburgh.

Early in 1914 Captain Hancock of Inverness, a regular attender at the town's police court, had been appointed an official probation officer by the magistrates. Many of the Army's converts at Inverness became members of other churches, but even so the corps progressed well and had five candidates preparing to enter the training garrison; to their number were added 55 more from other corps, these being a fruit of the annual YP councils.

On 23 April a rousing attack was made on Kirkconnell, Dumfriesshire: windows and doors were thronged by spectators eager to see the invading force and in the meeting held in the public hall Vickers presented the corps flag to Captain Downie and Lieutenant Lockie.¹⁹⁰

All eyes were then drawn to London where from 11 to 26 June an international Army gathering, the Congress of Nations, was staged. HM King George V received the General at Buckingham Palace and at times it seemed that great swathes of London had been taken over by the Army for its festivities, demonstrations and parades. The jubilation of that great occasion was later shared with the whole of the UK by means of events in major cities, including Edinburgh (2 July, with Higgins and Commissioner W. Elwin Oliphant, an officer of Scottish extraction) and Glasgow (4 and 5 July, with General and Mrs Booth). Scots thereby had their eyes opened to the sweep and colour of the international Army for, as the *Glasgow Herald* put it, they normally had the opportunity only to see 'men and women in the dull uniform of the Army... the earnest crusader familiar at bleak city street corners proclaiming their flaming faith to small and sometimes ribald congregations'. The same paper was impressed by the 'magnificent organising capacity' behind the congress meeting in St Andrew's Hall and reported how 'before the night closed, the long form stretched below the platform, where usually reporters sit, had its kneeling row of penitents'.

Yet the congress was to be best remembered for having taken place between two tragedies. On 29 May the Clyde-built *SS Empress of Ireland* sank with horrifying speed after a collision in thick fog in the Gulf of St Lawrence and took 124 members of the Canadian congress delegation to their deaths. In all more than 1,000 people drowned in the sinking which the *Glasgow Herald* described as 'the most appalling shipping disaster since the loss of the *Titanic*'. Only 26 congress delegates survived. The territorial commander, Commissioner David Rees, and his wife – former leaders in Scotland – were among those lost.

Another Army officer who perished in the disaster, along with her husband and two children, was Mrs Brigadier Jessie Hunter, née Tulloch. Born at Dalsetter, North Yell, Shetland, in 1865, Jessie moved with her family to Leith 13 years later and joined the Army soon after the work began there. In 1884 she became an officer and served in several Scottish corps before being appointed to India in 1896. Three years later she married John Hunter and it was they who pioneered the Army's work among criminal tribes: it is written that their work at the Gorakhpore criminal settlement was their monument (Smith 1945: 17).

The other tragedy was even more calamitous. Only two days after the congress concluded the Archduke Francis Ferdinand was assassinated at Sarajevo, and so the stage was set for the Great War. This conflict was to have a catastrophic effect on Scottish society, with at least 74,000 lives lost. Heavy industry was mobilised as never before in a coordinated national effort as Clydeside became the key munitions centre in Britain, but that necessary over-expansion would eventually result in a post-war collapse and contribute to the subsequent economic depression.

All that grief and misery lay in the future, however, as men queued to sign up for a conflict that was expected to be over by Christmas. So enthusiastic was the response to Kitchener's appeal for volunteers that the forces soon faced a shortage of accommodation and equipment and the authorities temporarily commandeered a number of Army premises. The Falkirk corps history book records: '11 August 1914. Owing to war being declared between Great Britain and Germany, our halls were taken possession of by the Military Authorities on this date, thereby causing us great inconvenience so far as corps work is concerned. Sunday meetings and several weeknight meetings are now being held in Callendar Riggs Mission Hall by kind permission of Mr Dalzell and committee at a small rental.'

¹⁹⁰ According to *The Year Book* 1915, which reported events in 1914, there was a corps at Banchory, a village in Aberdeenshire, at this time; however, there is no reference to it in *The War Cry*.

The capacious Aberdeen Citadel was occupied while the commanding officer had just left for furlough: he hurried back to find 500 servicemen with all their baggage settling in. The corps was offered the use of the Palace Theatre for Sunday meetings and a mission hall for weeknight activities. Likewise at Perth – a depot for the military – the corps held meetings in the La Scala picture house when the Army hall was requisitioned; the Perth officers volunteered for Red Cross service, heeding Higgins’s call to all Salvationists to undertake such work if possible.

It was soon clear that, as a number of officers were transferred to war work and the manpower in many corps was steadily depleted, those who remained would have to work harder and longer, and, to their everlasting credit, some officers reacted to the emergency by taking on extra duties (in some cases by running two corps) or by forgoing annual furlough. Interpreting the auguries to which many seemed blind, the General could only warn of worse to come: ‘Already, on every hand, are to be seen the signs of coming sorrow and widespread misery, and, for some, trials the like of which have never, perhaps, been known before. These things call to us, to The Army as a whole, to every unit of its Organisation, and to every individual in its ranks, and under its influence, to do what they can to help and bless and cheer those around them.’

One way of helping, blessing and cheering others was by establishing rest and refreshment tents, subsequently replaced by huts, for the troops. Known as ‘Soldiers’ Rests’, most were erected in military camps, but a lady in Edinburgh offered the Army a cottage for that purpose: it was promptly fitted out and the authorities not only placed it ‘within bounds’ but also invited the Army to hold meetings in the servicemen’s barracks.

Practical assistance was also given at a local level, the *Glasgow Herald* reporting how ‘wherever a corps of Salvationists is in existence near a military station the soldiers are told to bring their socks and undershirts to the Army’s hall; they are washed without charge by the kind-hearted women of the corps and returned to the men the same night, clean and aired and neatly darned’.¹⁹¹

As those troops and others left Britain’s shores an enormous influx of Belgian refugees landed on them: this was another crisis in which the Army played its part by making available some of its institutions, among which was a hostel in Glasgow, to shelter and feed the suffering. The hostel had branches at Greenock and Paisley that year, but probably only as an emergency measure.

By then winter was approaching and with it came the chill news of the death of Candidate George Gedder of Inverness. A reservist, he had been called up to serve as a sergeant in the Cameron Highlanders and was killed in the Battle of Aisne when he left the safety of his trench to assist a wounded comrade. Before the outbreak of hostilities he had written to his corps officer from his family home at Thurso: ‘I shall soon see you, if this war that is breaking out doesn’t call me to fight in a different kind of warfare, for an earthly instead of a heavenly King. “I’ll go where You want me to go, dear Lord”.’

General and Mrs Booth, too, sought to go where God wanted, and now that their travels were subject to wartime restrictions they devoted a lot of time to supporting the UK Army, often ministering separately. The 2000th issue of *The War Cry* (21 November 1914) carried an account of them campaigning at Aberdeen, after which they visited Dundee.

In December another ‘Rest’ was established near Greenock, one of the main training centres for Kitchener’s volunteers. A month later permission was granted for another to be built and orders were placed for a similar building at Nigg, north of Inverness, to serve another encampment. A subsequent report described the work near Greenock:

Wood Street Camp, situated between Greenock and Gourock, consists of a number of wooden huts on either side of the road leading to Fort Matilda, and several famous Scottish regiments are represented amongst the thousands of men who are in training here. The Salvation Army has two Huts located in the centre of the camp, and it says something for the work of Ensign and Mrs Howe, who are in charge, that The Salvation Army has a very large place in the interests of all the officers commanding at Greenock.¹⁹²

Corps officers, too, had to adapt to wartime conditions since increasingly they were required to meet the needs of soldiers in both blue and khaki. At Stirling – another military centre – the officers

¹⁹¹ 30 September 1914 (McLean 1979: 45).

¹⁹² WC, 10/4/1915, p.6.

arranged a weekly 'Military Meeting' for which the music sections presented items; tea and cakes were handed around and a short Bible talk given. Through that simple effort, typical of many others, converts were made and three men joined the Army's Naval and Military League.

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As the sun rose on 1915 the conflict in Europe had already settled into stalemate. It was to be a static war of attrition for which battle lines had been drawn by digging 400 miles of trenches across France and Belgium that would disfigure the landscape for the next four years.

The drawn-out nature of the conflict inevitably put a strain on the Army's resources. There were frequent appeals for funds as income dried up and expenditure multiplied. Personnel was also under pressure, made all the greater by the General's refusal to let the conflict between nations deflect the Army from striving against evil spiritual forces. He felt a particular burden for India and China and in the St Mungo Hall, Glasgow, in January he informed the assembly of 1,500 young people of his need for officers for those two countries – as well as for Russia, Java, Sumatra and the Isles of the Eastern Seas. The outcome of his challenge was 50 applicants for officership.

Those 50 young people had signed up for a life of hard work. In addition to tending their numerous charges, the officers at Aberdeen III were at that moment forming a life-saving scouts troop while simultaneously preparing for the public Self-Denial Appeal. At Calton, the officers, who were also responsible for Camlachie Corps, were helping the songsters and band prepare for a festival to be presented to servicemen quartered in the City Hall. At the same time, still in course was the taxing work of farthing breakfasts at Dundee II, Coatbridge and Leith and, more than likely, other corps. And when, in March, the General spent a weekend at Greenock the provost praised the corps officer who exercised a valuable police-court ministry: no case that the Army handled came up again, he said.

While at Greenock Bramwell addressed 2,000 soldiers of the armed forces at the Wood Green Camp and afterwards conducted a service at St Marnock's Parish Church, Kilmarnock.

Officers also had to be ever ready for emergencies. In May there was an appalling loss of life when three trains collided at Gretna: officers from Carlisle and Annan were quickly on the scene, assisting the relief workers and succouring the suffering. Many military men were among the victims; one of them was Brother James Hannah of Leith, who as he lay dying of his wounds impressed the medical team with his Christian spirit: 'You must be tired,' he told the nurse. 'Just go and rest.' Adjutant Peckham of Carlisle I comforted him and recorded his final utterances: 'You know how to remember me in prayer.... Mind and keep the old Salvation Army flag flying.'

By that time the Army flag was flying again at St Andrews. And, on 15 April, the list of corps was lengthened once more when Bax with Parkhead Band caused a stir at Carluke, north of Lanark, by holding meetings in the town hall. Converts were registered on the Sunday and entrusted to the care of Captain Sarah Reddiford and Lieutenant Brophy.

More converts were made in other corps and often included servicemen. At Kilbirnie a life-saving scout patrol leader and 14 other scouts sought salvation at the mercy seat. In many places Sunday meetings were helped along by visiting speakers, in particular the agents and superintendents of the Salvation Army Assurance Society and, more and more as the war dragged on, by able local officers.

In July the opening of two buildings for the use of troops in Scotland was announced by *The War Cry*, but no further details were given, then later in the same month Glasgow Corporation allocated the Army a site at Clydebank for a 'home from home' for war workers (later described in the *Year Book* as a restaurant in Dumbarton Road) and in Charlotte Street, Glasgow, a boarding hostel for munitions workers was prepared for opening. It was a difficult period for those employed in wartime heavy industry, especially those who had drifted into the Clyde area and found accommodation to be scarce. Landlords were not slow to cash in on the situation by putting up rents, and this ignited a widespread sense of moral outrage that came to a head in November when workers downed tools and protested outside the court where rent defaulters were due to be tried. In addition to its hostels for war workers the Army also had a shelter for "men and lads" at 57 Tolbooth Wynd, Leith, which was said to be 'an adjunct of the Edinburgh Home'; it had been opened late in 1913 or early 1914.

In those tense times officers and other Salvationist hospital visitors toiled on paying calls on wounded soldiers in infirmaries and consoling the bereaved. At Edinburgh IV a memorial service was held for Brother Willie Mawson, who was killed on active service in the Dardanelles, and in due course

The War Cry carried the first of several lists of Salvationists in the forces who had paid the supreme sacrifice; it had this ominous rider: 'This list includes only those whose names have been already sent in for publication. There is sad reason to believe it is anything but complete'.¹⁹³

Like his father before him, the General was tenaciously committed to soul-winning and insisted that even in war time that was the Army's primary task, its unalterable reason for being, and so he dedicated October and November to a fight for the salvation of the people. Called a National Siege of Souls, this initiative had the full backing of Higgins, who wrote:

Above the noise of battle, amidst the awful bitterness of modern warfare, and over the cries which come from a multitude of grief-stricken hearts, there may be heard the Voice of One who has the greatest of all claims to attention. And yet I fear that even now he is only too often neglected and bidden to wait for a more convenient season.

But we are determined by God's help that those claims shall be forced home. That sorrowing ones shall be pointed to the Great Consoler, that sinful hearts shall be led to the Great Sin-Bearer, backsliders brought back to the Great Forgiving Father.¹⁹⁴

Presuming that his colleagues might need it, the Field Secretary (Colonel Charles Jeffries) provided a definition of a siege: it was a protracted effort in which a progressive increase of pressure was applied, and he impressed on the corps officers that victory largely depended on them. The complicity of circumstances, he believed, was calculated to stimulate rather than retard the progress of the effort.

The siege certainly bore fruit. At Kinning Park a father whose son has died in the Dardanelles was converted; a backslider returned at Whiteinch; a soldier in khaki brought by a friend saved the previous week was among five seekers at Greenock I. In some corps converts were registered in memorial services held for the local fallen.

Among the reports in October was one from Moorpark (presumably a district near Hillington on Glasgow's south-western fringe) where a corps had been opened. Captain Gower and Lieutenant Cardy were the officers and three adults and eight young people had sought salvation there. Around that time the North Scotland Division was created, with Major Fred Lewis as the commander.

Another convert of those days, but not a fruit of the siege, was a German sailor of the ship *Mainz*. He came to faith when, along with other crewmen, he was recovering in Edinburgh Castle Hospital and a Captain Gauntlett, who visited prisoner of war camps throughout Britain, held a meeting for them. Salvationists of Falkirk and Maddiston (two corps temporarily united) were invited to present programmes for another category of prisoner: the inmates of the Polmont Borstal Institute.

The year had been marked by sorrow and fittingly it ended with the General conducting a series of memorial services for Salvationists who had fallen in the war: on Monday 6 December, in St Andrew's Hall, Glasgow, he offered sympathy to the mourners and was applauded when he spoke of how his dear soldiers had proved themselves true soldiers of the King of kings in that 'they not only rendered to the nation the service required of them, but also worked for the moral, disciplinary, and spiritual wellbeing of the men with whom they had stood shoulder to shoulder'.

* * * * *

'God is able to make all grace abound toward you. That means throughout the whole of 1916,' declared Commissioner Thomas McKie, principal of the training garrison and a former Scotland commander, when in January of the new year he campaigned at Govan and Glasgow. And oh, how that grace was needed and provided in that year of suffering and trial!

¹⁹³ *WC*, 31/7/1915, p.9. The list included the aforementioned G. Gedder and these names: Brother Lee Getty, Paisley I; Company Guard J. Thompson, Falkirk; and two leaguers of unknown provenance but who were presumably Scottish: J.J. Martin (Corporal) of the Argyll and Sutherland Highlanders and D. Findlay of the 2nd Black Watch. In December *The War Cry* published tributes to Bandsman Boyle, Greenock II, and Brother McLauchlan, Falkirk (*WC*, 11/12/1915, p.9) and later a list that included Brother John Mills, Shettleston; Bandsman Geo. Muirhead, Pollokshaws; Brother Muirhead, Greenock I; Bandsman John McEwen, Bridgeton; Brother R. McLauchlan, Falkirk; Brother Roger McPhail, Blantyre; Recruit Wm. Patterson, Kirkconnel; Bandsman Wm. Payne, Govan; Brother H. Rochester, Hawick; Brother E. Simpson, Whiteinch; Brother John Smith, Stirling; Brother James Stewart, Coatbridge; Songster Wm. Thompson, Clydebank; Brother R. Thompson, Stonehouse; Bandsman William Watters, Leven (25/12/1915, p.9).

¹⁹⁴ *WC*, 7/8/1915, p.6.

A stalwart Scottish soldier recounted how an Army captain, serving among the troops, had practically thrust grace upon him after being told he was the worst drunk in the camp. Everyone laughed at the time, but from that moment on the officer targeted the man unremittingly. 'How he spared the time I could never tell,' said his prey, 'for it was all done in addition to his other exacting work. I couldn't go into the canteen for a drink but what he was by my side – until at last I began to feel I was a wretched sinner. A few nights later I... sought salvation. The Captain then asked me to introduce him to the next worst man in the regiment!'

That same grace was channelled to the 78 Dundonians who knelt at the mercy seat when the General led meetings in their city at the end of March.

And incontrovertibly the men who fell in combat, thus coming to their glory, found that same grace sufficient for them even in their last hour. There were many such men, for this was the year when on the killing fields of France armed conflict, particularly trench warfare, was seen for what it was: a traumatic horror and, quite literally, a sheer bloody waste of life. On the first day of the Battle of the Somme (1 July to 18 November) the British lost 57,470 casualties, mostly young volunteers; and in that one sector they lost 419,654 in just 14 weeks.¹⁹⁵

Before those terrible days what the press called a 'beautiful hutment' had been opened for servicemen on a large Scottish camp in May. The location was not reported but it was, apparently, at Portobello and Captain and Mrs King were in charge.

Meanwhile normal Army work was kept going, though several corps were closed or united with a neighbour as officers continued to be in short supply. Growth at Aberdeen I was possibly a factor in the decline of Aberdeen II, which was linked to Aberdeen III before being closed soon afterwards, but it is likely that its demise was an unavoidable consequence of the ongoing war, suffering and setbacks being visited upon the Army as upon the rest of society.

In January 1917 the corps of Lochee and Dundee IV were also united under the command of two busy officers; however, not only officers were in short supply but so, too, was newsprint. A few months earlier *The War Cry* had been halved, from sixteen to eight pages, and, in March, it was further reduced to six.

But shortages did not prevent attempts being made to advance the work when opportunity knocked. A brief news item appeared in May, saying: 'Brigadier Cameron led at Gretna Green. The seven seekers included one of eighty years who sought Salvation in the Open-air.' Whether there was a connection between this effort and the relief work of 1915 we shall never know: had there been no paper shortage more might have been revealed.

That thumbnail dispatch came but a month before the well-publicised 'Important Announcement' of the General's decision to raise Scottish field operations to the position of a territory with its own staff and headquarters, albeit for certain matters – such as the transfer of officers – the London headquarters still had the last word.¹⁹⁶ Colonel Charles Jeffries was to be the first Territorial Commander for Scotland, but in the event was not: the General changed his mind and appointed him to North China and Robert Hoggard, who had recently returned from pioneering the work in Korea, was appointed in his stead with the rank of acting-commissioner.

Howard, the Chief of the Staff, installed Hoggard and his wife on Monday 3 September in the City Hall, Glasgow. The main staff members of the Scottish THQ were: Lieut-Colonel George Holmes, Territorial Secretary; Brigadier Herbert Barrett, Secretary for Field Affairs; Brigadier John Jackson, Property and Finance; and Brigadier Robert Naden, Territorial YP and Candidates' Secretary. In November, following a weekend campaign in Edinburgh and a meeting in the City Hall, Glasgow, the General inspected Scotland's new THQ offices at 137 Sauchiehall Street.

¹⁹⁵ *The War Cry* listed or reported the following deaths of Scottish Salvationists during 1916: Sergeant James Abbott, Kilbirnie (WC, 20/5/1916). Brother David Earle, Motherwell; Brother John Lickrisk, Bridgeton; Recruit John McGowan, Shotts; Colour-Sergeant/Songster W. Roger, Hawick; Brother Thomas Ross, Bridgeton; Bandsman John Wilson, Burnbank (10/6/1916, p.9). Bandsman Archie Hunter, Stirling (29/7/1916, p.9). Bandsman Alex Murray, Clydebank (19/8/1916, p.10). Bandsmen Benjamin Booth and Adam Milne, Aberdeen I (26/8/1916, p.5). Brother W.H.P. Calder, Dunfermline (9/9/1916, p.7). Brother Long, Springburn (28/10/1916, p.7). Brother George Paterson, Leven; Colour-Sergeant James Moore, Leven (25/11/1916, p.7). Bandsman Stewart Jeffs, Paisley II (9/12/1916, p.6).

¹⁹⁶ WC, 23/6/1917, p.2. In July the General led councils for soldiers, then for officers, at Glasgow (WC, 21/7/1917, p.2).

Hoggard immediately pitched into a series of civic welcomes and meetings, during which he gave a *War Cry* reporter his first impressions of the territory, saying: 'I have been greatly struck by the devotion of our people. The war has depleted our ranks to an almost unbelievable extent. In a certain Corps there is only one man left... but the sisters "carry on" without respite or wavering. The wonder to me is how some of them have kept going at all!'

Many of those who 'carried on' did so while bearing a heavy burden of grief and heartbreak. *The War Cry* continued to name many of the Scottish Salvationists killed in action¹⁹⁷ and also revealed that the Hoggards themselves were not spared affliction. In December Commissioner Cox conducted the dedication of their infant grandson in the Anderston Citadel and the report said: 'The little child had lost his father, Lieutenant Bartlett, who had died fighting for home and country, but the young life was being dedicated to greater service. A very pathetic incident was the reading from the Bible that had been presented to Lieutenant Bartlett, by his comrades in Anderston Band before he left.'

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Another Anderston bandsman was the first war victim of the territory to be mentioned in 1918; he was James, the son of Sergeant-Major McWhinnie. After narrowly escaping death James had been invalided home, but returned to France and soon afterwards met his end. But even as the lifeblood of the territory trickled away through such sad losses it was replenished by the swearing-in of new soldiers: in January nearly 100 were enrolled by Hoggard in praise meetings at Glasgow.

Among that number was the mother of a Salvationist whose death, reported by *The War Cry* on 9 March, made his comrades in Scotland feel at once both proud and pensive. He was William Clamp of Motherwell Corps who had been awarded the Victoria Cross for his heroism in rushing a pillbox and bringing out about 35 prisoners, thereby saving the lives of many comrades. A keen witness to his faith, in a letter home Clamp had said: 'Don't worry about me, Mother, for whatever happens, my soul is right with God.' Sadly, he never received his medal for, on the day of his meritorious action, a sniper killed him as he tried to locate a hidden machine-gun post.

In that way the Army's paper documented what happened to Clamp, on 9 October 1917, when his unit faced the difficult task of crossing the Poelcappelle Spur, in the Passchendaele campaign (the Third Battle of Ypres); however, the official citation gave a slightly different, unexpurgated account of events:

Corporal Clamp dashed forward with two men and attempted to rush the largest blockhouse. His first attempt failed but he at once collected some bombs and, calling upon two men to follow him, again dashed forward. He was first to reach the blockhouse and hurled in bombs, killing many of the occupants. He then entered and brought out a machinegun and about 20 prisoners, whom he brought back under heavy fire from neighbouring snipers. This non-commissioned officer then went forward again encouraging and cheering the men, and succeeded in rushing several snipers' posts. He continued to display the greatest heroism until he was killed by a sniper. His magnificent courage and self-sacrifice was of the greatest value and relieved what was undoubtedly a very critical situation.¹⁹⁸

Clamp's memorial service was held in the Motherwell hall in November 1917. On 2 March 1918 at Buckingham Palace King George V presented his parents with his Victoria Cross. Clamp has no known grave, but his name is inscribed on the memorial panels of the Tyne Cot Military Cemetery.¹⁹⁹

When war breaks out and men are called to arms the Salvationists among them must prayerfully decide for themselves how to serve their country. Clamp chose to fight and died a hero. The Victoria Cross he won is the nation's highest award for gallantry, being awarded 'for most conspicuous bravery, or some daring or pre-eminent act of valour or self-sacrifice, or extreme devotion to duty in the presence of the enemy'. *The War Cry* carried no list of other Salvationists who received medals for gallant service and conspicuous bravery, but the following names were mentioned in various reports: Brother Reggie Douglas, Leith, received the French Croix de Guerre and the Military Medal and died in service; Brother George

¹⁹⁷ Bandsman Samuel Howie, Motherwell (*WC*, 26/5/1917, p.5). Company Guard Burwood and Brother William Platten, Aberdeen I (2/2/1917, p.5). Secretary John Brown and Recruiting- Sergeant William McCormack, Hamilton (7/7/1917, p.4). Brother Beattie, Kirkcaldy I (27/10/1917, p.7). Bandsman Freddie Watson, Maryhill (17/11/1917, p.7). Drummer Ballantine, Falkirk (15/12/1917, p.8).

¹⁹⁸ Published in the *London Gazette*, 18 December 1917.

¹⁹⁹ Much of this information is gleaned from an article by CSM John Stanyard, Kettering, in *Salvationist*, 12/11/2005.

Forrester, Paisley I, received the Belgian Decoration Militaire and the Distinguished Conduct Medal; Bandsman Cecil Greig, Aberdeen I, also received the DCM; and Sergeant Edwin Pirie, of Aberdeen I, was awarded the Military Medal. Also, the *Year Book* of 1919 listed the following recipients of honours: Private Robbie, Dundee (DCM), Sergeant McCracker, Pollokshaws (MM for bravery in rallying men under terrific fire), and Private Peattie, Cupar (MM for bravery in saving life of a comrade at the risk of his own).

Reports in the six-paged *War Cry* gave only an inkling of how Salvationists in Scotland made a determined effort to pursue their objectives, undeterred by the lack of manpower. Some bands were completely silenced as a result of the war, but others fared better as women and youngsters took the place of the missing men to form what became called 'wartime bands'. At Edinburgh III, for instance, the band (led by Commandant Morehen of the Salvation Army Assurance Society) was composed of six men, two boys and eight women. Some bands had to renounce Christmas carol playing for want of players, but Salvationists at Dumfries overcame that problem by organising a mainly female concertina band.

At Kirkcaldy I a Mrs Beattie became the corps secretary to fill the position left vacant by her husband who died on the battlefield and, similarly, when Corps Treasurer Young passed away at Dundee III his widow volunteered for field work and was posted to Montrose as an envoy.²⁰⁰ In many places the home league provided support for war widows and wives of men away on service, and when miners were called up at Cowdenbeath the corps officer immediately arranged a system whereby their wives were assisted in claiming war allowances. Ten women of Aberdeen I left home to serve the troops or to work in hostels.

Here and there, in small ways, the territory also expanded its work. Annan Corps began weekly meetings in the village of Watch Hill and also raided Newbie, another village, while Inverkeithing Salvationists held meetings at the 'Tin Town' of Rosyth.

In June there was a development, too, in the Women's Social Work with the opening at 93 Magdalen Green, Dundee, of Seafield Lodge, a home for mothers and infants. About the same time Aberdeen II Corps was reopened (though it was to struggle for some years); a girl was among the three seekers at the mercy seat during the inaugural weekend and her father sadly recalled how his son, lost at sea, had once knelt at the same spot. Also opened – some weeks earlier – was an outpost at Cockenzie, a small fishing village: the work had been started from nearby Musselburgh and life-saving sections were organised for children in both places.

As regards the existing work, *War Cry* reports from some corps were upbeat, but doubtless they did not reflect the experience of many. Fiona McLean writes that at that time 'corps officers could not avoid summing up their losses. They visited homes where wives had lost husbands and children their fathers. In the streets they stopped to speak with groups of ex-servicemen who had no prospect of finding work. On their doorsteps were more people than ever with hardly enough money to live on. And worst of all was the spiritual and moral decline which had resulted from the hatred deliberately fostered by war'.²⁰¹ Nonetheless, Salvationists at Portobello and Saltcoats attracted huge crowds to their beach meetings, their counterparts at Stenhousemuir and Uddingston evangelised the villages of Carronshore and Tannochside respectively, while Captain Nelson and Lieutenant Thornton at Gretna won converts and held a meeting in a hostel for munitions girls.

The longed-for armistice was signed on 11 November and on that same day the General wrote:

²⁰⁰ During 1918 *The War Cry* carried the names of the following Scottish Salvationists who lost their lives as a result of the war: the aforementioned Bandsman James McWhinnie, Anderston; Bandsman Tom Robertson, Edinburgh I; Brother Forrest, Galashiels (5/1/1918, p.6). Brothers John Ormiston and Alex Walker, Paisley I (4/5, p.8). Brother Walter Goodrum, Aberdeen I (25/5, p.7). Brother Robert Scotland, Burntisland (22/6, p.6). Bandmaster Calderhead, New City Road (27/7, p.6). Brothers Alec Cochrane and James Vance, Parkhead; Brother McEwen, Kilwinning (19/8, p.6). Brother Andrew Purdie, Greenock II; Bandsman Brown, Dunfermline (17/8, p.8). Brothers Howitt and McMichael, Kingston (24/8, p.8). Bandsman Willie Sinclair, Hamilton (31/8, p.8). Brother Thomas Taylor, Perth; Bandsman/Corps Cadet Francis Brown, Dunfermline (7/9, p.6). Brother Robert Scott, Hawick (26/10, p.7). Corps Cadet Peebles, Cupar; Bandsman Robert Cook, Bridgeton (2/11, p.6). YPSM Rodger, Kirkcaldy (9/11, p.7). Bandsman G. Scongall, Musselburgh; Brothers Thomas Porter and Matthew McIlwain, Paisley I (7/12, p.7).

²⁰¹ McLean (1979: 48).

No words of mine can adequately express the joy and praise which we of The Salvation Army in every corner of the earth will feel in the conclusion of the awful conflict of the last four years. Dark clouds may still hang over the future, but to-day we can do nothing but thank God for Peace....

Let us remember amid our rejoicings to-day the mourners. The bells and the music will be mingled in many hearts with the memory of dear voices now silent for ever. They have lost that the world might gain – they have given freely that we might be spared. May God comfort them – and let all who love Him share in the blessed work.

And, my dear Comrades of The Salvation Army, need I remind you that in our war there is no Armistice – no cessation of hostilities? The days of Peace will bring to us needs as great as the days of war. Let us all in fuller measure give ourselves to God for the bringing about of the true reign of Righteousness in all lands and amongst all peoples. Forward with the Cross of Jesus!²⁰²

A fortnight later Mrs Booth led a service of thanksgiving in St Andrew's Hall, Glasgow, assisted by Higgins and supported by Sir Samuel Chisholm (ex-Lord Provost) who gave a rousing speech. There was an audience of 3,000, including military men from the huts and hostels, wounded servicemen from the hospitals, Salvationist hospital visitors, children who had lost their fathers, and many others. One of the most memorable items, it was said, was the living cross formed in the centre of the arena by 120 songsters who sang, 'The Lord's my Shepherd, I'll not want.'

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Major leadership changes were made at the start of 1919: the Chief of the Staff retired and Higgins took his place, while Mrs Booth assumed the command of the British Territory. Despite the busyness of those days in January the General still found time to meet Scottish Salvationists – the venue was once again St Andrew's Hall, Glasgow – for a day 'devoted to lifting up Jesus, the Mighty to Save' during which he told the congregation that 'victory must not only be inscribed on our banners, but realised in our hearts'.

That inner victory was being sought and found by many according to corps dispatches, and not a few of the people who knelt at the Army penitent-forms were men in khaki, one of them a DCM hero. The names of Scottish Salvationists who did not return from the war still appeared in *The War Cry* until summertime,²⁰³ but in most corps life slowly returned to something resembling normality: at Shettlestone the band which a year before had only eight players by April numbered 19, five of whom were women.

Whereas women players were welcomed in many Army bands, the fast-developing home league movement was practically their exclusive domain. New home leagues were formed at Portobello and Hawick early in the year and an article stated that in three years the number of home leagues in the Mid-Scottish Division had risen from eight to 21 and the total membership from 343 to 1,245.

On 3 May a report appeared in the Army's newspaper from Rosyth Corps, established some weeks before and led by Captain Passey; it spoke of the soldiers having fellowship with their colleagues at Inverkeithing. Alongside that report was one from Musselburgh which, as well as its outpost at Cockenzie, had a newer one at the coastal town of Prestonpans. Both were forging ahead: soldiers were being enrolled, 120 juniors had been added to the rolls in three months at the three centres, the life-saving sections were doing very well and home league recruitment was on the rise. The work at Prestonpans became an independent corps in June, with Captain Lily Dry and Lieutenant Frances Stewart at the head. They were well received as they visited the people and, in August, also had the work at Cockenzie under their wing.

Also in June the General and Mrs Booth conducted 'Scotland's Jubilee Two Days' at Glasgow, for the first time using Hengler's Circus. A journalist was astonished at the number of people flocking into that building in the heart of the city and wrote: 'So great a crowd and no promise of mystical display; no suggestion of sensational thrills; no statement that there would be a pronouncement on social, political, or imperial affairs. Why, it's marvellous!'

²⁰² WC, 16/11/1918, p.4.

²⁰³ These were: Brother Butters, Kirkcaldy I (18/1, p.7). Bandsman John Lynn, Port Glasgow (1/2, p.6). Treasurer A. McEwan, Kilwinning; Intended Candidate David Rodger, Kirkcaldy I (8/2, p.6). Bandsman Tom Conn, Paisley II; Treasurer William Payne, Govan Hill (15/3, p.6). Bandsman Fred Spinks, Dundee I (31/5, p.11). Drummer John Stewart, Paisley II (12/7, p.3). Brother Fred Hay and Bandsman Harry Goodrum, Aberdeen I (30/30, p.7).

The territory was making some headway, but Hoggard had to admit that ‘though a good work of soul-saving is all the time in progress we cannot record great rushes to the mercy seat’. Even so, over 30 candidates had been accepted for the Jubilee Session at the training garrison and the Army had won golden tributes for the devoted work of its cheer-spreading band of wartime hospital visitors. Hoggard also referred to advances in social work for both men and women.

For the Men’s Social Work, Colonel (later Commissioner) John Laurie, a Scotsman, wrote: ‘Look at the huge army of men who have been demobilised.... Large numbers of them during their military service have looked on The Salvation Army as their best friend, and they naturally turn to us for advice and counsel in their present difficulties, prominent amongst the number being the need for work and housing accommodation.... A suitable building, only a few minutes’ walk from the Central Station, and within a stone’s throw of the quay, has been secured in Glasgow, as a hostel for men. This Institution will give accommodation for more than one hundred men, and is well equipped, having been used during the war as a Seamen’s Hostel.’²⁰⁴ The address was 34-44 York Street. Around the same time a ‘soldiers’ hostel’, run by Adjutant and Mrs Fibbs, began its work in Hope Street while another had been opened in Edinburgh in April, run by Adjutant and Mrs Chalmers.²⁰⁵ Also in Edinburgh, public food kitchens were operated for a year or so (at the corner of Cowgate and the Pleasance and at 92 Abbeyhill, Canongate), as they were at Leith (19 Riddles Close).

And in August yet another institution was mentioned in a report from the corps at Rosyth and Inverkeithing, both under the command of Captain and Mrs Capewell. It recounted how the officers had conducted a parade for ‘Leaguers of the Fleet’, who were looking forward to the ‘opening of the Naval and Military Home’ just as Rosyth Corps meanwhile looked forward to the opening of its halls, which were finally ready for occupation in December.

It was fortunate for both Salvationists and the general public that the corps at Perth already had its hall, for in August its doors were thrown open to the people made homeless by a fire that devastated a large area of the town. Bandsmen grafted into the small hours, helping to douse the raging flames and save possessions. An ex-serviceman said: ‘You were our best friends “over there”, and now you are the same at home.’

Precisely a year after the cessation of hostilities, *The War Cry* made known the imminent transfer of the Hoggards²⁰⁶ to South Africa. It said: ‘They have made a deep impression [in Scotland] by their manifest love for souls, and their persistent seeking for them’, and to those words it might have added that they left behind comrades likewise devoted. Many reports from corps provided evidence that God was breathing fresh life into them, incentivising officers and soldiers alike to witness and work with a zeal and boldness reminiscent of the pioneers. Among them were soldiers of Irvine who, in their daily work as miners, had led 26 souls to God while 150 yards underground.

It was Commissioner and Mrs Jeffries who, after two years’ service in China, replaced the Hoggards. They were installed in the St Mungo Hall, Glasgow. Christmas was then drawing near and the two leaders must have been pleased to receive glad tidings of a wave of renewal sweeping over Portobello, Edinburgh and Leith – as it had over the South-West Scottish Division – and spreading in various directions.

However, Jeffries was not so naïve as to think all was well with Scotland. The Great War had incubated workers’ grievances and that very year post-war disillusionment had driven men onto the streets of Glasgow in a worrying expression of industrial militancy to demand fairer conditions, so clearly his territory faced immense challenges, as did Scottish society as a whole. Although the anxieties of war had passed away, he said, its legacy of unrest remained and Scotland would have to endure much turmoil before the true spirit of peace reigned over the land, and the Army must help to hasten that day by preaching and practising the gospel of peace and goodwill.

And what if there was another legacy: a loss of faith in faith? For four years Europe’s two great Protestant powers had been locked in a fight to the death, and countless innocents had suffered as a

²⁰⁴ WC, 26/7/1919, p.3.

²⁰⁵ See WC, 19/4/1919, p.7, 17/5/1919, p.1, and 14/6/1919, p.11; it was a Naval and Military hostel, see WC, 9/10/1927. The 1925 *Year Book* gave its address as 21 South St Andrew’s Street; it seems to have closed around 1928.

²⁰⁶ After his service in South Africa Hoggard (1861-1935) became TC of New Zealand and then Canada West. He wrote ‘Saviour of light, I look just now to thee’ (SASB274).

consequence. Would the people ever again readily give credence to the Christian message? None could say. But, as its new leader contended, from hereon the Army in Scotland's wisest strategy would be to proclaim the gospel by deed as well as word.

Chapter 2.2 Revival in the Air (1920-23)

WHEN, on a Friday early in January 1920, the General led a day's meetings 'rich in spiritual influence and hearty Salvationism' in St Andrew's Hall, Glasgow, a large body of the congregation was calculated to be aged 'under or round about thirty', which perhaps was one reason why the *War Cry* reporter opined that: 'The new Territorial Commander and Mrs Jeffries are undoubtedly on the threshold of a fruitful opportunity in Scotland'. Time was to prove the reporter right as, leading from the front, the territorial and divisional commanders headed fruitful weekend campaigns as part of a concerted effort to make up ground lost in the war. Glasgow was then reckoned to be the most evangelistic city in the world, so it was natural that among the well-trying tactics used by the leaders was a weekly Sunday meeting where other orators often engaged in debates and public speaking in the historic Gaol Square, Glasgow Green. But Jeffries was to prove an innovator who held fast to his belief that the gospel must be practised as well as preached.

The opportunity to apply the good news to everyday life came in various ways. Social work was one: the Army had secured Bonnington Park (Bank) Hall – 'a fine house with great possibilities' – on Ferry Road, Leith, and a 'delightfully suitable' house at 25 St Andrew's Drive in Pollokshields, Glasgow. The Scottish Red Cross Society had donated furniture for this new maternity home and home for unmarried mothers and their children. It was opened under its original name of Rockford but later became known as Homeland. These developments possibly helped to influence the reaction of the press to the General's public appeal for half a million pounds for the Self-Denial Fund. *The Scotsman* said: 'The work of The Army is its best commendation... it frequently succeeds where all other agencies have failed. That has been largely because the Christianity it preaches it practises in the surroundings where the touch of human kindness is best appreciated'. Likewise the *Glasgow Evening Times* declared: 'It practises perhaps the most genuine socialism that the world has ever seen', but the *Glasgow Evening News* noted the tendency to regard the Army as a social organisation and cautioned: 'The Army, however, will take it as no compliment if its labours in the terrestrial field are to be magnified at the expense of the religious work, to which it owes its name.'

Corps officers would have said Amen to that point as they ensured that the converts they won to salvation were quickly trained as soldiers who won others, often through service as bandsmen and songsters. Growth also came through the home league, which was then spreading exponentially. Similarly, the life-saving sections for young people developed at an astonishing rate and in March the General Secretary, Maxwell, said: 'Corps Cadet and Guardians' Meetings, also Scout and Guard Rallies, are growing in volume and influence. The National Songsters are of excellent assistance to the Territory.... There are signs of spiritual Awakening in several parts of the Territory. At Gartness, a village with a population of 250, Meetings have been started.... If we could only get more Officers we might manage to open and reopen in several parts of the country. It is hoped that we shall soon be able to again plant our Flag in several places which were closed during the war.'

Gartness was an outpost of the corps at Airdrie, which also evangelised at Calderbank, while other corps bombarded neighbouring villages and districts. Jeffries was just as upbeat as his second-in-command and a week later said: 'At several Corps there are distinct signs of Awakening and many splendid cases of conversion are recorded.... Each Divisional Commander has plans for new openings at the coming change of Officers... and as soon as industrial conditions settle a little, we are hopeful of obtaining new buildings in various parts of the Territory.'

The industrial conditions to which Jeffries referred were bad, and farming and fishing, too, were in crisis. 'It is little wonder, in such circumstances,' writes James Hunter, 'that the thoughts of many people... turned once more to emigration.... "The element of compulsion is not entirely absent from this modern instance of mass emigration," it was observed in a Scottish newspaper of the day. But the compulsion in question... stemmed rather from adverse economic conditions.'²⁰⁷ In August the Army responded to this development by reopening the Glasgow branch of the Migration Department, which had been closed for the duration of the war.

As well as the above efforts, the Army won the right to be taken seriously by the way it spontaneously and pragmatically tried to meet the needs of the people whenever they arose. Some of

²⁰⁷ *Last of the Free*, pp.341 and 342.

those responses were connected with the sad legacy of the war: a department was set up to organise 'Pilgrimages of Remembrance' to cemeteries across the Channel for families of men who had fallen in the war. Another enterprise was the Widows' Counsellors organisation, whose officers periodically toured the divisions, helping widows, orphans and the distressed.²⁰⁸ And there was much more: shelters served free breakfasts to outcasts; slum posts²⁰⁹ were as active as ever; many corps undertook winter relief work; some officers served as probation officers to set wayward youths back on the right road; and, at Anderston, a library and games room was set up for the benefit of newspaper boys, an initiative that had the unqualified approval of the local press.

Another practical work was the establishment of the Naval Hostel at Rosyth in May. It was an immense iron structure, dismantled and transported to its new site, and it contained 40 bedrooms, reading, writing and rest rooms and a restaurant; Commandant and Mrs Brooks, the officers in charge, soon found it necessary to provide 'shake-downs' in the reading room for some guests, so great was the demand for accommodation. The problem of homelessness was also addressed at Govan where, in that year, men's hostels were opened at Craigiehall Street and 65 MacLean Street. The cost of running any social institution was high and therefore annual visits began to be made by Women's Social Work officers to prospective donors in the West. The first of these seems to have been made by Colonel Taylor and Commandant Stevenson, who toured the Western Isles in July.

And yet, even taking into account the beneficent activities above, the most exciting feature of the territory was the all-prevailing sense of energy building up and waiting to be released. This it was that gave rise to the determination of Jeffries to make ready for the explosive day by launching a Speed-up Campaign – 'a desperate and organised effort to be made... during the autumn and winter months', beginning on 6 October; its first two objectives were 'the revival of religion amongst our own people; the awakening of sinners'. Every soldier received a letter with a request for prayerful support and practical involvement. 'Simply put,' Jeffries said, 'the Speed-up Campaign means we are determined that The Salvation Army in Scotland shall do better and go faster. "More and better" is our watchword.... No statistical "target" has been fixed, and whilst our objectives have been set forth comprehensively in a pamphlet issued to the Officers, yet each Officer has been left free to decide his own programme according to the needs and opportunities of his Corps and district.... Signs are good. "There is a sound of abundance of rain," and I firmly believe our Speed-up Campaign will result in a great and permanent move-on of The Army in Scotland.'

A week later Jeffries enthused over the excellent start to the campaign. Some time-honoured methods as well as newer ones had been employed: he said that the 'bring-another' idea had caught on well; that headquarters staff were booked up to visit corps to the end of the year; that some corps had started kitchen meetings while others had hired halls in districts where there was no Army work; that lodging-house, visitation, backsliders and fishing brigades had been formed.

Subsequent progress bulletins reported many people professing conversion, the formation of new home leagues, and the general expansion of YP work, particularly through the inauguration of life-saving sections. And, almost as proof that the Army can be all things to all men, at Annan cottage meetings were held in the poor district while drawing-room meetings were held among the more well off. Candidates Sunday was observed during the campaign and the divisional results surpassed all expectations and, added to the 64 previous applications, raised the number of potential candidates to 152. By the end of November there were a number of new openings: the corps at Inverness invaded the working-class suburb of Markinch where it was acquiring a property; Findochty opened an outpost at Cullen, using a rent-free hall; and Kirkconnel established an outpost at Sanquhar, which had recently 'gone dry'. Kirkconnel Corps had also acquired a hut from the Naval and Military Department to replace its inadequate hall and erected it on a site provided for a token rent by the local colliery authorities, which kindly put in the brick foundations.

As the year-end approached, the General announced the Great Call, a worldwide campaign to start in January 1921; it had the three-fold aim of 'Souls, Soldiers and Service', stressing the importance of

²⁰⁸ *WC*, 5/6/1920, p.7. In July Jeffries unveiled a plaque at Parkhead in memory of 'David Caldwell, killed in France, April 29, 1916; James Vance, killed in France, April 15, 1918; Alexander Munro Cochrane, killed in France, May 8, 1918': it was the first memorial tablet in the territory, *WC*, 17/7/1920, p.7.

²⁰⁹ There were then seven slum posts in Scotland: 219 Overgate, Dundee; 102 Buccleuch Street, Edinburgh; 25 Baird Street, Govan; 152 Watt Street, Kingston; 279 Garscube Road, Cowcaddens; 98 The Callowgate, Calton; and 9 Hutchinson Square, Southside.

personal responsibility for soul-winning. Jeffries reacted positively by saying: 'Scotland must and will take her full share in it. In fact, the Speed-up Campaign has whetted our appetite for it.... As the Speed-up Campaign concludes the Great Call will commence.' The changeover was to take place during the territory's New Year celebrations.

* * * * *

So it did: although the territorial Speed-up Campaign had produced a good spiritual crop – almost 2,000 seekers, half of whom became soldiers, and increased membership of all sections – Jeffries urged his officers on to more intensive campaigning, holding before them the supreme objective and incentive: salvation of men through Jesus. His words echoed the call made by the General in a rally in the Savoy Theatre, Glasgow, on 29 January 1921; it was a war cry: 'Salvation for Scotland!'

In Scotland the victories of the General's Great Call Campaign came through various endeavours, including the simple kitchen meetings rediscovered during the previous campaign; *The War Cry* described one that took place at Craignuk:

Furniture common to the working-man's home already filled this one-roomed house, and by clever contriving a numerous company of men, women, and babies (these in arms, and slung in shawls) was crowded in. Several young women sat on the hearth-rug; the 'Special' was enthroned on a travelling trunk covered with an antimacassar; the remainder, including two Officers, Captain Leckie and her Lieutenant, were accommodated with chairs. A tiny white-covered table held a Bible and Song-Books.

Converts, nearly all of them, they yet sang our Army songs with the gusto of familiarity; and then testimonies were invited. There was a ready response.

Hard by the door sat a young man whose shining face spoke of a recent scrubbing, and his eye-lashes were rooted in the typical 'smudge' which marks the miner. But the shine on his cheeks told of more than soap and water – he was happy. He began to sing in a broad Scots accent:-

*Down where the Devil dourna go,
Down where the Tree of Life doth grow.*

And he clapped his hands for joy.

'I was saved through a bit of an argument, to settle which I came to The Army Meetings, and the Lord took away my sins,' said one.

'Just three months ago, and all through Neilly, I got saved,' said another. 'I have had three months of happiness.' The comrade referred to was absent that night through illness. Comrades told how, in most cases, it was through this man that they found Salvation.

And yet Neilly had been up before the Fiscal, and when The Army Officer had pleaded for him, he had been handed over to the Officer's care. When she gave her first periodical report about Neilly and another Convert the Fiscal replied: 'It is very satisfactory, indeed, that you have been so successful in dealing with these men.'²¹⁰

The evangelisation of neighbouring villages and districts was also used to good effect: Leith Salvationists, for instance, visited the fisherfolk of Newhaven, and did so while others of their number provided Scotch porridge and milk to children of the unemployed before they went to school. Industry, fishing, coal-mining and agriculture were still in dire straits and a coal strike aggravated the distress felt by countless Scottish families. Many corps provided relief: soup kitchens were opened at Hamilton, Muirkirk and Parkhead, Bellshill's YP hall became a food distribution centre and similar services were rendered by others in conjunction with the local authorities. Corps history books recorded just a little of what was done:

Lochgelly. April 1921. Coal strike commenced. Great distress. Our hall was relief centre. Fifteen hundred meals a day, including Sunday. Soup made at hall.

Hamilton. May 1921. In the midst of the great coal strike. Army and local miners' committee providing bread and soup daily. Hall used every day for meals.

Dundee II. July 1921. During the worst period of the coal strike which caused so much unemployment in Dundee, started free breakfasts. Nearly 5,000 poor children attended during that time. Gifts of money and help from local firms. Corps folk worked hard.²¹¹

²¹⁰ WC, 12/3/1921, p.7.

²¹¹ McLean (1979: 50).

While all this work was proceeding Jeffries was given more to do when the Ireland Division was placed under his overall command; Scotland and Ireland were thereupon counted as one territory.

From Lerwick came word that the long-closed corps at Hestensetter was not entirely dead: 'It is unusual, perhaps, to find a Salvationist walking twenty-eight miles to attend a Meeting, yet this is what Brother Johnson, of Hestensetter, accomplished on Sunday. Wearing rivlins (shoes made of cow-hide with the hair left on, and tied to the feet with cords), he started from home at 7 a.m. and covered the twenty-eight miles in six hours, arriving at the Officers' Quarters in time for the afternoon Open-Air service. Brother Johnson and his wife are Blood-and-Fire warriors, and away on their little croft keep the Salvation Colours at the top of the mast.'²¹²

As an outcome of a tour of the North Scotland Division by its commander, Staff-Captain Vincent Rohu, two sections were formed in May: the Pentland Firth Section, comprising the corps of Kirkwall, Lerwick, Thurso and Wick (supervised by Ensign Hartingdon of Thurso) and the Moray Firth Section, containing the area stretching from Lossiemouth to Macduff (under Adjutant Joseph Buck of Findochty). The purpose of these groupings was to organise the officers into a team that could, on occasion, work as a crusading force with a view to developing new activities.²¹³

May also saw the reopening of a corps at Cambuslang, another town that had voted for prohibition. Other corps were meanwhile engaged in out-of-door witness, either in their districts or farther afield: Uddingston Salvationists began fortnightly meetings in the Thornswood Town bandroom at Tannockside.

The corps in the northern fishing towns and villages were becoming increasingly adventurous, reaching out to places around them. In the summer the officers at Findochty intensified their work at Cullen, Salvationists of Peterhead visited New Deer and Fraserburgh, where there was no longer a corps. Hartingdon was hoping to secure a hall at Stromness and was organising meetings in villages of Caithness, including Castletown, Halkirk and Mey.

In October, coinciding with 'Bigger and Better', the winter phase of the Great Call Campaign, the corps at Ayr established an outpost in the mining village of Glenburn and Salvationists of the South-West Scotland Division, who had heard of a spiritual Awakening elsewhere in the UK and Ireland, began to pray that similar divine visitations might come their way. Not long after there were stirring scenes at Paisley and Kilmarnock.

Jeffries spurred his officers and soldiers on in the final push of the campaign and, although he always left officers to decide what measures were most suited to their situations, he recommended the Adoption Scheme, an 'original and novel idea' which challenged corps to commence work in adjoining districts so that there would be 'from one end of Scotland... to the other an unbroken chain of Salvation Army activities'. The idea was hardly novel, of course, and he admitted as much by recalling that the outpost at little Cockenzie had started the work at Prestonpans, where there was now a thriving corps with 50 soldiers, and Clydebank Corps, one of the territory's largest, had originally been opened as a society of Whiteinch.

Significantly, it was in North Scotland that the idea first took hold and this was possible, said Rohu, because of contacts made through summertime open-air operations in isolated places. The corps at Buckie 'adopted' Buckpool and Findochty took over the guardianship of Portessie, intending to maintain links over the winter months in the hope of long-term development. Launching the work at Hopeman and Burghead, two villages where some soldiers of Elgin lived, was another objective and it was further proposed that Banff Corps should start cottage meetings at Macduff and Whitehills. Some months earlier *War Cry* readers had been given an insight into corps life at Buckie, 'a typical centre of the Scottish fishing industry on the south side of the Moray Firth':

For many years The Salvation Army has been established there, and though the Corps is not a big one the few converted fishermen and their wives and children who constitute its Soldiership make a valiant fight for God...

In every Corps are to be found outstanding figures, and Buckie is no exception. Blind Jimmie is a 'number one' Soldier for zeal, faithfulness, and popularity. He was born blind, but yielding himself to God at an early age

²¹² WC, 9/4/1921, p.7.

²¹³ These sections were relatively successful; a sectional officer was even appointed at Findochty, the cost of his salary being spread among the corps he served. However, because the corps struggled to support the extra expense, the system was dissolved in 1926.

he has, in spite of his disability, been made a powerful agency for good among the villagers. Wet or fine, winter or summer – and wintry weather on the Moray Firth is not to be laughed at – Blind Jimmie is first at the Open-Air Meeting, speaking, singing, and praying with an ardour and power that only a few Soldiers can command. His concertina constitutes the Buckie 'Band', and his Braille Testament is familiar in the Junior Corps, in which he is a Company Guard. Jimmie is also a faithful 'War Cry' Herald, doing his round year in year out without assistance.

Sorrow is a frequent visitor to the brave people of Buckie. The sea takes its toll of those who strive to live upon it, and the women-folk pass anxious lives.... The Corps Secretary, Sister Mrs Simms, has lost three brothers at sea, and not one household can say that none of its members has perished beneath the waves.

For months in the year all the men are away.... But the women Salvationists rally round their Officer and hold on until the glad time when the boats return. It is typical of the people that one of the first duties of the fishermen on their return is the paying up of their Cartridge money for the weeks they were absent.²¹⁴

The Mid-Scottish Division also planned to open new centres and negotiated for buildings at Carnoustie, St Andrews, Blairgowrie and also Dysart from where Kirkcaldy I had recruited most of its life-saving scouts; furthermore, in the Edinburgh Division the Bo'ness Corps, closed in the war, was reopened early in December.

Jeffries had by then received marching orders, being appointed principal of the International Training Garrison, but he was not to move until January and thus he was able to witness the start of the Awakening for which he had prayed and planned. The systems that Jeffries and his commanders had been led to devise and promote, as well as their willingness to give officers freedom to use initiative, were to prove instrumental in facilitating the spread of the Awakening when it came: in effect, they had created irrigation channels through which God could pour his reviving grace to reinvigorate the Army's work first of all in the north and then in other corps induced to seek similar blessings.

* * * * *

The War Cry first gave notice of the Awakening on 10 December, but it had in fact broken out months earlier in East Anglia, England, where religion, like the fishing industry, was in difficulty – not, unfortunately, as a result of over-fishing but because the dejected churches, as it were, kept their boats securely moored in port. But in March 1921 the situation had changed dramatically when, endued by the power of God, the Rev. A. Douglas Brown, a Baptist minister of London, launched out by preaching at Lowestoft and there was an outpouring of the Holy Spirit: Christians were revitalised, numerous converts were made and in no time at all revival waves swept in to the surrounding villages and to Ipswich, Great Yarmouth, Norwich and Cambridge.

It was at Great Yarmouth that the Awakening first touched Scottish Salvationists. The herring fishermen who had almost despaired over the poor seasons spent in the Hebrides, the northern isles and the east coast of Scotland, had sailed to the East Anglian ports, hoping against hope for better catches in the south; a number of Salvationists and other believers were among them. The fisher-girls, who saw to the gutting and curing, followed by train. Unlike their English counterparts, the Scots would not work on the Sabbath and consequently the churches, missions and Army corps had large Scottish congregations on Sundays. Thus Brown and Jock Troup, a Salvationist, became God's instruments in reviving the fisherfolk of North Scotland.²¹⁵

Troup was a cooper, or barrel maker, who had gone to work in the fish-curing yards at Yarmouth. Born into a Christian family at Dallachy on the Moray Firth, at an early age he moved with his parents to Wick where, despite his upbringing, he led a wayward life. His conversion came during wartime duties with the Royal Naval Patrol Service. On his return to Wick he joined the local corps and seized every opportunity to preach, but it was in the Fishermen's Mission at Aberdeen that he received 'a baptism of power for service'.

One Saturday evening in October, when the Scottish fisherfolk had ended their week's work, Troup began preaching in Great Yarmouth's Plain Stone market place after the stalls had been closed; his text was Isaiah 63:1: 'Who is this that cometh from Edom, with dyed garments from Bozrah?... I who speak

²¹⁴ WC, 1/5/1920, p.7.

²¹⁵ Griffin (1992) deals with the full story of the Awakening, while Ritchie (1983) focuses on the Scottish aspect.

in righteousness, mighty to save.’ Suddenly, the power of God came down and men were thrown to the ground, crying to God for mercy: the floodgates of revival had burst open among them. The movement continued day after day as people were irresistibly drawn to Christ and transformed. Some were saved when kneeling on the pavement in the course of Troup’s open-air meetings and some fisher-girls, under conviction, were so upset that they could not work until their employers had summoned Troup to counsel them.

The news of what was happening was transmitted to Scotland by telegram and letter and families rejoiced as corps officers and other church ministers prepared for the glorious homecoming. One corps’s preparatory meeting lasted three hours. Meanwhile, at Yarmouth, the revival ministry was passed to Douglas Brown, assisted by invited evangelists and local ministers, when Troup somewhat abruptly left the scene in November. He had been dismissed from his work – perhaps because of the amount of time he spent in counselling – and, hearing a Macedonian call to take the message to Fraserburgh, he set off. The *Yarmouth and Gorleston Times* said of him: ‘Jock is an excellent advertisement for Christianity. There is a heartiness about his “Amens” and “Hallelujahs” that makes people believe he has got something worth having. “Some people call me mad,” said Jock. “There’s goin’ to be many more mad in Yarmouth afore this week is over. What will the ould divil be thinkin’ noo I wonder? I bet he’s havin’ a rare bad time.” Every evening, and three times on Sundays, he has held open-air meetings in the Market Place or on the Hall Quay. Many converts kneel down in the street each night’ (Griffin 1992: 62).

The East Anglian revival travelled north with the Scottish fleet, the boats turning off, first for Eyemouth, then the Firth of Forth, the Firth of Tay, Peterhead, the Moray Firth, until the last ones arrived at Wick. The fishing communities had eagerly awaited their transformed loved ones and were not disappointed by what happened next; as a writer put it: ‘although God had already been at work along the north-east coast before the fishing fleet left to follow the herring southward, as they did each autumn, it was when the crews and shore workers returned home that the mercy drops became abundant showers’.

The War Cry began to publish reports of the Awakening towards the end of the year; it said: ‘Since the return to Wick and Peterhead of the local comrades from Yarmouth and Lowestoft... wonderful soul-saving scenes have been witnessed, hundreds of men and women, including drunkards, gamblers, and other notable characters, being won from paths of sin and degradation. Army halls are crowded every night until midnight. Outdoor Meetings are held all day long, penitent-forms are crowded again and again at each Meeting, and late hours Open-Air attacks have resulted in seekers kneeling in the ring crying for pardon.’

The Wick Corps history book reveals more: ‘Among hundreds of people who professed conversion [at Yarmouth] were nine of the Wick fishermen – lads who were linked up on returning home. This caused a great deal of interest and stir in Wick, resulting in our hall being packed to overflowing on Sunday morning, the first large crowd in our new hall.... Captain Bessie Reid being on the sick list, the duties were carried on by Lieut. Jean Long.’ To help the lieutenant, Hartingdon took charge of meetings and looked for another venue when he found that the 450-seater hall could hold only a third of those wishing to enter. Scores of seekers were saved: 16 on the Monday, 140 on Tuesday, 40 on Wednesday, and so on. Rohu arrived to lead the weekend meetings, in which many more converts were registered. Later the Rifle Hall was used, with 1,000 people crowding in.

Rohu had by then been to Peterhead and seen similar God-glorifying scenes: 40 converts one day and 35 the next. Among the converts was a rough girl who, three days after kneeling at the penitent-form, pleaded with two unsaved companions: ‘Come awa’ now, come awa’. Ye ken what I was, and sin Friday I have been happier than I have been all my life.’

At Peterhead there was another outstanding figure of the Awakening: Davie Cordiner, who *The War Cry*, perhaps mistakenly, identified as a Salvationist. Cordiner had been saved as a 13-year-old in the Baptist church at Peterhead but it was during the events at Yarmouth that he came under conviction to be a soul-winner. He was a cook on the drifter *Energy* and, sharing his feelings with the sympathetic mate of the vessel, was advised kindly that he was too quiet for such work; however, he remained haunted by a verse of an old hymn:

*Must I go and empty-handed?
Must I meet my Saviour so?*

*Not one soul with which to greet him;
Must I empty-handed go?*

The hymn achieved its end and, undeterred by the lukewarm response he had received, back in his home port Cordiner determined to obey God and, together with two Salvationists, began to preach at the monument in Broadgate. Before long a congregation, estimated at 200, had gathered and listened enthralled as the cook and the others proclaimed God's power to save. Some of the crowd dispersed and moved on to the Army hall and, following them, Cordiner and his friends found it packed and so many people desirous to kneel at the mercy seat that it had to be extended. The corps fully supported the revival in the town as Cordiner continued with his nightly open-air services and other churches and evangelists played their part. A newspaper report said this of Cordiner: 'The rugged revivalist says, "Before I went to Yarmouth I could not and would not speak in the Salvation Army meetings. Satan had me in his grip, but God did a work in me at Yarmouth one night and I rededicated my life to Christ and His service." He spends his time visiting and telling others of Christ and His power to save, even at the Labour Exchange, where many people gather daily. One of his qualities is inspired praying.'²¹⁶

The week after its first report the Army paper told of the revival spreading to Fraserburgh, Findochty and many other centres; on 14 December the granary at Hopeman was hired for a night meeting and on Sunday 18th Buck and Rohu motored to Lossiemouth to conduct a service in St James's Church. A *Daily Chronicle* correspondent observed: 'A new note has been struck by imparting a strong nautical flavour into the services. Christ is referred to as "The Great Skipper", while penitents are urged not to be saved, but to "seize hold of the life-line" or to "drop their anchor". Not only humble fisherfolk but tradesmen and professional men and women have fallen under the spell of [the fishermen's] eloquence. Artisans and working men have joined them as leaders of the movement, and many have already established reputations for their zeal and vehemence.' Black Bill's Robbie, a fearless warrior at Peterhead, often quoted this song when testifying in Army meetings:

*Lay by your old compass,
'Twill do you no good,
It will never direct you the right way to God.
Mind your helm, brother sailor,
And don't fall asleep,
Watch and pray night and day
Lest you sink in the deep.*

Mrs Rohu went to support the officers at Wick and must have been gladdened to hear Brother Bremner, a week-old convert, testify with a happy face in the open air: 'Friends, just think of me standing here; it is really me – the old frame but there is a new picture inside!' Peterhead recorded a total of 133 seekers for that week, among them the goalkeeper of a local football team.

The next issue of *The War Cry* gave a description of some of the hundred converts registered in ten days at Findochty and now under the pastoral care of Buck and his wife. One man saved at Yarmouth had marital troubles but when his wife knelt at the penitent-form at Findochty the two were reconciled. Buck later had this to say:

It [the Revival] will ever be one of the memories that is ever green and fresh to me.... The Commencement of it undoubtedly was Yarmouth. All our folk were away there and got a glimpse of the movings of God. I wrote them every one a long circular letter, making mention of our desires for their return. The fire came with them. November 27 we had a Consecration Meeting, finishing up with one of the old-fashioned 'link meetings', everybody linking hands, there being 70 present.

Monday November 28 we had a March round the Town with all the Yarmouth converts meeting at our hall at 6 pm, holding open airs until 7.45, then went inside, Hall packed, Platforms, Aisles, everywhere. A very fine meeting, finishing up 11.30, 20 Souls at the mercy seat.

Open air Meetings every night that week usually commencing about 6 pm, breaking up about 11.30, and very often Open Airs again after that hour. Hymns ringing through the streets day and night... rugged but very original Testimonies both in Open Airs and Meetings.... Councils Meeting every night during the Week at 6 pm

²¹⁶ In Ritchie (1993: 52), apparently from the *Buchan Observer*, 27/12/1921.

followed by Open Air at 7 pm and Service at 8 pm.... We had Open Airs at Portessie, Portknockie and Cullen in the afternoons....

They came from Portessie and Portknockie to the Meetings at Findochty in groups and you could hear their Song quite a time before they arrived; on their homeward journey they too sang most heartily.... We made the Revival as 'Army' as possible.... Many of them [the converts] have Army connection, which has been in our favour, because in the North here family history counts for much in everything, including Religion.²¹⁷

Not far away, Lieutenant (later Commissioner) Reginald Woods²¹⁸, Findochty's second-in-command, was toiling hard at Cullen where 42 souls had been led to God; among them were some little girls who he told to ask their mothers to pray with them. One girl, Anna Gardiner, did so but her war-widowed mother, stricken to her heart, was forced to reply: 'My quinie, I canna' pray for masel yet!' to which the girl said: 'Mither, ye can be saved too!' The mother passed a troubled night but by a miracle the next day Woods and a group of converts held an open-air meeting near her door. She was working at her washtub at the time, but the words of the converts were enough: God wrought his work and, with arms still covered with soap suds, Mrs Gardiner rushed out to share her joyful news and joined with the converts in singing 'Since Jesus came into my heart'.²¹⁹

A special report in the final 1921 issue of *The War Cry* made two important points. Firstly, it noted how stalwart Salvationists among the fishermen had played an invaluable part in nurturing the Yarmouth converts and bringing them to the open-air meetings immediately on returning home, thereby acting as sparks to tinder. Among those Salvationists at Wick were George and Findlay Flett, owners and skippers of the fishing drifter *Brae Flett*, and William Stewart of the *Mizpah*, both vessels which flew the Army flag.²²⁰ And at Findochty William Gardner, the Salvationist skipper of the *Deliverer*, which proudly bore the Army crest on both sides of the funnel, led a group of converts from Cullen to Sandsend where they held meetings in bitterly cold weather, and made more converts (Gardner himself had been converted during a revival in 1888). The report also gave the latest amazing tally of converts: 107 penitents at Findochty, 79 adults in a week at Cullen and 176 adults in seven days at Peterhead, where Ensign Ingram had used 12 yards of tricolour ribbon for lapel badges.

The second point was this: that in the larger towns and cities of the territory there was a genuine spirit of inquiry and prayer as well as a deep-seated expectancy that God's gracious work was to extend all over the land. A report from Thurso was evidence of it, telling how the corps had prayed that the Awakening might reach them and how fishermen from Wick came to testify to their new-found faith. Among the men converted at Thurso in December was John Sinclair, who became the corps sergeant-major.

* * * * *

Troup arrived in Wick on 3 January 1922, having preached in Dundee following his time at Fraserburgh. He helped in the meetings being held in public halls, but the strain left him exhausted and hoarse and he had to undergo a throat operation; happily, all went well and soon he was once more in the thick of things, attracting crowds to the Army meetings and rallies in other churches, particularly the Baptist church.

The revival at Wick coincided with the victory of the No-Licence Union in the courts. A local historian wrote: 'Lord Ashmore gave judgement against the licence-holders. The news was received jubilantly in Wick and there was another series of packed thanksgiving services, boosted by the great religious revival which was gathering momentum at that time. That was being led by one of Wick's

²¹⁷ From Findochty Corps's centenary brochure.

²¹⁸ It was Woods who, at the request of Rohu, began sending reports to *The War Cry*; his first was the description of life among the fishermen and corps at Buckie, quoted above. He later submitted articles under the pseudonym Rob Roy and in 1926 was appointed to the editorial department where he served for 26 years and, following service abroad, became Editor-in-Chief and Literary Secretary. Another of his pen-names, Murray G. Firth, evoked memories of the revival. *Salvationist* 29/11/1963, p.9.

²¹⁹ As told in Cairns (1978: 36), cf. *WC*, 24/12/1921, p.14.

²²⁰ *The War Cry*, 25/10/1924, said: 'Wick... has a number of jolly Salvationists among its fishermen, including the skipper of the *Spectrum*, Corps Sergeant-Major Stewart; Secretary Bremner of the *Elsie Budge*; and Bandmaster Mackay, the six-foot stalwart of the *Mayberry*. Amongst many other boats with comrades as part of the crew, none is more interesting than *The Brae Flett*, which had for the summer season a jolly Salvationist crew of eight Blood-and-Fire warriors. One, Cadet John MacKenzie, has since entered the International Training Garrison at Clapton.'

own, Mr. Jock Troup, who was standing the established church on its head all over the country as it tried to come to terms with the wave of religious fervour which washed all around it.²²¹

What exactly did the churches make of the revival? A certain Arthur E. Copping investigated and sent an extensive report to *The War Cry*; an extract said:

But since 'The Northern Ensign's' remarks may suggest a disapproving aloofness on the part of Wick's Churches, let me report the attitude of local ministers as revealed to me by one of their number. 'Please understand,' said he, 'that all the Churches are watching the Revival here with deep interest, the fullest sympathy and a lively gratitude. We, however, at present feel a natural reluctance to throw ourselves into a work in which our co-operation is apparently not needed and may not even be desired. You see, we have not been approached--'

'But,' I interposed, not quite understanding, 'by whom could you be approached except by the Holy Spirit? Surely you are not waiting to be approached by the two radiant but exhausted Salvationist girls who are labouring so zealously out in the streets in all weathers! They would hardly have time to run round to the Wick Churches and invite the ministers to co-operate, however much they would necessarily appreciate such co-operation.'

'Well, well,' continued my companion, who certainly seemed fully to approve the Revival, although doing nothing personally to assist it, 'I can only explain the situation here as I understand it. Of course, too, there is a great difference between pastoral work and evangelical work, and the minister absorbed in the former is often unable to take up the latter. During the past week, indeed, one Church held a mission, but none except accustomed members of the congregation attended the meetings.'

'At the same time,' continued the minister, 'we can all testify, I think, to an improved attitude on the part of the people generally, it being particularly marked in the villages. Following the war, a most lamentable falling away was generally noticeable. Dancing, drinking, and frivolity took a great hold on our young people. But lately we have been rejoicing over widespread signs of a return to spiritual interests. Would not all this be part of the great re-action and Awakening which has, as its more conspicuous features, the remarkable Revivalist experiences among fishermen and at many other ports along this coast?'²²²

Copping either missed or chose to ignore the minister's legitimate point that not all pastors are by inclination or vocation evangelists, but merely stated that the minister's words confirmed the view that the churches were waiting for an authoritative word on the merits of the revival. Three representatives of the Home Mission Committee of the United Free Church had in fact already made known their findings, Copping noted they had paid visits to Peterhead, Cullen, Findochty and other centres where they had attended meetings and interviewed among others Jock Troup; their conclusion was that, although the extent of the movement had been exaggerated, the revival was a genuine work of the Spirit of God. 'Those brought to decision,' they said, '...are predominantly young men of from eighteen to twenty-five years of age. Some of them have previously been notorious characters, who had wandered far in vicious ways, but the majority are not men who had been openly vicious; they had simply been quite indifferent to religion and the claims of Christ.'

One young convert at Wick was so filled with uncontainable joy that someone told him to stick to what he had found but keep his mouth shut on the subject: 'That's just what I can't do,' the convert replied. But Skipper Stewart warned the converts against over-confidence: 'Trust not in your own strength to resist temptation, but cry to the Lord and he will never fail you.' It was he who wrote a letter to Mrs Rohu, who had led a campaign in the town:

I gave my boat, the *Mizpah*, to eight of the young Converts, and they made up the first whole crew that ever left Wick all saved! They had a special chum whom they used to mention in their prayers. Praise God their prayers have been answered, and he was saved last Tuesday night. When they sailed from the fishing grounds he was their skipper.

They left on Thursday night, and what a send-off they had! The Meeting at the Hall had gone on till nearly midnight, and then the whole crowd of us went down to the harbour. It was a glorious inspiration to hear those dear young men singing as the boat cleared the harbour and disappeared into the night, 'By the pathway of duty flows the river of God's grace' and 'Since Jesus came into my heart.'

Much earnest prayer is being made to God that they may be kept in His love and that they will come back to us even better than they went away.²²³

²²¹ Sutherland (c.1990: 25).

²²² WC, 7/1/1923, p.6, 8.

²²³ WC, 7/1/1923, p.11.

Stewart had been too unwell to go to sea, but he must have been pleased to see that the first thing the crew did on going aboard his vessel was to nail an Army flag to the mast-head.

At the same time another story of the Awakening was unfolding. It concerned the skipper of the *Laurelia*, a Wick man named McDonald who was converted at Yarmouth. One day he and his crew found themselves stormbound at Thurso and, although there were only two saved men in his crew, McDonald naturally led them all to the Army hall where Hartingdon gave them the warmest of welcomes. They stayed for a few days, waiting for a break in the weather, and then headed back home – now with the whole crew saved.

When, during those days, the weather at Wick prevented men putting to sea, the time spent on shore was used for their spiritual good: on one occasion a tea and meeting were arranged for the converts, admission by ticket, and it drew 320 of them. Maxwell visited the corps in January, conducting a weekend campaign in which there was rejoicing when a woman became the fifth member of her family to decide for God, upon which her sister shouted out: 'And I'm the sixth!' And so it went on in the northern port: there was revival in the air, which often rang with catchy choruses and favourite old hymns, such as 'There is a Fountain filled with Blood' and 'Rock of Ages'.

Lest his English readers stereotyped the converts as 'lumbering, good-natured fellows in blue jerseys and with little schooling', Copping presented the true picture: 'so far as appearance goes, the well-educated Scots fisher-lads, in their neat shore clothes, might well have come from London warehouses and offices'. Of greater importance was Rohu's affirmation of the seriousness and sincerity of those men: in January he stated that of the 317 adults who had professed salvation at Wick since 27 November, only one had succumbed to temptation – and he, surrounded by others, had been prayed back into the Kingdom.

The Awakening fire was still burning steadily at Peterhead in mid-January and 20 Salvationists of the corps – many of them revival converts – took part in a meeting held in a cinema at Fraserburgh, as well as open-air gatherings. There was as yet no corps in the town but Brother Henderson, a former Aberdeen soldier, lived there and helped prepare the visit. In the cinema gathering the converts of Peterhead and Fraserburgh vied with each other in giving their testimonies.

The prayers of Thurso Salvationists were being answered: in January 500 people, including 100 visiting fishermen, were present in a salvation meeting which showed 'great evidence of revival' and later that month Jock Troup, accompanied by Adjutant Turk and 'Brothers Conely, Swanson and Grant from Wick' led a Sunday meeting that lasted three hours and again there were 500 present.

In the meantime a letter had been received from the east Sutherland village of Helmsdale asking the Army to organise a meeting for 60 revival converts. Hartingdon was glad to oblige, holding two meetings. The results of the Awakening, as it affected the Army, had by then been calculated as follows: 'Findochty: 115 adult seekers, ten young people; Cullen, 104 adult seekers, ten young people; Peterhead, 209 adult seekers, 68 young people; Wick, 347 adult seekers, 75 young people; Totals: 776 adult seekers, 163 young people.'

As February approached many of the converts sailed away for the start of the fishing season; in consequence, at Wick, Commandant Dockerill, who had gone to assist the overworked officers, concentrated her efforts on meetings for young people and was helped with alacrity by schoolteachers of the town. As that was happening a report told how at Aberdeen – said to be part of the 'revival zone' – there was a great desire for the Awakening to move that way. It was free to do so, since it had already been given a clean bill of mental health by the city's infirmary:

The Revival and Lunacy
No Connexion Between the Two, says an Expert

When news of the Scottish Revival first began to be published sensational reports were circulated of persons being driven insane by the excess of excitement.

It is therefore important to have the opinion of the physician superintendent of the Aberdeen Royal Infirmary on the patients in the Aberdeen Asylum whose mental unsoundness had been attributed by some people to the religious movement.

Since the end of September, according to the mental expert's report, nine patients were admitted from parishes in which the Revival had taken place, but for a similar period this number had frequently been exceeded within the last five years. The fact that a patient expresses delusions of a religious nature does not

necessarily indicate that the disturbance was brought about by religion. In no case admitted to the infirmary, the superintendent adds, can it be said that the Revival was responsible for mental illness.²²⁴

That pronouncement coincided with the announcement that Maxwell had been placed in charge of Scottish affairs, under the British Commissioner (now Govanite James Hay), until March – and right up to that date information regarding the Awakening and its aftermath continued to reach the editorial offices in London. Passers-by in the Caithness harbours often heard the sound of hymn-singing coming from the cabins of moored fishing boats. On a sadder note, the decline in herring fishing was causing unemployment and increasing hardship and therefore the local corps was providing meals for children.

At the opposite end of the territory, in the South-West Scottish Division, the Spirit was moving and the corollary was souls being saved, notably at Hamilton, Kilwinning, Greenock II, Kilmarnock and Kilbirnie; among the 100 seekers at Kilbirnie were ‘a leader in the Bolshevik movement and a football referee’. The first report from the reborn corps at Bo’ness spoke of converts getting into uniform, YP work doing very well and a seven-strong band having been formed.

In early April, Colonel Albert Gaskin was installed as the new commander for Scotland, which thereupon became a sub-territory, attached to the British Territory but no longer linked to Ireland. Gaskin was said to be well equipped for the task, having arrived at his new position through ‘persevering toil, being reinvigorated and helped along the road by drinking at the wayside brooks of godly zeal and compassion for souls’. He would have quickly been informed that his colleagues’ attention was no longer fixed on the north, where so much had happened in such a brief span of time; instead, the main reason for rejoicing was the steady flow of dispatches which notified them of small numbers of seekers and ensuing enrolments, which were the visible reward of the patient, persistent sowing of the gospel seed throughout the land. Uddingston Corps was still exerting itself and, as well as inaugurating a Chums Brigade, had roused the village of Bothwell with open-air meetings and thereafter kept in contact.

There was much more to come: in April Army work was commenced at Prestwick, north Ayrshire, and linked to that was the one-time outpost – now either a corps or a society – at Glenburn. In the same division the corps at Girvan was reopened the following month and, a week later, two more corps came into being: the first was Cullen, until then a society, where Captain William Leed (a product of Thurso) and Lieutenant Albert Towns assumed the command of what was said to be ‘part of the permanent first-fruits of the Awakening’. The other corps was another reopening: Kelty, in the Mid-Scottish Division.

The War Cry revealed that, all in all, 33 corps were opened in the British Territory that May. Some were the outcome of successful outreach, others the fruit of a revival, and still others were planted as a base for hitherto isolated Salvationists. In Scotland there were seven openings: those already mentioned and Auchinleck, Beith and Milngavie; at all those places, with the exception of Prestwick and Glenburn, the Army had operated at some time in the past.

On his early travels Gaskin naturally wished to visit the area blessed by the Awakening. He did so in June, accompanied by Rohu, and despite the absence of the fishermen, found the northern halls to be filled with converts and other comrades. Of course one corps’s loss can be another’s gain, and the missing fisherman from the fleets of Findochty, Cullen, Wick, Buckie and Peterhead were to be found at the lonely corps of Lerwick, all eager to testify to their faith.

Simultaneously, far to the south, the corps at Kelso was holding open-air meetings in surrounding villages and beach meetings had commenced at Saltcoats; even so the ‘revival zone’ was rarely out of the news columns for long. In the autumn Jock Troup and a fellow worker, Peter Connolly, led a week-long campaign at Wick and 47 people decided for God; the two men, with other ministers, then participated in a crusade at Thurso.²²⁵ Meanwhile, Dundee II Band drew 30,000 listeners to its outdoor

²²⁴ WC, 11/2/1922, p.11.

²²⁵ Jock Troup left Wick in 1922 to pursue his evangelistic career. In 1932 he went to assist at the Tent Hall, Glasgow, and the next year became its superintendent, remaining in that post until 1945. He then undertook an itinerant ministry on both sides of the Atlantic, dying suddenly in 1954 while preaching at Spokane, Washington, USA. He is reported to have said more than once that, had he his life to live over again, he would have been a Salvation Army officer (Ritchie 1993: 95). James Alexander Stuart, DD, wrote a short biography of Troup entitled *Our Beloved Jock* (Revival Literature, 1964).

meetings and 6,000 to indoor ones during a motor campaign along the coast from Aberdeen to Inverness.

On 16 November a third corps was opened at Paisley, in the Charleston district, with Captain Lily Dry and Lieutenant Stewart in command and, as with the other new corps, many seekers were registered at the start. It was around this time that the work was restarted at Alloa, it first being mentioned some weeks later. Also, a working-men's hostel was opened at 216-220 Hope Street, Glasgow, quite possibly in the same premises previously used for demobbed servicemen.

Not surprisingly, however, news from Scotland in the final issue of *The War Cry* of the year had this headline: Offshoots of the Wick Awakening. The article related how the fishermen had on their return celebrated the first anniversary of the Awakening and also said:

Reports from Brother Forbes, a Revival Convert residing in a village thirteen miles from the Corps, tell of the continued success of the Meetings he has recently started. Twenty cases of conversion have resulted, and some of these people are now ably assisting him in extending his field of usefulness. Two other villages have also been opened up.²²⁶ The head schoolmaster in one of them gives every assistance, and, in addition, loans his school free. Brother Forbes is also a regular Boomer of the papers.

Another outcome of the Revival has resulted in a village about three miles from the Corps being opened up, and Brother Davidson, a veteran Salvationist, has now become responsible for the Meetings. The Commanding Officers and the Converts occasionally visit these villages and conduct Meetings, which are highly appreciated by the inhabitants.²²⁷

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A campaign to reach scattered populations was developed in 1923 throughout the whole of the British Territory. Corps were urged to implement the Adoption Plan, starting and sustaining work in villages; it had succeeded in many places, the Chief Secretary said, and bands, corps cadet brigades and home leagues had in some cases accepted responsibility for the adopted outposts; however, some endeavours in remote spots were maintained without any support, as this report revealed:

At Oban, in the West Highlands, eighty miles from the nearest Army Corps, a splendid work is being carried out by Brother and Sister McDonagall [McDougall], who regularly hold Salvation Meetings in a kitchen in Burnside, which has become the birthplace of many souls. The self-denying efforts of these comrades have been so blessed of God that there is never any difficulty in securing a congregation, while the roll of Converts is steadily increasing.

On Sunday forty children attended the Meeting at three o'clock. There was an audience of thirty women an hour later, while for the final gathering at night the Hall was packed, many people standing during the whole of the Meeting. Five seekers were registered.

Secretary McGhee, of Peterhead, who assisted in the Meetings, had a wonderful time while visiting the fishing boats. In many of the cabins our comrade read portions of God's Word to the assembled crews; in one instance they numbered eight.²²⁸

A cottage meeting was also instrumental in winning converts at Kirkwood where Salvationists of Coatbridge were at work, having also begun a similar programme at Cartgill, where a home company for young people had been set up. A report of those efforts ended: 'The people of the surrounding villages are calling for The Army and have promised to find the comrades accommodation for the Meetings.' In many parts of the land the fields, white unto harvest, were being reaped and in an interview, Gaskin said that in his first ten months the soldiers' roll had increased by many hundreds. The interview went on:

Govan supplies one among a number of similar examples. Out of eighty Converts the Corps made seventy Soldiers. At Bellshill, a little mining district near Glasgow, out of one hundred conversions eighty Soldiers have been enrolled....

One of the principal aims of The Army is of course to make Soldiers, and the Colonel is convinced that the Open Air ring is not only the best fighting ground for Salvationists, but is becoming more and more a recruiting ground. 'Open Air work that merely leaves a man in the street where we found him is incomplete,' he said. 'We

²²⁶ These villages were Lybster and Staxigoe.

²²⁷ WC, 30/12/1922, p.5.

²²⁸ WC, 17/2/1923, p.7.

are often inclined to think we have done splendidly to hold a good Meeting and attract an excellent crowd, but the real success lies in the harvest gathered. Well, thank God, this is increasing. We are making more effective use of singing as an agent to soul-saving, and some of our excellent Songsters Brigades are taking a keener delight than ever in Open-Air warfare....

'All kinds of creeds and no-creeds may be heard proclaimed loudly from the street corners of the big Scottish cities, and consequently The Army has to make a particularly determined effort to fix the attention of the "man in the street" on the things of God. That is exactly what we are doing. Good Bands draw the men to the Open-Air Meetings; simple, soulful singing holds them; and plain talking, with a practical appeal and what you might call some "punch" in it, is calculated to fasten home conviction. Some of our Local Officers are really powerful talkers.'...

Reference to the Young People's Work elicited the remark that every department gave evidence of progress. The wave of economic stress is causing a temporary dearth in the number of Candidates for Officership, and chiefly for the reason that they are without means to provide their outfit. But the Colonel sees signs of brightening prospects in 1923.²²⁹

There were continual advances in the north, where so much had already happened: when Gaskin led a meeting at Cullen, he drew Salvationists from Buckie and Findochty and there were 400 people in the hall, making a huge impact on a town that could not boast 2,000 inhabitants. A stir was also being made at Lybster where Forbes had secured the Temperance Hall for meetings, as well as the school-room in the village of Dunbeath where a Salvationist couple called Gunn, active despite their 70-plus years, lived in a croft. In February Lieutenant McMillan, from Inverness, was assigned to oversee the Lybster work and on his first day was accompanied by Adjutant Turk of Wick who also introduced him to the society at the hamlet of Newlands.

In March Findochty Corps held a meeting at Portessie, to which it drew 400 people; eventually a society was organised there and regular Sunday meetings held. And it was about that time that Lieutenant Albert Towns of Cullen opened fire on the busy little fishing port of Portsoy, six miles to the east. Towns and his captain, William Leed, were anxious to win more souls to God, even though Rohu had reminded them that there was a time for ingathering and a time for building up; in a meeting the two officers introduced their motto – Greater Things – for the year: 'We sang Albert Orsborn's song "Greater things",' recalled Leed, 'and the congregation sang with uplifted hands, tearstained faces, some with hands outstretched to God, expressing a sublime moment of childlike faith.' They had already held open-air meetings at Portsoy, which had a reputation of being a hard area of sin where the best efforts of evangelists like Duncan Mathieson and James Turner had been poorly rewarded; nevertheless, this is what happened next:

An unconverted elderly fisherman implored Captain Leed to hold meetings there. 'Don't you care about us?' he said. Cycling six miles home Leed had all good reasons not to start. Cullen was busy enough. Finance was not in abundance and then there would be the problem of hiring a building. The challenge was there. The theme for the year was well known. He would give it a go.

Taking with him a small party prepared in prayer and ready for a fight with the devil himself, the appeal was made in the open-air meeting and a young man came and knelt. This caused a sensation and the crowd thereby attracted came to the hired hall [the Christian Institute], but none came to the mercy seat.

The following Sunday a man from Portsoy came to Cullen and got saved. He begged the Captain to come to Portsoy again but this time on a Sunday. The Lieutenant appealed that he might be the one allowed to go and to take a party of the Cullen soldiers. The agreement was made and the remainder of the Cullen Salvationists spent time in prayer whilst the attacking force made its onslaught on the devil's strongholds in Portsoy. The move had started. The Lieutenant came home rejoicing with six souls.

They went back the next day and six women were converted and then 19 more on the Tuesday. For the Wednesday the town hall was engaged, the divisional commander attended and another 26 converts were made. So it went on, until the town hall was packed nightly, floor and gallery, and many not being able to get in. People would be at the penitent form before the meeting commenced. The town was transformed. There was great joy in the town and singing could be heard everywhere, women in their houses, fishermen in their boats, and children coming home from school....

Amongst those who came was the elderly fisherman who first challenged Will Leed to come. He and his wife were converted and their home became the first officers' quarters.²³⁰

²²⁹ WC, 10/2/1923, p.11.

²³⁰ Cairns (1978: 36-8), cf. Ritchie (1993: 99-101).

Leed reported: 'The outstanding feature of this Awakening is the deliberate character of the surrenders. There is no excitement, but the testimonies have no uncertain sound. In the main the Converts are of mature age. There are quite a number of married couples amongst them....'

Among the initial group of converts was James Slater, later a fisherman historian and poet, whose father-in-law, Jock Pirie, had been saved at Yarmouth; Slater wrote of his conversion:

The open-air meeting commenced about 6 p.m. and followed the usual pattern; lively singing, simple testimonies by young converts from Cullen, a short message from Lieut. Townes, and an invitation to any present to accept God's offer of salvation. I can remember very little of what was said on that occasion: it had dawned on me that here was what I had been seeking and so far had failed to find. Just then there was a movement among the crowd and a young man went forward and knelt in the ring; a few minutes later he stood publicly to declare that he had accepted Christ as his Saviour. I could stand still no longer: I pushed my way into the ring, and as I knelt I was shown the way of salvation by Lieut. Townes. I knew then I was "saved by grace". As I stood up, I heard a voice from the Lieutenant again, "Tell the folks that you have accepted the Lord Jesus as your Saviour." What a sea of faces confronted me as I gave my first stammering words of testimony.²³¹

Towns would pray into the night with tears for the souls of Portsoy and admitted to Slater: 'Frankly I do not know how I coped with the situation, nor with the meeting later in the hall, but nothing is more certain than that there was another Presence guiding and directing.' Indeed, nothing could be more certain, and Slater later told how that Presence had directed more than Towns:

One incident may serve to show the religious fervour at that time. During the cod fishing season we usually had one week-end at home, and the next week-end at Portmahomack. We were out from Portmahomack one Monday morning, and were hauling the nets when we saw the *Mary Ann*, from the home port, sailing toward us. Her crew comprised four brothers from Portsoy, named Smith. On meeting fellow-fishermen at sea, it is customary to inquire about the fishing; but not this time. Alongside came the *Mary Ann*, and then came a shout from William James Smith giving us the names of the converts at the Sunday meetings: fish and fishing were of secondary importance.

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The unemployment and uncertainty of the times prompted some Salvationists to take drastic action and emigrate; their number included Sergeant-Major Sam McLellan and his family, whose move to Riverdale, Canada, was a severe blow for their home corps of Gorbals. There were also losses through the promotions to Glory of several veterans and a few younger people, but the depletion of the ranks was more than offset by advances made through the effective Adoption Plan. So it was that when readers of the 12 May issue of *The War Cry* found that 'Drummer Paynter [of Aberdeen Citadel] farewelled for Canada', immediately to the left they read that Leith had opened an outpost in the picturesque fishing village of Newhaven and, above, that a new corps had been opened in the Morningside district of Edinburgh; known as Edinburgh V (the number of the corps at Fountainbridge, now closed) it was run by Captain Greig, from Edinburgh I.

There were more reasons to rejoice as, for two consecutive weeks, Scottish Salvationist learned of expansion plans being set in motion. Firstly, they were told that a corps had been opened on 10 May at Chryston, north-east of Glasgow, Captain Oram and Lieutenant Richardson registering 28 seekers in the first weekend. Portsoy became a corps at the same time and 37 soldiers were sworn-in during the same weekend that the new officers, Captain Stark and Lieutenant Sydney Lee, were made welcome.

Secondly, the opening (also on 10 May) of five more corps was announced: two – Denny and Bathgate – were reopenings and the rest were: Lybster, where Captain Harry Smith and Lieutenant Walker were warmly welcomed; Haddington, where Captain Bird and Lieutenant Haith were heartily received; and Bonnyrigg, a thriving industrial centre near Edinburgh, where Ensign Kate Hodgson and Lieutenant Constance Taylor were introduced as the officers. Falkirk Corps had meanwhile opened an outpost (later upgraded) at Camelon, a nearby small town, and converts made there were in the care of Lieutenant Kirk.

And there was more to come. About the same time Edinburgh VI Corps was opened: like the Morningside corps, it was linked to Edinburgh I where Adjutant and Mrs Birch served with Greig and

²³¹ Griffin (1992: 74-5), cf. WC, 4/9/1976, p.4.

Lieutenant Wood. In addition a corps was planted once again at Stranraer, and, some time during the year, a slum post was opened in the Merkinch district of Inverness, apparently in the small hall in Shore Lane where meetings had been held.

Lieut-Colonel Bax, the divisional commander at Edinburgh had opened seven corps in his division during the past 12 months. He it was who piloted a meeting in late August when Gaskin bade farewell to Scotland to move to Australia. Gaskin would be missed not only for having presided over a period of swift growth, but also for having heartened many people through his powerful, practical sermons. Before Gaskin's successor was announced Bax had the sad duty of directing a team of officers in supplying food to the rescuers at the Reddings Polmont pit, Stirlingshire, which had flooded, resulting in loss of life. The Salvationists also visited the bereaved and undertook to assist the families that had lost the breadwinner; in doing so they found their uniform to be a passport into all the stricken villages.

Chapter 2.3 Room Yet for More (1923-27)

ON 30 and 31 October 1923 General and Mrs Booth installed Colonel and Mrs George Langdon, former divisional leaders in Scotland, as the sub-territory's new commanders. Shortly afterwards a *War Cry* article painted a rosy picture of the work: all adult activities and rolls were on the increase, it claimed, and soul-saving was a steady labour that procured a sure albeit slow return. The home league was a powerful agent for good and had added 2,000 members to its rolls during the past 12 months; likewise, the YP music sections, the life-saving groups and the Band of Love presented a high standard of efficiency: the Glasgow Division had added 900 children to its rolls in the past 12 months.

Property was thought to be the most striking of all the territory's recent material successes. No fewer than 28 hall schemes had been completed;²³² a standard type of building had been erected in a number of places, and some schemes had improved the mission prospects of the corps by rescuing them from back-street premises and placing them on main thoroughfares; territorial headquarters had been relocated as well – to commodious offices at 40 Buchanan Street. The article featured Corps Secretary Sedding, of Parkhead, who was the first Salvationist to be elected to a seat on the Glasgow City Council and in recent municipal elections had been returned with a good majority for the Parkhead ward. At his election meetings he had prefaced his speeches with the statement that he appeared before the people as a simple Salvationist, hence his election was considered to be a vote of confidence in the Army by the citizens of Glasgow.

In January 1924 the weather in the north gave Langdon a reminder of how rough life in Scotland can be. There was a hurricane when he visited Lybster and he had to set off at 2am from Caithness to arrive in time for a 7pm meeting at Portsoy, where a blinding snowstorm blew, though not enough to force the cancellation of a torchlight procession; as well as strong winds, however, both places had provided him with verification of the value of village warfare. Camelon was then a circle corps, suggesting it was involved in the latest manifestation of that warfare: the so-called 'Great Village Invasion'. For this enterprise Scotland secured its own Salvation Motor Caravan, a converted Crossley ambulance; it had its own sleeping accommodation on board and, loaned to a division, was used to reach isolated communities either to establish the nucleus of a corps or simply to deliver the good news of salvation. True to form, the Moray Firth Flying Squadron entered wholeheartedly into the evangelism effort.

In May a new chapter in the history of slum work began when that section of the Army's 'ministrations of mercy' was transferred from the Women's Social Work to the British Field. The transition was made to give slum work greater scope at a time when both Women's and Men's Social Work concentrated on institutional operations and many corps carried out work similar to that of the slum centres.

The intrinsic value of social work was recognised by all. Brigadier Lord, the Provincial Men's Social Officer for Scotland, received this tribute: 'The Prison Commissioners have observed with pleasure that the work of visiting prisoners in custody was undertaken by friends during the year 1923 as zealously as in previous years, and they desire me to acknowledge to you their deep debt of gratitude for the part you have taken in this work at Aberdeen and Duke Street Prisons.... The Commissioners do not think it exaggeration to speak of it as a necessary service which has its chief value in being rendered with no end in view other than the reclamation of those who have set foot on the downward path.'

Peterhead Band supported Major William Armstrong, the North Scotland commander, when he hoisted the Army flag at Turriff, a market town near Banff, in May; 900 people attended the first Sunday meetings, encouraging the officers, Captain McLaren and Lieutenant Boyd, as did the readiness of a cinema proprietor to let them make announcements from the stage of his picture house. And at that time the work was restarted at Jedburgh when Bax led the singing of 'We're bound for the land...' in an open-air meeting. Staff-Captain Blower, divisional chancellor in the South-West, also headed a reopening at Dalbeattie.

²³² The principal beneficiaries were the corps at Aberdeen III, Beith, Burnbank, Calton, Chryston, Dalmarnock, Dumfries, Gorbals, Hawick, Kilburnie, Kinning Park, Kirkcaldy II, New City Road, Partick, Penicuik, Renfrew, Rosyth, Rutherglen, Stirling and Stranraer.

The corps at Lybster was making its presence felt: according to Donald A. Young it had recruited 25 local converts in 1924 and was meeting at 'Kirsty's Corner' at the junction of Russell Street and Jeffrey Street and in the Temperance Hall; he wrote:

By 8th June 1924 their initial success was such that the Army's presence in the village was on the agenda of the Kirk Session of the Lybster United Free Church. Several adherents of that Church had been sworn in as soldiers of the Lybster Salvation Army and this was giving cause for concern as to the Kirk Session's responsibilities regarding any similar declensions.

At a further meeting of the U.F. Session on 27th June, the Session was obviously getting even more concerned as recorded in the minutes: 'The Session views with apprehension the fact that children connected with this congregation attend regularly the services and meetings of the Salvation Army and are thus encouraged directly or indirectly to break their connection with the United Free Church of Scotland.... They have now established themselves as a distinct Church organisation and have to be regarded by the Session in the same way as any other of the Church denominations existing in Lybster.'

However, it was never going to be easy for the Salvation Army to establish itself in a small place where the failings and character of those being 'saved' was well known to their contemporaries. One individual became the butt of much ridicule after one night when he was 'out looking for the lost ones' and ended up on the spree in a local pub.²³³

Captain Williams, the officer in charge of Scotland's motor battery, drove the vehicle from Norwich to Aberdeen and then in the Castlegate he and his assistant, Lieutenant Anderson, were sent off on their first mission: to evangelise the villages lying between Aberdeen and Inverness up to the end of August.

Two other officers also had an unusual assignment. They were Captain Bedford and Lieutenant Woodhall who were sent to the Isle of Stronsay, Orkney, in June to work among the fisher-girls who were employed there during the summer fishing season. In addition to providing pastoral care and leading worship, the officers' duties included visiting curing stations every day to attend to the girls' needs by hand-dressing (the girls' hands were often damaged by salt or cuts) and distributing cups of Bovril. As a rule the girls had little time to talk so the officers would take a knife and gut fish while they spoke with them. Mr James Sinclair, a friend of the Army, lent them a fish loft for their Sunday night meetings and also provided a medicine chest and dressing hut. Possibly as early as August the two officers recommenced Army work at Stromness.

The officers at Lerwick, Shetland, also worked among the moving population of fisher-girls. They found that many were corps cadets and soldiers from the Moray Firth corps and so encouraged them to overcome their shyness and witness to their faith. Langdon, never one to be desk-bound, went to see for himself the work in the northern isles, accompanied by his wife and the Armstrongs. The women conducted the home league to which the members brought spinning wheels, working as they worshipped, and Langdon preached in a chapel at Scalloway and, in an open-air meeting at Lerwick, mounted a chair – as was his wont – to proclaim the good news. Among the seekers won to Christ on that trip was a tinker girl from a gypsy encampment.

The opening of a waste paper depot attached to The Pleasance, Edinburgh, meanwhile provided work opportunities for needy men. Lord Polwarth, Chairman of the Prison Commissioners, inaugurated the building in the summer and within months a salvage depot was also opened. Polwarth had good reason to wish such initiatives every success: the *Glasgow Herald* had reported that in the previous year 43,654 homeless men and 7,994 women were accommodated overnight in Scottish prisons – an average of 140 persons per night.²³⁴

On 18 and 19 October Higgins, the Chief of the Staff, was in Glasgow and led bandsmen's councils in the St Mungo Hall, for which 790 gathered; the International Staff Band supported him and presented a festival in the packed City Hall. Some weeks earlier, however, a far greater number of people had turned out to salute just one Salvationist. He was the late Sergeant-Major James Reid, of Partick, whose selfless service to the needy lasting 40 years was so well known that a crowd estimated to number 15,000 attended his funeral. A report recounted how he was put up for municipal honours and thereafter became known as 'The Poor People's Councillor'.

²³³ Young (2001: 84). Young reckoned that the corps was disbanded after about three years, though it seems to have survived for longer as an outpost of Wick Corps.

²³⁴ The *Glasgow Herald*, 15/1/1924 (in McLean 1979).

In the summer a team of officers had resuscitated the corps at Nairn and it was from there that the work at nearby Forres was re-established in October. As that was happening the corps at Alloa 'adopted' Clackmannan where it began to hold cottage meetings; similarly, meetings were being held at Dunoon to lay the groundwork for the opening of a corps.

For some months, the back page of *The War Cry* was dedicated exclusively to Scotland and so full of vivid and varied life was the sub-territory that it had no difficulty in furnishing the editorial office with material. The page carried news items, photographs, stories and testimonies, and from it we learn that many bands had between 20 and 30 members and the members of YP life-saving sections were too numerous to count.

One such article in November told how a group of Salvationists had drawn crowds by means of 'novel and daring methods'. They attacked Lossiemouth one day, taught choruses to children in the open air, used placards and banners with texts to invite shoppers to their meetings, and raided public houses: the women went inside with invitations while the men stayed outside to sing and link up with the clients who staggered out. This 'drunkards' raid' tactic was to become commonplace.

The 45th anniversary celebrations of the Army in Scotland were also reported: led by Langdon, they took place in the crowded St Andrew's Hall, Glasgow, and included the swearing-in of 500 soldiers, with music sections from the oldest corps taking part. There was a feature on the bandsmen of Port Glasgow, who were representative of many musical fighters of the day: they numbered about 35 and were known not only for their 'sweet and melodious playing, but for their out-and-out Salvationism' too. But there were other, more unorthodox, music groups, including a string band at Galashiels, a mandolin band at Thurso and a kazoo band at the Dundee slum post.

* * * * *

The General gave Scotland a 'red-lettered soul-saving start' to 1925 with three public meetings in Glasgow, though in truth the territory seemed to be doing well enough without it. Interviewed by a *War Cry* representative at that time Langdon said:

We are not only getting fresh people – the drunkard, and what some people call 'respectable' sinners – converted and made into Soldiers and soul-winners, but the Junior Corps are adding a very magnificent quota to the total. Last year 443 Juniors were transferred to the Senior Roll...

At Parkhead, where the rapid growth in the Young People's Corps necessitated a second Junior Hall, there are 500 Juniors on the Roll, in addition to which 200 'tots' between the ages of four and eight years attend the Primary Class for the accommodation of which the new building was in reality erected.... At Leith, too, arrangements are in hand to increase the accommodation for children from 300 to over 700.²³⁵

He then reeled off the sub-territory's vital statistics: 1,100 corps cadets, 170 candidates, 2,417 members of the various life-saving sections, 2,392 bandsmen (senior and junior), 111 songster brigades and singing companies and a total home league membership of nearly 10,000. The motor battery had not long returned from a campaign, and it was through the collective efforts of the battery, the corps, slum posts and individual Salvationists, rather than a single earth-shaking event that the growth spoken of by Langdon was being generated.

Envoy Mrs Jeanie Smith had the task of collecting for the Self-Denial Fund in the Western Highlands, but she did far more; as she reported:

Leaving Motherwell for Helensburgh.... I caught the boat for Greenock and Ardrishaig the next morning. I was booked to do a Meeting in Ardfarn, but the storm was exceptionally bad, and I was only able to have two Kitchen Meetings. After collecting at Ardfarn village and Craignish on the following morning, I visited, during a heavy snowstorm, a dying lad to whom I sang and read from the Bible, and with whom I prayed also. A walk of ten miles brought me to the cross-roads to pick up the motor-mail to Oban. On the way I collected at lonely farm-houses, praying in many of them. The scenery was grand, even when the storm was raging and the seagulls were screaming in concert with each other. Sometimes when the wind was at my back, I was compelled to run.

We picked up Police-Superintendent McCallum, of Oban, when the mail had gone some twenty-five miles. 'Hallo,' he said; 'you here! I hope you're bringing good weather with you to Oban.'

²³⁵ WC, 3/1/1925, p.5. General Booth led the Glasgow meetings on Friday, 2 January 1925.

'Well, I'm afraid the kind I'm taking now may be all right for farmers, but not for us folk,' I answered, and everybody laughed, for I had just been telling the passengers that I usually took good weather to Oban; the police said so. We had very nice Meetings in Burnside, where Brother McDougall carries on in real Salvation Army style. I heard them sing over the choruses I had already taught them, and I taught them others.

Up by 5.15 on the Monday, I was soon off to the station. A charming lady who had died was being taken to Aberdeen for burial, and I determined to see the train away. I met the cortege in my uniform at six o'clock and followed behind. When they put the coffin in the van I stepped in and laid upon it a bunch of snowdrops....²³⁶

On 15 May a corps came into being at Old Cumnock, north Ayrshire. Lieut-Colonel Streeton, the divisional commander, had been unable to rent or buy a hall for the venture, so he built one: it was declared open simultaneously with the corps. The day before, a men's hostel, with Captain and Mrs Back in charge, was opened at 21 Shaw Street, Greenock; it had 117 beds, each costing sixpence a night; additionally, salvage depots were opened at Edinburgh and Glasgow in January.

Further evidence of progress was provided in May by the creation of a new division, the Glasgow Division being divided into East and West, with Major William Spillett in command of the former and Armstrong, who had run the unified division, of the latter; in the same moves Lieut-Colonel John Jackson returned to Scotland to become General Secretary and Bax was replaced at Edinburgh by Lieut-Colonel Robert Palmer.

Bax had commanded the Edinburgh Division for three years, overseeing the 50-per-cent increase of its corps and societies while his wife saw the home league membership treble. They had farewell meetings at Leith, Stenhousemuir and Coldstream, the last-named being a new corps to which Bax presented its colours, before enrolling a number of soldiers.

Commissioner Samuel Hurren, the new British Commissioner, conducted a rousing campaign in Glasgow City Hall in October and 172 seekers were registered, one of them being a foreman who often vented his violent temper on the Salvationists who worked under him. He felt he ought to seek God's grace at the mercy seat, but first he went to one of the Salvationist workmen seated in the hall and touched him on the shoulder. The soldier looked up and said, 'Hallo, sir, I didn't know you were here.' 'I am,' the man replied, 'and ought to go to the mercy seat, but I cannot until I have asked you to forgive me for the way I've treated you.' The Salvationist at once held out his hand and together they went to the place of prayer.

There was ample work for two divisional commanders in Glasgow and the heavily populated area around. Armstrong quickly began to supervise drunkards' raids while Spillett breathed new life into the Calton weekly holiness meetings and also viewed the land at Biggar where he found a nucleus of friends anxious for the Army to come; soon after a corps was opened and, led by the officer, Captain Williams, held meetings in the Masonic Hall and the larger Corn Exchange, and also secured a hall in the village of Symington.

As that and more was happening, Glencairn, Scotland's first eventide home, capable of housing 34 residents, was inaugurated in December by the Women's Social Work at 1 Bourtree Drive, High Burnside, Rutherglen, under Staff-Captain Edith Manning – 'an Officer of wide experience and tender sympathies'. Officially opened the following January, it began to function earlier in order to relieve a cause of distress as revealed by one applicant: 'I stand absolutely alone with not a friend to care what becomes of my latter years. I know that I am only one of many and I strive constantly to keep my faith in the Heavenly Father.'

The General himself showed how he understood the feelings of the people easily passed over by society when he addressed the sad populations of Barlinnie and Duke Street Prisons. Lord Polwarth presided at the two meetings in which Bramwell gently focused the thoughts of his hearers on God's love. A similar work was being accomplished in the new hostel at Greenock: one of the residents, a meths drinker who had served six terms in prison, was saved and became the talk of the place; when the police heard of the miracle they offered to buy him a red guernsey. Colonel George Jolliffe accompanied the General to Glasgow and remained to enrol 21 soldiers in a meeting at the London Street hostel. Uniforms had been ordered for men saved in the Scottish social institutions.

In the customary way cold-weather soup kitchens operated in several places during the winter and the Social Work centres helped with the effort, while at Broxburn 12,000 people affected by an oil

²³⁶ WC, 11/4/1925, p.13.

miners' strike were given soup and bread, the general public playing their part by giving generously to an appeal placed in the Edinburgh newspapers. The territory was then taking part in the 'Go Forward' campaign: cinemas were hired for meetings and imaginative open-air techniques were used; at Paisley one man stood on a telephone kiosk to deliver his message.

* * * * *

On 16 January 1926 the General led YP councils in Glasgow's St Mungo Halls, and, in spite of his being less than two months short of his seventieth birthday, his appeals still struck a chord with the young delegates and convinced 36 of them to apply for candidateship. On his birthday he did more, issuing a highly ambitious manifesto that declared his aim to extend Army work to a thousand urban centres in Europe and to build 100 new shelters in principal European cities. By then there had already been a further three extensions in Scotland: in January Maryhill Corps moved to a new hall and its old one at 31 Leyden Street became the base of a slum post,²³⁷ the following month a corps was opened at Bothwell Haugh, a mining village near Blantyre, and the corps at Dalry – closed because of wartime difficulties – was reopened following a vigorous campaign.

Around the end of April Langdon made village warfare more modern and mobile by heading a cavalcade of 12 men, including three pipers from Bellshill, who travelled in the motor battery, the divisional car and a motorcycle combination to 'boom' 36 localities in the East Glasgow Division. They used a bell, a megaphone and the skirl of the pipes to announce their coming and their merry music made them doubly welcome.

But things were not all merry. The Salvationists were pursuing their mission in troubled times and the next month *The War Cry* was twice reduced to a pamphlet, an emergency issue, as a direct result of a general strike; the suffering was felt personally by some Salvationists, as the Kilsyth Corps history book recorded: 'During the 1926 strike, relief was sent from London. The Salvation Army drummer's wife wept when she received a food parcel. Her husband had done a full Sunday in the band, and all they had had to eat was one turnip.'

Social tensions apart, two corps were reopened at that time, Carluke and Muirkirk (previously reopened as an outpost of Lanark), both of which had been on the motorcade's itinerary. The South-West Scottish Division reopened two more, at Maybole and Moorpark. The North Scottish Division seemed intent to do something of the same kind when it despatched a team of crusaders in a charabanc on a tour of towns and villages, starting at Portsoy and covering a distance of 230 miles. Then, on 2 June, another team set off from Edinburgh Castle, using the divisional car and a motorcycle to raid a string of Lothian towns and villages until they entered Lanarkshire at Shotts, at which point they headed back east. It was also around June that the motor battery was dedicated by Armstrong at Possilpark before it began the journey to the Western Highlands.

While Salvationists throughout the territory were doing their utmost to spread the gospel far and wide, news came of an Awakening at Govan. A report said: 'Salvation fever is raging and all sections of the corps are feeling the effects. During last week-end ninety-four seekers knelt at the mercy-seat, the penitent-form accommodation having to be doubled. It is years since such scenes were witnessed in the old Burgh. Look out for greater things. Prayer is the key-note to the whole situation. Extra Open-Air attacks are being held, and Prayer Meetings are taking the place of the usual Meetings.'

The next week the Awakening was growing daily, spreading to the YP corps and in their meetings on the Sunday 89 seekers were registered. Drunkards' raids and house visits brought people into the hall and the total of people professing salvation for the week was 358; seven days later it had risen to 565. An officer from London arrived in Glasgow and with Langdon saw for himself how the band and songsters were witnessing in the Govan streets as soldiers carried placards with such messages as 'The worst are invited' and 'Respectable sinners pay us a visit' and the whisper went around: 'It's the Army! The Revival has come!' The officer confirmed that the revival was rooted in prayer:

When, less than two months ago, Field-Major [James] Ramsbottom, with his delicate wife, took charge of the Govan Corps, his soul was grieved because of the indifference amongst the soldiery. There was nothing very wicked, perhaps, upon which he could lay a finger – just a spirit of unconcern.

²³⁷ No more was heard of this slum post, but a successful one was opened at Greenock during the year.

Meeting the Band he besought their prayerful co-operation, and requested them to stay for, and take part in, the Prayer Meeting the following Sunday night. Bandmaster [Arthur] Dry at once endorsed all that the Major had said and confessed that for six years or more neither his experience nor fighting had been what it should have been. Before the close of the Sunday morning's Holiness Meeting eighteen men and women were seeking the Blessing at the mercy-seat – most of them Bandsmen and Songsters. There this wonderful work of grace began.

At night the Band and Songsters knelt together, during the Prayer Meeting around the penitent-form, and thirty men and women came forward to seek God.

The spirit of prayer grew, the congregations grew, the number of those realizing their need of a new experience grew, and during the ensuing week heart-moving scenes were witnessed of people humbling themselves before the Lord. On Monday, forty-four; Tuesday, fifty-four; Wednesday, thirty-four; Thursday, twenty-one; Friday, five; Saturday, following a drunkards' raid, twenty-five.

The same sort of thing went on during the following week.²³⁸

Three characteristics of the meetings had special appeal for the officer: the spirit of prayer, the heartiness of the singing and the childlike simplicity of the testimonies. He described a determined prayer-battle:

At 10.20 nearly thirty Soldiers were on their knees in the aisle around a backslider, and soon their faith prevailed. At 10.30 a man who had never been in an Army Meeting before, and who had watched our procession from a public house earlier in the evening, came into the Hall. In a minute he was pounced upon by two fishers, and three minutes later was kneeling and praying for Salvation. And at 10.45 the Meeting broke up and the Soldiers went homewards, talking of what is going to happen to-morrow night.

Eventually the total of seekers exceeded 600 and the brigadier postponed his furlough, with many soldiers following his example, to assist the converts, one of whom was healed of a phobia brought on by shell shock in the war.²³⁹

'Some say, "Will it last?" I reply, "Will it spread?"' wrote Dry who prayed that the fire would touch the other corps. He did not pray in vain. As Govan was being awakened Motherwell Corps was the locale of nearly 80 conversions in five weeks, impelling the soldiers to make multiple open-air attacks in poor districts as people from other localities came to the hall to catch the fire. Other corps, too, were set ablaze as in joyful anticipation officers and soldiers prayed earnestly. There were 80 seekers at Clydebank, 72 reconsecrations at New City Road and 11 at Whiteinch as the flames of revival licked their way towards Cowcaddens, Partick, Kingston and beyond.

The Spirit's deeper work led to a wider work. When Alexandria Corps planted the Army flag in the village of Renton, 39 young people were among the seekers; also, 27 sinners found redemption at New Stevenston, another new opening.

The summer sunshine brought crowds to the beaches. Langdon led a band of ardent warriors to sing and preach to the folk at Portobello while the corps at Saltcoats did the same, finding many regulars eager to sing along with them such choruses as this one, written maybe with Scottish weather in mind:

*'Neath God's Umbrella, sweetly we rest,
Fully protected, happy and blest;
Safe when the storms break, and thunders roar,
'Neath God's Umbrella, there is room yet for more.*

As that was happening, across the western sea at Stornoway Brigadier James Turner and Staff-Captain Robert Stevenson spoke at five church services to an aggregate congregation of more than a thousand people, relating incidents from the Awakening still in progress on the mainland. They also visited the 150 fishing boats that were moored in the harbour, some with Salvationists from Scottish and English ports among their crew.

On 2 October a banner headline in *The War Cry* declared that the spirit of Awakening was abroad and named Bo'ness as one town being revived. There the corps had registered 90 seekers since the

²³⁸ WC, 17/7/1926, p.7.

²³⁹ A second officer was appointed to care for the converts of the revival, which lasted throughout the winter months, WC, 14/5/1949, p.7.

soldiers had committed themselves to prayer; as a direct consequence the corps had to hire a larger hall for the Sunday meetings and commenced cottage meetings at Grangepans.

At about the same time Langdon, assisted by Armstrong, opened fire on the town of Twechar, where a society was formed, soon after being upgraded to a corps. The hall they had secured was too small for the crowd that gathered so the Kilsyth officers, who were to care for the new opening, catered for those who remained outside.

At the northern extreme of the West Scotland Division, the motor battery officers (Lieutenants Alex Davidson and Fred Griffin) were hard at work holding meetings at Oban, Kinlochleven, Ballachulish and Fort William. Armstrong went to join them at Kinlochleven, a large village nestling in a glen at the head of Loch Leven, and navvies working on a road scheme were among the people who listened to the open-air meeting, prompting the officers to tramp five miles to their huts to hold a meeting especially for them. Meetings were also held in the glade where the motor battery stood and in a night gathering a young woman walked boldly to the penitent form when the 'invitation to the Cross' was given. She was Kinlochleven's first convert and was followed by 33 more penitents. Armstrong spoke with another dozen young people about their souls, and the converts were requested to pray for them: 'Oh God,' said one. 'I hardly know what to say, but you have saved me, and made me happy this night. Come and do the same for others.' Kinlochleven Corps was opened on 28 October.

Much farther down the coast the corps at Ayr had been gladdened by over 50 soldiers and recruits added to the rolls in only 12 months. Like many others, the corps was a lively unit, never reticent in seeking sinners, which it did through lodging-house meetings and open-air witness that drew large crowds. The Ayr experience seemed to be that God honours those who play their own part. It was certainly so at Aberdeen Citadel where 12 seekers were registered one night, soldiers carrying out a late-night pub raid, having urging the people to 'come, drunk or sober'.

The War Cry asked if the Awakening had reached Kirkcaldy I: the facts speak for themselves: 22 people had sought salvation in a meeting there, one having cycled for six miles after the corps had evangelised his home village. The number of conversions at Kirkcaldy rose to 42 by November – at which time 40 seekers were registered in a meeting at Springburn.

But not all decisions made for God are visible to the public; so it was that when the Army campaigned for two days in Barlinnie, for the first time in its history in either England or Scotland the penitent-form was introduced in a prison. A Colonel Millner was the speaker and eight men knelt and wept at the place of prayer in response to his appeal, and the second night there were six. 'It was a heart-moving sight,' said Millner. It must have been so, too, when the 300 men who attended the meetings joined in singing their favourite chorus: 'I know a fount where sins are washed away...'

The War Cry revealed how the Army returned to Fraserburgh that year:

It was while in Great Yarmouth with the herring fleet that Young People's Sergeant-Major Harriet Noble, of Fraserburgh, was captured for God and The Army...

When the fishing season ended our comrade returned to Fraserburgh, where there was then no Army, the nearest Corps being Peterhead, fifteen miles away, but she at once set to work to do what she could to prepare the way for a Corps to be opened and 'carried on' as if she was still at Yarmouth. For more than two years she worked by herself, keeping up her Corps Cadet lessons, selling The Army's papers in the homes of the people and in public-houses, and consistently wearing her uniform, until the whole town knew that Harriet Noble was an out-and-out Salvationist.

During the two Self-Denial Efforts, and on other special occasions, she did the whole of the collecting in Fraserburgh, which has over 10,000 inhabitants, and for two years in succession was the highest Corps Cadet Self-Denial collector in the North Scottish Division...

A Corps, which is making good progress under Captain Robertson and Lieutenant Turnbull, has since been opened in the town....²⁴⁰

* * * * *

The first Sunday in 1927 was known in British corps as Covenant Day, a time set aside for every Salvationist to pledge him- or herself to a particular service for God. Many covenants were sealed at Bridgeton where the soldiers were beginning to experience one of the most remarkable periods in the

²⁴⁰ WC, 21/1/1928.

corps's history: 44 people decided for Christ there in just one week and 26 junior soldiers were enrolled. A month later a Bible and Awakening Campaign at Peterhead resulted in '13 surrenders for Holiness and six for Salvation'.

All of this accorded with the aspirations of Langdon and the divisional leaders whose primary objective was the salvation of souls, to be achieved more by effective evangelism than by efficient administration. So it was that the band at Bridgeton was commended in May for conveying the message of salvation into the homes of the people, which Wick Band also did at Stromness. In like manner 'rapid movement, beautiful music and Divine power' marked the weekend campaign conducted by Langdon, Spillet, with other officers and Whifflet Band, when they zoomed through towns and villages in Lanarkshire to spread the gospel and reconnoitre new ground.

In March a corps had been opened at Tarbert, a herring port on the isthmus at the northernmost point of Kintyre, and in May the valuable addition of newly commissioned officers to the British Field permitted two to be drafted to the new opening while others were sent to launch the work at Newtongrange and relaunch it at Stonehaven and Shotts; in addition, a few weeks later the corps was resurrected at Tollcross, Glasgow. The first officers at Tarbert were Captain Keenan and Lieutenant Duncan, and at Newtongrange Captain Antcliffe and Lieutenant Ward. Also in May the work at New Stevenston officially became a corps.

The officers at Stonehaven had a privileged start, for the corps was inaugurated by the General at the start of a three-day motor tour that began in the North Scottish Division and passed through the Mid-Scottish, West and East Glasgow Divisions before terminating in Edinburgh. A reporter wrote:

Let a word of gratitude be said to the Clerk of the Weather. When the cars crossed the Dee, in setting out on the long run from Aberdeen to Edinburgh, a heavy cotton-wool-like mist began to settle down upon the landscape, and fears were entertained regarding the first Meeting, at Stonehaven. But by the time the Market Square was reached the sun had burst through the gloomy blanket overhead, and, thereafter, fine weather conditions prevailed throughout. This greatly assisted the effort, contributing a joyousness which was truly infectious....

First, then, as to Stonehaven, a small fishing town of 4,500 population. Here was no Corps Organisation, for the opening of the Motor Campaign signalled the opening of Army operations. Captain [Annie] Nisbet and Lieutenant [Elizabeth] Rosie received the Corps Flag at the hands of the General, and three bus-loads of comrades from Aberdeen fell in with them to commence the Salvation attack on the town.²⁴¹

The tour party clearly had a happy time. Provosts and hosts of well-wishers greeted Bramwell when the cars stopped at flag-bedecked town halls for him to address the people. After Stonehaven the route was Montrose, Brechin, Arbroath, Forfar, Perth, Crieff, Stirling, Kilsyth, Kirkintilloch, Airdrie, Bellshill, Motherwell, Hamilton, Larkhall, Overton, Wishaw, Lanark, Biggar, Skirling, Peebles, Penicuik and Leith.

In June it was announced that a Great Salvation Siege was to take place throughout the British Territory in the autumn; however, before that took place the Holy Spirit produced a revival at Aberdeen Citadel and a report headed 'Aberdeen Awakening' imparted exciting news: 'The great total of surrenders since Saturday (this is now Tuesday) have numbered over fifty. The Granite City is not invulnerable. Hallelujah! Each section of the Corps is more willing for prayer than for playing, singing, or anything else.' Elsewhere the work was slightly extended when Clydebank Corps established an outpost at Dalmuir, which was raised to corps status on 1 December, and Motherwell Corps opened another at The Globe.

However, it was Colonel Catherine Booth, the General's daughter and head of the Women's Social Work, who made the largest headlines with two openings, both of them eventide homes²⁴². The first was Cidmore at 488 Perth Road, Dundee, on the banks of the Firth of Tay. It was declared open on Thursday 20 October by the Countess of Strathmore and Kinghorne, wife of the 14th Earl and mother of the Duchess of Kent (later Queen Elizabeth the Queen Mother), but had in fact been in use since August, partly as a temporary base for the maternity work of Seafield Lodge, which had become an industrial home. At the same time the entire Ward Road institution became a women's hostel.

The other home was Balmory House at Ascog, near Rothesay, on the Isle of Bute. Colonel J.T. Laidlaw who, with his wife, had presented the house and grounds to the Army in memory of his

²⁴¹ WC, 28/5/1927, p.2, 7-8.

²⁴² She achieved further fame at that time by being the first woman to deliver an address in Glasgow Cathedral.

parents, opened it in its new role on Monday 24 October. The house welcomed 17 married couples and 15 single women and, in November 1928, was renamed Laidlaw Memorial Home.

The Great Salvation Siege was then getting under way and Commissioner and Mrs Hoggard, past leaders in Scotland, were among the top-ranking officers who assisted its progress north of the border, as was the General who led an all-night of prayer in Glasgow's City Hall. Further support was given by *The War Cry*, which listed 23 tasks its readers might wish to perform, among them being: 'Give your husband extra good dinners to keep his strength up' and 'Let your wife go and fight while you mind the baby'.

Corps Secretary John Morris, of Paisley Citadel, provided an insight into what happened:

4 November. The siege commenced. The Paisley salvation desperadoes organised by Commandant Bert Rich, our Commanding Officer, doing great service by going on bombardments carrying texts and the Commandant using a big megaphone. A late march and a 'come drunk or sober' meeting.

6 November. Fourteen hours' battle without a break, all census board local officers with the Commanding Officer taking a turn in conducting the meeting. Soul-saving very difficult.

8 November. Colonel George Langdon, Territorial Commander, conducted a most successful day of devotion... A few surrenders were made at the Penitent-form.

12-13 November. Commissioner and Mrs Robert Hoggard were in command during the week-end and were used by the Lord in giving the siege a big push forward. Good congregations and a big number for consecration and salvation.

21 November. Major Percival Polley, Divisional Commander, and staff conducted a rally of the captured and praise meeting. Many testimonies and much rejoicing.²⁴³

A *War Cry* photograph showed nine of Morris's comrades who carried placards proclaiming the glorious fact that 'Christ can break every fetter' and much more besides.

²⁴³ From the corps history book (in MacLean 1983: 50, 52).

Chapter 2.4 The Essentials of Success (1928-38)

THE 3 March 1928 issue of *The War Cry* carried a map of the Scotland Sub-Territory with a surprising addition to the north-west: it was the Iceland and the Faroes Division, which 'for various important reasons' had been transferred from the Danish Territory to the British one, to be overseen by Langdon with Adjutant Arni Johannsen as the leader on the spot – or, rather, two or more spots. Langdon had yet to see for himself the North Atlantic adjuncts, so immediately planned an inspection for mid-May.

Prior to that visit another notable event took place in London on Thursday 10 May: the eight foundation stones of the Founder's Memorial Training Garrison, on Denmark Hill, were laid in a ceremony led by the General. The Earl of Elgin and Kincardine, CMG, on behalf of the Carnegie United Kingdom Trust, laid the third stone and Commissioner John Laurie laid the sixth on behalf of Robert Barr, Esq., 'in appreciation of the influence upon Scotland of William Booth and of his labours for the salvation of the sons and daughters of Caledonia'.

The new training facility was a bricks-and-mortar memorial to Booth, but in June a flesh-and-blood one was announced: the Centenary Call Campaign, starting on 5 July and lasting for 12 months to commemorate his birth. Samuel Hurren, the British Commissioner, harboured no doubts as to his territory's readiness for yet another major undertaking – 'We've never been unready,' was his reply when asked – and stated his intention to open 100 centres during the effort, noting that there were more than 2,500 communities of 3,000-plus inhabitants in whose midst the Army flag still did not fly. Scotland had in fact already prepared the way to success by recommencing the work at Stewarton, Loanhead and Castle Douglas in May. Among Hurren's other plans was a great open-air offensive of meetings in tents, on commons and on beaches, for which he ordered a quantity of red umbrellas to be used as rallying points.

On Friday 17 August Commissioner William Eadie – so beloved of Scottish Salvationists – was promoted to Glory after having gone for a sail near his retirement home at Rothesay. 'If I die in Rothesay, lay me here amid the hills in my ain country,' he had instructed two days earlier and his wishes were met, with Commissioner Henry Mapp officiating in the enforced absence of Higgins. Scotland sent a record contribution of 61 candidates into training that month as part of the Centenary Session. Eadie would have been pleased.

There were several efforts of particular interest in the course of the Centenary Campaign, among them the bombardment of new housing areas by Clydebank's band and songsters, yet the most salient was the 49th anniversary celebrations led by Hurren in October: it began with a music festival, followed by Sunday meetings that drew 53 seekers to the Saviour, and then, on the Monday, the St Andrew's Hall, Glasgow, proved too small for the crowds that sought entry. That evening, following a performance by kilted Scots playing bagpipes, the commissioner swore-in some 400 new soldiers – 'considerably less than half of the new Soldiers added to the Army in Scotland during the past year'.²⁴⁴

Despite such glorious moments 1928 will always be remembered as the start of a sad series of events caused by the illness of Bramwell, the General. The stone-laying ceremony had been his last public appearance and his failing condition gave rise to serious anxiety not only among his doctors but also among the Army's high command. So it was that on Thursday 15 November, after having received a requisition from seven commissioners – with a Scot, David Lamb, taking the lead – Higgins issued an official statement to the press that said:

The High Council of The Salvation Army has been summoned to meet in London early in January next.

We extremely regret the continued grave condition of the health of General Booth, but meanwhile the working of The Army will not be in any way affected....

All discussions as to supposed claimants to the Generalship of The Army are premature, if not indeed absurd. There are neither claimants nor candidates for the position. The matter, by the very nature of Salvation Army polity, is one which can only be decided when the vacancy actually arises.²⁴⁵

²⁴⁴ WC, 20/10/1928, p.4.

²⁴⁵ In WC, 24/11/1928, p.8.

The crucial part of the statement was the closing paragraph, for the High Council was summoned to ensure that it would henceforth be the body through and by which the General's successor was elected, thus abolishing a system created by the Founder and desired by Bramwell, whereby the General should name his or her successor. It was a defining moment for the Army and in his memoirs, Edmonds, Scotland's earliest leader, commended Higgins and the others who acted with clear-sighted courage and decisiveness to safeguard the Army's future.

The High Council met in January 1929 and Commissioner James Hay, as president, conducted the proceedings with firmness and ability. He and fellow Scot John Cunningham were among the seven council members who made up the deputation that visited the General to suggest that he retire from office; when that attempt failed it was David Lamb²⁴⁶ who proposed the resolution to depose the General, the votes going 55 for and eight against. Lamb in fact had been the prime organiser in London of clandestine moves that led to Bramwell Booth's removal from office, many members of the high command having questioned the Army's increasingly autocratic method of government, so out of tune with the times. On one occasion nine commissioners, out of uniform, met secretly at the home of Lamb's daughter, Mrs Carton, in Kensington a year before the 1929 High Council was convened.

According to *The War Cry*, of the council's 63 members 14 were Scottish²⁴⁷ and they were entertained to lunch at the House of Commons by J. Ramsay MacDonald, MP, who was to become Prime Minister in May. In a cordial speech he expressed the hope that 'recent rearrangements in administration' would make for increased success. Commissioners Hay, Lamb and Adam Gifford and Lieut-Commissioner William McIntyre also spoke.

* * * * *

Higgins was elected General and in his speech said: 'Let us all be as good as we can. Go on fighting and keep the Flag up as high as you can.... Pray for me!' A new epoch had begun, yet for Salvationists in Scotland its birth and the tumultuous events that had brought it about were of relative interest. Thus it was that when Hay visited Govan, his native burgh, he was simply welcomed as one of the Govanites' 'ain folk', and a little farther north the soldiers and officers at Springburn were absorbed in building up their corps and its thriving outpost at Jelly Hill. Nor should it have been otherwise.

There was progress as well in the north-east where the corps at Huntly had been established during the still-ongoing campaign and in March lists of champion *War Cry* vendors revealed that an officer was trying to plant a corps at West Calder, but apparently did not succeed. When Higgins and his wife were welcomed to Scotland a mighty throng filled the St Andrew's Hall, Glasgow. Among the speakers was the Rev. Dr Lauchlan McLean Watt, minister of Glasgow Cathedral, who described Salvationists as: 'a corps of stretcher-bearers unceasingly carrying the broken and the fallen, the soul-sick and the lost, the wounded and the maimed to the presence of the Great Physician, the Saviour of the world.'

Two months elapsed before, on 30 April, more stretcher-bearers set to work when Clement Park, a maternity home, was opened by the Women's Social Work at Harefield Road, Lochee, and took the name Florence Booth House. Then, following the general change of officers, three corps were reopened: Langholm in Dumfriesshire, and Cathcart and Possilpark in Glasgow, and a slum post was established in a former gambling den in Edinburgh. Those were the final advances made under Langdon's overall leadership for, in July, he moved to London as Chief Secretary of the British Territory and Lieut-Colonel Andrew Zealley – no stranger to Scotland – was appointed as its National Secretary.

But while Langdon was still in office, on Sunday 2 June General and Mrs Higgins held a meeting in the Usher Hall, Edinburgh, to launch an eight-day Motor Salvation Campaign of the Lowlands. 'You will find no city in the Empire where The Army's worth is more appreciated,' the Lord Provost told him; nonetheless, vast appreciative crowds seemed determined to prove the provost wrong as they

²⁴⁶ Lamb's story is told in Murdoch (2006).

²⁴⁷ *WC*, 23/2/1929, p.14; however, the *Daily Post* of 19/2/1929 said that there only 12 and they would have been: Barr, Cunningham, Gifford, Hay, Lamb, Laurie, MacKenzie, Maxwell, McIntyre, McKenzie, McMillan, and Smith. In addition *The War Cry* probably counted Annie Trounce, an Englishwoman who entered training from Kelso, and another council member with a Scottish link.

gathered to greet Higgins in other towns and cities, beginning at Hawick²⁴⁸ and he, a handsome man with an engaging smile, held their attention as he addressed them from his open-top car or from outside civic buildings; moreover, in the indoor meetings there were 25 seekers at Greenock, 32 at Hamilton, and 57 for the day at Dundee.

Once he was settled over the border, Zealley found that the Scottish forces were as bold and progressive as any: the officers at Parkhead secured the use of the local football ground for the erecting of a marquee in which to hold a salvation crusade; at Rothesay dense crowds gathered for seaside meetings; Whiteinch Corps opened fire on Anniesland, establishing an outpost which begat another in a neighbouring village; a band of 16 women Salvationists headed a procession during Glasgow Girls' Week organised by the authorities, and behind them came 200 life-saving guards, 150 sunbeams and a red-coated band of drillers from the slums; furthermore, on 1 July the Men's Social Work officially took over a hostel with accommodation for 270 guests at 26 New Sneddon Street, Paisley.

By November a hall had been secured at Coatdyke, near Airdrie, for the use of a home company, and there was also renewed activity at Lossiemouth, invaded by Elgin Salvationists who started Sunday meetings as well as a Sunday school with 140 children on the rolls. The General was pleased to lend Scotland another helping hand by conducting a Day of Fire in Glasgow on 13 November, of which happening the *Daily Record and Mail* said this:

The congregation was led in praise by a band, and if ever a multitude praised God with cheerful voice, that audience did....

And then the chorus came like a crash of triumph, like the crescendo which the Psalmist wished for when he asked that everything that hath breath to praise the Lord.

Sounding brass and tinkling cymbal, waves of triumph, waves o' tears, thundered round the hall:

Breathe on me – even me

Holy Spirit, breathe on me,

Make my heart Thy gracious dwelling,

Holy Spirit, breathe on me.

Here was religion in that state which might be called 'pure' religion, religion in an exaggerated form, religion with fanaticism, with fire.²⁴⁹

Another significant event that year was the Wall Street Crash, which caused a ripple effect across the world, heralding the Great Depression of the early 1930s: the impact on the industrial areas of Britain was devastating as unemployment spread like a plague.

But there were other tragedies nearer to home. At the start of 1930 70 children lost their lives in a cinema fire at Paisley. Bandsman John Easton, an Army assurance agent, was cycling past the Glen Kinema when he spotted smoke issuing from a window and immediately threw down his bicycle, raced to the building and, together with a policeman, forced an entry. Fighting his way through sulphurous fumes, he hauled out as many children as he could. Later it was claimed that the death toll would have been doubled but for his gallantry and that of others. Brigadier Stoddart, the divisional commander, quickly mobilised officers to visit the grieving parents and to be at the mortuary, and the General himself telegraphed the provost who was so grateful for the Army's speedy and able intervention that he invited Stoddart to read the lessons at the memorial service in Paisley Abbey.

The next month there was another, comparatively minor, disaster when two trains collided at Rutherglen. A corps cadet of Cambuslang was among the injured, who were all assisted by Salvationists who hastened to the scene.

The officer at Blantyre recorded the next calamity in his history book: '16 August 1930. Disaster at pit [Auckinleck I Colliery] explosion. Six men killed. Stood at shaft as dead were brought to surface. With Lieutenant, went to homes of bereaved to break news and comfort.' The divisional leaders,

²⁴⁸ On the tour meetings were held at Hawick (Home Mission Hall), Kilmarnock (Grand Hall), Greenock (Town Hall), Clydebank (Town Hall), Hamilton (New Town Hall) and Dundee (Plaza Theatre). The General was also warmly received at Musselburgh, Newton Grange, Galashiels, Selkirk, Kelso, Irvine, Prestwick, Maybole, Ayr, Kilwinning, Dalry, Saltcoats, Largs, Port Glasgow, Renfrew, Barrhead, Paisley, Dumbarton, Helensburgh, Alexandria, Dalmuir, Tollcross, Cambuslang, Rutherglen, Baillieston, Coatbridge, Whifflet, Strathaven, Stonehouse, Stirling, Alloa, Dumfermline, Cowdenbeath, Lochgelly, Kirkcaldy, Cupar, Langholm, Annan, Lockerbie, Dumfries, Sanquhar, Kirkconnel and Old Cumnock.

²⁴⁹ In *WC*, 23/11/1929, p.11.

Brigadier and Mrs Keanie, helped the two officers with the heavy task of visiting the afflicted households.

No sooner had that tragedy passed than another struck at Leith which must have shaken local Salvationists to the core: James Dalgleish, who had not long retired after many years of service as bandmaster, was shot dead without warning one Saturday morning when about to open his shop. Two factors compounded the grief: only eight years earlier the deceased's only son had died in a motor accident on the same road, and on the day of his death Dalgleish was to have attended his brother's funeral.²⁵⁰

There were encouraging spiritual advances throughout a year so marked by sorrow. In January, in the Edinburgh Division, a squad of Fiery Crusaders undertook a motor tour of border towns and villages and in Glasgow the seasonal celebrations included the enrolment of more than 400 soldiers. At Dundee II there was a spiritual awakening that produced a harvest of 180 seekers in just 12 days, the tally rising to 228 and nearly 30 at the slum post.

May saw reopenings at Kinross, Kirkintilloch, Lockerbie, Tranent and Kirkudbright. By that time Renfrew had established an outpost at Moorpark, where the corps had apparently ceased operations.²⁵¹

The Christmas issue of *The War Cry* announced that a new corps had made a splendid start at Macduff and that General and Mrs Higgins had undertaken soul-saving campaigns in Glasgow and Edinburgh. The paper also published a poem by Alec Greig of Aberdeen Citadel; its last verse could hardly have been more apposite:

*From the gloom and sadness, from the darkness drear,
Christ is come with glorious liberty;
From the slavish bonds of sin, and doubt, and fear,
He provides Salvation full and free;
Christmas joys and Christmas peace
Bid our ills and sorrows cease!*

* * * * *

In the usual way the new year, 1931, began with rallies and the swearing-in of soldiers – 300 at Glasgow and over 70 at Edinburgh. Corps applied themselves to the primary task of soul-saving; some sought to enlarge their influence through outposts: Paisley II, for instance, gained converts through an outpost at Inkerman, a village with no other place of worship.

In May 1931 six corps came into being: Bothwell Haugh (presumably the 1926 planting had failed); Bishopbriggs; Renton, formerly a society of Alexandria; Thornliebank; Lauder, where in times past the Earlston Circle Corps had run an outpost; and Helensburgh, a reopening. At the same time more officers, all volunteers, were dispatched to Iceland, and the officer at Rosyth was regrettably withdrawn. Soon after McLean Watt of Glasgow Cathedral, a good friend of the Army, declared open a new slum post at Kinning Park.

In October Charles Jeffries, who almost ten years earlier had bid farewell to Scotland, was with his wife given a warm Scottish welcome to Glasgow, having become the British Commissioner. And there were other important visitors towards the end of the year: in October Hugh Redwood, the author of *God in the Slums* and president of the Army's Goodwill League, with Zealley took part in a service in Glasgow Cathedral to mark the anniversary of Glasgow slum work; at the conclusion McLean Watt invited the Army to return every year. Soon afterwards the General led a campaign in the Music Hall, Aberdeen; in November the International Staff Band thrilled the Scots when it presented a festival in the magnificent Caird Hall, Dundee; and a week later Commander Evangeline Booth, leader of the Army's US forces, conducted two meetings in Glasgow's Coliseum, on what Jeffries described as 'an amazing day'.

²⁵⁰ *The War Cry* gave no more details of this murder. Dalgleish was an amateur artist and in 1929 he painted a large portrait of the Founder, presenting it to the corps in the September.

²⁵¹ Concurrently, five Scottish officers were drafted as reinforcements to Iceland.

Jeffries had to undergo surgery at the start of 1932 yet, before the operation, made time for a *War Cry* interview in which he outlined his plans for the year. As well as the usual bold talk there was evidence of a studied approach based on research: an extension officer was to be appointed to supervise the exploration of suitable places in which to establish new corps and societies. The interview went on:

War Cry: 'Are there many places in this old land where The Army is not established?'

The Commissioner: '*Many places?* I should say so! Think of the increase and movement of the population – the new estates adjoining our big cities! Why, we could open 100 new Corps in these alone. In one city a gentleman has definitely set apart £3,000 to assist us in erecting new Halls on the new estates surrounding the city, and we are proceeding to effect these Openings at once.

'Then there are the large towns that have doubled and trebled their populations since The Army opened in them, and we have still only one Corps. Many of these towns could easily support two or three more Corps.

'Then think of the thousands of untouched villages from which we continually get appeals to send Officers. In days past we have had great success in the villages, and they have produced a splendid type of Salvationist. More than one Commissioner came out of a village.'

War Cry: 'But is it not difficult to sustain the work and maintain Officers in the villages?'

The Commissioner: 'Yes – and no! In some very small villages we have maintained Corps for fifty years, and do well, but we are not going to follow the old system of placing two Officers in a small place. We have other and more economical plans. Here let me say, however, that the General is much interested in the villages and has allocated a sum of money to form the nucleus of an Extension Fund to assist in the opening expenses.'

Jeffries had other plans, too, practically re-inventing the old circle corps system:

The Commissioner: 'Openings in future will be of a threefold character:

'1. *There will be the opening of work in a town large enough of itself to sustain a Corps on the ordinary lines.*

'2. *There will be the Sectional Corps.* By this method Corps will be opened in suburbs, small towns, or villages in close proximity to established Corps.

'The new Corps will be attached to the central Corps, and one Officer appointed to work it....

'3. *There will be the Regional Corps.* A certain area of five miles or more radius, in which there are a number of small towns or villages – too small separately to sustain a Corps – will be defined as a Region, and two Officers appointed to work all the places... By this means we hope to solve the problem of working the villages with the least possible expense....'²⁵²

In the meantime Commissioner Henry Mapp, the Chief of the Staff, was conducting Scotland's New Year celebrations and devoted the evening collection of the Glasgow meetings to the relief of the areas devastated by floods in and around the city. Parts of Kilmarnock were inundated and families made homeless by the waters were housed for some ten days in the halls of the town's two corps and slum officers organised the feeding and clothing of the people. The efficiency of this operation was widely commended.

In April Scotland lost what little independence it had retained following Langdon's departure, when Zealley received marching orders and was not replaced. Moreover, the Glasgow divisions were reunified under the leadership of Lieut-Colonel Cecil Rees. Under his overall care was placed the recently created society at Coatdyke.

There was another new society at Lossiemouth in the North Scotland Division, which became a corps the following year. More openings were announced in May: Govan Slum Post became a corps, known as Govan II; Cardendin, a society linked to Lochgelly; Kincardine, a society linked to Alloa; West Wemyss and Markinch, to be opened as sectional corps attached to Kirkcaldy I, which had also formed an outpost at Leslie, where by September a number of converts were publicly recognised as recruits. Meanwhile, at West Wemyss, YP work made such fine progress that the hall had to be enlarged.

Glasgow Cathedral's offer of annual hospitality was again taken up in October and officers and people from the Glasgow slums flooded in to what McLean Watt rightly called their Father's House. Hugh Redwood took part and on the Saturday night opened a new hall, in Steward Street, for the Cowcaddens Slum Post.

²⁵² WC, 2/1/1932, p.11.

The spirit of goodwill was splendidly manifest, through the new league and in other ways, as the spectre of mass unemployment stalked the land, bringing immense distress in its wake. Men's Social Work centres naturally did all they could and the London Road Hostel, Glasgow, opened a foot clinic on 31 October. Even earlier, at Greenock the corps arranged a weekly meeting for men out of work, its object being to raise their spirits by means of music, an encouraging word and refreshments: this idea caught on in the Edinburgh Division, similar events being organised at Leith, Broxburn, Peebles and Bo'ness. And two other corps recorded how they also met the emergency:

Kirkcaldy II, November 1932. Social centre for unemployed men, who gather, play games. Read and get warmed. Much appreciated. Venture set afoot by ministers of town in part of hall property.
Govan, 1932. Tuesday afternoon concerts for unemployed men. Young people's hall with full equipment, tools, materials for boot repairing. Commanding officer begged most of the leather. During first winter 500 pairs of boots mended.²⁵³

In November the General visited the capital, meeting the Lord Provost and other leading citizens in the City Chambers and leading a public gathering in the Usher Hall. The work at Leslie was recognised as a corps (with Markinch as an outpost) in that same month and the society at Cardendin was similarly elevated. Also, by then Crieff Salvationists had begun a work at Comrie and the officers of Montrose had established a society at Mutmill and procured a meeting-place at Gourdon. Nor was social and slum work at a standstill: Ashbrook, a women's eventide home at 492 Ferry Road West, Leith, had begun its work on 17 March and at some time during the year a second slum post was set up in Anderston, at 25 Pitt Street.

* * * * *

Relieving the suffering that resulted from the Depression was high on every corps and social centre agenda throughout 1933, the year in which 30 per cent of Glaswegians were unemployed owing to a severe decline in heavy industry. The economic crisis had caused a collapse in demand for ships and thus production had fallen by 90 per cent, which in turn led to a slump in the supply industries, including coal. The situation could hardly have been worse and queuing in soup kitchens became a way of life for countless poverty-stricken families, and the Army was one of their providers. Many corps served free breakfasts to hungry children and held social hours for the jobless men; Dundee II Salvationists were on hand at the Labour Exchange to serve hot tea to the long lines of men.

Yet it was in those gloomy days that some corps celebrated, or were preparing to celebrate, their golden jubilee; however, only Elgin received congratulations from 10 Downing Street, this message being sent by J. Ramsay MacDonald, whose birthplace was nearby Lossiemouth:

I am glad to hear that The Salvation Army Corps in Elgin is about to celebrate its Jubilee. I know what good work it has been doing over all these years in that part of the world; and I should be glad if you would convey to its members not only my congratulations on the past, but also my cordial good wishes for the future, and say that I hope that the end of another fifty years will still find their banner flying and the same good work being carried on.²⁵⁴

Other corps carried on the good work through an outreach strategy. John Street Outpost was opened by Falkirk Corps and when Perth Band visited Montrose a festival in the village of Templess drew a capacity audience. Ten motor caravans were part of a Great Summer Campaign and were fitted with extending platforms for the use of 'energetic musical Salvationists fully consecrated to their important task': they also led meetings in schoolrooms, village halls and visited people's homes. In May the crew of the sixth caravan, the self-styled 'Fighting Endurers', sent in a report to *The War Cry*:

Continuing our journey on Monday, we reached Berwick and proceeded to North Berwick on Tuesday. For two days we held Open-Air Meetings in neighbouring villages, and our hearts were gladdened by the sight of a young lad kneeling by the roadside, in his broad Scottish accent praying to God to make him good.

²⁵³ McLean (1979: 56).

²⁵⁴ WC, 25/3/1933, p.15. The General visited Glasgow in April.

On Thursday night we left for Denny, Stirlingshire, where we were well received. Saturday night's Open-Air was attended by an interested crowd.

On Sunday, assisted by two comrades from Camelon, we invaded Dennyloanhead.

The day concluded with a Salvation Meeting attended by a large congregation, and there was one seeker.²⁵⁵

A map illustrating the main features of the caravan's route showed that the campaign included tent meetings at Stow (west of Lauder), Winton (south-east of Tranent) and another north of Dundee. Imbued with the same spirit were the unemployed Salvationists of Dundee III, who saw no reason to leave evangelism to colleagues fortunate enough to have a job and income. They collected back issues of Army periodicals and at their own cost set out to distribute them in towns and villages where they held open-air meetings. In September Higgins visited Clydebank, where 47 seekers were registered, and about two months later Stirling Corps, always an outward-looking unit, opened an outpost at St Ninians, having taken over the disused Good Templars' Hall. By March of 1934, it had set up another at Bannockburn. Leven Corps opened an outpost at Methil Hill.

The Men's Social Work, now governed by Langdon in London, had provided some work for the unemployed by opening a salvage depot at 17-19 Market Street, Leith, in October. In February of the new year an innovative departure was launched to offer young men a long-term solution to their plight. It was a 'self-help' occupational training centre, to be based at Methlan Park, a spacious mansion secured by the Army at 38 Clydeshire Road, Dumbarton. The house stood in almost eight acres of land overlooking the Clyde and was steeped in the history of the McMillan family, which Sir Walter Scott weaved into one of his novels, but as a social institution (officially inaugurated on 6 June) it eventually housed two separate functions: the training centre and an eventide home for over 50 elderly men. Training was given in such practical trades as carpentry, market gardening, cookery and poultry farming.

Another development was made known at the same time: a building in Westburn Square, Greenock, formerly used as a club, had been acquired and a local gentleman had donated £1,000 towards the cost of converting it into a hostel for 85 men; it was opened on 14 June, filling the void left by the defunct Shaw Street institute. The Women's Social Work announced that Hugh Redwood had received an anonymous gift of £7,000 to be used for the establishment of an eventide home in Edinburgh.

The Women's Social Work then began to raise funds for itself: 'sales officers' set out from Glasgow in a motor-van at the end of May to tour the Western Isles and Highlands where they sold articles made by women and girls from their homes. They stayed for a few weeks in the towns and also visited shooting lodges, isolated houses and villages, finally returning to their base in October. Not only did they sell their wares but they also addressed church meetings and Sunday schools, and at Stornoway, where the annual arrival of their van was said to be 'one of the events of the year', they conducted open-air meetings as well. On one island, where only Gaelic was spoken, a little boy inquired who the officers were. 'They are Salvationists selling things,' his mother told him. And he, still puzzled, asked: 'Are they selling Salvation?'²⁵⁶

Social Work leaders had shown the way in recognising the importance of training, but their field counterparts were not far behind. On 24 March *The War Cry* reported the following:

The need for keeping pace with the rapidly changing times, with the increased educational advantages, and the increasing diversity of attractions offered to young people, is one of the cardinal points in the programme of all alert Christian workers. From pulpit, conference room, and platform the call is heard, and within The Army there has been for some time a lively appreciation of the urgency of the situation.

There will therefore be a widespread interest in the announcement by the British Commissioner that arrangements have been made for the establishment of:

Instructional Centres in London and Glasgow...

Classes and lectures giving detailed instruction in various aspects of Army activity and in all branches of Young People's Work will be given every night...

Further facilities will be the establishment of:

Libraries of books dealing with the training of young life and the various problems that arise therein.

Gymnasiums for physical culture....

²⁵⁵ WC, 6/5/1933, p.11.

²⁵⁶ WC, 21/7/1934, p.2.

The Glasgow Instructional Centre was at 22 Herbert Street, North Woodside Road, in the north-west of the city. It incorporated a lecture hall, lounge and gymnasium and was opened by Jeffries on Saturday 29 September, 1934.

Higgins, now nearing retirement, was in Scotland in March and April, leading meetings at Kirkcaldy, Aberdeen and Leven. Shortly afterwards officers at the opposite end of their career were commissioned, three of them being appointed to the North Scotland Division: Reginald Argent went to Huntly to assist with a tent campaign before helping his commanding officer, Captain Skeet, open an outpost at Keith. Alfred Bennion and Thomas Evans, under Captain Brewin, went to open Invergordon Regional Corps on 10 May and by September had started a society at Cromarty. Also on 10 May Captain Mary Reid and Lieutenant Mary Campbell launched Paisley IV Corps.

General Higgins made his final visit to Scotland in June, presiding at the official opening of Methlan Park on Wednesday the 10th. Sir Iain Colquhoun, Bart., Lord-Lieutenant of Dunbartonshire, inaugurated the youth centre, deputising for Princess Louise, Duchess of Argyll, who was prevented by ill health from attending. In a letter the princess said: 'If this project... had been launched by any one else, we should have had some doubts as to the practicability of the scheme; but in the hands of The Army we feel that success is already assured.'

At that moment not too far away the slum officers of Greenock had pitched a holiday camp opposite the Dumbarton Rock to give a party of poor children a healthy break; 30 of the youngsters had never before been away from home. The officers' opposite numbers at Dundee later organised holidays for children of their centre, using the Dundee City Mission's Mall Park at Montrose. A slum post had been opened at 6 Montgomery Street, Bridgeton, during the year.

On 10 November Higgins entered retirement and Commander Evangeline Booth, the Founder's seventh child, became General²⁵⁷ – an inspirational leader of a growing Army. In the autumn operations had been commenced by Captain B. Watson and Lieutenant J. Fowler at Neilston, south of Paisley, and within three months the hall proved too small for the congregations; also, in December, following a seven-day campaign, a corps was opened yet again at St Andrews.

* * * * *

The generous donation received by Redwood the previous year was converted into bricks and mortar early in 1935 when Blackford Park, a mansion at 29 South Oswald Road, on the outskirts of Edinburgh, was acquired by the Women's Social Work. Some ten months were to pass, however, before it came into service, at which time it was rechristened Sunnyside²⁵⁸.

It was also at Edinburgh that the new General was welcomed to Scotland – in the great Usher Hall, with the proceedings relayed to St Columba's Church. Special excursion trains ferried Salvationists in from various parts and the platform was packed with dignitaries. 'Boundless Salvation' was the theme of the gathering. Among the speakers was Ernest Brown, MP for Leith and Minister for Mines, who declared: 'I am glad to welcome General Booth on evangelical grounds. Evangelism is Christianity in action, and as long as The Army is true to its mission, all will be well!' But he caused some embarrassment when he asked why there was not a single tambourine in sight; fortunately, the momentary guilty silence was broken when a solitary arm raised aloft a jingling instrument. 'You can give your testimony on Sunday morning,' said Brown amid much laughter.

The corps at Stirling further extended its range of influence in February when it opened an outpost at Raploch, which did so well that in May it received its own officer and became a corps the following year, as did the outpost at St Ninians.

²⁵⁷ Three Scots had been among the seven nominees at the High Council, but two – James Hay and John McMillan – asked permission to withdraw. The other was David Lamb who made it through to the fifth ballot. The year before King George V had appointed him Companion of The Most Distinguished Order of St Michael and St George (CMG), an Order that is used to honour individuals who have rendered important services to Commonwealth or foreign nations. Ambassadors are regularly appointed CMGs, and so too, fictionally, was the secret agent James Bond.

Just three days after Evangeline Booth took office, on 13 November 1934, John Gowans (General, 1999-2002) was born to the officers at Blantyre (Gowans 2002: 4).

²⁵⁸ Lord Salvesen presided at the opening on 17 October, WC, 9/11/1935.

From March until June *The War Cry* ran 'From the Top of Kilbowie Hill', a series of articles for Scottish readers. Over four weeks the anonymous writer presented an interesting argument:

Religion is *the* subject of perennial interest in Scotland. Any hard-pressed public speaker, finding the interest of his audience flagging, has but to make some definite statement regarding his own religious experience, and heads are lifted and eyes are fixed on him again. More than in schemes of social amelioration and general good will, one of Scotland's main interests is still the propagation of the evangelical faith....

While statistics reveal that in London eight out of ten people do not attend any place of worship, in Aberdeen, Dundee, and Edinburgh approximately one in three of the population is joined to some member of the body of Christ. Even in Glasgow, with its mixed crowds and congested areas, one in every six is definitely connected with some House of God. The heaven is there, and large enough to do more with the meal than it does....

Having probed the pros, the next week he considered the cons:

But the debit side of the account holds some dark and weighty items. One of these is the continued unemployment that prevails in many areas. There are 333,611 unemployed insured persons and 377,744 sane poor and dependants north of the Tweed....

This is not good for any land. It is not good for organised religion. It prepares a soil for theories that would not take root in times of prosperity.

There are Salvationists on the Clydeside who have not worked for three or four years. It takes a braver heart than most of us possess to suffer that, and then to sing 'Always happy are we.' I have felt it to be as heroic a thing to maintain a genuine spiritual experience in face of long-standing unemployment as to give one's life for a martyr's crown. It is not dying for a faith, but living for it that matters....

Then another of our difficulties is that, as a country, we are overcrowded in some parts and desolate in others. The greater part of our 4,842,354 folk is to be found in four cities and twenty-odd large towns, while depopulated glens only see the tourist and seasonal sportsman... Organised religion may not have enough to do in the country-side, but it is over-worked and under-staffed in many of the towns and cities.

The discussion then turned from the soil to how to sow the seed:

Now what can be done to capture Scotland for Christ? Despite the traditions of our past and the successes of the present it is not His.... But there are certain encouraging signs which ought to be noted before we pass on to ways and means.

The first is that every boy and girl has to learn something of the Word of God on week-days, to say nothing of Sundays....

Then we have to thank God for such places of worship as may be full to the doors. Queues at the entrance to God's House cannot be sneeringly dismissed as the gallery's response to the popular preacher....

We give God praise, too, for the steadfastness of our Salvation soldiery....

Last of all,... the problem of those away from Christ is not so colossal as to dishearten us from setting our hands to any fresh enterprise....

And the next week he wrote:

Now Christian folk in Scotland are not in a minority. Putting all congregations together, those who profess Christ in one way or another slightly outnumber those who do not....

Now let me indicate some steps which might lead to success....

Christian leaders would get together and dedicate themselves anew to God for the work to be done....

All sections would unite in taking a religious census of their burgh or district. The four large cities could be divided into smaller units....

Then with the result of such a census tabulated and classified, the sheep could be separated from the goats. Christian folk could be urged – in the name of all places of worship – to rise up to their tasks as good Soldiers of Jesus Christ....

Our people want a goal. They want to be shown the means to reach that goal. They need a leader to inspire them till they gain the goal.

Districts allotted for intensive canvassing would not – could not – be done in a week or a month. It's not a lightning drive we need, but stern hand-to-hand tackling of men and women away from God. A five-year plan is required....

Do you say that our Soldiers wouldn't rise to it? My dear sir, having just witnessed the methodical slog of our folk during Self-Denial, their meticulous attention to back calls, the unconcern with which they tramp through snow, rain, and sleet while collecting, I am certain – and if this be error I will never put pen to paper

again – I am certain that they would do much more to win men than to beg money. It is slanderous to say otherwise.

‘Scotland for Christ!’ is not a forlorn hope. We could do it, if we willed it.
God wills it! God wills it!²⁵⁹

In June, when the writer was transferred to literary work in London, his identity was revealed: Adjutant Frederick Coutts of Clydebank, who one day would become General.

Great changes had been made by then for the benefit of corps in and around the capital, several of them relocating to new halls, most notably Edinburgh I which on 6 April took possession of a magnificent suite of buildings – incorporating a cinema restructured as a 700-seater hall, to be used also by the division – adjacent to Surgeons’ Hall in Nicolson Street.²⁶⁰

In August the General declared a new offensive: the World for God Campaign and, at approximately the same time, there was a change of leadership for the United Kingdom forces, Charles Rich succeeding Jeffries as British Commissioner. Two hundred corps had been opened in the British Territory since Jeffries had taken charge and a report recollected how, when asked what were the essentials of success, he had replied: ‘Simplicity, sincerity, and spirituality’. On leaving, he said: ‘I relinquish my command with a measure of regret, but believe it is in order with Army procedure and the plans of the General for the good of The Army all over the world.... I shall do what is required of me, as I have always done. The Army has given me everything, and I have given everything to The Army! And when it comes to retirement from active service, I shall be very glad to go!’

The first stage of the welcome that Scotland gave to Rich on 26 September at Glasgow was a march for which the rain fell in torrents; consequently, it was a bedraggled force that arrived at the St Andrew’s Hall, its accommodation of 3,000 taxed to its limits.

In January 1936, the General spoke in ‘Glasgow’s Biggest Army Meeting Ever’ when she lectured on ‘The World’s Greatest Romance’ to at least 4,500 people in Green’s Playhouse, the largest auditorium in Scotland.

The General’s gift of oratory could have been inherited from either of her parents, but in deciding to undertake a motorcade from Land’s End to John O’Groats she showed herself to be her father’s daughter. The long drive commenced on Saturday 4 July, passing over the border on the 9th. Before then the Army’s newspaper published other news about Scotland: the first seekers were registered at Cromarty, now a corps, in April; in the Edinburgh Division new home leagues were formed in the Grassmarket and on a housing estate at Niddrie Mains; a disused public house in Tennant Street, Leith, was reconditioned for use as a branch of the Edinburgh slum post.

And there was more: in May newly commissioned lieutenants Henry Stirling and Kathleen Holmes were sent to assist in opening corps at Keith and Kilmaurs respectively and Lieutenant John Carby was moved to a new society at Granton, near Leith, to work among 15-20,000 people living on a housing estate; the society seems to have become a corps three months later. The work was commenced too at Buckhaven, where there had once been a corps, and soon afterwards Captain H. Nelson and Lieutenant Catherine McMurray started a new corps at Dalmellington, a mining village in Dumfriesshire.

In the meantime Mrs General Florence Booth and her daughter, Commissioner Catherine, took part in the inauguration on 20 May of Redhalls, a Women’s Social Work home for mothers and children at 1014 Great Western Road, Kelvinside, in a house originally built as the residence of one of Glasgow’s merchant princes. It became known as Homeland II. Homeland I in due course began a fresh life as an eventide home, under the new name of Sunset House. In June a salvage depot began operations at Greenock, creating welcome additional job opportunities.

²⁵⁹ WC, 9, 16, 23 and 30/3/1935.

²⁶⁰ The next month Jeffries announced that all corps that had been known by the name of their town with a number would henceforth be called after the town and district; the name-changes in Scotland were as follows: Glasgow: Govan I, Govan Citadel; Govan II, Govan Road. Edinburgh: Edinburgh I, Edinburgh Congress Hall; Edinburgh II, Macdonald Road; Edinburgh III, Stockbridge; Edinburgh IV, Gorgie; Edinburgh VI, High Street. Mid-Scottish: Dundee I, Victoria Road; Dundee II, Dundee Central; Dundee III, Hilltown; Dundee IV, Hawkhill [renamed Cherryfield in 1938]; Kirkcaldy I, Gallowtown; Kirkcaldy II, High Street. North Scottish: Aberdeen I, Aberdeen Citadel; Aberdeen II, Woodside; Aberdeen III, John Street. South-West Scottish: Paisley I, Paisley Citadel; Paisley II, Paisley West; Paisley III, Charleston; Paisley IV, Paisley North; Kilmarnock I, Kilmarnock Temple; Kilmarnock II, Riccarton; Greenock I, Greenock Central; Greenock II, Greenock East. WC, 25/5/1935, p.11.

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On 13 June *The War Cry* informed the Army public of sweeping changes to the evangelical work in the British Territory, which was to be divided into four territories, yet remaining one under the overall leadership of Rich. The four new commanders were to have the rank of lieutenant-commissioner and the leader of the new Scotland and Ireland Territory was to be Albert Orsborn, the gifted poet and song-writer who had been serving as Chief Secretary in New Zealand. Rich explained the rationale of the four-in-one reorganisation:

‘The burden of administrative work for the thirty-five Divisions in the British Isles had become so overwhelming,’ said the Commissioner, ‘that it was impossible to deal with it and to give adequate attention to those new problems and fresh situations which must be faced if The Army is to keep pace with the times. Every age has its special problems, and every locality its peculiar needs and circumstances. These will be far more adequately faced by Territorial leaders who are able to keep more closely in touch with the people concerned. They will be able to strengthen the hands of the Divisional Commanders, who have done their utmost in the past, and the Divisional Commanders will, in turn, come closer to the needs and problems of the Corps Officers and the Corps.

‘In fact, in the ultimate issue this great change – one of the most drastic in the history of The Army in this country – is in the interests of the Corps and its Soldiery....²⁶¹

The drastic change was still in the offing when the General set off on her motorcade. Crossing the border, the party – which included Lieut-Commissioner Annie Trounce, who had entered training from Kelso, and the International Staff Band – hurried through the misty hills of Galloway and bonnie braes of Maxwelltown to Dumfries where a platform had been erected on the White Sands for the honoured visitor. That welcome was typical of many others: at Dalmellington children with flags and balloons cheered the General and practically the whole corps – now with nine soldiers on its rolls – shook her hand. The motorcade then passed on to the Low Green bandstand, Ayr, and thence to Kilmarnock, Paisley, Stirling, Perth, Dundee, Arbroath, Aberdeen, Peterhead, Fraserburgh, Nairn, and Inverness.

A long report told of several additional and unofficial stops – friendly ambushes by Salvationists of small corps not quite on the route – and moving or delightful episodes, of which one small example must suffice. At Arbroath the General visited the red-stone manse in which George Scott Railton, the Army’s first commissioner, was born, then in the chapel next door she thanked God for his life.

After Inverness the motorcade drove on to Thurso, and from there to John O’Groats where on the same spot as the Founder’s meeting the doxology was sung and thanksgiving offered for God’s safe keeping. The journey ended on Monday 13 July at Wick where an astonishing crowd of 7,000 people had gathered on the Braehead (Smith Terrace). The town was virtually empty while the meeting was in progress.

All corps were then engaged in the World for God campaign, not a few recording converts and enrolments. Galashiels Salvationists formed an outpost at Netherdale and in several south-west corps cycle brigades, some made up of unemployed men, took the message to the villages. A new slum post (soon to be renamed ‘goodwill centres’) was opened on 31 August in Justice Street, Aberdeen, Hugh Redwood being among the speakers at the ceremony, and during the year a holiday home was inaugurated at Hillhead, Gourock. By October Anderston Salvationists had established a society at Kelvinhaugh.

There were advances, too, on the social scene: Baldoran, a beautifully situated eventide home for women, was opened at 50 Campsie Road, Milton of Campsie, north-east of Glasgow, on 9 July; and on 14 October the Men’s Social Work took over the Royal Soldier’s Home at 266 Colinton Road, Edinburgh, to be used as a recreation centre and canteen for men from the nearby Redford Barracks.

A week earlier, on 7 and 8 October the General had installed Orsborn and publicly inaugurated the Scotland and Ireland Territory in the St Andrew’s Hall, Glasgow. The Scottish divisions now numbered six, for the Glasgow operations were once again split into East and West. Lieut-Colonel William Davey was the Chief Secretary and the headquarters were at 170 Hope Street, Glasgow.

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²⁶¹ WC, 3/10/1936, p.3.

So far as Scotland was concerned, having its own fully staffed headquarters – albeit shared with the Ireland Division – was a stimulus to growth and an aid to effectiveness. And there was a bonus for the new territory in that Orsborn, its commander, was an officer of outstanding ability who, when he toured the corps, spoke with eloquence and insight as he shared the platform with dignitaries who supported the cause he represented. Of that number was Lord Nigel Douglas-Hamilton who noted the absence of class distinction throughout the Army's operations, and Mr Chapman, MP for Rutherglen, who described the movement as the 'world's great peace Army': both comments were significant as class and peace were hot topics of the day. Davey, the Chief Secretary, assisted Orsborn and it was he who early in 1937 presented the first Silver Stars²⁶² to mothers of British officers.

As well as setting up new YP sections and training music groups many centres were still involved in practical service for the unemployed and, in some places, the aged. At the Cowcaddens Slum Post, for instance, a men's club was formed and launched an appeal for reparable shoes and boots, which the men could mend and distribute to the poor.

The mutually beneficial link with Glasgow Cathedral was maintained and, on 21 February, Orsborn was the preacher in the annual service, declaring that the Army's power lay in its faith in the redemptive work of Christ. Elsewhere soul-saving was achieved, enthusiasm heightened and discipleship cultivated through rallies, campaigns and central holiness meetings. Commitment to the cause was demonstrated in various ways: in one case by giving up tap dancing, in another by giving up smoking and in yet another by taking up the commission of sand-tray sergeant – which in a booming Sunday-school was more valuable than might first appear. Although under separate administrations, field officers and those of the social work readily collaborated in the ministry of total redemption. That being so, when an elderly man, lonely and uncared for, appealed for help he was first visited by a corps officer, found to be in a sad state, then placed in the care of officers at an eventide home who kitted him out in good clothing: 'Why, I look like a gentleman!' he exclaimed.

The Men's Social Work in Scotland was inspected by Jolliffe, the new governor, who reported: 'We are anxious to provide Hostel accommodation in Dundee... and have now secured a valuable site which will be developed in due course. In Edinburgh we have purchased a large building for the extension of our wastepaper and salvage works,²⁶³ and at Colinton (Edinburgh), where we recently took over the Royal Soldiers' Home, we propose within a short period to open an Eventide section to the Institution.' When opened in June, the eventide home was called Davidson House, but nothing became of the Dundee project.

The yearly tour of the West by Women Social Work officers was vital to the running of one centre, as an officer later recounted:

For several years prior to the war (1939) I travelled the Western Highlands and Isles with needlework made by the girls in the Social Home in Glasgow. At that time the sale of goods made in our workrooms and sold to the public was the main source of income for the Home, hence it was a very important task.

With another Officer, we would leave Glasgow in May in a navy blue van with a little Army flag fluttering at the front – packed to the roof not only with goods for sale but with a tent, bedding, and food as for much of our travels, the van would be our home. We would be away until the end of September. It was a tremendous experience and a tremendous responsibility.

On our first day we would travel from Glasgow to Kyle of Lochalsh where we stayed for a few days covering the area, meeting old customers and hopefully making some new ones too. Most of the professional people in the areas covered were our customers but none were missed. Many folk were too poor to buy from our packs but appreciated a chat and a wee prayer, and we were glad to give this service.

From Kyle of Lochalsh we crossed to Stornoway always receiving a very warm welcome from the Captain of MacBrayne's ferry (whose wife was a customer in Stornoway). We covered the whole of the Island including Harris, visiting schools where teachers were most anxious to buy. Nurses were also very good customers.

From Stornoway we travelled to Skye, Mull, and Iona and we finished our tour with a month in Oban where we had many, many friends, and where one or two of the largest Hotels were permanently open to us for a meal or a bath, or a display of goods for the clients. On such occasions we raised quite a lot of money....

In Stornoway on Saturday evenings we held an Open Air Meeting down on the Quay – with just the accompaniment of my concertina. Before long we were surrounded by men of the herring fleet... in those days,

²⁶² The Fellowship of the Silver Star was a means of expressing gratitude to mothers (and later fathers) of Salvation Army officers; it was inaugurated in the USA in 1930 and extended worldwide in 1936.

²⁶³ Records give two addresses for the waste paper and salvage depots: 94 Holyrood Road and 23-25 Dumbiedykes Road.

the boats did not go out on Saturday nights. We were soon joined by any Salvationists amongst them and quite a number of Christian friends joined us in the ring. One of our most staunch supporters was the S/Major of Buckie Corps who had an Army Flag painted on the funnel of his boat. He held the crowd with his testimony and on one occasion we had a seeker in the ring.

During our travelling days we slept in the van or in the tent in a sheltered spot near to water and I must say we had some lovely resting places, and quite a few hair raising experiences too. We never had any fear about our safety or the safety of our possessions. When in Skye we camped on a hillside just outside Portree and people travelling to and from the town would soon know that we were around and expect a call. Sometimes we would leave our tent full of goods and go off for the day without a thought of any interference – the only sign was of cattle nosing around....

We were invited to meals with people from all walks of life... We worshipped in various Churches and were welcomed as friends sometimes taking part and were frequently involved in speaking at Women's Meetings wherever we went.

Needless to say we had some hard and difficult days when money was scarce and the weather was awful and we were soaked through on many occasions, but they were challenging days both physically and spiritually....

I was the last Social Officer to make the journey to Stornoway and went by air from Renfrew as the Minch had been mined at the beginning of the war. There was no air strip in Stornoway and we landed on the Golf Course and I hired a car for my travels around the Island.²⁶⁴

Another officer who visited the Western Isles was Major Charles Hannam. After he retired to Carlisle in 1929 he toured the islands on his bicycle to collect for the Self-Denial Appeal for a few weeks each year until he reached the age of 80.²⁶⁵

In May a society, attached to Fraserburgh Corps, was established in the ancient fishing village of Inverallochy on the exposed coast to the south-east and it made excellent progress. By July YP work was in full swing and the home league had over 50 members; however, the home league of the society in a new housing area at Torry, Aberdeen, outshone it, having more than 80 members, with young people starting to wear uniform. Meanwhile, over Glasgow way, the Kelvinhaugh Society reported increased congregations and seekers and the corps at Cathcart started up a society at Busby.

A report on the outcome of a vigorously fought summer crusade told how efforts had been well rewarded. Visitation of absentees, public-house raids, meetings at mill gates, invitations issued to men at unemployment exchanges, inter-corps sorties into 'unoccupied' towns, beach meetings, a home league held in a park, and a 'monkey parade' (defined as 'meetings in the thoroughfares where the young people of the town congregate') were among the imaginative methods employed.

The 9 October issue of *The War Cry* carried a drawing on the front page of a kilted bagpiper leading an Army march for it was the first birthday number of the Scotland and Ireland Territory. Inside there were many Scottish features, including a contribution from Home League Secretary Mrs Allan, of Anderston, who said: 'The Home League members... are nearly all outside people. I take them occasionally to our Army Homes, where they see what The Army really does behind the scenes, and it encourages them to help The Army in its efforts to meet the world's great need.... One young man whose mother comes to our Home League says he is very heartened when it comes to Wednesday, the Home League day, for in spite of the fact that things are so black in that home because of unemployment, a change is always evident in mother after the Meeting.'

Naturally, another item was a review of the territory's first year by Orsborn:

But what of the year? Am I satisfied? No! Who would be? The day is much too serious for feelings of satisfaction. Scotland is beset with spiritual problems....

We meet the challenge of the new paganism, the new thought, more properly called 'the old thoughtlessness.' If we are to repair our losses, and at the same time 'tear hell's throne to pieces,' as our bold song puts it, we need more love, more passion, more extravagance in our religion, and in our methods!

It will never be done by conformity to the ordinary and the expected. We need more and more of the power of the Holy Spirit, expressed in sincerity, without regard to custom. Even we, the Salvationists, children of the extraordinary, are apt to become representatives of a type, slaves of a method and therefore commonplace.

We have been trying to avoid the stereotyped: Our 'Follow the People' Crusade was an attempt to intensify and diversify our Open-Air attacks. Much has been attempted, and a good deal accomplished. Many Corps have made substantial additions to their Soldiers' Rolls.²⁶⁶

²⁶⁴ Mrs Colonel Netta Jakeway (nee Burgon) in a letter dated 8 July 1986 to Mr and Mrs Wesley Kennedy of Stornoway.

²⁶⁵ WC, 6/7, p.5, and 24/8/1985, p.9.

Even so, Orsborn could not have been entirely dissatisfied with the state of things, for on a page of photographs were two from Bo'ness and Aberdeen Slum and Goodwill Centre, showing newly enrolled soldiers and converts: 20 at the former and 12 at the latter.

The special number of *The War Cry* served to announce the forthcoming congress to be held at Glasgow from 15 to 20 October, concluding at Edinburgh on the 25th. Rich, the British Commissioner, took part, but the star attraction was the new Chief of the Staff, Commissioner John McMillan, who was particularly welcome because he was a Scot. Born at Anderston, he had moved as a lad to Canada with his officer-parents, later becoming an officer there.

On 27 October the Women's Social Work opened Hope House at Glasgow, a replacement for the High Street hostel. The new premises, at 14 Clyde Street, had been a police barracks, which prompted Sergeant-Major Robertson, of Govan, to declare that the place was 'once under the law but was now under Grace'. Mrs Burnett Smith, CBE, better known as the novelist Annie S. Swan,²⁶⁷ performed the opening ceremony at a large and representative gathering presided over by the Lord Provost of Glasgow (Sir John Stewart) and the speakers included Sir John Gilmour, MP, Secretary of State for Scotland. A company of the women from the old shelter marched to their new home led by the Army flag and drum; some carried their possessions in a bundle, unwilling to entrust them to the removal men.

In January 1938 it was announced that 'another Slum and Goodwill Sun-Ray Centre is to be opened in Argyle Street, Glasgow. This will make the sixth in operation in England'. The unpardonable sin of equating England with Britain aside, it was good to learn that the centre, operated by osteopath Goodwill friends and trained slum officers, would alleviate much suffering.

Just a few weeks later Salvationists rendered comfort of a different kind to the mourning relatives of men lost in the Drumbreck pit disaster at Kilsyth, and barely a month elapsed before the officer at Stevenston was engaged in the same sort of ministry following an explosion at a chemical works. Yet another way of meeting a social need was put into effect in January with the inauguration of the Torchbearer youth club movement that soon began to take hold in Scottish corps.

On Sunday 20 March a meeting was broadcast on the air from the Edinburgh Congress Hall with Leith Songster Brigade and Edinburgh Gorgie Band providing music; the Bible message was delivered by Orsborn: his text was Psalm 103:3, 'Who forgiveth all thine iniquities; who healeth all thy diseases' and he applied it to a fear-ridden world.

The Army's newspaper also spoke to the people whose future was bedimmed by the dark, billowing clouds of the international crisis triggered by Germany's annexation of Austria. *The War Cry* responded to the question on everybody's lips: 'Don't be led into talk about "the war". If you use the phrase at all, let it mean the last conflict, from which you draw wholesome lessons, and not some clash to come. To speak of "the war" as though it were an inevitable event like the arrival of summer is criminal folly, an offence against God and man.... Pray very often. Pray for the world's leaders - for Mr Neville Chamberlain, for Herr Hitler, for Signor Mussolini, for Stalin and Franco. Remember that God is nigh unto them all....'

The General visited Aberdeen in early April, snowstorms and howling winds failing to deter the people from filling the Majestic Cinema; among them was J. Guy Boothby, MP, who had journeyed from London, and all concurred when the General said: 'Is it not a fact that a nation's greatest power is not in the size of its fleets, the might of its armies, the speed of its rearmament plans, but in the authority of its enlightened teaching, in its moral equity and its regard for that righteousness which exalteth a nation?' The next day she thrilled the pupils of the village school at Friockheim, Forfarshire, when she swept into their playground in her car, accompanied by Commissioner David Lamb who had been a pupil there. In the evening she delivered a lecture in the Gilfillan Memorial Church, Dundee.

The attempt to establish a new corps at Kilmaurs in 1936 had resulted only in the formation of a society, but there was always hope for greater things because in June the year-old society at Aberdeen

²⁶⁶ WC, 9/10/1937, p.9.

²⁶⁷ Annie S(hepherd) Swan (1859-1943), a prolific writer of romantic novels and stories for women's magazines.

Torry²⁶⁸ was given corps status: it had 25 soldiers and a large YP roll; at the same time a corps was opened once again at Inverkeithing, presumably providing a haven for the Salvationists left adrift after the closure of the corps in nearby Rosyth.²⁶⁹ Nor was that all: Captain F.H. Hopkins and Lieutenant Alex Bruce opened a corps in the village of Catrine, near Kilmarnock.

On 24 September *The War Cry* announced that the Army had joined the circle set up throughout Christendom to unite in a fervent prayer for peace; however, only four days were to pass before the British navy mobilised even as the Prime Minister did his utmost to avert the calamity of war. The General wrote to her soldiers and in the same *War Cry* there appeared a timely reminder, a poem by the Scottish officer-poet, James Gellatly; it began:

*When ye're feelin' sair doon-herted,
A'thing somehoo's gane agley;
An' by a' ye feel deserted,
Dreich grey clouds scud ower yer sky;
See, the great strong Hand o' Jesus
Beac-ning tae ye on the road;
O' it's guid tae ken He sees us,
Bendin' neath oor heavy load.*

In mid-October there was another Congress in Glasgow. Davey gave a report, telling of 2,599 men and women won for God during the past year and a rise in the number of corps cadets, now totalling over 1,000. McMillan was again the guest speaker, standing in for the General who had been forced to cancel her visit. On the final night there were 105 seekers: 'Why mon, it's like the old time, it's like the old time,' declared a veteran.

²⁶⁸ In the late 1930s several corps ran societies, outposts or home companies, including: Ayr (Whitlets), Buckhaven (Rode), Buckie (Portgordon), Dundee Victoria Road (Mid-Craigie), Fraserburgh (Sandhaven), Kirkconnel (Killochan), Kirkwall (Orphir), Lerwick, Maddiston, Lochgelly (Glencraig), Motherwell and Paisley West (Inkerman new estate).

²⁶⁹ At some stage, perhaps because of relocation during the war, the corps at Inverkeithing became Rosyth Corps, the officers still residing at Inverkeithing.

Chapter 2.5 Unrivalled Opportunities (1939-45)

THE General led meetings in Glasgow on Sunday, 29 January 1939, and the venue – the 4,500-seater Green's Playhouse in Renfield Street – was crowded for the occasion. In contrast, Scotland's Diamond Jubilee celebrations, due to take place in March, drew nobody for they were postponed until later in the year to make the most of them and as a result were overtaken by events: on 27 April conscription was introduced in Britain and the nation's dread of war intensified.

But the Army's own war was ceaseless. In Scotland it experienced advances in May with three upgradings: Invercairn, a wedding of Fraserburgh's society at Inverallochy and the work at the neighbouring fishing village of Cairnbulg (with a society at nearby St Combs); Niddrie Mains (formerly an outpost of Portobello) and Kelvinhaugh (the society attached to Anderston). The first officers at these new corps were Captain Peter McFarlane, Lieutenant Sarah Fordyce and Captain Sarah McGillivray respectively, but other marching orders issued along with theirs had a disturbing ring to them: officers were transferred from corps appointments to the Naval and Military Department. Soon afterwards *The War Cry* dedicated half a page to advice for Salvationists who expected to be called up and then, as further support, it published a list of corps officers stationed near militia camps. This included those of Aberdeen, Berwick-on-Tweed, Hamilton, Inverness, Maryhill, Penicuik, Perth and Stirling.

As Europe teetered on the brink of another devastating conflict, the Army was facing a critical moment of its own. The General, who on Christmas Day 1938 had reached the age of 73, had been requested to remain in office until 31 October 1939. It was an unfortunate move since the High Council had to elect her successor on 16 August in a climate of extreme uncertainty. Of the 55 members of the High Council eight were Scots, albeit one – McMillan, the Chief of the Staff – was too ill to attend: in his stead David Lamb, took charge of the opening exercises.²⁷⁰ Some officers had strong feelings about what kind of leader the Army needed, and among their number were 16 younger officers, including Frederick Coutts, who sent a letter to the Council, which said:

We feel that unless steps are taken without delay it will soon be too late to rescue The Army from the worldliness and disintegration which attack all Christian bodies which lose their vision and willingness for self-sacrifice.... We have given our lives... to an organisation which was founded and built up by holy daring, self-sacrifice, and surrender to the will of God, and we are deeply anxious that our new leader, by his or her personal example in simplicity and devotion, and by the courageous facing of facts, will call forth from the Army of today its latent loyalties to Christ, and to the principles of the Flag.²⁷¹

The High Council elected a man who met those requirements: George Lyndon Carpenter, an Australian. 'Anyone who wants the Generalship,' he had once remarked, 'thereby disqualifies himself for it.' Surprisingly, *The War Cry* that announced Carpenter's election gave him second place in its editorial, the first item being a comment on the grave international situation. The date of that publication was 2 September, the day on which compulsory conscription to military service was imposed on all eligible men – including roughly one third of the Army's adult manpower – and the day before Britain declared war on Germany.

The horrendous reality of the Great War had changed public attitudes forever and the Second World War was hailed with anything but the naïve patriotism of 1914. Because of the likelihood of aerial bombardment the evacuation away from potential targets began without delay: 175,812 Scots were to be moved in this way, mainly children and mothers with children under school age. The task was enormous, not just a matter of making travel arrangements but also of performing medical examinations and allocating places to the evacuees once accommodation had been found. But if the administrative upheaval was huge so, too, was the psychological damage inflicted on families, most of who came from congested urban areas and had already endured the worst effects of the Depression.

The sudden uprooting of so many children also played havoc with the work of Sunday schools and similar groups and the Army's YP officers tried to counter this by creating links between the young evacuees' home corps and those nearest to the receiving areas. Officers throughout the territory

²⁷⁰ Commissioners John McMillan, John Cunningham, Robert Henry, David Lamb, William Maxwell, Lieut-Commissioner Herbert Colledge, Colonels John McDougall and Archibald Moffat. *WC*, 12/8/1939.

²⁷¹ Carpenter (1993: 211-12).

assisted with the emergency. Some from Glasgow provided an escort service to the far north, while others assisted at the schools where the little ones mustered, the Brechin corps hall being used for that purpose. Those in the North Scottish Division met trains, provided meals on arrival and helped with the distribution of children to billets, later visiting them in their new homes; most of the children were from the Glasgow area, but thousands were also sent from Edinburgh to Peterhead, Fraserburgh, Macduff and Elgin. And Kilsyth's corps history book states: 'September 1939. Local authorities asked and given permission to use hall as social centre for children evacuated to Kilsyth under the Government evacuation scheme. They use the hall two hours each morning and afternoon, except Sunday.'

Captain John Crockart, of Cowcaddens, offered his services to the headmaster of Dundas Vale School and was immediately given full responsibility for the principle group of evacuees, comprising mothers with young children and expectant mothers; there were about 50 adults in the group:

A corporation transport bus was placed at the disposal of The Army and at 4.15 p.m. the whole party was gathered at Buchanan Street Railway Station. There was more than an hour to spare before the train was due to leave so the Captain made arrangements for tea to be provided for the mothers. To expiate this arrangement the City Police put one of their vans at his disposal....

Although not expecting to have to accompany the party to their destination (which happened to be Perth), Captain Crockart gladly acceded to the request that he should do so. When a little girl of four years had the first joint of her right thumb almost severed in the hinge of a corridor door the railway guard handed over his First-Aid equipment to the Captain, who dressed the wound and sent a message from Dunblane for medical aid to be available at Perth. A doctor and nurse were waiting at Perth station... [as were] Adjutant Gregson, the Commanding Officer at Perth, and his comrades.²⁷²

General Booth – only weeks away from retirement – had called on all Salvationists not to 'linger considering events, but spring to the duty that those events suggest, whether it be to man, woman or child, and perform it to the very best of your ability'. As the Army did just that it had to rearrange its own affairs as well. The migration service was as might be expected brought to a sudden halt, some headquarters were relocated, and cadets in training at Denmark Hill were sent temporarily to provincial 'depots' not just to continue their curriculum but also to help meet any local emergency that might arise: 29 cadets were sent to Glasgow, based at the Herbert Street centre where they received instruction from five officers headed by Adjutant Annie Nisbet.

The war had an immediate impact on some corps in Scotland: when the territorials were called up at Bathgate the corps served 175 of them food and tea all evening, and at Aberdeen the male officers were assigned special duties by the Air-Raid Patrol. Many older Salvationists volunteered for some form of national defence service.

In the midst of this turmoil officers tried to maintain some equilibrium, ensuring that their normal ministry did not suffer overmuch on account of the seven-day working week, the air-raid alerts, the blackout and emergency efforts. At some corps Sunday evening meetings were brought forward to six o'clock and afternoon 'cheer up!' meetings were provided for congregation members unable to venture out in the dark. Home league members were called upon to press their knitting needles and sewing machines into service for the fighting forces. In October Colonel Thomas Blow, in charge of the British Territory's war work department, took part in a conference in Scotland with representatives of the churches, the YMCA and the military authorities and agreed that the Army would operate in certain areas without overlapping other units: the authorities appreciated the advanced state of the Army's plans.

The following month Orsborn was at the training college in London, the temporary International Headquarters, for the farewell of General Booth, one of whose last acts was to bestow the Order of the Founder on David Lamb.²⁷³ On 1 November General Carpenter took office, arriving at the sand-bagged doors of the college's entrance hall, and barely a month passed before he and Mrs Carpenter were welcomed to Scotland in meetings held in the resplendent new Dundee Citadel and Glasgow's St Andrew's Hall.

²⁷² WC, 23/9/1939, p.15.

²⁷³ See Appendix B.

There were some quotable quotes at Glasgow: in reading an address of welcome Bandmaster Brockett of Bridgeton said, 'The sons and daughters of Scotland... have been proud to render faithful and fervent service... under the leadership of four Generals. To you, also, dear General, we pledge the same fidelity: we will follow you as you follow Christ'. The Lord Provost said, 'Glasgow would not need special policemen if its people were all like Salvationists.' And Mrs Carpenter confessed that if she were not so proud of her Australian birth then she would have liked to be a Scot. But the most meaningful statement of all was enacted, not uttered, by the Carpenters at Dundee: 'Fifteen seekers knelt at the Mercy Seat. A man in khaki was the first; a mother knelt with her daughter and they wept and prayed together; a man walked from the gallery; the General led a seeker to the Penitent Form, while Mrs. Carpenter pleaded with a woman who surrendered after a long struggle.'

* * * * *

The sight of thousands of malnourished children evacuated from the city's slums stirred the public conscience and gave rise to a determination that never again should so many be condemned to a life of poverty. Many men were therefore fighting for noble ideals, yet for Carpenter there was one ideal that towered over all others and, once more in Glasgow, in January 1940 he emphasised it: 'We must strive more than ever to bring souls to the Lord Jesus Christ'.

By then Crockart and his wife, together with Captain and Mrs Frank Ellingham from Dundee Cherryfield, had been appointed to serve among the British Expeditionary Forces in France and Sister Agnes Murray of Dumfries and non-Salvationist Mrs Weir of Arbroath, who were among a number of women accepted for work in Red Shield clubs set up for the troops, soon followed them.

On 2 February Wick Salvationists held a service for 15 servicemen washed ashore near the town and Captain Ronald Chalker, stationed with his wife at Thurso some 20 or so miles away, perhaps thought of them when the Admiralty depot sent him a message: 'Prepare for survivors... don't know how many... they have had a terrible experience... some injured.' There were in fact 100 beds in the corps hall always ready for just such an emergency and soon busy hands were heating soup and getting out blankets. Three hours later the survivors arrived and told their harrowing tale: their tanker had broken in two when torpedoed, two of their number were lost, and, with fading hopes, the rest survived for four days on board the ship's stern that somehow stayed afloat. The men remained at the corps over the weekend and a thanksgiving service was held on the Sunday, the ship's carpenter presenting Chalker with a lifebelt: 'This belt saved my life. It may even yet save my soul. Men, take that to your hearts!' he said.

The Chalkers' predecessors, Captain and Mrs William Murray, had installed a kitchen next to the YP hall and this was soon appreciated by the naval authorities when they began to build the Churchill Barriers on Orkney to safeguard Scapa Flow where the Home Fleet was based. Chalker later told what happened next:

The Ministry of Labour began sending men off the dole to work in the Orkney Islands, mostly labourers, but there was no accommodation or food provided locally. They had to stay the night in the town as the boats sailed first thing every morning, so they slept anywhere - police station, railway trucks, on forms, doorways, etc., and some came to the Army hall asking for shelter.

We began letting them in the hall out of sheer pity, just to sleep on the floor, never thinking anything further would develop. The numbers increased, and the situation got desperate. We approached the Admiralty, who sent us down camp beds and blankets, and we began giving beds, still never thinking of anything further. At last more had to be done, as it got too much for the few voluntary workers that were coming, so we took on permanent staff, had huts put up for us by the Admiralty, and took the responsibility of accommodating all Civilian Labour proceeding to the Orkneys. Dinner-tea-bed-breakfast. This work went on until August 1944, when the need ceased, and it was closed down. We counted up to 100,000 men staying with us, then lost count.

When troops came to the district, we took on the added responsibility of providing cooked meals for them, so that we were open from 7 a.m. to mid-night every day except Sunday. Thousands and thousands were served, long queues often waiting outside the hall.

In the early days of the war, no one knew what needs would arise, so we had to meet many emergencies. We had survivors landed of many nationalities, Swedes, Danes, Chinese, Norwegians, etc., and provided food and accommodation. We also fitted out with clothing 700 of our own Naval Ratings landed here, before

proceeding south by train, i.e. went round with a bell and motor, crying "Clothes for survivors, bring out what you can spare".

Having purchased a van, we were able to supply tea, etc., down at Scrabster harbour on winter mornings, also to isolated units in the surrounding country.²⁷⁴

Despite the reduction of manpower through evacuation and national service, Salvationists rendered whatever help they could wherever there were troop concentrations, as these three entries in corps history books show:

Johnstone, 2 May 1940. French troops arrived in town without any rations. Feeling the need was great, we opened a canteen and gave free food to the troops. Although we had no funds to start, we have been able to continue the good work for more than a week, thanks to a territorial headquarters grant of £5 and generous help from the public.

Fraserburgh, 15 July 1940. Canteen for servicemen started in young people's hall. Quite a number of these men are attending meetings.

Falkirk, 28 November 1940. Entertained 60 of HM troops stationed in town. Band and songster festival followed by a free supper. Pleased with response because we invited 50 men and 60 came.²⁷⁵

In many places, too, the Red Shield Services speedily set up clubs, canteens or huts, not all the locations being made public, though *War Cry* reports reveal that Arbroath, Berwick, Dundee, Edinburgh (Dreghorn), Fraserburgh, Galashiels, Glasgow, Inverness (Dalcross), Penicuik, Perth and Stirling were eventually part of the network. Men's Social Work officers also played their part, catering for the servicemen's needs in the hostels which had seen the number of guests thinned as all fit men were called up; the *Edinburgh Evening News* described what the Royal Soldiers' Home had to offer:

To hundreds of young lads away from home for the first time, Adjutant C.T. Lloyd Pritchard, superintendent of the home, and his wife, play the parts of foster father and mother, and by dint of thoughtfulness and imagination they have made a veritable home from home there for the boys.

Over the Christmas season the soldiers and their wives and families have all been entertained at the home. Two hundred recruits attended the men's party of Christmas Day, the expense of this being met by the military authorities.

Inside the home the main room is a huge recreation room, where there are facilities for playing billiards, badminton, carpet bowls, table tennis, bagatelle, and all sorts of table games. In a little nook is a fireside corner for those who want to read quietly or listen to the wireless, sitting in comfortable chairs round a fire. Next in popularity is the restaurant, open 12 hours a day to serve inexpensive meals. The appetites of the young men can be judged by the fact that, apart from their meals in the barracks, they devour 25 cwt of chips, 2,000 eggs and 800 sausages in a week, while the normal nightly drinking of tea is 25 gallons!

In a smaller room in the home the Adjutant holds his discussion and prayer meetings, while voluntary Sunday afternoon services, ending with tea, and winter fellowship hours are other items on the programme.²⁷⁶

At Perth a double-sized Red Shield club – one part dedicated to women of the ATS and the other to servicemen – was opened at South Inch and proved hugely popular, thanks in large part to the spirit of the officers in charge, Captain and Mrs J. Higgs. A report told how their services were in demand at all hours of the day and night. At 1.30 one morning six men arrived at the club: there was no train to take them farther that night. Four of them were anxious to get to Dundee without further delay that they might spend every available hour of their leave with relatives so Higgs immediately got out his little car and packed them in, leaving the other two to rest on the floor of the canteen. They washed up all the dirty crockery from the previous night's final meal before kipping down. That same night Higgs gave hospitality to two strangers, one of whom subsequently donated several hundred pounds to the Army for the establishment of a Red Shield club in Edinburgh.

On the Mull of Kintyre, Captain Ernest Halsted of Campbeltown found that the war had provided him with an unusual gospel opportunity. Covering his district for the Self-Denial Appeal, he came across a camp of Newfoundland lumbermen, in Britain to serve the military cause, and held a meeting

²⁷⁴ From 'Brief Account Written at End of Five Year Stay' by Adjutant and Mrs Ronald Rowntree Chalker, October 1944, included in the Thurso Corps centenary brochure. On the recommendation of Mr Tom Johnston, Secretary of State for Scotland, Chalker was recommended for the British Empire Medal.

²⁷⁵ In McLean (1979: 59-60).

²⁷⁶ 3 January 1940 (in McLean 1979: 66).

for them. Several Salvationists were among their number: one had an Army songbook in his pocket, another a photograph of his family in uniform, and another gave his testimony in the meeting.

In April the General conducted meetings at Aberdeen Citadel,²⁷⁷ during which he had an important duty to discharge: he promoted Orsborn to the rank of commissioner and placed him in charge of the British Territory. When Orsborn assumed office in May the three territories south of the border were dissolved, a reorganisation urgently needed because of the failing health of Rich and the pressing demands on the Army's financial and personnel resources; the Scotland and Ireland Territory kept its independence, though it was made a sub-territory once again. Orsborn later said of that reorganisation: 'Only Scotland and Ireland remained territorially integrated, with a Commissioner and headquarters in Glasgow. I am glad and proud to think this territorial unit has remained intact for 21 years. I am sure this is good policy, and I hope it continues. I have a great love for Scotland and Ireland, especially for their grand Salvationists'.²⁷⁸ Before he left Scotland, a corps was opened at Knightswood, Glasgow, under Captain Ena Seaton and Lieutenant Christina Irvine; it had begun life as a home company attached to Whiteinch Corps. Around that time a slum post was opened at Leith.

Orsborn's successor was Lieut-Commissioner Alfred Barnett, who had given service in India, China and South Africa; his General Secretary, with oversight of field affairs, was Lieut-Colonel Albert Dalziel. *The War Cry* that told of their appointments also carried this notice:

SCOTTISH PIONEER

COMMISSIONER LAMB (R.) took part in the Funeral Service of Mr. Henry Edmonds, at Tunbridge Wells last week. The Commissioner as a Captain served in Scotland when Mr. Edmonds was pioneering Army work there over fifty-six years ago.²⁷⁹

The death of Bandsman Richard Thompson of Port Glasgow was announced in the same *War Cry* as the above. He had died of wounds while serving with the BEF, which at that time had suffered a terrible reversal and the army – more than 300,000 men – had been evacuated from the beaches of Dunkirk while under constant attack. Left behind, lost forever, was the Army's fully operational Red Shield canteens, huts, depots and transport.

But the Red Shield in Britain was still functioning and serving with it was Bandsman Jack Hill who helped the exhausted Dunkirk evacuees and was then drafted with his mobile canteen to Greenock, only to be summoned urgently to Gourock where a ship was about to dock with survivors from an unspecified incident. Assisted by officers of the local hostel, he dispensed food and drink to the grateful men who were strangely silent about what had befallen them. Years later the mystery was solved: they had been aboard the troopship *Lancastria*, which was bombed at the mouth of the Loire and sank with the loss of possibly 4,000 lives. The Government banned any announcement of the disaster to avoid damaging morale.

The war had now begun in earnest and Brigadier George Selby, in charge of the North Scottish Division, went to visit the corps in Caithness and the northern isles, where there was a strong military presence. His report included the following:

The journey from Aberdeen to Wick took me from 4.30 a.m. until 6 p.m.... On Monday I journeyed to Thurso, and was able to inspect the magnificent work being done there for stranded servicemen and others by the Corps Officer, Captain R. Chalker, and his helpers.... The Admiralty have provided two large marquees to supplement the sleeping accommodation.... Just after I had left one town an air raid took place. Two heavy bombs [intended for the harbour] were dropped simultaneously, and as there was no warning, a crowd of children, including two Juniors who had taken part in the Meetings, were killed as they were playing on an open space. The parents were very brave and I was able to visit them, with the Officer. The bombs fell very near the Officers' Quarters and the windows were smashed.

That bombing happened at Wick on 1 July, as one man had good reason to recall:

Just another day for a boy of four years and 10 months....

²⁷⁷ The next day, Monday 8 April, the Carpenters held a meeting at Edinburgh.

²⁷⁸ Orsborn (1958: 146).

²⁷⁹ WC, 8/6/1940, p.2.

At around half-past four in the afternoon I was sitting on the bench seat of the Salvation Army hall in Victoria Place, waiting for my mother who was drying the cups washed by her dear friend Jeannie Clyne from Pulteney House. The Army Home League was famous for its cuppa and biscuits. The hall literally shook from the noise of a huge explosion.

My mother dropped her tea towel, grabbed my hand and we flew up the riverside and over the bridge to Williamson Street. I cannot remember my feet touching the ground. We lived with my Grannie Bruce at 2 Williamson Street....

The house was badly damaged.... There was no sign of Grannie. We searched the house and eventually found her cowering in the cubbyhole under the stairs....

After a while, I don't remember how long Grannie was in a state of shock, she told my mum that she had seen my brother Bruce going into Dan Swanson's sweetie shop. It had taken the full blast of the explosion. Bruce was finally located in the Bignold Hospital and died next day from his injuries....

On that Monday afternoon, in the twinkling of an eye I had lost my home, my brother Bruce, and six of my friends.²⁸⁰

In July The Knowe, Pollokshields, formerly the home of a well-known Glasgow citizen, was converted by the Women's Social Work into a home for unmarried mothers. The accommodation at Homeland was so greatly taxed that in cases where all had been normal the mothers and babies were transferred after ten days to the new centre. Also, on an unknown date in 1940, Mr Forrester Paton gifted Marshall House, a one-time retreat for furloughing missionaries at Alloa, to the Army for use as a rest home for officers; it was soon fitted out and regularly filled with officers fatigued by their extra duties. Brigadier Arthur Knapman, whose East Glasgow Division covered the Lanarkshire steel and coal mining districts at high risk of bombing, told how his officers and soldiers were supporting servicemen through hospital visitation, by making alterations to halls for them to be used as rest and recreation centres, providing free meals and mending laundry, to make no mention of serving with the ARP and carrying out their normal duties.

On 4 September a Red Shield club was opened in Union Street, Glasgow, directly across from one of the largest railway stations. The building was admirably suited to the work: it included a large dining room and cooking facilities, a lounge and reading room, a billiard room, as well as sleeping accommodation for 131 men in one large apartment and 31 private rooms. There was a second club in Glasgow, a canteen in a temporary building erected near the busy Maryhill Barracks; every Sunday evening there was an epilogue service, which many men made a point of attending.

The General inspected the new Red Shield club and other centres when he visited Glasgow in November; he also conducted meetings at Rutherglen's Rodger Memorial Hall, Govan Citadel and the Plaza Cinema in Glasgow. In that same month, when the London blitz was at its height, Scotland was not spared; the Campbeltown officer entered in his history book: 'First air-raid. Royal Hotel bombed. Six killed and number injured. Found lodging for 11 people.'

* * * * *

Unable to meet Salvationists outside the British Isles in the flesh, General Carpenter communicated to the whole worldwide Army through a regular *War Cry* article entitled 'From my Desk'. In the 4 January 1941 issue he wrote: 'Our traditions, our "tea service", our works of mercy, our publications, our uniform-wearing, our music-making, all give us an advantage not possessed by others, and the coming year will provide us with unrivalled opportunities for spreading the glad news of the Kingdom. There is no valid reason for our existence apart from this purpose. We must be awake!'

In spite of the difficulties and dangers brought about by the blackout, YP meetings continued to be held and offered one of those unrivalled opportunities. The attendance of children at the meetings had increased through recruitment and at some corps by the influx of evacuees. 'Over 1,800 this week at the Y.P. Meetings. Had to run twice in most places, hundreds waiting in queues until the first lot come out,' wrote the Edinburgh Division's YP secretary.

²⁸⁰ Robert Flett, a former CSM at Wick, in the *John O'Groat Journal*, 28/7/2006, p.10. In August more Salvationist casualties were reported: Bandsmen James Fraser and Albert Gardiner both of Aberdeen Citadel were reported missing. So too were: Private D.W. Brown, Perth, of the Black Watch; Private R. Livingstone, Parkhead, of the Seaforth Highlanders; Private T. McAllister, Bridgeton, of the Queen's Own Cameron Highlanders; and L-Bombardier J. McMillan, Campbeltown, of the Anti-Tank Battery, but see Footnote 281 for McAllister and McMillan. Hector, son of Brigadier Donald, the West Glasgow DC, was reported missing believed drowned; he was a Salvationist in Liverpool. *WC*, 10/8/1940, p.6, and 24/8, p.6.

The Glasgow Instructional Centre was now utilised for the training of young people and Major (later Commissioner) Kaare Westergaard, a Danish officer in charge of the centre, said of his opportunities: 'The young folk are so enthusiastic and such fine Salvationists only the best is good enough for them'. The term was devoted to studying the construction and aims of a YP corps, although there were also Friday night classes when guest speakers presented a variety of topics. Captain J. Tickner and Adjutant W. Waddams taught illustrated Bible lessons and the previous term's classes had resulted in 20 certificates being awarded.

For all that, the unrivalled gospel opportunities most frequently seized by Salvationists came through ministering to troops or civilian war workers: here was a rare and urgent opportunity to point people to the Saviour either by word or through self-sacrificial Christian service. At Hamilton – one instance among many – Major Warburton had organised regular evening recreation facilities for troops, the average attendance being 300. The corps made available writing material and wholesome literature, distributed Scriptures, arranged programmes and served refreshments – in one year alone to 42,000 men. There was also a free advice and inquiry service that assisted men in all manner of difficulties, and a weekly epilogue meeting featuring the songster brigade. Local businessmen helped with the advice service and the whole effort was supported by the townspeople.

Similarly, when Lieut-Colonel William Tatnall (the Army's assistant director of war work) and Brigadier Herbert Climpson (area commander) conducted an inspection of every Red Shield unit in Scotland – clubs, hotels, railway centres and the fleet of mobile canteens – they found that its most striking feature was the large body of volunteers who energetically and faithfully gave of their time and labour, among them being Salvationists from nearby corps and townspeople from local associations and churches. The full extent of the Red Shield network can only be guessed at, but clearly it was substantial. By then it included a train canteen service in the north of Scotland,²⁸¹ and Tatnall met the officers and workers who were kept busy on a round-the-clock rota in converted dining-cars of crowded trains: throughout the journey a constant supply of hot food and drinks was made available and each trip the ticket collector, his own work done, would lend a hand with washing the dishes.

The service was first provided on trains running between Perth and Thurso and so successful was it that in January an express train that left London for Glasgow carried two experimental Red Shield canteens in addition to its usual YMCA one, and the trial was adjudicated a success, in particular by the clients: 'I reckon Heaven sent you,' said one far-travelled soldier, 'I've done this journey many times, and have always felt something like this was needed.' Voluntary workers would join the trains either at the Scottish terminus or at London and then spend the night at a billet found by the Army, returning the following day on another train canteen; if needs be supplies could be restocked at an intermediate station.

The following week the Army took over the whole of the Train Troop Canteen Service on one of the expresses on the London to Glasgow LMS line. Women cadets assisted with the work, which was carried out from canteens at both ends of the train and the adjacent carriages: 'When those who first come for their refreshments are served a Cadet has only to walk up the train and show her face for another invasion to take place. The crying of "Tea up!" has been abandoned as superfluous.' Soon afterwards a similar service was started on the LNER line to Edinburgh, the Army having a complete buffet wagon at its disposal on the one o'clock Pullman service out of King's Cross.

The canteens were mainly for the benefit of servicemen, but by March more awareness was made of the needs of civilian workers vital to the Allied cause. A *War Cry* item read: 'Arrangements have been made whereby Salvation Army Officers will accompany parties of workers who are being transferred from one area to another to undertake duties of national importance.' The officers' task was to see to the travellers' welfare and make their transfer a pleasant experience; the first party with a Salvationist escort was to travel from Orkney to Glasgow, with the Scotland THQ and Men's Social Work responsible for the organising.

²⁸¹ Mrs Peggy Argent, of Worthing, was a volunteer on the first canteen service in the north of Scotland in November 1940; she paid tribute to Lady Sinclair 'who approached the Army asking for something to be done for service personnel travelling to Scotland'. *Salvationist*, 13/12/1986, p.9.

On 13 and 14 March the Clydebank blitz took place, with 500 Luftwaffe planes raining 500 tons of high explosive and incendiary bombs on the town for two nights without respite. Though bombs fell on Edinburgh, Aberdeen, elsewhere on Clydeside²⁸² and even smaller towns, nowhere else in Scotland suffered to this extreme. Air-raid shelters were packed to overflowing and the emergency services were stretched beyond their limit, reinforcements being sent in from other areas. When the dust finally settled only seven buildings were left undamaged and all around was rubble, debris, unexploded bombs, burst water mains and sewers, and severed electricity supplies. Troops had to be deployed to deter looters.

Of the town's 50,000 population, 35,000 had been left homeless, 1,200 people had been killed and over 1,000 seriously injured. Among the dead was one of Scotland's most promising and valued officers, Adjutant Russell Thomas, Clydebank Citadel's commanding officer, who was an air-raid warden and assistant billeting officer for the town. His daughter, Rosemary (a junior soldier and singing company member), was fatally injured at the same time, but his little son, David, was only slightly hurt. His wife survived because she was out of the house, attending the central holiness meeting at Anderston. Both the children of Assistant Sergeant-Major Phil Catelinet, of Regent Hall Corps, London, and member of the BBC military band, also lost their lives in the Clydeside bombing. Catelinet himself sustained crushed ribs and a punctured lung and his mother was seriously injured.²⁸³

Salvationists were immediately on the scene of the blitz, working during the raid to assist the homeless and relief workers. Mobile canteens, headquarters vehicles and Women's Social Work tea cars supplied much-needed refreshments and two mobile canteens were despatched from London, laden with comforts for the homeless people who had lost virtually everything. Barnett, Dalziel and others rendered every aid possible and the Instructional Centre was fitted out with beds and used as a clearing-house for the homeless. Army mobile canteens were in the thick of things from the early hours of Friday morning until Wednesday night of the following week, for which they received commendation. And there was one incident that must be recorded in full:

In the early hours of the Friday morning the first Canteen arrived under the charge of a Salvation Army officer who had seen service in France and, after his experience there, was cool and calm amid all that was going on and equal to meeting every demand. With what relief the sight of this first Mobile canteen was hailed only those who witnessed the scene could ever fully realise. The people – especially women and children – who had lost their homes and all their belongings, were bewildered and dazed. 'The first cup of tea after an air raid is worth its weight in gold,' is the testimony of a worker who was [present] through the whole experience. It seemed, he says, to relieve the numbness which had overtaken the poor unfortunate people. They accepted what was offered them with a gratitude which was sometimes expressed, and when not actually expressed was shown by a mute eloquence more expressive than any words.

The first raid on Thursday night was followed by another, a severe one, on the Friday. By Saturday, in spite of the fact that Canteens of the Churches, Y.M.C.A., etc., were also on the spot, there was so great a demand for food supplies that there was difficulty in keeping pace with it. It was then that the Salvation Army officers did a thing that deserves to be mentioned, both for the enterprise shown by those who initiated it and the response of those whose services were requisitioned.

One of the vans went off to Glasgow and made an immediate round-up of members of the Springburn songster brigade. It was late at night and some of them had gone to bed. They were roused, told that their help was needed and given ten minutes to dress and be ready. From house to house the van went collecting the songsters until, in all, some twenty girls were secured and motored to Clydebank in the middle of the night. There they were immediately set to work cutting bread, making sandwiches and generally preparing the food which the other workers were ready to distribute to those clamouring for it. The girls continued at work throughout the remainder of the night and during the whole of Sunday, and some of them even returned for such time as they could spare later from their own working days.²⁸⁴

²⁸² The Govan history book refers to the Clydeside – not Clydebank – blitz of 13-14 March, recording: 'For nine hours each night planes bombarded the district. Tenements demolished and many killed. Officers visited bereaved and injured. Helped identify victims.' During the war approximately 6,000 civilians were killed in Scotland, many in air attacks on Clydeside.

²⁸³ During 1941 *The War Cry* reported the following Salvationist casualties: John C. Watson, RA (Dunfermline) missing (*WC*, 10/5, p.4); Brother Leslie Stone, son of Brigadier Stone, MSW Glasgow, missing (8/11, p.3); also, Lieut-Colonel Norman, DC East Glasgow, was bereaved of a brother, the seventh relative lost in the past few months, five being killed in one air raid (29/11, p.2). It also told how Leaguer McMillan of Campbelltown and Leaguer Thomas McAllister of Bridgeton, previously reported missing, were prisoners of war and leading Army meetings during their internment (27/9, p.3).

²⁸⁴ Gammie (1942: 73-4).

Amid all the graft and grief, the Barnetts sought to keep the territory on track by being at the forefront of campaigns. In April they toured the North Scotland Division and at Thurso were supported by a large number of servicemen who had formed themselves into a choir. By that time the Perth-Thurso train canteen service had been linked to the Glasgow-London run so that troops could journey the entire 711 miles within a corridor walk of affordable refreshments. For ten pence a hungry trooper could purchase tea, meat pie, fruit pie and chocolate – and there was more, as an article said: ‘There is not much room in a Train Canteen, but there is room enough for two heads to bow over a table and for one to pray quietly while another says “Amen”.’

Only one Army hall was damaged in the blitz centred on Clydebank, but during other bombardments of the year several buildings were less fortunate. After leaving Thurso William Murray had been in charge of Anderston Corps, and then was transferred to Greenock East, which was a perilous appointment because the corps hall and quarters on the waterfront were vulnerable to night bombing aimed at the Tail o’ the Bank anchorage. On the night of 6-7 May they and the Goodwill quarters that formed part of the same block were reduced to rubble. This body blow was recorded in a few simple sentences: ‘Town “blitzed”. Hall and quarters completely destroyed, everything lost. Recently-bought songster organ, drum, flag, crockery gone. Officers, Adjutant and Mrs William Murray and two children lost everything.’ The corps, however, proved its resilience by holding meetings in the small Orange Lodge Hall. Murray later looked back on those days:

As my family was evacuated, I was free to serve the people in the emergency conditions with the men’s social and goodwill officers. I had the use of a mobile canteen to feed the homeless and for taking hot drinks and comforts to survivors, mostly servicemen, from torpedoed ships. The men’s social officers were alerted by the naval authorities and together we used to wait at Princes Pier, often in the early hours of the morning, until the survivors were landed. Some had escaped from their ship with only a blanket to cover them. I used to marvel at their discipline as they lined up in the cold wind and snow to salute their commanding officer and hear his thanks and final dismissal order.... The corps survived these difficult days only through the sheer devotion of its soldiers.²⁸⁵

The Paisley West senior hall had its windows, doors and ceiling blasted, though thankfully they were soon repaired; the Barrhead hall also underwent repairs after being severely damaged; however, the hall at Dalmuir was totally destroyed by incendiary bombs: the corps was allocated a room in the canteen of a shipbuilding company and was overseen by Clydebank Salvationists, but closed not long after.

In June the territorial headquarters moved to more convenient offices at Bank of Scotland Building, Sauchiehall and Blythswood Street, Glasgow, and the Aberdeen Goodwill Centre relocated to a new hall.

Towards the end of the year *The War Cry* (reduced to four pages at the end of August) reported that the Men’s Social Work had taken charge of a hostel and recreational centre at Kirkinnel (a misspelling of Kirkwall) in Orkney at the request of the Ministry of Labour and National Service; Major and Mrs R. Atkins were appointed in charge of the centre, which was a construction workers’ canteen in the Pickaquoy Road.²⁸⁶

* * * * *

Although the war offered opportunities for service and witness of an exceptional kind, all the time the territory was paying a price for them, sustaining permanent losses with the closure of corps and the promotion to Glory of young men serving in or for the armed forces. In February 1942 came news that William Ross of Findochty, serving with the Merchant Navy, had drowned at Tilbury Docks.

The cost to the Army was high yet there was profit as well insofar as the example given by Salvationists was not lost on the people for whom they spent themselves. A naval officer who had

²⁸⁵ McLean (1979: 65).

²⁸⁶ Social Services records give 1943 as the starting date of this operation, but ‘Seventy Years of Militant Christianity’, an article by Ernest Marwick, dated 1955, states that the Army ran the canteen throughout the war and also states that at the start of the hostilities Captain Rhys Dumbleton and Lieutenant John Cross had run a canteen service from the corps hall until the Church of Scotland was allotted that area for its welfare operations (Orkney Archives, ref: D31/47/7/6).

travelled in the Highlands on a naval train later wrote in gratitude: 'We were snowed up. Practically our only food for the whole journey was obtained from the Salvation Army Canteen on the train. For about 48 hours, three young girls (I only saw three) slaved away, serving drinks and meals incessantly, without a thought for themselves – an outstanding case of practical Christianity.... At 1 a.m. on the third day those girls were still cheerfully doing their bit.'

And at Perth men expressed their appreciation of having a good bed to sleep in – 'It's like my bed at home!' – in the extension of sleeping accommodation at the Red Shield club. The canteen there stayed open until 2am to serve men who might arrive on the last train at the nearby station. Later in the year Lady Lyle of Glendelvine declared open the first Scottish Red Shield hut for servicewoman, an annexe of the Perth club; the *Perthshire Advertiser* said it was 'tastefully decorated with bright little pictures painted on the cream and brown walls. Rugs between beds and mirrors bear testimony to the care and foresight with which the Hostel has been planned. Each bed has a crisp, flowered coverlet.' At Edinburgh, too, the Army's capacity to meet need was expanded when a utility van was acquired for the slum department, to be used as a tea car, ambulance or emergency service vehicle.

In April General and Mrs Carpenter campaigned in central and north Scotland, starting with a weekend gathering in the Edinburgh Congress Hall. The next day they conducted a meeting at Dundee Central Corps. Moving on to Perth, they inspected the war work centres and learned more about the 'Train Canteen Service on the Jellicoe Express²⁸⁷ to Thurso', and it was to Thurso they then went to see for themselves the group of Nissen hut dormitories and canteen. Passing on to Inverness, they received official thanks for the Army's varied activities in the town: Red Shield mobile and static canteens, Goodwill and probation work, the corps and service in the ARP. There were 13 seekers in a meeting held in the Empire Cinema and after the close two Newfoundland lumberjacks walked to the stage to be pointed to Christ by the General. On the tour the Carpenters also held a roadside meeting for Findochty Salvationists, conducted a service in Peterhead Prison, visited the Oak Bank Approved School for Boys, met Canadian troops employed in timber cutting in the Highlands and ended it all with a rousing meeting in Aberdeen Citadel.

Some three months earlier, on 3 February, the Women's Social Work had opened Hawthornebrae in Duddingston, Edinburgh, as a war emergency children's home and the slum department's holiday home at Gourrock was also used to house evacuees. Additionally, Ardenshaw, Glasgow, was playing its part: 'In the present war-time conditions the Home is serving a new purpose. As many of the girls are now munition workers, special provision has been made for their accommodation. Not only are they housed and fed under satisfactory conditions – they are even provided when necessary with "pieces" to take to their work – but they have the advantage of living in a proper environment and under the best influence,' so wrote Alexander Gammie, a journalist and writer of several Christian books, in his *In Glasgow's Underworld*, which was published at the end of the year. General Carpenter himself had invited Gammie to see the Army's social work in Glasgow and record his impressions of it and he must have been delighted with the result. *In Glasgow's Underworld* had a foreword by the Rt Hon. Lord MacLay, PC, LLD, and after a description of the wild behaviour of the city's young folk, there were six more chapters.

The first of them was a full account of the Women's Social Work homes and the Prison and Rescue Work. From it we glean new information: for instance, that every second Sunday officers conducted a service in the Duke Street Prison and that, prior to the war and the blackout, rescue officers had patrolled the streets from 11pm to 3am, talking to the women they found there and handing them a card with contact addresses.

The following chapter dealt with the Men's Social Work and the next with the slum posts and Goodwill centres at Anderston, Bridgeton, Cowcaddens and Kinning Park; here's a little of what the author wrote about the slum officers:

The qualifications described as necessary for the officers are as varied as they are numerous. Proficiency in first-aid and home nursing is considered so essential that it is necessary to have the medallion of the St. John

²⁸⁷ The Far North Line first became strategically important during World War I when, nicknamed the Jellicoe Express after Admiral (Earl) Jellicoe, it was a supply route for Scapa Flow, Orkney, linking Thurso directly with London (Euston) and Portsmouth. Its nickname was again used in World War II. The actual trains were affectionately known as 'Admiral Jellicoes', according to G. Simpson, of Fakenham, who served as a canteen commander. *Salvationist*, 17/6/1995.

Ambulance Association. The officers must understand the economic feeding of a family and be able to undertake invalid cookery, often under difficulties. It is taken for granted that they can undertake ordinary cooking, washing and sewing. They must know something of midwifery and everything about the care of babies and children generally. They must have at least a working knowledge of the law as it affects the daily life of the people, particularly in relation to poor relief, housing, and pensions for the aged, the blind, widows and ex-service men. And they must at all times be tactful and even-tempered, able to do business with business men, or present a case to officialdom, on behalf of those who otherwise would be helpless and inarticulate.

To the hall [at Anderston] there comes a visiting osteopath who carries on what has been described as the only osteopath clinic in Scotland. The poor people are eager to receive treatment; he has dealt with some 500 cases in course of a year, and a number of wonderful cures have been reported.

A dentist also has his regular visiting day, and last year over 300 patients passed through his hands... A sun-ray apparatus in the hall is manipulated when necessary by one of the officers.

The work carried on by the Slum officers in the premises of all the Goodwill Centres include a wide variety of meetings, classes, etc.... One of the most popular of the agencies everywhere is the Home League... Among the other organisations are those for young people.

The first thing that will impress a visitor to any of these Centres will be the fine example given by the officers in the keeping of their own rooms. They are like an oasis of cleanliness and tidiness in a desert of dirt and neglect. There is a bright fireside where everything is polished and shining, the furniture is spotless of dust, and, while nothing is elaborate or superfluous, there is a general air of comfort sufficient to be an object lesson of no mean value. I must not omit to mention the tasteful screens or curtains on the windows. These strike a note of contrast to their surroundings of which even the passer-by could not be wholly oblivious. So much did they impress me that, when I went in search of the other Slum Posts, I looked first of all for the cleanest and most attractive windows as a guide to the quarters I was seeking; and never once was I misled or disappointed.

But to every one of the Slum officers in Glasgow I take off my hat. They work... in twos, and nothing could be finer than the relations which seem to exist between the seniors and the juniors. Differences in rank are entirely forgotten; they live and work, as one of them said, like sisters. They have an air of capability no one could mistake. You feel in conversation with them that you are talking to women as shrewd as could anywhere be found.

They will speak about their work quite frankly, not boasting but calmly and confidently. They will refer to conversion naturally and simply. But let it not be thought that they indulge in what would be described as 'pious talk'. That is not their way. Yet of the deep spiritual experience underlying all their labours of love there can be no doubt.

The book then included a chapter on evangelistic work and the Glasgow area's 27 corps. The weekly holiness meetings at Anderston and Bridgeton were commended for rebutting the allegation that the Army cared greatly for the conversion of sinners yet little for the building up of saints. And one officer told Gammie a lovely story:

Passing a street corner with its cluster of ragged youngsters, his attention was drawn to a little girl with grubby face and unkempt hair. On an impulse he put his hand on her shaggy little head, then passed on. 'Soon,' he says, 'I felt a tug at my coat, and sticky fingers took hold of my hand. Turning, I looked again into the face of the little maiden, who said, "*Do it again, sir, do it again.*" I did it again, and with a "God bless you" passed on... But not without a lump in my throat; I seemed to hear all the neglected youngsters of Glasgow reacting to a touch of love with - "*Do it again!*"

In the final two chapters Gammie gave an account of the war emergency work then in progress: the Red Shield centres and the War Emergency Centre for Home Comforts, a brainchild of Mrs Carpenter. She had arranged for women of other English-speaking countries to provide a steady stream of clothing, baby wear, bedding and the like for the bombed people and evacuees of Britain. There were regional depots for the distribution of these 'comforts' and that for Scotland was situated in a shop at West Nile Street, Glasgow, a busy thoroughfare easily accessible from all parts of the city. 'Time and again help has been given from this Centre by the distribution of immediate necessities in blitzed districts, and a large stock is kept in hand ready to meet any further demands as the result of attacks that may yet come,' wrote Gammie. The depot also sent out wool to the divisional headquarters to be knitted into socks, stockings and pullovers for members of the forces and national defence volunteers.

Meetings were held with nationals from other lands; a company of Poles listened to one of Barnett's messages translated by one of their number, and many successful gatherings were conducted with Norwegians, Scotland being fortunate in having Westergaard with his language skills on hand for this ministry. At times those who gave also received, since Salvationist servicemen stationed at camps near

Army corps would fill the places in bands left empty by men called up; they hailed not only from other parts of Britain, but also from Canada, Australia, New Zealand and other countries: local Salvationists would naturally open up their homes to them.

In August General and Mrs Carpenter again crossed the border to conduct gatherings at Perth, Stirling, Port Glasgow and Glasgow.²⁸⁸ Orsborn and his wife also visited Scotland, leading meetings in October at Edinburgh and Glasgow. While Orsborn went on to Aberdeen Mrs Orsborn returned to London to see one of her sons go back to his RAF unit following embarkation leave and afterwards – on Monday 12 October – went to the Comforts Department, of which she had charge at International Headquarters: there she was taken ill and, just before 5.30 pm, was promoted to Glory.

* * * * *

Twelve months passed and Scotland had a change of leader: in October 1943 Barnett left to become the Governor of the Men's Social Work and Lieut-Commissioner John S. Bladin, an Australian serving as Chief Secretary of the British Territory, succeeded him: he it was who launched the Spiritual Offensive Campaign, which had 'Christ is the Answer' as its motto. Lieut-Colonel Wycliffe Booth, son of General Bramwell Booth, had become General Secretary in 1942.

Some months earlier Bandsman Frank Kirkwood of Leith had been awarded the British Empire Medal for 'great service in sustaining his shipmates by his faith and spiritual bearing' when he and eight others took to rafts after their ship was in a collision and then torpedoed. They drifted for 15 days during which Kirkwood conducted prayers each day; finally, five survivors out of a crew of 41 were rescued by a coastguard vessel. Kirkwood returned to sea.

A number of Salvationists became casualties of the war during the year²⁸⁹ and on Sunday 28 November there was an appalling domestic tragedy, shocking even for those grim months: Adjutant and Mrs Samuel and Elizabeth Compton, married only three days earlier, died together when there was an escape from a gas fire as they slept in a blacked-out bedroom of a relative's house at Galashiels.²⁹⁰

January 1944 found General and Mrs Carpenter in the South-West Scotland Division, the General preaching to Salvationists and friends in three churches: the spacious Methodist Central Hall, Paisley, the East Kirk, Greenock, and the Presbyterian East Kirk, Kilbirnie. He also addressed all social work officers of Scotland and the Newcastle district in councils at Glasgow, stressing the spiritual nature of their work. 'All else is subsidiary to the one great purpose,' he said.

That reminder was timely for at the end of the month a Red Shield women's club was declared open at 50 West Regent Street, Glasgow, by Viscountess Weir, and the Lord Provost's committee had reported that the month before the Red Shield club in Glasgow (Union Street) had been the most used of all servicemen's clubs in the city, its 240 beds being fully booked every night. The prices suited the clients' pockets: breakfast, 1s, bed and breakfast, 1s 9d. It would have been easy and understandable for an officer caught up in such worthy and successful activity to lose sight of the ultimate objective, therefore when in June Orsborn led meetings at Hamilton and the provost spoke admiringly of the local work for servicemen, he thanked him and added: 'Our task is not only to play the part of the Good Samaritan, but to seek out the robbers'.

The Allied forces had then landed at Anzio, Italy, and it seemed that the tide of war was turning in their favour. Perhaps as a reaction to this hopeful situation, in Scotland the Army began to concentrate on the future by building up YP work. An ex-wine and spirit bar at Kinning Park was acquired for conversion into a Torchbearer youth club; the Herbert Street centre prepared an attractive syllabus, using top speakers and including participation in a BBC series of talks and discussions, 'Questions for To-day and Tomorrow'; Marshill House had its sphere of usefulness widened, being used as the venue for divisional youth events and summer schools; a conference for youth workers was held in the

²⁸⁸ In June 1943 General and Mrs Carpenter led officers' councils at Edinburgh and Glasgow.

²⁸⁹ Bandsman (Pte) James Caldwell, Renfrew, missing in Tunisia; Bandsman A.R. Mealyou (RN), Musselburgh, missing; Bandsman (Pte) R.P. Scotland, Bo'ness, mortally wounded in action (WC, 13/2/1943, p.2); Brother (Pte) Robert Wilson RA, Greenock, died of wounds in Italy (18/12, p.3); Bandsman Douglas Pike, Parkhead, died in an Oxford hospital following a flying accident (25/12, p.2).

²⁹⁰ Samuel was from Galashiels, Elizabeth from Kirkcaldy Sinclairtown.

Glasgow High School in March; and in addition, over 20 life-saving groups were inaugurated in the space of 12 months and a small hall was secured for a home company at Pulteneytown, Wick.

In August a Red Shield hostel for servicewomen was opened at Dundee, and in October Sir George Stirling, Lord Lieutenant of the county, opened a Red Shield club in the County Hotel, Stirling; however, the invasion of mainland Europe had resulted in many war casualties, including a number of Scottish Salvationists.²⁹¹

The month before Booth, the General Secretary, had opened a temporary hall at Greenock East. Provided by Kilbirnie Salvationists, it was erected on the site of the old hall. In that same month the Women's Social Work took over the Marthara House Young Women's Residence in India Street, Glasgow.

* * * * *

The New Year gatherings of 1945 took place in Edinburgh and Glasgow and were said to have surpassed all other wartime celebrations for crowds, interest and inspiration. The highlights in both cities were the festivals of praise, and nothing less could have been expected given that the dark clouds of war were beginning to rift, offering a tantalising glimpse of the sunlit sky of peace.

But the conflict was to exact a further toll of young lives before it finally ended,²⁹² and a high price was paid also in the salvation war when Brigadier Joseph Buck on 13 March was promoted to Glory. Buck, who had been the sectional officer at Findochty during the great Awakening of 1921, had returned to North Scotland as divisional commander in 1942 and one of his greatest joys had been to meet comrades of those wonderful days of yore. His last Sunday was spent at Buckie and the following morning he and his wife helped the captain collect in a village. He then drove off to Aberdeen, leaving Mrs Buck at Findochty to conduct the home league: at Pitcaple, a notorious black spot, his car was in a head-on collision with a lorry and he died the next day in hospital.²⁹³

A memorial service was held at Aberdeen and it was there that in May crowds again gathered, this time for a twofold purpose: to bid farewell to Bladin and to greet their new divisional commander, Major Ernest Fewster, and his wife. Bladin had been given leave on account of ill health but he must have been cheered by one of the speakers in the last of his valedictory meetings – in Glasgow: this was Band Secretary MacFarlane, of Kinlochleven, who had returned home after five years as a prisoner of war. Coinciding with the peace celebrations, the meeting ended with a climax: '...led by Govan Citadel Band, and with representatives of the three services, over 1,500 people joined in a march to George Square in the City centre, already thronged. There the claims of Christ were put before crowds.'²⁹⁴

There was optimism in the air as the people danced in the streets, but Army leaders were far less euphoric as they counted the cost of the long years in which advance and revival had been out of the question. The gloomy statistics in Bladin's farewell report showed a diminution in almost all categories between September 1943 and February 1945. For instance, the number of corps (in Scotland *and* Ireland) fell from 195 to 186 and the number of soldiers and recruits fell from 15,428 to 15,329. But that was only part of the wartime decline north of the border: several more corps were severely weakened and would not survive for long.

²⁹¹ *The War Cry* reported the following casualties in 1944: Bandsman (Sgt. Navigator, RAF) J. Lynch, Hamilton, missing, believed killed (WC, 5/2, p.2); Bandsman (Musician, Royal Navy) Wm. Nicholson, Leith, missing, presumed killed (25/3, p.3); Bramwell, son of Brigadier and Mrs Hodder, Glasgow, serving in Italy, reported missing (1/4, p.2); Bro. Joseph Laird, Johnstone, killed in Italy (6/5, p.2); Bro. James McInstry, Johnstone, killed in action in Italy (1/7, p.2); Corps Secretary (Flgt. Sgt.) James MacGregor, Wick, killed in flying accident in England, having completed his operational flights (8/7, p.2); Songster Leader (Cpl) W. Morton, Barrhead, wounded in France (16/9, p.2); YPSM Geo. Willaughby, Cambuslang, killed in action in Italy (4/11, p.2); YPSCL (Pte) David Floyd, Dumbarton, killed in action in France (18/11, p.2).

²⁹² In 1945 *The War Cry* reported the following wartime casualties: Corps Treasurer (Gnr) Wm. Gray, Kirkintilloch, killed in action (WC, 6/1, p.2); Bandsman Con. McMullin, Dunfermline, killed in Italy (17/2, p.2); Bandsman Peter Glass, Wick, died of wounds received a year earlier in Italy (17/2, p.2). Two other casualties were reported the following year: Brother (Pte) Robert Davidson, St Monance, believed fatally wounded during a Japanese attack (5/1/1946, p.3); Brother (A/B) William Handy, Kirkcaldy, mortally wounded 22 November 1944 (9/3/1946, p.4).

²⁹³ Buck wrote 'Love has a language, all its own making' (SASB51[1986]).

²⁹⁴ WC, 26/5/1945, p.2. A month after VE Day the International Staff Band took part in summer festivals held in St Andrew's Hall, Glasgow, and spent the Sunday at Bridgeton, WC, 13/10/1951, p.8.

Although the General certainly shared the distress felt for the Army's losses, it was not only these that most moved his heart and it was with a prophet's perception that he wrote: 'I see the western world as a field of battle bewildered in its exhaustion, from which the sounds of victory will soon die away.... Even the bells have a tone of sorrow.... New tasks, new demands, new adjustments, new opportunities await. Let us keep in training for the task.' Providentially, Orsborn sensed a strong passion pulsating through the British Territory: it was 'a pure desire to pull our forces together for a great forward march'.

On Thursday 9 October Lieut-Commissioner Joseph Smith, formerly the commander of the Rhodesia Territory, and his wife were installed as Scotland's new leaders in meetings led by Orsborn at Glasgow and straight away they began their tour of divisional centres. As they did so the year drew to a close and with it a tragic chapter in history; however, as the last page of that chapter was turned the writing of the next had already begun: in October the band at Campbeltown played in the open air for the first time in six years; in November 14 candidates from the sub-territory joined the first post-war session at the training college; and of five seekers registered at Rutherglen in December, two were newly demobbed servicemen.

Part Three In a Changing World

Chapter 3.1 Following the People (1946-57)

THE thousands of British servicemen who returned to civilian life in 1946 did so with high expectations. They had fought not only against fascist dictatorships in Europe but also for the ideal of a fairer society in Britain. As it turned out, their hopes in that regard were not ill-founded. A generally shared commitment to social justice led to the establishment of the welfare state with its promise of support from the cradle to the grave, and the government's proactive planning and management made the economy relatively healthy. Unfortunately, the government persisted in basing Scotland's economy on its heavy industries instead of diversifying and modernising; in consequence, when in the early 1950s those industries began to stagnate the economy began to fail.

A parallel can be drawn between the Scottish nation's post-war experiences and those of Scottish Salvationists, for in 1946 the territory was facing a crisis and, to ensure the work had a future, the leaders needed to intervene with a clear plan of action.

At the start of the year Salvationists in Scotland shared the general heady, comforting 'back to pre-war' feeling as, under the leadership of the Chief of the Staff, Commissioner Charles Baugh, they celebrated in New Year gatherings at Edinburgh and Glasgow. The illusion that all was now well – or at least soon would be – was accentuated by the presence of demobbed bandsmen and the inauguration of a full set of East Glasgow life-saving sections: Whifflet Scouts, Bridgeton Cubs, Coatbridge Guards and Bellshill Sunbeams; furthermore, *The War Cry* sustained the impression by publishing glorious tidings of seekers at the mercy seat: 38 adults and 36 children at Kinning Park, 29 at Edinburgh Gorgie, 40 at Anderston, 15 at Parkhead and 14 at Penicuik.

But all was not well. As Bladin had reported, and as his successor Joseph Smith was soon to verify, the Army in Scotland was in steady decline; moreover, a recovery to anything like pre-war conditions was patently unachievable. A growing cynicism towards organised religion had caused churchgoing to go out of fashion and the Army, like all denominations, needed to do some serious thinking about its role in and relevance to society – and at the same time resume its everyday service at local level. That service still brought with it reminders of the past war: in a visitors' weekend at Kirkcaldy Sinclairtown, among the people who testified to their faith were Polish servicemen, and when troops fought forest fires near Loch Ness they were supported by a Red Shield mobile canteen.²⁹⁵

The most important event of the year for all Salvationists occurred on 9 May when Orsborn, the British Commissioner, was elected by the High Council to succeed General Carpenter. Important yes, but Lamb, the Scot who was now the Army's elder statesman, predicted that: 'who is actually the General will become less and less important to the rank and file. The soldiers of the local corps... are more concerned about their own Captain than about the higher ranking officers.'

Yet there was an extraordinary demonstration of regard when, on 12 June, in the Tent Hall, Glasgow, Carpenter rose to give Scottish Salvationists his final charge: 'The Salvation Army is a great heritage and a great obligation,' he said. 'Our first task is soul-saving, in a time of widespread neglect of God.... Don't lose your concern for souls! It is the great necessity for The Army!' Just a month later, on Wednesday 10 July, Orsborn was welcomed to Scotland – once under his command – in St Andrew's Hall, Glasgow.

Smith, the current territorial leader, was even then seeking solutions to the overwhelming problems of the period. Training local leaders was foundational to the reconstruction process, he knew, and to that end courses aimed at developing youth work were on the curricula at Marshill House and the Glasgow Instructional Centre; in addition, a craft exhibition and a divisional swimming gala in Glasgow were attractive additions to the programme of youth events. Also, taking to heart Carpenter's words, Smith sought to revitalise evangelism by leading a Contact for Christ Campaign among holidaymakers in the Clyde coast resorts.

²⁹⁵ Records show that Berwick-upon-Tweed and Perth Red Shield Clubs were still operating in 1948; presumably by then all others had been shut down. In 1951 Invercairn Corps moved into a new hall, formerly a Red Shield hut.

The emphasis on youth affairs did stimulate progress and the 1947 New Year celebrations featured the presentation of challenge shields to mark advances in YP work, a slight recovery being discernible in all sections; however, the prime activity of the year was decided by the General who called on all Salvationists to engage in the Fighting Faith Campaign and, as if to answer unspoken doubts, *The War Cry* carried an article under the headline 'Why campaign at all?' It said:

Not every old man believes that the modern generation has fallen beyond repair. Nor would every veteran deny that 'the good old days' were bad enough...

Our moral problems show a new face but the old black heart is behind it. Though we hear less about the 'fallen men' and the vice-ridden streets, we accept as naturally as any other public announcement the situation which necessitates the 'social diseases' posters on the hoardings, and hardly comment when a famous and widely read magazine tells its readers that two out of every five girls who marry under the age of twenty were pregnant on their wedding day....

And 'churchless masses'? The sorrows and sufferings of two world wars have not driven us back to God. It is said that over forty millions of our island population do not regularly attend a place of worship.... The General has found in Europe and America that 'many have lost faith in the possibility of the redemption of the human race'....

If every age needs its own recall to religion, we Christians of to-day are called to challenge the times in which we live....

The question arises: Are Salvationist methods calculated to achieve the results aimed at? Current experience answers yes....²⁹⁶

The article went on to relate how a Merchant Navy lad had been saved in an open-air meeting in London and a well-dressed woman had her life transformed by God after she had been 'button-holed' by a Salvationist. These incidents were proffered as evidence that 'simple sincerity, expressed in a forthright approach, will still be met by the sort of response to God's call which can change men and nations'.

The article was a defence of traditional methods, and it was true that these could still win men to God and so ought not to be discarded. People were certainly changed in Scotland as a result of the Fighting Faith Campaign. Some of these were German prisoners-of-war. Salvationists at Pollokshaws made friends with some POWs after the camp's male-voice choir had sung in a corps meeting; eventually one prisoner, Kurt Frank, was converted and enrolled as a soldier and, before returning to his country, had won a fellow prisoner to Christ. Another German POW was among seekers at the YP councils in North Scotland, and three of unknown nationality knelt at the mercy seat at St Andrews.

The Army also established links with a POW camp at Watten, a Caithness village. The camp was meant for 2,000 German detainees, but at its height confined as many as 2,800, among them several hard-line Nazis. Salvationists of Wick and Thurso shared the visitation of the camp, but at the start Adjutant William Miller, of Wick, found it far from easy to conduct worship for the prisoners who openly jeered at him; however, what adults cannot do children sometimes can and when the corps YP band and singing company presented their music barriers were broken down. Willfried Schneidewind, the hard-pressed translator, said: 'At first we were all suspicious, but at last it was a full success. In especially the little maid with her clear and innocent voice charmed everybody.... I ask your favour, do come back.' Go back the Salvationists did and friendships were forged that were never forgotten. An oil painting of Martin Luther hangs to this day in the Wick hall as a lasting memorial to that bond: it was presented to Miller by the German padre.

Adjutant Reginald Rowley was the officer at Thurso; he wrote:

We had a good contact with the prisoner-of-war camp at Watten, and often attended the concerts given by its orchestra which was led by a former member of the Berlin Philharmonic. I had the pleasure of taking the Army Young People's Singing Company into the camp on one occasion. The men had not seen a child for several years and the sight of girls aged ten to fifteen years made it quite an occasion for them. I invited the prison commander to send a group to our carol service at the Army. The main hall in those days was upstairs, in the shape of an amphitheatre. At the lower centre stood our Christmas tree and I recall those prisoners of war, about fifteen of them, standing there and singing 'Stille Nacht'. I never hear it sung today without hearing those men, some deep-dyed Nazis, singing in only the way German male voices can sing and lifting our hearts with their wonderful rendition.²⁹⁷

²⁹⁶ WC, 4/1/1947, p.1, 3.

²⁹⁷ *Caithness Courier*, 5/10/2005, p.11.

Commissioner John J. Allen, Baugh's successor as the Chief of the Staff, visited Scotland in the summer and, with his wife, was given a warm reception in part because of their Scottish links. Smith was appointed to International Headquarters on 13 November, by which time his farewell report was already the subject of heated correspondence between the General, Allen and the British Commissioner, then William Dalziel, since the statistics it contained revealed an alarming rate of decline. On Orsborn's behalf Allen wrote a confidential letter to Dalziel: 'I am sure that you are as concerned as the rest of us with the implication of the reduced Soldiership.... However the good news you gave me yesterday regarding soul-saving throughout the British Territory does make me feel that if our people will only keep up the good work and bring into our Soldiership a goodly proportion of those who kneel at the Altar, the losses of recent years can be made up.'

Lieut-Commissioner Ernest Bigwood, who had given many years to missionary service, was the new leader in Scotland and, when he took up office, foremost among his concerns must have been not just the steady fall of Salvationists but also the smallness of many corps.

There were, though, positive moves in the Women's Social Work. Bonnington Bank House in Edinburgh was closed and on 26 June its residents of mothers and children were transferred to Tor, also in the capital. Five days later, through the influence of Lord McLay on a generous friend, the Army was gifted Dalriell, a house in Glasgow, to serve as an extension of the nearby Homeland maternity home; it made possible the provision of private wards for married patients. Later in the year Sir Daniel Stevenston gifted his home - Cleveden, 5 Cleveden Road, Glasgow - to the Army and on 4 December it was opened as another maternity and children's home.

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On 21 May 1948 Dalziel was in Glasgow, inspecting the worrisome operations of Scotland. At the bottom of his subsequent report's front page were these six words: 'Last inspection - no record of any', which laid bare the obvious: that the exigencies and crises of the war years had drawn his predecessors' attention away from their supervisory responsibilities.

In hardly any part did Dalziel's report make cheerful reading. By comparing the rolls from 1941 through to 1947, he demonstrated that there had been an unremitting decline, year by year, in every category: corps, converts, soldiers and recruits, meeting attendance, home league membership, and so on. The one good sign was a modest upturn in some meeting attendances from 1945 onwards.

The number of corps had fallen in those seven years from 207 to 179, the total of converts had dropped from 884 to 633, and the number of soldiers and recruits had gone down from 16,270 to 14,075. Left aghast by what he discovered, Dalziel wrote:

In September, 1939 there were 237 Corps in the Territory. To-day there are 179 - 58 less than at the outbreak of the war.

One cannot but regret the loss of Soldiers and the loss of contact this involves. Even where distances are considerable, could not the link with Soldiers of closed Corps have been maintained through the mail. They seem to be almost a total loss.

The main reason for closing has been shortage of Officers and very small Corps.

Corps grades reveal a large proportion of very small corps still operating -

81 - 1 or less!!

41 - 1 ¼ to 2

68% of the Corps in the Territory are of 2 grade or under.

71% of the Y.P. Corps are 2 or under.

The three largest Corps are -

Aberdeen - 4¼ to 5

Govan - 4¼ to 4¾

Belfast Citadel - 4½ to 4

Quite how the corps grades were determined is a mystery. For example, Smith's report revealed that Granton received the devastating 0 grade - a mark of lifelessness - apparently because, despite having 36 soldiers and recruits, no meetings were being held there. But a corps is, by definition, a body of people and so long as they remain, the corps is a corps, even when the continuity of its activities is broken. So why then were 36 people graded 0? Adding to the mystery was Renton that had only a dozen soldiers and recruits but had an envoy-in-charge and so was graded ¾. No meetings were being held at

Knightswood (0 grade) for its roll of 29, and both Langholm (0 grade with a roll of 12) and Newmilns (¼ grade with a roll of 25) were said to be 'not working'. There was one vaguely bright note on that list: a recent reopening with an envoy-in-charge; it was at Dunoon and had a zero membership – and so was given a dispiriting 0 grade.

Although he had identified officer shortage as a reason for corps closures Dalziel went on to say there was no detailed knowledge of the causes of decline – as if the two points were unconnected. As regards officer shortage, he found that whereas in 1939 there had been 413 corps officers in 1947 there were only 307 – 106 fewer, constituting a decrease of 25 per cent. In that same period, however, the number of staff officers remained practically unchanged: 23 at territorial headquarters and 40 at divisional headquarters: a ratio of one staff officer to every five in corps (someone had scribbled 'Common tendency' in the margin at this point), yet had they reduced the number of divisions in Scotland from six to five Dalziel and Bigwood could have rectified the imbalance at a stroke and made more officers available for corps work, thereby helping to stem the decline and closures, and obviating at the same time a portion of the running costs of what Orsborn called 'the somewhat expensive territorial set-up'.

Dalziel also said that pastoral work was regarded as poor, and the transfer of juniors from the YP corps to the senior was under two per cent, whereas it should have been at least five: these weaknesses must surely have contributed to the decline, but again he did not say so. Another factor, not mentioned at all, was emigration (a reaction to the unemployment prevalent in many parts), the losses in Scotland often being registered in other territories as gains.

So how did Bigwood rise to the huge challenges that confronted him? He did so first of all by intensifying evangelism, an effort that resulted in some conversions and possibly helped some moribund corps, of which nothing was heard, to struggle back to life. But he also showed great wisdom by meeting with leading local officers in conference, a move that led to the launching of several innovative measures: the formation of Christian cells in workplaces, 'commando' attacks on factories, villages and new housing estates, and a Bible Witness League that required its adherents to read the Scriptures whenever they travelled on public transport.

These efforts were helped by the re-formation of bands that had been depleted in the war. Annual bandsmen's councils, linked to the summer festivals, became a source of uplift and encouragement for the members of those bands; in June the councils were led by the Chief of the Staff Allen with the International Staff Band as the guest section. Not long after the first territorial music camp for YP band members was held at Middleton, near Edinburgh.

Another facet of Salvationism – its caring spirit – was manifest in August when south-east Scotland was struck by floods: the hall at Berwick was inundated yet the lieutenant in charge concentrated on supplying clothing to other victims nearby. Officers delivered aid to Duns and the Army's resources were made available to the needy at Ayton, Eyemouth and Haddington. There were floods, too, at Inverurie where the corps hall was used to shelter the homeless.

Also in August the General Secretary, Colonel T. Calvert, conducted the funeral service of Joseph Westwood, MP for Stirling and Falkirk and a former Secretary of State for Scotland, and Mrs Westwood, who had lost their lives as a result of a car crash at Strathmiglo. Brought up in the Army, they belonged to Kirkcaldy Sinclairtown Corps.

At Campbeltown the commando concept became flesh in the form of a team of eight young people who raided the nearby village of Stewarton to contact the people and distribute Army literature and then, heading back home, sat around the campfire of a tinkers' camp to talk about Jesus.

The 23 October issue of *The War Cry* was a Scotland and Ireland Territorial Congress Number, highlighting the work as well as reporting the congress led by General and Mrs Orsborn.²⁹⁸ It rained so heavily on the day of the congress march that the police official in charge of traffic control naturally expected far fewer than the predicted 750 to turn up; as it was, 1,400 Salvationists with bands, bonnets, mackintoshes and umbrellas mustered for the great procession. The congress began with three festivals of praise, planned mainly for Salvationists and held at Paisley, Hamilton and Glasgow High School, Holland Street. A report said:

²⁹⁸ General Orsborn had married Commissioner Mrs Phillis Taylor (née Higgins) in 1947.

The public part of the Scotland and Ireland Congress campaign ended where all forward-looking enterprises should – with its eyes on the future....

The General spoke of the need for spiritual discipline and training, expressed adult sympathy with the young who were born between two wars, brought up in days of depression and nurtured in insecurity. He appealed for loyalty to the finest Youth who ever said, 'I must be about my My Father's business,' and immediately an upright, clear-eyed girl took her place beside him under the flag. At Lt-Col. West's invitation eight other young people mounted the rostrum beneath the bright lights and proclaimed their steadfast purpose to serve Christ.

And so ended hopefully Scotland's first post-war congress.²⁹⁹

Progress was made on many fronts during 1949. Additions to the YP calendar were the first territorial swimming gala, in which divisional teams competed for the Commissioner's Cup, and the first annual corps cadet rally. Goodwill centres experienced growth and Granton Corps was reclassified as one in August. Mrs Bigwood inaugurated the Outer Circle Home League to support those members who were housebound or living far from an Army corps; however, the home league also grew in the normal way, as *The War Cry* made known:

Most Home Leagues in the North are held in the evenings....

Two new Home Leagues have been started, one at St. Combs – outpost of Invercairn – and the other at Portsoy. Fifty women are attending at Portsoy, and at St. Combs, so much do they appreciate the League that the women pay for a car to take the officers back to Invercairn at night, to save them a three-mile walk.

At Peterhead, where well over 100 new members have been added in the last two years, two separate meetings are held. One is the 'legitimate' Home League meeting, the other a practical Home League on the lines of the original 'make-do-and-mend', cutting out, solving knitting problems and so on, finishing with a Bible Quiz and sing-song...

At Buckie, on the Moray Firth, a Home League member was decorated with the M.B.E. in recognition of her faithful toil as a 'fish wife' for the last fifty years....

At Rothesay, on the island of Bute, where there is a membership of fifty-eight, there has been an increase of seventy-eight per cent during a two-year period. There is no Salvation Army hall at Kilwinning, but the members are undismayed and regular in attendance, no matter where the meeting is held....

A revival in Home League affairs has taken place at Stenhousemuir, where the meetings always have an element of surprise, sometimes even 'sealed orders' being distributed to the womenfolk.³⁰⁰

Portsoy was a recent reopening, the corps having been closed some years before – most likely during the war. It was reopened on 7 July by Senior-Captain and Mrs John Mitchell, who had earlier gone there on holiday with their children and found the hall derelict. Mitchell, who had been stationed at the corps 13 years earlier, said: 'As I gazed through broken windows into the empty building, the Holy Spirit challenged me. "This is your vineyard; these are your people." "Follow me," came the call.'

With headquarters' permission the Mitchells left their prosperous corps at Bangor and, living in a single room at Portsoy, set to work in typical Army fashion. Soon they had won a few converts and had crowds of children flocking to the meetings and had little difficulty in starting a home league. During the next three years a band of 17 members, aged between nine and 16, was formed and became so proficient that it received a request to play at a hospital and also carried through three 'away' weekends, including one at Lerwick. The band members were all fine Salvationists, some numbering among the 16 corps cadets who of their own volition visited the aged and infirm with a cheery song and a prayer. Other corps activities included a men's club with a roll of over 40, a youth club, open-air meetings on the links, and a home company started at neighbouring Whitehills. Meetings were also held by the young people at nearby Sandend.

In July Orsborn conducted a 'soul-saving weekend' at Aberdeen, declaring to the throng in the Citadel that: 'A Christian without power is a contradiction in terms'. The mercy seat became a place of tears and victories: among the many seekers were a German who had followed the band and a man who for years had insisted he was through with God and the Army.

Two months later 1,600 Salvationists marched across Glasgow early on the Sunday morning of the congress meetings, which, led by Dalziel, marked 70 years of Salvationism in Scotland. The capacity crowds at all venues showed by their fervour that it would be folly to write them off.

²⁹⁹ WC, 23/10/1948, p.7.

³⁰⁰ WC, 1/10/1949, p.8.

There were now definite signs that the territory was recovering a little from its lengthy downturn and, far from resting on its laurels, was responding in relevant ways to the needs of society. This was to be seen in YP work, for which a three-year plan was launched in 1950. The North Scotland Division, for example, pioneered Sunday evening 'youth squashes' that attracted large numbers of teenagers, sometimes through the efforts of young Salvationist commandos. Aberdeen Citadel youth club in particular did well with this venture; the majority of the youngsters it gained in this way had few religious connections yet 14 of them were eventually sworn-in as soldiers. At least eight other corps in the division also tried out the idea profitably and not long passed before corps in other divisions did so too; consequently, at Raploch the 'youth crush' rejuvenated the small corps and became the seedbed from which sprang other YP activities and spiritual fruit.

Methods of a more traditional kind also helped YP work gain ground, with a record number of life-saving groups being created. A new YP band was commissioned at Dunfermline.³⁰¹

Not all new undertakings targeted the young, of course. At Paisley Charleston a club for elderly people was established at the request of the local authorities: it was open for several hours daily and brought blessing to the lives of many lonely people.

In May the corps at Shettleston was reopened, in a renovated hall and immediately it commenced a home league, thus increasing the membership that was on the rise throughout the territory, the Outer Circle alone having over 300 members.

But the year that seemed so full of promise ended in tragedy. The Knockshinnoch pit disaster occurred early in September, leaving 116 miners buried. Scoutmaster Arthur Morris of Saltcoats was one of the first relief workers to arrive at the pit-head on the Friday evening and, with his corps officer, Captain Leslie Phillips, organised a relief team of five, including Guard-Leader Iris Wylie, a first-aid expert. They worked day and night until early Sunday morning, Morris taking a single break for sleep of only four hours. Then, when the last of the rescued miners had been taken to hospital and there was no further hope for the entombed men, the party left for Saltcoats and the Sunday meetings. But on the journey home they were involved in a road accident: Morris and Iris Wylie, both in their twenties, lost their lives and Phillips was left injured. Saltcoats hall could not accommodate the crowd that gathered for the funeral service led by Bigwood, so it was relayed to the large number outside. A group of rescued miners were among the hundreds who filed past the graves and messages of sympathy included one from the Minister of Fuel. Not long afterwards the National Coal Board arranged for a penitent form, platform rail and chairs to be dedicated to the memory of the two lost.

As the last year had ended on a note of sorrow, so 1951 began: the body of John Dalziel, corps sergeant-major at Old Cumnock, was recovered from the Knockshinnoch pit along with that of another miner. Some 800 people attended the funeral service conducted by the divisional commander, Lieut-Colonel John Stannard. Meanwhile, on the east coast, Findochty Salvationists grieved the loss of three soldiers who perished with six other crew-members when their ship sank in the Irish Sea.

In April a surprise announcement was made: Bigwood was to take charge of the Kenya Territory in June and the new leader of Scotland was to be Lieut-Commissioner Edgar Grinsted, formerly the International Youth Secretary.

Although Grinsted took over a territory with its soldiers' roll still in decline, it could now be said that it was declining at a slower rate. Bigwood's final report was precise: from 1945 to 1947 the rate had been 6.57 per cent, but from 1947 to 1950 it was only 2.07 per cent. He also made it clear that the downturn had started in 1936, if not before. Bigwood also reported some progress: the average weekly attendance at meetings was increasing, as was membership of the home league and corps cadets. He considered the Bond of Friendship, which he had instituted in 1948 to give support to Scottish officers serving overseas, a cause still worth promoting.

Grinsted and his wife were welcomed to their new field of service in June. They would have been pleased to learn of the latest developments, such as: 32 new YP sections; a Thurso-based mobile unit that covered the north, and a new home league on the Cornton housing estate, run by Stirling Corps, where 90 children attended meetings each week.

³⁰¹ This corps ran a home company at Oakley.

Another appointment affecting Scotland, albeit at one remove, was made in July when Wilfred Kitching became British Commissioner. A Salvationist through and through, Kitching was an officer of wide experience, a gifted music composer and Grinsted's brother-in-law. Wasting no time he made a high-speed round of introductory visits to various parts of Britain, including Glasgow. Back in London he was interviewed by *The War Cry* and showed himself to be a man of optimism and realism. Here is part of what was said:

I am pleased with what I have seen. Here and there one finds traces of a tendency for the difficulties of war-time Britain to tail over into the present day and to influence our programme-making. But on the whole I have found a responsiveness that suggests that, where there is a spirit of prayer and of seeking, comrades remain to support with faith and pleading the endeavour to bring men to decision, and members of every section of the corps will respond to live leadership in open-air attack and vigorous soul-seeking wherever they find it. The life of the Army in Britain beats with a strong and true heart-throb, aggressive and responsive to Army ideas, methods and purposes....

A movement which has suffered as ours has done (in common with most others) has a lot of wear and tear to make good in the ordinary way of sustaining a healthy activity. Our losses through death, sickness and retirements, the entry of many young Salvationists into training for officership... means that the Army must maintain a tremendous intake of new people at every level, if only to sustain its present strength, and that cannot be done without effort.

'But no Salvationist can be very inspired with a call to maintain the Army's strength. The call is for advance, and for this we must have long-term plans and take them seriously.

'Far more important than survival is the task of fulfilling the purposes for which the Army was raised up. Large numbers of people to-day no longer go to a place of worship. There is as great a need as when William Booth took his converts to the street corners for such an open-air, soul-seeking effort as the Army makes to-day. The decline in religion has been accompanied by a lowering of moral standards. Drunkenness is increasing. People are enslaved by gambling, smoking, pleasure-seeking and materialism on an increasing scale. Men still need to hear of the power of the Redeemer.

'So my first word to the Salvationists of the territory is an old one for the Army: "Back to the man in the street! We are still following the people." That must ever be our cry.³⁰²

To highlight the congress held in Glasgow under the leadership of the General *The War Cry* of 13 October was once again a special Scotland and Ireland issue. One article told how, as in long-ago days, corps were setting up outposts and home companies. Rutherglen Salvationists grasped the opportunity provided by the building of a large housing development – mainly for young married couples – two miles away, at Spittal; they began meetings for some 70 children in a works canteen loaned free of charge. It was a similar story at Kirkcaldy Sinclairtown, where a songster took to heart a home company set up in a mission hall that had come into the Army's hands at Thornton, four miles away: before long 50 children met there and that activity spawned a home league and more. Salvationists at Alloa ran a home company at Tullibody with an attendance of 40 children.

In December the Salvation Army Nurses Fellowship was instituted in Scotland under the presidency of Mrs Grinsted and with Mrs Brigadier Watts as secretary. About the same time a meeting for old people was commenced at Ayr, a sure sign that the work begun successfully among Paisley pensioners was starting to spread.

The first 1952 issue of *The Officer* carried a survey of the Scotland and Ireland Territory and from it we garner the following information:

Recent church statistics seem to show that the retreat from religion has been halted in Scotland, but there is still ample room for all that the Army can do – and more. The recorded church membership (Protestant and Catholic together) is but 56 per cent of the population, and it is estimated that in Glasgow (with one fifth of the total population) church attendance on a Sunday will not be more than 200,000. At the last General Assembly of the Church of Scotland it was announced that 23,000 members had lapsed in 1950. Plainly Scotland is no longer the land of the Shorter Catechism....

Concurrently there are several aspects of youth work in which encouraging progress is being made. The territorial corps cadet roll now stands higher than at any time during the past ten years. The number of scout troops has increased by half; the policy of affiliation has helped here... The increase in life-saving guard troops is even higher, and now Goodwill centres can have their own troops and sunbeam brigades with a Goodwill officer acting as the qualified leader.

³⁰² WC, 18/8/1951, p.1.

Young people's work is being developed on new housing estates. Perth corps and the Hillyland estate is one instance....

The population of Scotland alone is 5,204,000, but the following are comparative Self-Denial totals for the six divisions.

	£	s.	d.
1931 -	21,258	14	9
1946 -	29,677	10	4
1951 -	32,149	3	1

These totals and this increase must surely compare favourably with other territories, especially when the comparatively small population is kept in mind.

In addition, Public Relations officers are stationed in Aberdeen,... Dundee, Edinburgh and Glasgow, and they meet with a regular and generous response....

To run swiftly over other details – the standard of musicianship is high in the west of Scotland and, in the east, Edinburgh Gorgie frequently broadcasts on the Scottish wavelength. A number of band locals and bandsmen have gone overseas in post-war years, but a high level of excellence is being maintained despite this transfer to other territories.³⁰³

Open-air ministry remained a key weapon in the Army's arsenal. Some corps still retained their time-honoured stands – Leith at the foot of the Walk, Dundee Central on the city square, Stockbridge at the Mound – while others suffered because of modern traffic conditions; however, for some corps the blocks of flats in which many Scots lived provided a concentrated audience. But Grinsted was flexible and when he led a team that held a meeting in the town hall at Grangemouth, where there was no corps, he first of all announced their arrival in meetings outside, and at Rutherglen he joined with a commando team to evangelise on the main street. At Kinlochleven a convert was won in an open-air meeting, and no group did better in the great outdoors than the brave YP band members of Portsoy who in the spring campaigned for a second time in Shetland, holding meetings at Scalloway, Lerwick, Dunrossness and Sandwick. The highlight of the weeklong effort was when they made history by spending two days with the people of Cullivoe and Mid Yell on the island of Yell, which had never before been visited by a brass band.

Grinsted, it might be said, was a throwback to the old days – and all the better for that. Bramwell Darbyshire was a captain when he and others were told to meet Grinsted at Glasgow's Paddy Market. They arrived to find their territorial commander – an impressive, six-foot figure – armed with handbills and wearing a sandwich board. Telling Darbyshire to lead the first half-hour meeting, he asked another captain to pray: when they opened their eyes he was gone, disappearing into the crowd to talk, or pray, with the bargain-hunters with charm and great dignity. Darbyshire confessed that he harboured a suspicion that, despite his absorbing love for souls, Grinsted was still 'a bit of a showman'. He changed his mind when some years later he came upon him kneeling with his wife, both praying audibly so that the one could hear the other: she recited a verse from an Albert Orsborn song and he took up the chorus:

*In the secret of thy presence,
In the hiding of thy power,
Let me love thee, let me serve thee,
Every consecrated hour.*

Darbyshire quietly withdrew, his mind recalling how that same gentle voice had once pleaded with sinners in Glasgow's Paddy's Market. And then he realised how dearly it must have cost that cultured, refined giant to be a 'fool for Christ's sake'.³⁰⁴

As part of the Midnight Cry Crusade – the latest name for the usual annual push – Dalbeattie Salvationists undertook a 60-mile campaign of outlying districts while the South-West Division secured a hut for meetings on a new housing estate at Johnstone and an outpost of Saltcoats was opened at Ardrossan.

³⁰³ *The Officer*, Jan-Feb 1952, p.8, 10, 11.

³⁰⁴ *Salvationist*, 20/3/1999, p.7.

In late August the Army participated officially in the Edinburgh Festival, then six years young, and Orsborn made his first visit to the city since his accession to office. He and his party were given a civic reception in the city chambers and there were a number of gatherings in various halls. The most noteworthy event, however, took place in the Princes Street Gardens at the foot of the castle: the Army flag flew over the Ross Bandstand from which the General addressed an audience of 4,000 seated tier upon tier in the natural amphitheatre. Another speaker was Lord Cooper, the Lord Justice General, who said: 'In his recent standard history Dr Trevelyan states that "The Salvation Army is a permanent feature of modern English life." I would like to correct him, however, and say "modern Scottish life." William Booth laid the foundation of the welfare state.'

If that last remark was an approximation of the truth, then it gained a little more credibility in October when the Men's Social Work inaugurated Redheugh, a home and hostel for boys at Kilbirnie. At the inauguration an assembly of men and women involved in probation and welfare work were addressed by the Secretary of the Scottish Home Department, Sir Charles Cunningham, whose wife performed the opening ceremony. Under the care of Senior-Major and Mrs Harold Matthews, the institute was to serve teenagers who had been dealt with by the courts and others deemed to be in need of care and training. *The War Cry* later described the work:

Redheugh is a very large house in its own grounds. In its day it was a rich and pleasant habitation... Whether it is still pleasant the reader shall judge. It is an approved home for teenage boys who come via Probation Officers, or from neglected homes and Children's Officers...[It] is remarkable that it exists at all. Scotland had the bad boys, The Salvation Army had the house, and the wish, the will and the know-how. But how to bring the one in contact with the other?

The Chief Probation Officer for Ayrshire is forthright Alex Stevenson, Corps Sergeant-Major of Irvine Corps of The Salvation Army. Having to deal with many a lost and wayward boy, Probation Officer-Salvationist Stevenson knew that the Army had what these boys needed and, eventually, the Scottish Home Department agreed....

When a boy goes to Redheugh it is because a Probation Officer, sometimes to the astonishment of the police, the scepticism of legal minds and occasionally the criticism of newspaper writers, believes that the boy needs another chance. The probation officer will have taken a deep breath and a step in faith before saying to the magistrate: *'The only solution in this case is the early removal of the lad to more favourable surroundings. I recommend that he be sent to The Salvation Army Approved Home at Kilbirnie.'*³⁰⁵

During that same month Kitching led the territorial congress at Glasgow. Meetings were held in six bustling spots of the city centre, Kitching taking part in three and Grinsted in the others, and there was a late-night march culminating in another open-air meeting that drew 29 seekers to God. At that time corps officers were expected to hold a ten-day campaign every autumn, and Grinsted led from the front in those at Aberdeen and Dundee.

On 13 November the Women's Social Work opened St Ola, a young women's residence; situated at 43 Park Road, Leith, it was the former home of a gifted architect.

Wide-ranging changes were effected early in 1953 when the South-East Scotland Division was created from 19 corps of the two Glasgow divisions and three from South-West Scotland. The remaining Glasgow corps were united in the new Glasgow Division and when, in a meeting at Anderston, Grinsted presented the flag of the Glasgow Division of bygone days, the congregation was thrilled.

In May the corps at Grangemouth was reopened and by December already had a home league and a 'Darby and Joan Club' with over 100 members. Also early in the year Aberdeen Citadel launched a home league on the Kaimhall estate, Motherwell Corps established a home company at Logans, and the societies at St Combs and Whitehills attained corps status: Second-Lieutenant Muriel Morrice had charge of the former while the latter was run locally by Sister Eileen Kinghorn. The pulse of the territory had begun to acquire a healthy beat and many corps rejoiced over spiritual victories: at Cambuslang there were 37 seekers in just four weeks. The Students Fellowship was launched to provide support for Salvationists at university and in higher education.

Orsborn led a meeting at Dundee Central on 10 September and, speaking to the enthusiastic people, recalled how as a schoolboy in that city he had played truant to go fishing in the Tay. Mrs Orsborn looked back on her service in the Ward Road hostel, which had that day been reopened after

³⁰⁵ WC, 3/10/1959, p.1, 8.

reconstruction. The General met William Black, retired secretary of the corps, who had received a double honour and responsibility: he was elected Lord Provost of Dundee and also appointed Lord Lieutenant of the County and City of Dundee.³⁰⁶ Not many days later the Orsborns returned to Scotland to conduct congress meetings at Glasgow, during which 104 seekers were registered.

In 1954 Orsborn was once again in Glasgow, fulfilling a dual engagement in February. He led Sunday meetings at Govan, but in the afternoon took part in a service in Glasgow Cathedral. It was led by Grinsted along Army lines, with jingling tambourines accompanying the singing of choruses, then songsters sang 'Shepherd, hear my prayer' and a band played 'The Light of the World' to prepare the way for the General who preached from the high pulpit. The evening meeting at Govan was broadcast on the radio.

That was Orsborn's penultimate visit as General to Scotland. The High Council met in April, electing Kitching as his successor on Tuesday 11 May. This provoked a sudden rise in travel costs: Commissioner Joshua James, a Londoner serving in Australia, succeeded Kitching as British Commissioner and Grinsted took James's place in Australia, while Lieut-Commissioner Robert Harewood, an Australian serving in Canada, became Scotland's new commander.

As those high-level transfers were taking place the corps at Kirkintilloch and Broughty Ferry, which had not been functioning for some time, had their work re-launched and received officers. Grinsted visited both; in fact, in his three years in the territory, he achieved the goal of conducting meetings at every corps and Goodwill centre, as well as inspecting all halls and quarters.

Orsborn bade farewell to Scottish Salvationists in St Andrew's hall, Glasgow, and had this to say when he addressed the capacity crowd: 'I just had to come to Scotland. I am like the mother who loves each member of her family equally well, but you mention the name of one member to her and a new light comes into her eyes. That happens to me when someone mentions Scotland.' In response the people stamped, clapped and cheered: it was as if the occasion were a family reunion. Mrs Orsborn used Sir Harry Lauder's words to sum up her intent: 'I just want to "keep right on to the end of the road".'

Orsborn had personal connections with Lauder, as he revealed in his autobiography:

Sir Harry Lauder's songs we often adapted. I am confident he would have raised no objection. He liked The Salvation Army. He told me so. I met him at Ibrox Park, Glasgow, on a Royal occasion. It was Harry who stole the show, happily before the Royal visitors appeared. As he walked jauntily across the vast ground tam-o-shanter at just the right angle, kilt as proud as Scottish history, the concourse spontaneously rose to him. On the dais he was next to me.

'Ah! Salvation Army!' he exclaimed. 'I've seen you all over the world!' (how does one write those rolling 'Rs?'). 'Even in the South Sea islands. I like you because you made the world sing!'

'But, Sir Harry,' I replied. 'You have done that!'

'No; I have only made it laugh; you have made it sing!'

Time was when the little-known Harry Lauder wooed and won a bonneted Salvation Army lassie. Long years after, when he was famous, a Salvation girl, selling her *War Crys*, entered his hotel. Sir Harry, for the price of a nice donation, asked to borrow her bonnet, for only a few minutes. Returning it, he explained he had asked his wife to put it on, that he might see her, as she was 'when we were first acquaint'.

After that, I had no qualms about giving Harry's melodies the free publicity of our usage! Thus, 'We parted on the shore' was paired with 'We're in the Father's care'....

'Roamin' in the gloamin'" had a change of raiment:

Onward, ever onward, with a spirit true and bright,

Onward, ever onward, till our faith is changed to sight;

For the crown will not belong

To the swift or to the strong,

But to those who just keep pressing onward!³⁰⁷

The October congress was also held in St Andrew's Hall and the new Chief of the Staff, Commissioner Edgar Dibden, was the speaker. A gifted musician, he was generous in his praise of the territory's music sections, including the Music Camp Band formed of boys from small and large corps who played as a disciplined unit under the baton of Bandmaster Alex Thain of Edinburgh Gorgie. Two months later Kitching's first visit to Scotland as General saw a change from the usual Glasgow venue:

³⁰⁶ WC, 22/11/1952, p.12.

³⁰⁷ Orsborn (1958: 130-31).

after he and his wife had greeted Salvationists of the east in the Edinburgh Congress Hall, they met those of the west in Govan Town Hall.

In April 1955 Kitching was back in Glasgow, leading YP councils in the St Mungo Hall. More than 1,000 young people attended the councils and 90 knelt at the mercy seat while 14 volunteered for officership. While in the city Kitching called on Dr Billy Graham, the American evangelist who was holding a crusade there. 'I should have called on *you*,' Graham told him. The two men talked about the prospect of revival and the after-care of converts, and spent time praying for each other and the souls of men.

The following month the General admitted Mr Eric Aitchison to the Order of Distinguished Auxiliary Service. He was the osteopath who for 17 years had worked devotedly in the clinic at the Anderston Goodwill Centre. Said to be 'a son of the Manse and also a grandson of the Manse', early in his career he had promised God that on one day a week he would devote his skill, without remuneration, to a ministry of healing in the name of Christ – and he chose to do so at the Army. Clinic records showed that from the beginning of 1946 to the end of 1955 he laid healing hands on 5,000 people.

In July Colonel William Grottick became the Chief Secretary for the territory in succession to Colonel Robert Morrison, from Port Glasgow, who had served most effectively as General Secretary since 1951. Two months later the General led a weekend campaign in Edinburgh during the city's International Festival.

Several new home companies provided further hope that the territory was steadily gaining ground. Kirkwall Corps, now celebrating its 70th anniversary, set up such a company at Hatston Camp where it ran a home league; Fauldhouse operated another at Whitburn where in November many seekers were registered; Dumbarton, too, won converts and enrolled junior soldiers through a home company established on the Bellsmyre estate and it later inaugurated another in a school on the Castlehill estate. Also, in July, Harewood and Grottick, accompanied by 100 Salvationists visited East Kilbride where a new town was being built around a village of the same name for a prospective population of 60,000 people; there they hoisted the Army flag on a site presented to them by Mr James Barr of the East Kilbride Corporation for the construction of a corps hall.

And there was more: the Women's Social Work opened another eventide home on 15 October, Lady Rowallan officiating at the ceremony. The home was Raisdale at 605 Parkhouse Road, Barrhead, and work had in fact commenced there in July 1954. It was thought that the house had originally belonged to Shanks of Barrhead, manufacturers of what a guidebook called 'porcelain products'.

The advance carried over into 1956 when, on 9 June, the work at Spittal was officially recognised as a corps with First-Lieutenant Davida Irvine and Pro-Lieutenant Mary Jones in command. The month before the corps at Dundee Victoria Road relocated and became Dundee Craigie Corps, at which Captain Margaret Carmichael and Pro-Lieutenant Alice Clough began their command on 10 May.

No sooner had those changes been made than Harewood received marching orders for New Zealand. In his farewell report he wrote: 'We give thanks to God that the drift that was marked during the war years (1939-1945), and which continued as a slight downward trend (especially in soldiery) in the years that followed, seems to have been stayed.... Officers and soldiers throughout the command are evangelistically minded, and there is a constant reaching out for the unconverted. A heavy weekend programme is observed in all Corps – too heavy for the Young People's work to be given the particular attention it requires. The Campaign "For Christ and the People" was well pressed, and good results were achieved in many areas.' He compared statistics of March 1954 with those of March 1956 to demonstrate a rise in almost all categories, an exception being corps and societies which fell by three (from 182 to 179) because three defunct units had been officially closed. The number of soldiers and recruits had risen from 13,436 to 13,487.

Grottick, promoted to lieutenant-commissioner, took the place of Harewood and was succeeded as Chief Secretary by Colonel Hubert Scotney.

The autumn campaign bore the title 'Conquest through Christ' and was waged in various ways as the corps worked among different age groups: at Bellshill 70 teddy-boys and -girls were attracted to the youth squash; 93 old-age pensioners gathered for a weekly social hour at Stenhousemuir; cottage meetings were held at Fauldhouse; Edinburgh Gorgie and Lochgelly both recorded seekers in late night meetings following pub raids; Motherwell formed another home company; Larkhall drew newcomers to meetings held on housing estates; and at Saltcoats teenagers knelt at the mercy seat through the influence of a teddy-boy previously won to Christ. Last but not least, at Burnbank the

campaign resulted in 54 seekers, 23 of them young people. The spearhead of the endeavour was a specially formed youth team, only eight strong and four of them Salvationists for only six months. 'I have never worked with a more keen, more sincere or more effective team,' testified their corps officer, 'and all are under twenty years of age.'

There were equally good tales to tell the following year. The Kaimhill Home Company was promoted to outpost status and other home companies and joy hours drew hundreds of children under the influence of the gospel (the appointment of a territorial youth campaigner had a positive impact on such efforts). The home league and the burgeoning over-60 club movement did much the same for their own target groups.

It seems no exaggeration to say, then, that by 1957 the Scotland and Ireland Territory had left far behind its wartime doldrums thanks to its ability to identify and meet, with enterprise, the actual needs of the people. To use the terminology of business, it had diversified and modernised: its commando teams, youth squashes, annual camps for music and youth sections, home companies and over-60 clubs – its modern light industries – had ensured its viability for the future.

That is not to say that the well-tryed methods had been forsaken in the process. When Lieutenant and Mrs Douglas Neale, who had proved their worth in their previous appointment, had been summoned to the Glasgow Divisional Headquarters the previous year, the words of their commander, Brigadier Robert Trainer, left them stunned. 'We are now asking you to help us with another problem corps. You will be following a brigadier and his wife. We want you to know that headquarters are seriously considering the closure of Anderston Citadel.'

The closing of Scotland's number one corps was unthinkable to the Neales and, putting their trust in God, they rose to the challenge in the way that no novel technique will ever supersede. They rallied the comrades to join them in cleaning the damp-stained walls of the enormous citadel, then sewed and hung curtains on the doors: as expected, the transformation gave the soldiers a psychological boost. The Neales then visited, and wept with, lapsed soldiers and won them back. And also – with a touch of the new – they revived the YP work through joy hours and a youth club. In short, their willingness to roll up their sleeves and lead from the front, together with pastoral care and two campaigns in which territorial evangelists collaborated, saved the corps.³⁰⁸

Not all corps survived in that period, of course, since not all were saveable. Closures came about because of forces beyond the Army's control, one such being population shift. On the credit side, this phenomenon led to the compensatory creation of home companies and a few new corps – and in some cases the advantageous relocation of halls. That being so, as the task of reviving Anderston Citadel was being concluded, a corps was opened at Mastrick, a district – much of it a huge housing estate – in Aberdeen. At the inauguration of the hall in September the Lord Provost congratulated the Army on its initiative and pointed out that the district housed more people than such towns as Elgin and Peterhead. The officer, First-Lieutenant Peggy Ross, may have felt a little unnerved to hear that, but it would have delighted General Kitching since it proved that the Army in Scotland was doing what he said it should do: it was following the people.

³⁰⁸ Neale (undated). Territorial evangelists became better equipped when during the congress meetings of October a mobile evangelism unit was dedicated for use in remote areas.

Chapter 3.2 With the Community (1958-70)

DURING 1958 there were several happenings of major significance to the Army in Scotland. On 15 May its first Scottish territorial leader, Lieut-Commissioner William Leed, took office and at the same time the forces in Scotland and Ireland were separated, Ireland becoming a command. Leed and his wife were installed by the Chief of the Staff (Commissioner William Dray) in the Anderston Corps hall and, as they were dedicated under the territorial flag, the congregation sang 'I'll be true', words written many years earlier at Leed's home town of Thurso.

Dispatches from Scotland at the start of the year told of continued growth in YP work: new music sections were formed; 26 junior soldiers were enrolled at Port Glasgow, some of them from the home companies at Boglestone and Park Farm; and 160 children attended a joy hour run by Leven Salvationists at Kennoway.

Likewise, the work among adults made progress: the Logans Outpost acquired a new hall from which a comprehensive programme of activity was maintained by an envoy, and the two small corps of St Andrews and St Monance experienced renewal. A 'Mission to the Highlands' campaign by officers of the Glasgow Division had Oban as its hub while the mobile evangelistic unit was taking the message to other Highland towns and villages. In the summer bandsmen from Campbeltown took part in a crusade in the Hebrides.

The Army that ministered to ordinary people in out-of-the-way places also occasionally did so for people of much higher station. In early January the Lord Provost of Edinburgh had approached the Queen's private secretary to ask whether Edinburgh Gorgie Band's diamond jubilee celebrations, which coincided with Bandmaster Alex Thain's 30 years of leadership, could in some way be marked during Her Majesty's stay in the city. Accordingly, on Sunday 6 July when the Queen and Duke of Edinburgh returned from worship in the High Kirk of St Giles on the last day of their stay:

... the band marched proudly along the Royal Mile as the crowds, gathered to cheer the royal couple as they returned from divine service, swayed to the strains of the 'Danforth Citadel' march. At the conclusion of the programme the Queen and Duke stepped into the courtyard.

Divisional Commander Lieut-Colonel Stanley Read reported: 'Her Majesty was quite relaxed and without hat and gloves. This was a signal and personal honour for us. Without pomp and ceremony the Queen received and expressed her thanks to Bandmaster Thain.' The bandmaster had in fact been presented to his sovereign the previous evening at the military tattoo, Edinburgh Castle, when the Lord Provost had introduced him as the organiser of the Sunset Service with which the great display concluded.

'Mr Thain is also the Bandmaster of the Gorgie Band,' explained the Lord Provost. With a happy smile the Queen expressed her appreciation and said she would be seeing him and his band the next morning.³⁰⁹

The annual congress was held in October under the leadership of Grinsted, now British Commissioner. The afternoon citizens' rally was presided over by CSM John Sinclair, MBE, JP, Provost of Thurso, and it was a moving moment for the 2,000 people present when he and Leed, friends since boyhood days, stood together on the platform.

By 1959 it must have been evident to all Salvationists in Scotland that their war would never again be waged in the way it had been in the early days. The buffeting by unforeseen external forces and cultural changes had seen to that. Now, as the past several years had shown, the best hope of advancement was to pursue the course of opening home companies and outposts on the housing developments that had yet to become communities in the way that long-established neighbourhoods with their common interests and informal support systems were. By acting swiftly, the Army could become an integral part of them. YP Treasurer Violet Kelly of Clydebank understood this and it was she who worked devotedly to establish a home company at Drumchapel. Pollokshaws Corps had meanwhile formed one at Househillwood, Springburn at Cowlairst, Peterhead at Ugie, and Kirkwall at Hatston and Victoria; also, Greenock Corps and Goodwill Centre started a home company at Larkfield and seven children sought the Saviour at one attached to Paisley West.

YP work in general benefited enormously from the dynamic input of Brigadier Victor Smith, the Territorial Youth Campaigner, who made a breakthrough when he obtained permission to lead services in local day schools during campaigns he led at Fauldhouse, Aberdeen Mastrick and Old

³⁰⁹ Colonel Brindley Boon in *Salvationist*, 29/11/2003, p.9.

Cumnock. At Aberdeen his address to 600 pupils was relayed to 400 more and contributed to the attendance of 1,500 children at the joy hours he held. Probably Smith did not realise what impact his enterprise would have on Army ministry in the future and neither did those Kilbirnie Salvationists who, when the Chief Secretary, Lieut-Colonel Frederick Holland, preached at their corps, recorded his message on tape for the benefit of 'shut-ins'.

The Territorial Young People's Secretary, Senior-Major Ernest Denham, launched a five-day youth exhibition held in the Christian Institute, Glasgow, in April. Large crowds and eminent officials from the fields of education and welfare went along to see the stalls of arts and crafts and the demonstrations of Army youth activities, from the cradle roll to the torchbearer movement. Some passers-by made their first contact with the Army through this outstanding effort, which in all attracted 2,200 persons. The closing meeting took the form of a drama festival that ended with several young people making decisions for Christ.

In the summer Leed was a speaker at a three-day national council of war over which the General presided. Under the theme 'Better Things' all aspects of Army evangelistic and administrative strategy in the UK were examined. With refreshing candour, Kitching spoke of better standards of leadership: 'To profit by criticism is to make ourselves better leaders, to resent it is to show a lack of good taste... Authority that shows itself by threat or haughty command is ever damaging to real influence... Self-importance, however shown, cripples leadership.' He also addressed the matter of discipline: 'Discipline calls for patient explanation. It must be maintained, but always with mercy and without favouritism.' And Grinsted spoke about 'Better Meetings', using his experience to warn against stale uniformity, lack of attractive variety and preparation; also, he called for a teaching ministry with particular reference to scriptural holiness.

As the leaders shared their views the corps at East Kilbride was opened, Captain and Mrs Stanley Cleaves being given the rare honour of planting a new corps in a new town. The impulse to found the new towns sprang from the absolute necessity to provide decent accommodation for the growing population of Glasgow – the working classes in particular – as well as to provide accessible sites for modern industries with housing for their workers in the vicinity.

In September the evangelistic unit found itself transformed into a mobile canteen when disaster struck at the Auchengeich Colliery, Chryston, leaving 46 men entombed. For 30 hours officers supplied a continuous service of refreshments for the relatives and rescue workers and sought to comfort the distressed. Coal Board officials entrusted officers and other church ministers with the heart-breaking task of visiting families with the official news of their tragic losses.

A month elapsed and *The War Cry* was published as a special Scottish issue to highlight the congress to be led by the General at Glasgow. It was a celebration of the 80th anniversary of the Army in Scotland and was the means of 164 people making public decisions for Christ. On the Sunday afternoon Kitching delivered a lecture on the kind of people who make up the Army and then broke off to invest Mrs Jane Smith from Craigneuk, known locally as Mrs God-Bless-You, with the Order of the Founder in recognition of 60 years' exemplary Salvationism. Anderston Corps's own celebrations included an exhibition opened by Lord Belhaven. And it somehow seemed fitting that while the oldest corps had cause to offer thanksgiving to God so, too, did the youngest: at East Kilbride the first soldier was sworn-in and a fortnight later his wife became the second.

The year almost at an end, Grinsted reviewed the aims and achievements of the seven-year plan launched for the Army throughout Britain in 1958. He was pleased above all with the gospel outreach endeavours, but believed that although the frontal attack would always be prominent in Army strategy, a greater mobility of method should become the norm. He was therefore heartened by the more profitable use of open-air witness and the penetration into new housing areas, and he said: 'Indirect approach, we find, is particularly effective, and it is being understood by our people that more and more we must be integrated with the community.'

* * * * *

Early in 1960 Brigadier Lincoln Parkhouse, of Greenock Citadel, used the indirect approach when he organised a Bible-reading marathon in the corps hall. The goal was to read the entire New Testament in public in one day, inviting the people to come into the hall during their working day, which many did. He personally began the reading at 4am, then the deputy bandmaster took over for a time before

heading off to work, and so throughout the day Salvationists and other Christians read the Scriptures from Matthew to Revelation, finishing at 10.30 pm. 'I hope that now more people will begin to read the Bible,' said Parkhouse. 'Anyone can begin reading the first verse of the Bible some time within the next few days and, if they read no fewer than four pages of an ordinary Bible each day throughout the year, they will complete the whole of it in 1960.'

In April the evangelistic unit was again pressed into service as a mobile canteen when Britain's worst-ever fire brigade disaster occurred in Glasgow: a dockland warehouse blew up killing 19 firemen who were tackling a blaze, among the dead being 24-year-old Ian Allan, a bandsman of Springburn. Salvationists provided support to the emergency services: 'How does the Army always manage to arrive so speedily and provide help so effectively?' asked one Scottish Television (STV) reporter.

That kind of publicity entered people's homes via their television sets, aiding integration into the community. In the same way the Army's music was heard when, for example, Jonköping String Band from Sweden was filmed for an STV news bulletin during the Edinburgh Festival; another visiting overseas section that year was the New York Staff Band.

Officers formed teams to evangelise districts where there was no Army presence at all. A team from the South-West Scotland Division spent seven days campaigning on the island of Islay. Another, from the North Scotland Division, set off from Inverness and took the message to Dingwall, Balintore, Golspie, Brora and Lybster before arriving at Wick ten days later; they then moved on to Thurso where nearly 50 seekers were registered.

All corps held events that nurtured the soldiers in their faith or kept them busy and blessed and to those were added the conferences and refresher courses for various groups that from this year on were held at Balvonie, the territory's new conference centre overlooking the Firth of Clyde at Skelmorlie. Originally built for a wealthy tea merchant in 1903, the centre replaced Marshill House, but that hallowed place, it can justly be claimed, left the worldwide Army a lovely legacy for it was there in the 1950s that Lieut-Colonel Ernest Rance, the National Secretary for Bands and Songster Brigades, wrote the words and music of 'To the Hills' (SASB554). He explained how this came about:

During a short stay at Alloa, my room looked out on the Ochills, a range which caught my imagination every day. The hills presented themselves in ever-changing moods and colourings, but the contour remained something fixed and final. One morning, taking a sheet of manuscript paper, I traced the shape of the hills across the stave and then added notes in a rhythmic pattern, keeping to the rise and fall of the contour and trying to capture the genuine Scottish modal sound in the melody. Thus came the little tune to be written. My verses are inspired by the mood and message of Psalm 121.

Some corps more than others fixed their attention on outreach and community service, the prime example of the period being Campbeltown, which doubled the attendance at its torchbearer youth club. Territorially, youth and YP work was improving: the Salvation Army Students Fellowship increased its activities and affiliation to the Girl Guide movement generated interest in the Army's guide companies and brownie packs.

The General led the New Year gatherings for 1961 and his arrival in Glasgow was given prominence by STV. On the 24 January he was back in London where he installed Commissioner Norman Duggins as the Chief of the Staff. Very sadly, Duggins's term of office was abruptly brought to an end by his promotion to Glory during his first visit to Scotland. He died in a Paisley hospital on 20 March.

An exciting three-week campaign in April concentrated on Stornoway on the Isle of Lewis, but in August it was relief work that again propelled the Army into public view when teams provided aid in the areas of Clydeside damaged by flood waters and then, soon after, when a Glasgow wool warehouse caught fire.

There were 150 seekers in the congress gatherings conducted by Leed in October and, as ever, open-air bombardments were part of the proceedings. There was however one novelty: for the first time closed circuit television was used to relay the meetings in St Andrew's Hall to an overspill crowd in an adjacent hall. Sheriff Principal Harald Leslie presided over the afternoon pageant and spoke warmly of the Army's love of mankind and its transforming mission: 'Be in on the first trip to the moon,' he said, 'and plant the Salvation Army flag there.'

Quite why the Army should do such a thing was unclear, but its activities on and for housing estates all had a distinct purpose and they continued to flourish.³¹⁰ At one corps attendances at YP meetings doubled to 250 when children from outlying areas were ferried in by bus. Smith's successful schools ministry opened up a new avenue for child evangelism in many places: one corps officer was accepted as chaplain to a large school for handicapped children.

Commissioner Erik Wickberg, the new Chief of the Staff, who had served as a lieutenant at Hamilton, led the 1962 New Year gatherings that launched the Mission to Youth Year. The Young Salvationist Workers Fellowship instituted the previous autumn to promote workaday witness in industry had in fact anticipated the effort; in one corps young industrial witnesses requested a weekly Bible study to help them prepare for the task.

A banner reminiscent of the traditional rallying-sign of the clans was a focal point of the mission and emphasised the challenge to Salvationist youth: at its centre was a blood-stained fiery cross while the Army and St Andrew's flags formed the backdrop. Dedicated by Wickberg, the banner was to be passed from corps to corps, starting at Berwick-upon-Tweed. It was accompanied by a scroll of mobilisation orders, calling on the young folk to take up arms for Christ, who alone was the 'Truth for Questing Youth'. In several places provosts formally received the banner on the town hall steps and in other places halls were filled for the first time in years when it was carried in.

Many and varied methods were adopted during the mission to win young people for Christ and to strengthen the faith of his youthful followers. Sunday evening fellowships accomplished much for the latter while torchbearer clubs and YP legions, their younger equivalent, linked up the former. Coffee-bar contacting, dance-hall raids, modern music, open-air meetings at unusual times in unusual places, mobile crusades by young people in cars or on bikes or motorbikes, all added to the momentum of the enormous undertaking.

In June Leed entered retirement³¹¹ to be succeeded by Lieut-Commissioner Albert Mingay who had served in Scotland as a corps officer, a divisional YP secretary and officer in charge of the Glasgow Instructional Centre. He inherited a territory with a positive attitude. The commander of the Mid-Scotland Division, for example, reported advances on several fronts, two of which were these:

St. Monance is a small fishing village, with a corps that was gradually getting smaller, so much so that the Divisional Commander had almost given up hope for its continuance. Then the miracle happened. A Captain and his wife felt called to serve that community, made their offer and now they are asking what are the possibilities for extending the hall.

Every week the officers minister to the crowds instead of the few, and during last summer there was no room to contain all of the 'caravan community' that had been contacted. The home league numbers a hundred, and every member attends. Already a very small soldiers' roll is increasing.

A young Captain and his wife appointed to Lochgelly wondered what more they could do to revive interest in the Army. They had tried everything without making any impression or recording any advances. The situation was most discouraging. Did I say 'tried everything'? Everything except an 'over-sixty' club for the old people.

Recently the first anniversary of this venture was held and it was wonderful to see the new people, both old and young, attracted to the Army. Seekers have been registered at these meetings.³¹²

Salvationists at Craigneuk, the home corps of Mrs God-bless-you, showed signs of being as outward-looking as she had been. In the autumn a party of them held a meeting in a bingo club at Carluke and led 900 people in community hymn-singing. Mingay had similar news to report: "The tide has turned," is the Divisional Commander's verdict of Arbroath, where new interest has been aroused and there is a large influx of teenagers into the youth club. At Kilsyth there is quite a story to tell: a pensioners' meeting commenced; three lads at the Mercy Seat; over 80 present at a parents' night. Chairs were given a new use at Shotts when the Mercy Seat proved inadequate to accommodate the many seekers....' And there was much more besides.

Not to be discounted was the impact of training on all these developments. At Balvonie young Salvationists were regularly prepared for the many forms of Army service and mission.

³¹⁰ During 1961 Aberdeen Torry Corps became a Goodwill centre.

³¹¹ Cairns (1978) is a brief account of Leed's life.

³¹² WC, 26/5/1962, p.6.

There was an unexpected change of venue for the 1963 New Year meetings conducted by the General because the famous St Andrew's Hall had been destroyed by fire; the venue was therefore Govan Town Hall. About that time Mingay informed *The War Cry* of the attempts of officers to be more fully a part of community life:

The officer at St. Combs has established a place with the local youth club and written letters to all the fisher lads who are away from home at the present time, while at Peterhead a 'Welcome Home' service for the fishing-boats has been much appreciated. There has been careful research at Airdrie by the officer and a number of open-air workers. An index has been prepared indicating the needs and spiritual affiliations already operating in the seventeen housing schemes in the vicinity. This has resulted in a monthly mobilization of all transport available in the corps to reach the people in these districts and even in very wintry conditions children have been contacted.³¹³

Mingay made his own mark: the Easter address he gave at Hamilton was broadcast on the Scottish Home Service – the first of many broadcasts, with BBC and ITV, he made during his tenure – and in June the mobile unit supported the 'West Coast Crusade' he led, during which open-air meetings were held on housing developments at Irvine.³¹⁴

In August the High Council was summoned to elect a new General, but before it sat Lieutenant-Commissioner Clarence Wiseman, principal of the International Training College, led the annual congress. Mrs Wiseman (née June Kelly) expressed her joy at returning to her birthplace, Glasgow, and Wiseman's ministry resulted in 201 seekers.

On 1 October the High Council announced that Scottish-born Commissioner Frederick Coutts had been elected as the Army's eighth General. As one writer put it:

No General has known Scotland better than Frederick Coutts. Born at West Gallatown in the Royal Burgh of Kirkcaldy, he began two months later a series of frequent moves to areas where his officer parents were appointed. He particularly remembered formative years spent in the Edinburgh and Glasgow areas.

In early 1919, 19-year-old Second-Lieutenant Coutts of the Royal Flying Corps – awaiting demobilisation and embarrassingly sporting his observer's half-wing on his military tunic – made his home at Aberdeen Citadel, from which corps his father had become an officer 30 years earlier. There he received a warm welcome and the spiritual nourishment he so much needed.³¹⁵

The War Cry said: 'The General-Elect is a scholar, and looks the part, but he is by no means donnish; and over the years he has retained his contact with the man in the street and the youth in the coffee bar by being interested in topics that interest them also... He has been included on a panel of speakers with such religious leaders as the late Archbishop Temple and Dr Herbert Farmer.'³¹⁶

Coutts was given an ecstatic 'Welcome Home' to Scotland when he led the New Year celebrations in 1964. Edinburgh Congress Hall hosted the meetings in the capital and Coutts won delighted approval when he recalled his service in the corps 'as boy and as man'. Leith Town Hall was the next venue and from there Coutts moved to Anderston Citadel and the Concert Hall, Glasgow, where the platform was adorned with the flags of the Scottish corps with which he had been associated. Dundee Central was next, with Salvationists travelling great distances for what Mingay called a 'significant meeting' because Coutts had been born in that division. Last of all, the General returned to Aberdeen Citadel. In both cities the Lord Provosts received him.

The campaign motif for the year was 'Operation Visitation', abbreviated to a more manageable 'Op-Vis'. All soldiers were given a wallet of material to equip them for the different phases of the programme, which included taking censuses.

For the third year running all roads led to Bellahouston Park, Glasgow, for June's Palace of Art Youth Day (P.A.Y. Day) where an impressive display of youth work was to be seen and no fewer than 54 music and Baden-Powell sections took part. That same month the General was again in Scotland to address almost 1,000 pupils of his old school, Leith Academy. *The War Cry* reported:

³¹³ WC, 26/1/1963, p.2.

³¹⁴ During 1963 Dundee Craigie Corps became a Goodwill centre.

³¹⁵ Colonel Brindley Boon in *Salvationist*, 29/11/2003, p.9.

³¹⁶ WC, 12/12/1963, p.3.

He assured them that knowledge and faith were not foes. Space research demonstrates faith in the reliability of the universe. Both Washington and Moscow agree that it is a thing of integrity. Order on such a terrestrial scale cannot be based on disorderly chance. Current knowledge opens up new realizations of the unity of creation: the current situation shows man's need of the redeeming power of God. Therm-nuclear physics offer blessing or cursing. In this dilemma God is the Great Essential. Popular modern communications, in ignoring this, mirror only a part of life.

Referring to a book of the history of the school, which the Rector had sent him, the General noted that the original purpose of the founding of Leith Academy was to provide educated men who would meet the needs of the Church and lead public worship. He challenged the present-day pupils not only to disseminate knowledge but to seek to pass on the more inestimable benefits which come through a revelation of Christ.³¹⁷

The 'Out and About' phase of the year's campaign was carried out through kerb-side meetings, in some cases using recordings of the Joystings rhythm group to attract an audience. But the Scotland Territory had its own such groups: when Mingay led a campaign team to Lerwick among their number were the Singing Strings of Thurso.

There were also innovative changes in social work, one taking place in August when the Women's Social Services opened a family service unit at the Vennel hostel in Edinburgh. Also, on 1 May, the Men's Social Services opened Mount Bruce, at 17 Bruce Road, Pollokshields, which had been purchased a year earlier and registered as a youth probation hostel to act as an extension of Redheugh.

In November the most intensive part of Op-Vis – three-days of door-to-door visitation – was completed following practical training with the use of tapes of simulated interviews. Mingay invited all Salvationists to participate in some way and declared that everyone needed to be renewed: 'All of us! All the officers (including the Commissioner), all the local officers, all the soldiers.' And the corps, he said, also needed to be renewed as live centres of Christian fellowship. 'Finally,' he continued, 'let me say that the Op-Vis plan is a matter of urgency. It is urgent because it is timely, not because the world is in a materialistic mood but because I believe that a *reaction* against materialism is already on the way. It is sure to come. Man is God's creation and... is already beginning to ask the very questions which reveal a hunger for reality.'

The precise outcome of the operation we do not know, but *War Cry* reports revealed that many corps did seize the day and were duly rewarded: Edinburgh Gorgie rejoiced for increased attendances at its recently opened outpost of Stenhouse and Whitson; Bo'ness Salvationists successfully introduced a coach service to extend the catchment area of their Sunday school; converts were won at Falkirk; 11 junior soldiers were enrolled at Campbeltown; a backslider knelt at the mercy seat at Rosyth, as did a man making an initial decision for Christ; and ten seekers at Fauldhouse included a family of five.

* * * * *

Commissioner Wycliffe Booth, a grandson of the Founder, launched the Army's centenary year, 1965, for Scottish Salvationists during great gatherings in the two major cities. He and his wife recalled their service in Scotland during the war years.

That year was one of heightened activity and exposure for many Salvationists. Public relations officers sped around organisations to promote the cause and as early as March Mingay was representing the Army at civic events: a 'centenary supper' with leading citizens of Ayr followed by a civic reception at Saltcoats. Wiseman led inter-divisional YP councils in April, reaping a harvest of 111 seekers, and then stayed in Scotland to give the address at the South-West Scotland centenary thanksgiving service in Paisley Abbey.³¹⁸

In May the General was in Glasgow for a thanksgiving service in St Mungo's Cathedral. From there he was whisked to a civic reception at Clydebank, where he also conducted a meeting at the corps, the provost in attendance. Then, on the 31st, he followed in the Founder's footsteps by being admitted as a 'guild brother, burgess and freeman of the Royal Burgh of Kirkcaldy'. The ceremony took place in the flower-bedecked auditorium of the Adam Smith Hall. Responding to the complimentary words of

³¹⁷ WC, 27/6/1964, p.3.

³¹⁸ Far from such 'headline' news, Captain and Mrs David Napier were appointed to open a corps at Easterhouse, a Glasgow suburb, where a hall was under construction.

Provost H. Alleyne Nicholson, Coutts endorsed his tribute to local Salvationists who had commended themselves to the burgh by their faithful adherence to Christian principles.

From Kirkcaldy Coutts journeyed on to Edinburgh and a service in the High Kirk of St Giles: 'We meet in thanksgiving for a hundred years' war,' said the minister. In other places of worship, or in halls, civic services were held with guest officers and the local corps taking part. Commissioner Samuel Hepburn, commander of the USA Central Territory, gave the address at St Machar's Cathedral, Aberdeen, and his wife was thrilled to be present for her mother had become an officer from that city. Mingay with Lord Birsay, a High Court judge, and Mr Joe Grimond, the leader of the Liberal Party, were the speakers at St Magnus's Cathedral, Kirkwall, and either Mingay or other officers fulfilled a similar role in such places as St Giles's Church, Elgin, Hawick Old Parish Church, and the Miners' Institute, Buckhaven.

In some 50 public parks and gardens of Scotland esteem for the Army was demonstrated by way of floral displays. That in Princes Street Gardens, Edinburgh, was a real work of art incorporating a clock, which told the time accurately. Usually the centenary emblem or the Army crest was at the centre of the displays, but at Kilsyth there was a unique design showing a profile of the Founder, a group of trumpets with a cross and crown motif and a stave of music. The Burgh of Stirling did the Army proud by naming a street after the Founder: William Booth Place.

In September the General led the annual congress in Glasgow, recollecting how he had attended YP councils there 'in what the youngsters here would call the stone age'. On the Saturday music of a different age was presented by rhythm groups from Bo'ness, Fauldhouse and Kilmarnock Temple and the next day 180 seekers were registered. While in Scotland Coutts inaugurated the Glasgow Advisory Board of which Sir John Henderson was the chairman; Professor William Barclay, the Bible scholar, writer and broadcaster, later became a member.

Amid the overwhelming acclaim of that year it probably did the Army no harm to receive a little cautionary criticism too. This was provided in an article by Lord Soper, the Labour peer, who praised the Booths for having 'felt in their bones that there was a basic connection between industrialism with its squalor and vice and the non-success of Christian evangelism' – thus the Army was born 'to meet a new situation with new firepower'. He was critical, however, of the Army's concentration 'on the phenomenon of conversion to the neglect of the subsequent education and spiritual growth of the convert' and in conclusion he wondered whether it was time for the Army (and other denominations) to disband so as to regroup 'in one great reunited church for the battles of tomorrow'. *The Herald*, which carried the article, rejected that thought, saying: 'Lord Soper wants [the Army's] spirit and experience. Does not the Church visible or invisible also need its special discipline and initiative?'³¹⁹

A number of building schemes had been pursued as centenary projects. Four were in Scotland: Dundee Central, Maddiston, Motherwell and Easterhouse. Although still under construction in December, the building at Easterhouse – to be a multi-purpose and community hall – had already been used in August when a party of officers evangelised in the district and rain put an end to their open-air meetings: loud-hailer announcements were made to draw the people to the doorless and windowless hall and there, with builders' planks for seating, an audience of almost 100 gathered.

The centenary year finished with an honour for CSM John Sinclair of Thurso whose appointment as Lord Lieutenant for the County of Caithness received royal approval in December. A month earlier he had been granted the freedom of the Burgh of Thurso.

The Army remained in the public eye in 1966 and, naturally, Mingay was ready to grasp every TV and radio opportunity arising from this rare interest. In March he was interviewed by Jack Weir on the STV programme *Check-Point*, which looked at different facets of Army ministry; also, the film *Blood and Fire*, part of the Rank series 'Look at Life', was shown at the Caledonian chain of cinemas in the north of Scotland. And the famous Joystings attracted attention when they visited Aberdeen Citadel for the Easter weekend: 'The only bright spot in an otherwise depressing holiday,' wrote the *Evening Express* columnist, Jack Nicol.

³¹⁹ WC, 23/10/1965, p.10.

The territory's first area command came into being in May; centred on Dundee it necessitated a rearrangement of divisional boundaries.³²⁰ The corps at Kinning Park, Leslie, Lochee and Maybole were closed at this time and only the following societies and outposts remained open, according to the official list: Logans (attached to Motherwell), Levenvale (Alexandria), Kelvinhaugh (Anderston), Drumchapel (Clydebank), Househillwood (Pollokshaws), Castlemilk (Spittal), Cowlairs (Springburn), Kaimhill (Aberdeen Citadel), and Buckpool (Buckie); however, there were certainly more still in operation for the Stenhouse and Whitson Outpost, run by Edinburgh Gorgie, was mentioned in a report. Some 27 corps, however, were either without officers or shared officers with another centre.

Around this time Paisley Citadel found itself homeless (for three years) when its hall was razed to the ground as the town council pushed through a regeneration scheme; likewise, the Anderston Goodwill Centre had to find temporary premises when the area in which its old home stood became a casualty of urban renewal. Meanwhile, in this period of gains and losses, a work was commenced on the Menzieshill estate at Dundee.

Evangelistic outreach continued into 1967, the gospel being disseminated through house meetings, late-night open-air witness, market stalls, visits by Army rhythm groups to coffee bars and youth service brigades which assisted the elderly and needy. The home league established fellowship circles and new leagues, some on housing estates and one run by Kilmarnock Riccarton at Crookedholm.

Not to be overlooked was the impressive headway made by the scout and guide sections, which grew in number. Included in the summer programme of events at Balvonie was a camp for guides. The annual Thinking Day ceremonies were observed, that in the South-West Scotland Division being held in Paisley Abbey with Lord Rowallan, a former Chief Scout, as the speaker.

In April Mingay said goodbye to Scotland, having been appointed Governor of the Men's Social Services. Lieut-Commissioner Ernest Fewster, a former divisional commander in Scotland and brother of John, a former General Secretary, succeeded him. Before he was installed in June several corps had been officially closed, two reduced to outpost status and two (Gorbals and Govanhill) amalgamated. On the bright side, Drumchapel Home Company was raised to corps status on 18 November with Captain and Mrs Philip Wilbraham as its first officers.

On 9 December the General declared open the new corps buildings of Edinburgh Gorgie and led the weekend meetings. The next day he inaugurated the Edinburgh Advisory Board under the chairmanship of Lord Birsay, CBE.

* * * * *

During the night of 14 January 1968 a hurricane swept over Scotland, wreaking so much havoc that the Army was called upon to give mobile canteen support to workmen sent to repair, shore up or demolish buildings rendered unsafe; unfortunately, it was too late to save the corps hall at Maryhill which was destroyed when an adjoining property collapsed on top of it. Officers distributed food, bedding and clothing to victims of the disaster and the Anderston Goodwill Centre and Greenock corps hall were opened for those left homeless. At Govan the Army was asked to supervise the administration of emergency accommodation provided by the authorities.

Music of one sort or another was in the news in March. A three-hour festival at Edinburgh Gorgie, held to mark Bandmaster Alex Thain's 40 years leadership of the band, was reaching its peak when Fewster stepped forward and presented Thain with the insignia of the Order of the Founder. And not many months elapsed before Gorgie Band itself received an honour: a press-day flash in *The War Cry* said that, by royal command, the band was to play in the forecourt of Holyroodhouse Palace at 7pm on Founder's Day, 2 July, in the presence of the Queen and the Duke of Edinburgh – as it had done ten years before.

Music of a different tempo and type was then to be heard at Bellshill where young people of the corps had opened the Catacomb coffee bar; Chick Yuill, one of their number who became an officer, later looked back on what the bar accomplished:

³²⁰ The experiment (if such it was) failed and the area command was wound up in 1968, whereupon the territory had only five divisions: Central-South (Hamilton), Edinburgh, Glasgow, North Scotland (Aberdeen), and South-West Scotland (Paisley).

It opened in August 1967. Earlier in the year the folk of the corps had met together to discuss how they could best express and share their faith. The idea of running a coffee bar was spontaneous and unanimous.

An old pub was procured, rent free. It was cleaned up and decorated. The Reason, the Bellshill rhythm group, was already in existence and with faith, hope and prayer, and a minimum of publicity, the bar was opened. We intended to run for six weeks – a vital evangelistic ministry was fulfilled for six years!

The work was costly, both emotionally and spiritually, and being young we made many mistakes. But thousands of young people were influenced for good. Some were converted and came into fellowship and service in the Army, and God led one married couple into officership.

For Margaret, now my wife, and for me it was the finest training we could have had for leadership and evangelism. To folk on the outside – Christians who were obviously moved and blessed by what they saw – it seemed like an incredible success story. But for those who were deeply involved it was demanding and humbling. We learned to cope with disappointments, with discouragement and with failure. In it all we learned that when people are willing to work for the Lord, lives are changed and the Kingdom of God is extended.³²¹

The General visited Glasgow for what was called ‘Scotland’s Great Day’ in Bellahouston Park. It was a day warmed by summer sunshine and the fellowship of thousands of Salvationists. There were festivals for adults and young folk in the Palace of Arts, which also housed an exhibition of products from the associated Social Services. Coutts took the salute for the march past headed by Clydebank Band. Outdoor sports and team games, a Boy’s Brigade band and awards for scouts and guides helped to make the day live up to its name.

Also in the summer it was announced that Campbeltown Corps was to have a new building, the hall being replaced by a community centre, as had been done at Grangemouth. Similarly, at Easterhouse – the district that had gained unwanted notoriety for its high rate of violence and crime – the activities of the corps meant that its two-year-old building had to have an extension. In the meantime, so vast was the redevelopment programme of the City of Glasgow that the imperative of deciding how and where to relocate corps buildings compelled the Army to formulate a ten-year plan of its own. That plan may well have been on the agenda of the Territorial Local Officers Advisory Council (TLOAC) set up during the year ‘to provide well-informed lay advice to the Territorial Commander’.

In September the congress, under the leadership of Commissioner Charles Davidson, an Aberdonian, was held in three venues: Hamilton, Edinburgh and Aberdeen, and a presentation of the Army musical *Take-Over Bid* took the place of the usual Saturday festival.

Just as some corps buildings were adapted to facilitate community work, so the Social Services introduced improvements of their own: an annexe was added to the Davidson House Eventide Home, Edinburgh, to update the accommodation and leisure amenities and, thanks to the beneficence of Lord Hugh Fraser, Clevedon, the maternity home in Glasgow, received an extension that was opened on 30 October by Lady Fraser in the presence of the General; thereupon the home was renamed Fraser of Allander.

In December Fewster was in Thurso for the corps’s anniversary weekend during which he presented Retired CSM John Sinclair with the insignia of the Order of the Founder. Sinclair told Aberdeen’s *Press and Journal*: ‘Words fail me. I knew about the anniversary, and I knew something special was on the programme, but this is the first official intimation of what it was. Tonight I feel a great sense of humility. In the Lord’s service we do not look for honours.’ The Provost said that in honouring Sinclair, the Army had honoured the town and the county.

As the year ended so too did the earthly life of a Scottish Salvationist whose poetry had greatly enriched the Army’s store of literature. He was Major James Gellatly, a native of Perth and a corps officer for 42 years, and here is an example of his dedicated skill:

Dinna Greet

*The road we traivel is nae smooth,
Nor lichtsome is oor load;
But ower the stibble, stane, an’ stoor
There lies oor blest abode:
So dinna greet; God’s word is true.
Jist ca’ awa, an’ ye’ll come throo.*

³²¹ McLean (1979: 79-80).

*Life is nae bonny bed o' floo'rs,
Aye bloomin fresh an' fair,
For whiles we hae dark cloudy 'oors,
An' whiles a peck o' care.
But dinna greet; God's word is true,
Jist ca' awa an' warstle throo.*

*Ay, wipe yer tears, an' lift yer head,
An' heartsome be alway,
Share willingly yer crust o' bread,
An' bend yer knee tae pray.
Nae need tae greet; God's word is true.
Jist ca' awa, an' ye'll come throo.*

On 9 February 1969 the General gave two addresses in Edinburgh, in the morning preaching at Edinburgh Congress Hall and in the evening speaking to the Scottish Christian Youth Assembly on the Christian's role in a changing world.

Three months later – on 29 May – Brigadier and Mrs Charles Martin were appointed to start the work in Livingston, a new town built to house a target population of 70,000, mostly displaced families from Glasgow. About the same time Hugh and Sheila McGill, Salvationists who had moved from Irvine to Kirkcaldy Sinclairtown, were instrumental in starting an outpost at Glenrothes, Scotland's most northerly new town.

Scotland had now welcomed a new territorial commander, Lieut-Commissioner Henry Warren having succeeded Fewster. He opened the congress on 7 September by declaring: 'We are making history today!' and it was so since Glasgow's Odeon Cinema in which the meetings were held was due for demolition once they were over. But the congress made history for another reason: it was Coutts's final weekend engagement prior to retirement.

The High Council elected a Swede in place of the Scot and, on 30 October, the newly installed General Erik Wickberg was greeted during a festival held in Glasgow's City Hall. A few weeks later and not far away Warren launched a series of half-hour Tuesday prayer meetings for city workers. By arrangement with the minister, St Stephen's Church, across the road from territorial headquarters at 146 Blythswood Street, was used as the meeting-place. The order of service was based on the weekly prayer subject of the Army's devotional booklet, *The Soldier's Armoury*, and Salvationists who worked in the city testified.

Work was commenced at another Scottish new town early in 1970 when William Dallas, CSM of Parkhead Corps and full-time Salvation Army Assurance Society agent, was granted the use of a school for YP work on the huge planned development of Cumbernauld, described as 'a family town for many families'. There was every reason to pin hopes on the Army's latest venture for it was Dallas who had initiated the work at Easterhouse four years earlier.

Warren's hearty leadership of the first territorial over-60 club³²² rally, held at Edinburgh in May, showed that he had a gift for enthusing others, yet it was not to be used for long in Scotland. A week later it was announced that he was to become the principal of the International Training College, London.

³²² Five new clubs were inaugurated during the year, bringing the total to 59, with an aggregate membership of almost 5,000.

Chapter 3.3 Much to Celebrate (1970-82)

THE congress of October 1970 provided an opportunity for Salvationists of Scotland not only to greet the Army's new Chief of the Staff, Commissioner Arnold Brown, but also to become re-acquainted with the Scotland Territory's new commander, Lieut-Commissioner John Fewster. He could almost have claimed Scottish nationality: he had been born at Partick, attended school at Govan and held every officer rank while serving in the territory; furthermore, his wife had been born at, made a soldier at and entered training from Aberdeen. Fewster informed Brown that research showed he too had Scottish links, belonging to the Lamont clan.

Of special interest to the congress were the illustrated reports of progress being made in the new towns of the Central Belt. Those developments figured high among the concerns of the high command, since re-housing schemes, particularly in Glasgow, were having a direct impact on many corps whose soldiers were among resident populations being moved to districts at an inconvenient distance from where they had long lived. The work of Goodwill centres was also being affected as the authorities made an effort to clear the streets of down-and-outs.

Far away from Scotland's major city the diminishing number of soldiers in many corps was a quandary being solved, at least for the short term, in various ways. Sometimes it was done by amalgamating two corps or – much the same thing – by reducing one to outpost status to be overseen by a larger neighbour. Another method was the creation of five regions: Galashiels (with Berwick and Hawick), Dundee Central (with Arbroath, Brechin, Dundee Hilltown and Forfar), Findochty (with Buckie, Cullen, Elgin, Macduff and Portsoy), Dumbarton (with Alexandria) and Ayr (with Prestwick).³²³

Where a corps had a large enough workforce survival was made easier by adapting to social change, the corps becoming or operating a community centre. This happened at out-of-the-way Campbeltown thanks to William Anderson, MBE, who as well as being corps sergeant-major was the secretary of the over-60 club; he organised a scheme whereby school children assisted the elderly of the town and also a service in which cards were placed in clinics, surgeries and social security offices so that people awaiting entry to hospital could request visits from Salvationists. The results were described as 'eye-opening'.

The Men's Social Services already had its eyes wide open. Knowing that Greenock was reputed to have the highest incidence of alcoholism in the country, it inaugurated an impressive hostel with a detoxification and rehabilitation unit at 10 Terrace Road, on Saturday 12 December.

Just three weeks later disaster struck Glasgow. During a match a stairway collapsed in the Ibrox stadium, home to the Rangers Football Club, and 66 spectators lost their lives while scores more were injured. Salvationists hurried to assist and Fewster afterwards received the following letter:

During the evening of Saturday, January 2, and the early morning of Sunday, January 3, Lieut-Colonel Mole and his staff supplied food and refreshments to the officers of Central Division who were detained on duty as a result of the Ibrox Disaster. Colonel Mole and his staff were also able to comfort the bereaved which was a tremendous assistance to my officers, both at the Central Police Office and the Mortuary.

I am most grateful for this assistance so readily given and I shall be obliged if you will convey my grateful thanks to the personnel concerned.

Jas. Robertson,
Chief Constable
City of Glasgow Police³²⁴

In March 1971 a hall was opened at the new town of Livingston where Brigadier and Mrs Martin had established a corps. Also, on the 31st of the month, Sir John Henderson, chairman of the Glasgow Advisory Board, inaugurated a new home for the Marthara residence for young women at 44 Circus Drive, the old home being a casualty of redevelopment.

More change took effect on 15 May when Brigadier Mrs May Cumming became the first officer of a Goodwill centre opened at Etive Street, Shettleston; this replaced the corps that latterly had been run from the Cowcaddens Goodwill Centre, which was closed after a reorganisation of the Goodwill

³²³ At this time the Central-South Division was dissolved. A sixth region was added in 1973, at Strathaven, with Larkhall and Stonehouse.

³²⁴ WC, 20/2/1971, p.9.

network carried out in response to the latest movements of population. Shortly afterwards Captain Joan Sewell was appointed in charge of the work at Cumbernauld. She found herself with no corps and no hall but armed with the Sunday-school register she began to call at the homes of the children, meeting parents and arranging for visits when all the family members would be at home: thus she was able to conduct prayers with them and a lasting impression was made.

Henderson, the advisory board chairman, was among those bereaved by another Glasgow disaster that occurred on 21 October. A gas explosion shattered shops at Clarkson Toll, killing 20 people, including his wife and sister-in-law, and injuring over 100 other people. Officers ministered to grieving relatives at the mortuary and a mobile unit supplied food and drink to the rescue workers.

The congress led by Commissioner Kaare Westergaard³²⁵ gave focus to the territory's widening community programme. Increasingly, bold measures were being taken to base Army forces where they were most needed, and to ensure that the Army's ministry was in step with contemporary, real-life human need. Thus in the summer of 1972, truly radical changes were made to operations in central Glasgow. The historic corps of Anderston and Kingston left their citadels at 724 Argyle Street and Houston Street to be joined together in holy merger as the Glasgow City Centre – a complex that incorporated the Anderston Goodwill Centre.³²⁶ The multi-purpose suite of buildings in Houldsworth Street was opened by General Wickberg on 10 June and marked a new phase of Army work in the Anderston district, the redevelopment of which had resulted in many inhabitants of the area being resettled in Knightswood, Scotstoun and Whiteinch³²⁷.

The practical services offered by the Glasgow City Centre included clubs for elderly citizens and youth, meals-on-wheels provision, a luncheon club and advice bureau; in addition there was a 24-hour ministry with a twice-weekly 'meal and a meeting' for alcoholics, some of whom frequented a block of derelict houses that still stood opposite the new buildings. Mr George Wallace, DL, JP, the recently appointed chairman of the Glasgow Advisory Board, spoke at the inauguration, saying: 'One has only to read the roll call of services offered – meeting people's needs at so many levels – to be convinced that this building is a landmark in community up-building.'

Coincident with that momentous change, albeit not so widely publicised, was the combining of two other historic corps – Calton and Townhead – which took up joint residence at Craigpark Drive to operate as a 'family friendship centre' called Dennistoun Corps. Projects were also finalised at Alexandria, where the corps was re-instated on a new housing estate, and Parkhead, where a modern extension was added to the corps hall.

Wallace also participated in the official opening of the Highway House annexe at Redheugh boys' home in September; Scottish young people had raised money for it by sponsored walks and other special efforts; also, in January, the Fraser of Allander home for unmarried mothers in Glasgow changed its main function to childcare. Frederick Coutts later had this to say:

Human need changes with changes in the climate of public opinion as well as changes in social legislation. Nowadays the one parent family is largely accepted in the western world. The position of the unmarried mother carries little, if any, social stigma....

For these and other reasons voluntary social services have to be extremely flexible. Any doctrinaire approach to community needs will be found wanting. It could therefore be justly said that the Army's approach to social problems is empirical, based on observation and experiment. Yet it is an empiricism born of the Christian truth that every human being is of value in the sight of God, and has as its end aim the redemption of the whole man... as well as his setting.³²⁸

These were challenging times because the Army, like all Christian organisations, was called not so much to reflect public opinion as to seek to influence it, as Booth had sought to do; moreover, it was obliged to point out, in love, that the removal of social stigma did not legitimise behaviour that was ultimately damaging for the person concerned and society as a whole.

³²⁵ Westergaard, who had been a youth officer in Scotland, had become British Commissioner in 1972.

³²⁶ The Kinning Park Goodwill Centre disappeared from the scene at this time. Territorial headquarters moved to offices above Glasgow City Centre in late 1973.

³²⁷ Smart 2002: 21.

³²⁸ Coutts (1975: 210-11).

The International Staff Band was the special attraction at congress gatherings at Glasgow in October. Helen McArthur, a TV vocalist, presided over the home league rally and Sir William Armstrong, Head of the Civil Service, chaired the citizens' rally in Green's Playhouse where, speaking as the son of an erstwhile commander of the Glasgow Division, he inserted a not unwelcome moment of retrospection into that forward-looking year, as *The War Cry* recorded: 'Sir William spoke of his life and education while living in the Pollokshaws district with his officer-parents. "I can see it still. I can smell it still!" he said, hastening to add that this was a memory of 50 years ago! He also referred to a wall-text in his quarters-home of those days – one Greek word meaning quietness, serenity, calmness and peace, and his later realisation that this was the secret of his parents' work and of the love given to them by their people.'

* * * * *

In March 1973 corps cadets from all over the territory converged on the new Glasgow City Centre for a rally and found themselves involved in 'a realistic and exciting outreach among the hundreds of people recently housed in the newly developed area'. Under the leadership of Major John Izzard, the Territorial Youth Secretary, they were divided into four specialist groups: one to visit old people's flats, one to contact children and teenagers, one to engage in 'more or less traditional' open-air witness, and one to give attention to an area with a high concentration of families. As a result of the campaign the centre gained 35 newcomers at its Sunday school and a new family at Sunday worship.

On 1 June Fewster entered retirement and Colonel Ernest Anderson, a Dundonian who had served as General Secretary since 1971, was appointed as Territorial Commander. Around that time Mrs Agnes Conway, the retired home league secretary at Irvine, who had been a Salvationist for 53 years, was made a burgess and guild brother of the royal burgh as a token of appreciation for her lifetime of service to needy people at considerable self-sacrifice. 'I was saved to serve,' she said.

The General conducted the congress meetings at Glasgow. The home league rally was treated to a feast of music from 'Scotland's top female singer', Miss Moira Anderson, and the Army's own Major Joy Webb. The Lord Provost, Mr William Gray, JP, BL, revealed to the citizens' rally that his grandmother had served as a young Army captain in the slum areas of the Gorbals. Referring to the rebuilding taking place in the city, he thanked all Salvationists for ensuring that this was attended by a spiritual regeneration. The Army's concern for 'the unwashed, the under-privileged and the underdog' he particularly appreciated, adding that it was a work that Glasgow could not do without.

The new territorial commander was well aware that since the end of the war the nature of corps ministry had in many places undergone profound changes, to such an extent that the balance between community service and evangelistic witness now appeared to be weighted in favour of the former. Whether that was a desirable situation was, and is, a moot point. It could be argued that service is in itself a form of witness: a word-become-flesh way of making known God's love through loving deeds. Yet it could be counter-argued that service cannot easily achieve the same ends as witness because it does not articulate the message in the same clear way: service cares, witness declares. The question of balance was therefore a subject to which leaders and other officers would return time and again in the coming years.

The challenge facing Anderson was: what would become of the Army in Scotland if a desire to serve overrode the call to gospel-proclamation? Furthermore, what would become of it if its commitment to community service led to a degree of collaboration with the local authorities (which gave the assurance of grants for building projects and programmes) which would result in a loss of freedom to set its own agenda? Service and witness were said to be the two sides of the Army coin, but when spun a coin invariably falls on one side only: maintaining the right balance between service and witness was far from easy, yet that was what Anderson was determined to do.

He did so by using the 1974 New Year meetings to introduce the 'Ne'erday-plus-one' Project, better known as Project '74. It had four main objectives: the extension of Army influence to towns and villages at present untouched by its witness; the establishment of community service projects tailored to local needs; an adventurous approach to evangelistic activity; and the securing of efficient leadership at all levels. Some of the plans were already being realised, he reported: Army activities had been restarted at Newhaven; a service hut had been established at Dollar, Clackmannanshire, in connection with the Annual Appeal, and in anticipation of doing more; a hall had been rented at Oban with a view to conducting meetings there later in the season; Kilmarnock Temple Corps organised

'Down your way' meetings at Crosshouse, Kilmaurs and Stewarton; and a fellowship group for people living near the Balvonie Conference Centre was yet another proposal.

As all that was happening the High Council elected Clarence Wiseman as the Army's international leader, and he called on Salvationists everywhere to remember that The Salvation Army was a 'people movement': 'It is our job to go to people who are bewildered, whose lives are broken, and to young people who have no sense of direction, showing them Jesus Christ and just what he can mean to a person.'

In Scotland that 'people movement' continued to pursue its objectives using every outreach technique available. Edinburgh Gorgie sought to build up the work it had started at Wester Hailes; corps comrades from Buckhaven started meetings for senior citizens in a community hall; and East Kilbride Corps enrolled junior soldiers at an outpost it ran in South Park School.³²⁹

The Wisemans were given a hearty welcome in the first meeting of the annual congress, which then continued under the leadership of the British Commissioner, Geoffrey Dalziel. A procession of Salvationists took 35 minutes to pass the reviewing stand. Moira Anderson again took part in the home league rally, but a different sound of music was heard on the Monday evening when, in the packed Kelvin Hall, 3,000 people watched the world premiere performance of the Army musical *Spirit*, with words by Blantyre-born Major John Gowans and music by Scotland's Territorial Youth Secretary, Major John Larsson. Some 50 seekers knelt in prayer in the centre of the arena.

Two corps moved into new premises, the design of which was significant: Kilmarnock Riccarton acquired a compact multi-purpose centre suited to a diverse ministry, becoming Kilmarnock South. Greenock Citadel meanwhile moved into a splendid complex designed to meet a range of local needs, including ministry to alcoholics and dropouts; it apparently took over the work of the Greenock Goodwill Centre, which closed around that time. Several corps now operated pre-school playgroups and luncheon clubs for the elderly.

Scottish Salvationists were inspired by fervent Bible exposition when the Wisemans conducted the New Year meetings for 1975 at Edinburgh, Glasgow and Aberdeen. At the first venue – the Church of Scotland's historic Assembly Hall – Wiseman informed the people that he was no stranger to 'first-footing' for he had married 'a Scottish lass'. The hall at Cumbernauld was at long last opened on 19 January and in the early part of the year a youth and community centre was inaugurated at Aberdeen Citadel and an outpost set up at Dunoon by Greenock East Salvationists; also in those same months, following her appearances on television, Captain Mary Campbell from Stonehouse and on homeland furlough from her appointment in India, was voted 'Scotswoman of the Year' in a poll organised by the *Glasgow Evening Times*.

Justifiable pride was felt for another officer on 5 July, but this time it was mixed with the deepest grief: Lieutenant Peter Palfrey, stationed at Florence Booth House, Dundee, was drowned while assisting in the rescue of one of the children of the home; his promotion to Glory came exactly a year from the date of his commissioning.

Five days after Peter's passing the work at Dundee Menzieshill was recognised as a corps, part of the Dundee Group Ministry together with Dundee Central and Hilltown. Other group ministries commenced at this juncture were Aberdeen (Aberdeen Citadel, Mastrick, Woodside and Kaimhill Outpost), and East Fife (Buckhaven, Leven, St Monans and East Wemyss Outpost).

Colonel Howard Orsborn, son of the retired General and former commander in Scotland, led the 1976 New Year celebrations. He had entered the training college from Rutherglen 36 years earlier and still used the Bible presented to him on that occasion. That year's emphasis on 'sharing your faith' was facilitated by the provision of mobile evangelistic units and minibuses acquired for several corps and were more sharply defined when, in March, the Scotland Territory launched an offensive under the slogan 'Centenary Outreach Campaign 1879-1979', which aimed at establishing 30 new units of Army activity.

The corps at Inverness opted to play its part by making a visit to Skye, but the plans escalated into a full-scale campaign that took in Kyle of Lochalsh, Kyleakin, Broadford and Portree. Scenting an opportunity, Anderson and the divisional commander, Major James Dorman, took part and when the

³²⁹ Outposts listed at that time were: Grangepons (Bo'ness), Sighthill (Edinburgh Gorgie), Whitburn (Fauldhouse), Glenrothes (Kirkcaldy Sinclairtown), Niddrie Mains (Portobello, both run by Leith), Broxburn (Livingston), Dalmarnock (Bridgeton), Logans (Motherwell), Househillwood (Pollokshaws), Castlemilk (Spittal), Cowlairs (Springburn), Kaimhill (Aberdeen Citadel), Buckpool (Buckie), and Menzieshill (Dundee Central).

Inverness Salvationists had returned home, remained on the island with two other officers to conduct seven church services on the Sunday: the co-operative spirit of local Christians amazed them. In the meantime the irrepressible energy of Campbeltown Salvationists was channelled into motorcades that took the gospel to many parts of Kintyre and Mid-Argyll, as a result of which they began to ferry children from Drumblamble to the corps's Sunday-school. Kinlochleven Corps, even more isolated, was also outward-looking and concerned itself with 'taking the Army' to Oban and Fort William.

A day 'In Praise of Him' was conducted by the General in January 1977 and two months later Dalziel was the guest of honour at a bandsmen's pre-councils festival at Pollokshaws, making himself instantly at home by speaking of his Scottish forebears.

At Glasgow the Army's emergency unit was used to start a late-night soup-run for the dropouts of society who lived rough in the twilight world of empty tenement buildings yet to be swept away in the city's immense slum clearance programme. John Coutts, a Salvationist poet and scholar, described that cold-weather ministry:

Christmas Eve in George Square, Glasgow

*We did not bring a lot:
Soup in a plastic cup
Tasty and thick and hot.
Shaking, you drank it up.
We sniffed the winter air
That evening in the square.*

*We also had some bread
Donated by a store.
'That's grand, that's grand,' you said
And seemed to want some more
Which we were glad to share
That evening in the square.*

*So you were sleeping out?
You quickly answered 'No'.
This we took leave to doubt
But had to let it go:
People began to stare
That evening in the square.*

*We brought no cup of wine
Blessed by the Son of Man.
Making no sacred sign
We loaded up the van,
But Christ was surely there
That evening in the square.³³⁰*

The dropouts were known as 'skippers' and *The War Cry* recounted the story of one of them:

One night one of the 'regulars' was missing but was later discovered on his bed of sorts. He was shivering visibly, whereupon an officer assisting the regular team took off a pullover he was wearing and quickly clothed the needy man with the woollen garment.

By the next soup run the man had been taken to a local hospital, where the Army officers visited him. During the hours before he died he was asking for Cyril and John, as he knew two of the officers whose calls had brought more than some welcome hot soup to him, as a 'skipper'.

The man was an alcoholic, estranged from his wife and three children. It happened that the priest who conducted the funeral did not know him, but the Army officers who attended were able to bring added comfort to the mourners because of their personal contact during the man's last weeks.

Those who go out on the Army's soup runs sometimes wonder what is accomplished. That must always be impossible to quantify. You can measure the amount of soup given out, but you cannot measure what may be conveyed by a handshake or a 'God bless you'.³³¹

³³⁰ Son of General Frederick Coutts, John served in Scotland as a corps officer and Territorial Youth Secretary.

³³¹ WC, 23/4/1977, p.1.

On 2 June the outpost at Glenrothes was made a corps; although still operating from a borrowed building it now had a programme for young people, a Sunday gospel meeting, a home league and an over-60 club. Captain Mary McDonald who had been supervising the work was confirmed as the commanding officer. The Women's Social Work also made progress that month when on the 16th the Countess of Strathmore and Kinghorne (wife of the 17th Earl, a cousin of the Queen Mother) opened an annexe of the Ward Road centre at Dundee; the annexe was called Strathmore Lodge, the name being extended to the whole institution, which was used for elderly care. Meanwhile the corps at Fraserburgh had begun outpost meetings at Sandhaven and was attempting the same at Macduff.

By that time the Army had a new General: Arnold Brown, who had taken command on 5 July and was made welcome to Scotland during the congress held in September. Mrs Brown (née Jean Barclay) easily established rapport with the congregation by speaking of her family's links with Glasgow and the occasion was made even more unforgettable by the presence of Viscount Thurso, who enthusiastically led the vast assembly in the singing of the action chorus, 'Wide, wide as the ocean'. But the Browns' visit to Scotland ought to be best remembered for the opening of Laurieston Corps and Community Centre, which replaced the work of the Gorbals/Govanhill Corps. It had a feeding programme and worked as a drop-in centre, being open daily for referral purposes. Within a few years, although it had only six soldiers on its roll, a congregation of more than 90 regularly worshipped there.

Anderson and his wife retired from active service in September, having achieved a great deal. Their particular interest in balancing gospel outreach and community service was highlighted in their farewell meeting by General Secretary Lieut-Colonel John Hounsell.

* * * * *

On 1 October the art of keeping the delicate equilibrium of ministry was entrusted to Colonel Denis Hunter, who was installed as Anderson's successor. It seemed by now almost obligatory for leaders to introduce themselves to Salvationists north of the Tweed by disclosing their Scottish lineage and Mrs Hunter (née Pauline Hogarth) duly obliged by recounting how her father, an Aberdonian, had once been a soldier at Kinning Park.

The exploits of the young people of Campbeltown were again given coverage in the Army press during 1978: they conducted a campaign on the island of Islay and made a 100-mile trip to Oban for a similar purpose, evangelising en route at Tarbert and Lochgilphead where they conducted a weekly hospital service. Their officer explained that they got 'a great deal of satisfaction' from such activities. There was news also from Lerwick where the corps hall was used to provide temporary lodgings for men who had gone to Shetland in the hope of finding work on the oil rigs.

Such corps in a thrilling, on-the-edge setting seemed to receive more press coverage than those in the humdrum districts and uneventful suburbs of cities; nevertheless, in those places too Salvationists diligently did their utmost to 'keep the old flag flying', as they had been challenged to do during the annual congress led by Commissioner Stanley Cottrill, the new Chief of the Staff. By happy coincidence Lieutenant Dick Underwood and his wife, Linda, had shown precisely that kind of spirit at Aberdeen Woodside, where they had been given charge of the work: they marched the streets, Dick carrying the Army flag aloft while Linda came behind with the drum. The Aberdeen *Evening Express* explained that 'with the kind of blood and fire that would make the late William Booth glow with pride' the two officers were 'beating the drum for recruits'.

The elderly as well as the young received public commendation that year. Mrs Jeannie Fraser of Arbroath, a Salvationist for 70 years and corps treasurer for 40, received the British Empire Medal from the hands of the Earl of Dalhousie; the citation said:

Mrs Fraser is known by the people of Arbroath for the good work she has done, mainly through The Salvation Army, over a period of 56 years. She is an unassuming, well-respected lady of advanced years who even today manages to visit the old and sick in their homes, in hospitals and old people's homes where she is a source of strength and comfort. Her personality is such that she has endeared herself to succeeding generations and since her retirement, after a life of hard work, has devoted all her time to others.³³²

³³² McLean (1979: 80).

Another Scottish Salvationist holder of the BEM was Bandsman William 'Morton' Smith of Thurso, who was then serving his town in the far north as Provost, as once his corps comrade John Sinclair had done; both men had a street in the town named after them.

Major David Napier, the Scottish Centenary executive officer, had with a planning committee arranged all the special events of 1979, the centenary year, which was given the title 'A celebration of faith'. It also had a slogan: 'If it doesn't happen where you are, it doesn't happen'. In this way officers and soldiers alike were challenged to concentrate the centenary celebrations on the local community by means of shop-window displays, civic services, friendship rallies, prayer groups, and open-air campaigns.

In January former territorial commanders sent messages to Scottish Salvationists through *The Musician*, among them being Anderson who looked back on the personages he had met in his youth, including 'Colonel [George] Langdon, frock-coated and of benign countenance and silken white hair' and 'Commissioner Charles Jeffries [and] his inimitable man-to-man dissertations'. Hunter also contributed to the look-back-and-forward articles in the Army press, answering the oft-quoted and ever pertinent question from Shakespeare's *Macbeth*: 'Stands Scotland where it did?' He asked: 'Are present-day Scottish Salvationists the successful foragers for the Lord their forebears were?' Then dipping into accounts of primitive Salvationism he compared that way of life with its contemporary equivalent, thereby shedding light on the latest undertakings:

Those days have gone... [Even so] last year 211 new soldiers were sworn-in, including 98 young people stepping up... from junior to senior soldiership.

Successful outreach into new housing areas is one of the most satisfying aspects of Scottish Salvationism today: Leith to Newhaven, Kirkcaldy Sinclairtown to Glenrothes (now a corps), Motherwell to Gowkthrapple (where 127 adults and 123 children attended a Christmas carol service), Arbroath to Carnoustie, Brechin to Montrose and Edzell, Hawick (whose long-established drama group took part in the London International Congress meetings) to Earlston, Elgin to Lossiemouth, Forfar to Kirriemuir, Aberdeen Citadel to Stonehaven, Govan to Pollok, are some examples of this....

Gorgie Corps, Edinburgh, began an outreach work in the Wester-Hailes estate four years ago. The work is now strongly established, with an average of 35 young people attending the company meeting, 40 at the weekly junior club, a weekly home league of 25 members, and 18 singing company members, all sections with leaders, all meetings held in a schoolroom – the way Cumbernauld began. Equally successful operations are under way in the Sighthill area, again using a school as base. Fourteen young people have recently been sworn-in as senior soldiers from these two outreach centres....

At Dennistoun, Glasgow, seventeen babies have been added to the cradle roll from the home league mothers' and toddlers' club. The Young People's Sergeant-Major at Cumnock, Ayrshire, made her first contact with the Army seven years ago when her daughter joined the pre-school play group held daily in the Army hall. A boys' brigade company is strongly established at Hamilton....

About 1,200 bandsmen, aided by many of the 1,800 songsters, carry the gospel into the open air week by week... Once yearly...the Army travels 'over the sea to Skye'....

Today there are 21 social service centres and five goodwill centres throughout Scotland. There were 256 admissions at the Greenock rehabilitation centre last year, where a caring service for the alcoholic is earning a nationwide reputation.³³³

Community and social service is by no means confined to the established social service institutions. Most corps officers find that the facts of their situation require them to be community-based social workers, in addition to being pastors of their Salvationist flocks....

The winds of the Spirit have combined with the sheer pressure of facts to forge a union between evangelical and social concepts within corps life and it is now no longer possible (or desirable within a realistic understanding of the gospel) to divert the daily tide of human need in some other direction....

Lord Birsay, Lord Wallace of Campsie, Lord Mackie, Glasgow's Lord Provost, David Hodge, are but a few of the Army's distinguished friends throughout the land....³³⁴

Dalziel had led the New Year gatherings held at Edinburgh and Glasgow and during these he presented the Centenary Bible, which was to act as a link between all Salvationists by being carried from prayer meeting to prayer meeting held in the corps. The Bible began its journey on 3 January at

³³³ There were in fact 23 social services centres, all listed in the centenary brochure. At some time during the year the Greenock centre was renamed Fewster House, after Commissioner Ernest Fewster, a former commander of Scotland and Governor of the Men's Social Services. Note that the Men's and Women's Social Services had been amalgamated in 1978.

³³⁴ *YB*, 1979, p.22-7.

Stonehouse and, having been passed through the four divisions, came to rest in the last-link prayer meeting in the Glasgow City Centre on 10 April, the Founder's birthday.

Dalziel arrived back in London for the 'stepping out' of two Scottish Salvationists, Songster Leader Edward KcKenna of East Kilbride and Brother Robert Boyd of Drumchapel, who 'walked the flag' from London to Glasgow, a 400-mile sponsored walk, the proceeds to be divided between purchasing Bibles for YP corps at home and 100 missionary projects. The two walkers delivered a greeting from the Lord Provost of Glasgow to the Lord Mayor of London, before the Chief of the Staff sent them off from International Headquarters to music by the International Staff Band.

On 20 February the Lord Provost had hosted a civic luncheon in the City Chambers, Glasgow, in honour of the Army; General Brown gave an address and presented Lord Wallace of Campsie, chairman of the Strathclyde (formerly Glasgow) Advisory Board, with the Order of Distinguished Auxiliary Service. He then travelled to Edinburgh where he was received by the Lord and Lady Provost and took part in a centenary rally in the Methodist Central Hall, Tollcross.

On 24 March the four divisions staged open-air meetings, marches and celebratory events to mark the Army's opening fire at Anderston 100 years before. A month later, on 21 April, *The War Cry* marked the Scottish Centenary in splendid style by cramming its pages with testimonies, articles, reports and captioned pictures from north of the border. Among the stories was that of 90-year-old Jessie Allan, the retired corps secretary of Inverurie, who had become a soldier in 1904 and had met the Founder a year later; she had served the Army faithfully and, when her corps was under threat of closure, won its reprieve by soldiering on alone.

An 'Army Week' was held in every corps at different stages in the year, many happenings being sponsored by the local authorities, some of which displayed floral Army motifs in public gardens. There were Easter conventions in the four divisions and also a retreat at Pitlochry led by General Coutts (Rtd), during which a 'commemoration tree' donated by Rtd Corps Sergeant-Major Ron Chalker, BEM, was planted. So successful were the conventions that they remained a fixture on the territorial calendar for some years afterwards.

Greetings were sent by a host of dignitaries and former territorial leaders; Henry Warren had this to say: 'Western India to Scotland in 1969 could have been a chilling experience – but our hearts were strangely warmed and captured again.... Scotland, we love you, and our bonnie Army now 100 years young.'

A specially recorded disc was released for the great occasion; entitled 'The Yellow, Red and Blue Belles of Scotland', it provided a sample of all aspects of music-making by Scottish Salvationists. There was also a 'Salvation Centenary' book, *Marching as to War*, which comprised a carefully researched territorial history by Lieutenant Fiona McLean and up-to-date articles by other officers; particularly fascinating were the hitherto unpublished photographs it contained. Bandsman Peter Graham (senior) of Ayr, designed a 'publicity mobile unit' and Major John Coutts provided the script and lyrics for the 'Salvation Army Road Show', advertised as 'a pantomime for all the family'.

Campaigns were held in all divisions, the centenary brochure reminding its readers that 'The Army was born in the open air. We are the church of the pavement. We surrender our birthright at our peril.' Even so, the 'church of the pavement' – if such it still was – stepped indoors on 21 June for a 'Mid-Summer Occasion' in the Usher Hall, Edinburgh, at which Commissioner Catherine Bramwell-Booth (Rtd), a grand-daughter of the Founder, delivered a captivating address. And it did so again, by invitation of the Very Rev. John Gray, past Moderator of the General Assembly of the Church of Scotland, for a Founder's Day thanksgiving service held in Dunblane Cathedral on Monday 2 July; the guest speaker was Mrs Colonel Genevieve Cachelin, a great-grand-daughter of the Founder and graduate of Aberdeen University.

Another remarkable event was the motorcade from John O'Groats to Gretna Green: the mobile column of Salvationists in cars and caravans set out on Friday 10 August and followed a zigzag route down-country to Aberdour, along the way visiting towns and villages where the Army flag never flew. From Aberdour they crossed the Forth to Edinburgh, then traversed the width of the country to Troon, moved down to Stranraer and through Dumfriesshire to arrive at Gretna Green on Sunday the 19th. It was ten days of intensive evangelism during which open-air meetings were held daily at whatever place the motorcade had reached.

The celebrations culminated in the Centenary Congress held at Glasgow from Thursday 30 August to Monday 3 September, the main venue being the Kelvin Hall. General and Mrs Brown conducted the

series of meetings and rallies, supported by the International Staff Band, which began the Saturday festival by playing 'New Generation', a march commissioned by Hunter and written by Peter Graham, a talented young Ayr bandsman; it was his first published composition.

A highlight of the Sunday was the admitting to the Order of the Founder of 95-year-old Mrs Jeannie Fraser of Arbroath, who had not yet grown accustomed to her BEM. The spirit of the indomitable warrior moved the hearts of the people, who broke into spontaneous applause as she rose falteringly to stand; following her testimony, for which she spurned the microphone, Brown gallantly linked arms with her and escorted her from the platform to music from the band. There were many seekers in the meetings in response to the General's impassioned preaching.

Another veteran took part in the congress home league rally, centenarian Miss Mary Connell, a resident in the Army's Glencairn eventide home, who was given a place of honour on the platform with the 'our Moira' Anderson (who sang), the Countess of Mar and Kellie (who presided), and Mrs General Brown (who spoke).

In the autumn thanksgiving services were held in the cathedrals at Edinburgh, Glasgow and Aberdeen and Paisley Abbey. And among other centenary festivities in towns and cities was an impressive march of witness in the capital during the Festival Parade: some 250 bandsmen and timbrellists followed rows of standard-bearers and a double-decker open-top bus acted as a float to publicise the Army's continuing social work.

The celebrations were over by November when it was announced that the Hunters were to leave to take up appointments at International Headquarters. Hunter had directed most ably the celebrations of past faith and blessing that were also an opportunity for facing up to present realities and whatever was to come. And so he said: 'The future contains no reason for despair, only cause to hope and trust that the living God will continue to establish His Kingdom throughout the land.'

* * * * *

Commissioner Eva Burrows was welcomed to Scotland in the Anderston Parish Church on Monday 10 December. She was the territory's first woman leader and was thrilled to be in Scotland, not least because her father had been born at Dundee. Considered 'one of the Army's brightest stars', within days she was adding her well-known dynamism to the 'Centenary Plus One' activities of 1980 – but on 12 January she was brought to an abrupt halt when, during the night, she felt a tightness and pain in her chest.

Coronary disease had long cast a shadow over the Burrows family, being the cause of the sudden death of two brothers, and therefore as she lay on a sofa awaiting the arrival of the ambulance Eva felt death was near. She breathed a prayer: 'Well, Lord, if this is the end of my life, I just have to say how thankful I am.... But if it's your will for me to live, I just give myself to you all the more, to live for you to the best of my strength.'

She was taken to Stobhill General Hospital, Glasgow, where on regaining consciousness she saw a black nurse standing over her. Amazingly, the nurse was a former student at the Army's Usher Institute in Rhodesia, where Burrows had been the principal. 'Now I can do something for you,' she said to her patient.

Burrows had pushed herself too hard in her previous appointment in Sri Lanka, but had a strong physique and, after two weeks of hospital treatment and weeks of convalescence in which she learned to pace herself, she was back at work within three months. The first meeting she attended was at Springburn, where the comrades were moved to see her kneel at the mercy seat to recommit her life to God.

The British Commissioner, John Needham, led the congress in September, with Tranås Band of Sweden as the guest section. During the finale a musical, *The John Roberts Celebration Party*, was presented in the presence of the composer, Captain Keith Banks. Not many weeks elapsed before on three consecutive days three new centres were inaugurated by the Social Services. On Tuesday 30 September the Inverclyde Centre, Dalrymple Street, Greenock, was officially opened. Originally built as a home of rest for sailors, the building had been extensively altered to create accommodation for 33 men, nine women and five families, in particular those with a single parent. The centre was government-owned and most residents were referred by the local council. The next day 'The Bungalows', a development at Methlan Park, was opened to provide sheltered accommodation for

three couples and nine single persons. The other centre was an adolescents' unit that replaced the Mount Bruce approved hostel; it took over the Raisdale eventide home (closed in March) at Barrhead and had 16 residents who were situated on separate floors in two 'houses' of eight with their own facilities.

Some officers were now acting as chaplains of schools or the local branches of organisations such as the Royal British Legion. Yet others were engaged in outreach; consequently, New City Road Corps established an outpost at Summerston and Saltcoats Corps opened New England Outpost in addition to the one it ran at West Kilbride.³³⁵

Also opened was a thrift shop at Inverness, the first of several charity shops to appear in the next few years: it was one of the manifold avenues of community service being explored by officers and to guide them on the way a manual, described as 'a compendium of useful information and ideas', was issued, quoting William Booth in the foreword: 'All social service must be based on the spiritual or it will amount to little in the end' and 'A citadel is not only a house of prayer, but a centre of every humanising and spiritualising influence and activity.'

Early in the year the territory's first Salvation Army Boys Adventure Club (SABAC) group was formed at East Kilbride; it was an initiative intended to attract young people to the Army as the life-saving sections had once done. And among advanced training and education opportunities being offered to officers was a course on 'alcohol-related problems' (conducted in conjunction with Paisley College of Technology) and seminars in marriage guidance counselling. The Local Officers' Advisory Council meanwhile was concerned about a possible neglect of spiritual matters and challenged all corps to form a Bible study group during the year. In April the General took part in the youth councils weekend held at Paisley and Stirling.

A party of candidates and Link Fellowship³³⁶ members campaigned at Stornoway in the summer and Hebridean Christians, much encouraged, offered prayer that it might be 'the prelude to greater things for God'. Far to the east, General Coutts (Rtd) led Sunday meetings at Aberdeen Citadel where his father – then a ship worker – was converted 12 months after the Army had opened fire on the city in 1881. The following day he was in the beautiful Marischal College to receive the honorary degree of Doctor of Divinity, conferred upon him by Aberdeen University.

Commissioner and Mrs Jarl Wahlström, leaders in Sweden, led the annual congress; the International Staff Songsters gave support and another gifted singer, Helen McArthur, took part in the home league rally, chaired by Lady Thurso; back in her hometown her husband, the viscount, organised a gala to raise money for the corps building, the event being graced by the presence of Queen Elizabeth the Queen Mother.

At the start of 1982 *The War Cry* interviewed Burrows, asking her: 'What do you hope the Scotland territory will achieve in 1982?' Her answer was clear and positive: 'In one word – growth!... we are emphasising evangelism out into the community. Soul-saving and soldier-making and especially among young people.... We are starting the new year with great gospel rallies in Edinburgh and Glasgow. These evangelistic rallies, rather than being musical festivals at New Year, are at the request of Scottish local officers.' Personal growth in Christ was another priority. Colonel Bramwell Tillsley was the speaker at the two rallies at which many seekers were registered.

Wahlström had by then succeeded General Brown³³⁷ as the Army's international leader and in that capacity he paid his first visit to Scotland in March for the annual meeting of the Strathclyde Advisory Board. Some three months later Burrows toured the North Scotland Division where, during a meeting at Aberdeen, she presented Certificates in Recognition of Exceptional Service to two home league secretaries: Mrs Harriet Stephen, of Fraserburgh, and Mrs Agnes Morrice, of Aberdeen Citadel. *The War Cry* provided the details:

Mrs Stephen was converted at Great Yarmouth but returned later to her native Fraserburgh where she soon became involved in the formation of the corps. She has served as home league secretary for almost 50 years and is well known in the community for her Christian service.

³³⁵ By 1981 two other outposts had come into being: Whitehills, attached to Portsoy Corps, and Kilwinning, from Irvine Corps, now called Irvine New Town.

³³⁶ Link was a fellowship group for young people giving serious thought to full-time Christian service.

³³⁷ General Brown had paid his final visit to Scotland in December 1981.

Not only does she maintain a home league with an attendance of more than 100 women each week, she also began, a few years ago, Sandhaven Home League Outpost, which now runs successfully under its own leadership, as does Fraserburgh Home League Fellowship, also commenced by her.

Mrs Morrice, as well as serving for a number of years as home league secretary at Aberdeen Citadel, began a home league outpost at Kaimhill Estate in 1953 and has maintained the leadership of it ever since. She has influenced many women, bringing a number of them to the Lord, and has lived a godly life of exemplary character.³³⁸

A fortnight later the Army's newspaper announced a change of leadership for Scotland, to take place on 1 October. The new territorial commander was to be Colonel Wesley Harris, a former General Secretary. The congress, led by the Chief of the Staff (Commissioner Caughey Gauntlett), took place before the change-over, allowing Mr William Hunter, the new chairman of the Strathclyde Advisory Board, publicly to express best wishes to the departing leader who, he said, had 'made a profound impression on the people of Scotland'.

³³⁸ WC, 3/7/1982, p.2.

Chapter 3.4 Redrawing the Army Map (1982-90)

WHEN on 4 October 1982 he was installed as the commander of the Scotland Territory Harris announced that under his leadership there was to be a threefold emphasis: soul-saving, soldier-making, and the mobilisation of willing support from friends. His service in Australia had led him to value active support from non-Salvationists, and in the first of his informative 'Scottish Battle Lines' columns in *The War Cry* he clarified what he meant: 'There is no doubting the need for what might be called "the army behind the Army", friends who do not wear our uniform but who share many of our concerns. We need their help in fund-raising and in community service projects.'

The New Year meetings for 1983 were conducted by General and Mrs Wahlström, who also led corps meetings at Greenock Citadel and Paisley West during which the League of Mercy was inaugurated in the territory, the General presenting badges to the first members, Mr and Mrs David Brodie, of Perth; within two years the league was operating in 40 corps. Another innovation was the formation of a 'Fellowship Corps' under the direction of Mrs Harris. It was designed to create and maintain links with Salvationists living in isolated situations, this being done by means of letters, tape-recordings and visits when practicable; also, as Harris said, 'It could be that soldiers moving to remote areas will be able to "seed the Army" and extend the work.'

Community service was a key factor of corps life. Special club facilities were arranged at Barrhead for unemployed youths, and at Bellshill out-of-work people belonging to the corps organised a daily 'lunch-box', a three-course meal served to some 60 persons of all age-groups; later in the year a club for stroke victims was provided as part of what Harris called 'a balanced development of community service and evangelistic outreach'.

In March the Social Services demonstrated its own intention to develop the work by appointing a well-qualified Salvationist to be the training and development officer for Scotland; the training centre was housed in the former Fraser of Allander children's home in Glasgow, which also accommodated the offices of the Social Services' provincial officer and the Salvation Army Housing Association (Scotland) Ltd.

Harris was determined to act boldly so, early in the year, no doubt influenced by his experiences as General Secretary, he announced a plan to open new corps in the west, thereby 'redrawing the Army map of Scotland'. This resulted in the appointments of four officers in June. Major and Mrs Andrew Fairlie were nominated development officers of the West Highland Project. 'Your next appointment is to the Western Highlands, to look after the corps in the village of Kinlochleven and to develop new centres of work - new corps if possible - in Fort William and Oban,' they were told. In accordance with their exciting remit, they were soon hard at work and visited Oban and Fort William every week to research the local situation and sell *The War Cry*, all with a view to establishing corps. They sang and played (accordion and trombone) in the open air, visited schools, organised YP activities, spoke at women's groups and grasped every opportunity that came their way. Meanwhile a recent convert at Kinlochleven boosted their efforts by starting a *War Cry* round in the village of Ballachulish.

The other officers were Lieutenant and Mrs Ray Brown who, on 23 June, arrived on the Isle of Lewis, in the Outer Hebrides, to start the work at Stornoway. Regular Sunday meetings and other activities were commenced without delay and thereby the nucleus of a corps came slowly into being. Since the corps was being partly financed from the centenary Happy Birthday fund, the main problem it faced related to property not money, but Harris had good reason to believe that every obstacle would in time be overcome; he explained:

At the time I was responsible for the work of The Salvation Army in Scotland my colleagues and I felt led to establish new centres of work in the west of the country - including Stornoway on the Hebridean island of Lewis, way out in the Atlantic Ocean.

Research had indicated that the Army could complement the good work of the existing churches with its unique blend of social service and evangelical witness. Particularly, there was the expressed need for a program for youth in this somewhat remote situation. A fine married couple, both Salvation Army officers, were ready to go and start the work. However, they would need accommodation. As a centre for their activities they could have temporary use of a room in the premises of the British Sailor's Society, but what after that?

While considering these and other issues such as set-up costs I had occasion to travel to the Army's international headquarters in London in order to address various items of business. As it happened I was detained longer than expected so that I missed the train I had intended to catch for my return journey to

Scotland. In fact, when I got to the station I was just in time to see the rear coach of the next and last train for the day pulling out.

Somewhat frustrated, I had a cup of tea in the station cafeteria and considered my position. I could have stayed overnight in London and used my return ticket the following morning. However, an early appointment in Scotland on the following day ruled that out. There was only one thing for it. I would have to catch a late plane from Heathrow Airport.

Not too pleased with the turn of events, I eventually took my seat in the plane and noticed that the man next to me was wearing a Rotary badge. As a Rotarian myself it was natural for me to enquire as to which club he belonged. 'The Stornoway Club', he replied, and then went on to introduce himself as the Convenor (chairman) of the Western Isles Council. With some fellow councillors he had been to Brussels to meet with representatives of the European Economic Community and they were on their way home.

Suddenly, I realised that there must have been an unexpected purpose behind why I had missed two trains and then, in a plane with a hundred-plus seats, had been allocated a place next to one of the most pivotal persons in the Western Isles. With a prayer in my heart, on the hour-long flight to Glasgow I shared with him something of my vision of extending our service to his area and also some of my concerns. It became clear that we could be mutually helpful. The Convenor asked if I knew a certain eminent Glasgow resident he had found very supportive at one difficult time in his life. I replied that he was the chairman of our advisory board and on arrival at my home I could hardly wait to phone the good chairman and enlist his support on the basis that one good turn might deserve another.

Later, that Advisory Board chairman wrote to the Convenor and commended the kind of service the Army could provide. Council co-operation opened many doors. A local authority house was made available for our officers to live in until we obtained our own accommodation. When a plot of land we needed for a meeting hall and officers quarters became available for purchase the councillors were equally divided as to whether it should go to a wealthy property developer or to the Army. The Convenor's casting vote went our way.

At the opening of our fine new building the Convenor not only referred warmly to a conversation on a plane from London but indicated his continuing support for the Army's work in the community. Events seemed to have fallen into place like pieces of a jigsaw puzzle and I felt sure that a higher hand than mine was involved.³³⁹

If opening fire on the Hebrides was a reminder of the pioneering era, so too were assaults on Salvationists. The home league secretary and her sister at Whiteinch were brutally attacked and robbed while selling *The War Cry*. There was also violence at Leith where missiles, including a large bottle of paint, were thrown at Salvationists from high-rise flats. And 18 months before, persistent arsonists had gutted the hall at Burnbank; happily, a new hall was opened and was a great encouragement to the corps.

The Army, however, was fortunate in having many friends and admirers, even in high places, as Harris discovered when he had an interview with the Secretary of State for Scotland. He and his wife were also guests at a royal garden party and found the Queen ready to converse at length about the Army. Nonetheless, the aim to enlist non-Salvationist friends as collectors for the Annual Appeal had only limited success: a group of supporters at Dollar did well but elsewhere the idea aroused the opposition of some Salvationists.

At the congress, led by Commissioner Anna Hannevik, 181 seekers were registered and flag-waving Salvationists shared 'the exuberance of the gospel in a joyful glory march'. An officially registered Salvation Army tartan, designed by Captain Harry Cooper, of Perth, was introduced and a new minibus was dedicated for outreach in the Western Highlands. That outreach had been furthered in the summer by a team of young evangelists from the South-West Scotland Division who proclaimed the gospel in many centres on a 600-mile motorcade starting at Stranraer and ending at Fort William. Similar efforts were made by Wick Corps, which organised a 'coacharama' to witness in outlying locations, and also by the Crossroad Players, seven Salvationists who presented street drama to hundreds of onlookers during the Fringe Festival at Edinburgh.

The year's investments in outreach paid dividends: Dundee Central Corps established an outpost on the St Mary's housing estate and through it a family was won to God; similarly, Elgin Corps tried to establish an outpost at New Elgin. Bellshill Salvationists meanwhile persevered in serving their neighbourhood in what was called the Bellshill and Mossend Community Project, which now included a latchkey club for school-age children.

The Fellowship Corps contacted people with Army connections on the islands of Tiree, Whalsay and Benbecula, and in remote places on the mainland. The Fairlies also led public meetings on Tiree, their

³³⁹ Harris (1998: 20-22). Stornoway Corps acquired its own building in 1985.

visit having been organised by Mrs Hannah MacLean who, with her husband and daughter, maintained a Salvationist witness among the island's population of 750: she was a League of Mercy member and also distributed the Army papers. On other occasions the Fairlies visited Christian friends and took part in church services on the islands of Mull, Coll and Lismore.

On 11 October the Social Services opened the Sunnyside complex at Edinburgh, home to a family of 95 residents. It comprised Sunnyside Home for the Elderly, which replaced the eventide home of that name, and Sunnyside Court sheltered housing.

* * * * *

The Fairlies' work began to bear visible fruit by 1984 and in the New Year gatherings led by the Chief of the Staff (Commissioner Caughey Gauntlett) a flag was presented to Fort William where a corps was in the making. Another new opening was made known during the Annual Appeal ingathering at Aberdeen in April: Major Annie Clough was presented with her orders to start Army work on the Isle of Skye. She was not to work alone; in the same meeting Major Helen Stephen officially retired from active service, but only for a matter of minutes, since she too was appointed to Skye – as an 'active retired'.

The move to Skye took place on 31 May and three days later the Fairlies transferred to Fort William where a corps hall – a timber-built, former exhibition hall in An Aird – was opened. At Stornoway the corps was making good progress and produced a weekly half-hour programme, *Praise the Lord*, for Radio Ranol, which broadcast to hospitals and other institutions in the town. Several other corps were then devising outreach plans, with officers of the Edinburgh and South-West Scotland Divisions forming teams to conduct campaigns and motorcades in areas where there was no fixed Army presence.

Prior to the congress, led by the British Commissioner, Francy Cachelin, the Army's emergency services had sprung into action when a train derailment at Polmont had caused the death of 13 passengers: they provided refreshments for the breakdown crews and police and comforted the many injured.

Harris had considerable good news to share through his 'Scottish Battle Lines' articles, telling for instance how the little-used Army hall at Johnstone had taken on a new lease of life as The Oasis, a Christian coffee bar and 'centre for Christian pop music'; however, he also shared with readers the complex logistical problems he and his colleagues faced as a result of demographic trends beyond their control; these were redrawing the Army map in a way of their own:

Special thought is being given to the continuing role of the Army in some of the large council house estates and also in the inner city districts. On some estates there is particular concentration of social problems such as unemployment, family break-up, violence and vandalism. There also tends to be considerable mobility, which causes difficulty in building up a stable corps family with local leadership.

The 'down-town' inner city areas also bring particular challenges. The areas where the Army was born seem to be the areas where the Army is most in danger of dying. In a way it is a tribute to the gospel that among the people called Salvationists there has been a social evolution, for in many cases this had its genesis in a spiritual revolution....

The result may be seen either in the building up of outer suburban corps and virtual extinction of inner city corps or in the development of 'commuter corps' to which people travel long distances on account of family or sentimental links.

No one should underestimate the value of the witness of such 'commuter corps' in inner city areas. Buildings are maintained, open-air witness takes place and various group activities continue. At the same time, there is not the 'presence' of Salvationists in the locality which could have the effect of the salt savouring its setting. There can be the loss of real identification with the locality and its needs.³⁴⁰

Far away from such perplexities, the West Highland Project rejoiced for another advance, made in the autumn: an outpost was established at Oban and a senior and junior soldier enrolled.

The International Youth Year was launched during the 1985 New Year gatherings and accordingly during the ensuing months there were experiments with YP work, including the use of new technology in the presentation of Bible lessons; 40 young people of the North Scotland Division travelled to France

³⁴⁰ WC, 6/10/1984, p.9.

for a holiday-cum-campaign; also, Captain Christine Bailey was appointed to develop the Army's ministry in state schools.

Thanks to the efforts of a family who joined the Army after using *The War Cry* in their personal evangelism, an outpost was opened at Lanark: it operated from the old corps hall that had been re-acquired after it had come back on the market – still with the Army name-board attached. On the Isle of Skye home league meetings were started at Kyleakin and Portree where there was already a programme of Sunday meetings, YP work and regular *War Cry* distribution. The corps at Fort William received a boost when band members from Wick made a 400-mile round trip to provide music for the reopening of the hall that had been moved to a new site and modified to incorporate community facilities.

Some other corps properties were improved through unemployment schemes, funded by the Army and the government's Manpower Services Commission (MSC). Major Paul Latham, an officer with all the requisite skills, was placed in charge of this work and soon he had a group of men clearing the grounds and creating campfire sites at Balvonie. More projects were to follow.

On 5 June Captain and Mrs William Monaghan took charge of Huntly House, a new hostel for single homeless people at Inverness. The building stood on the banks of the River Ness and was designed and constructed by the district council to accommodate 25 men and women.

The corps at Thurso celebrated its centenary in a truly remarkable way on Wednesday 28 August. Not only did General and Mrs Wahlström preside over the meetings, having been expressly invited by the local council, but the guest of honour at the civic service was Queen Elizabeth the Queen Mother, who was staying at her nearby Scottish residence. Lord Thurso, Lord Lieutenant of the county, was present throughout and *The War Cry* recorded a special moment: 'A look of total surprise covered the face of Lord Thurso as the General called him forward. To the delight of all present, the General handed to Lord Thurso the medal and certificate of the Order of Distinguished Auxiliary Service – the highest honour that can be given to a non-Salvationist for service to The Salvation Army. In reply Lord Thurso said he was "jolly sure he didn't deserve it" but the applause of the congregation assured him that they felt he did.' Later the General invited Lord Thurso to lead a chorus and he himself went to the piano to provide the accompaniment.

In advance of the occasion the Queen Mother – who took tea with the corps members in their hall – made it known that she did not need a bouquet of flowers but would love to have a book of Army music in order to sing some of the songs at her castle. She also asked for the programme to include 'O Boundless Salvation', a favourite with her. In the event she was presented with an Army tune book and songbook, records of Army music and an Army tartan rug.

The General remained in Scotland to lead the territorial congress, held for the last time in Glasgow's Kelvin Hall. The mercy seat was lined with 240 seekers in response to his preaching and the recently formed Scottish veterans band took part. The average years of service of the bandsmen (and one bandswoman) was 55, while their average age was 72. The bandmaster, Rtd Bandmaster Alex Thain, OF, was the oldest member at 82.

As winter approached, more than a thousand unemployed people were recruited to visit half the homes in Scotland to inform the elderly about services to assist them during cold weather, when they would be vulnerable to hypothermia. The project, for which 22 Army halls were used as bases, was organised by the Army and Strathclyde Regional Council and funded by the MSC.

In May 1986 the International Staff Band crossed the border to assist Parkhead Corps in celebrating its centenary. Not many days later the territory's youngest corps, Oban, was officially recognised and Harris presented its flag during a festival of praise in which the first local officer was commissioned. On the 2nd of that month Commissioner Eva Burrows was elected as General Wahlström's successor – the second former Scotland leader to reach that office – and in the resultant change of leaders Harris was transferred to New Zealand. His final 'Scottish Battle Lines' appeared in the 5 July issue of *Salvationist*; it said:

A growing number of corps are utilising the services of unemployed people through Manpower Services Commission schemes. Lunch clubs for the elderly, latchkey clubs for school children, and mother-and-toddler facilities are being manned by such people.

In one centre young people have been doing printing for youth groups, scout associations, etc. There is the prospect of setting up good-neighbour schemes, day-care facilities, coffee clubs, and so on.

Of particular interest is the possibility of men with alcohol problems being employed in the building of dry-stone walls, which are a feature of rural districts in Scotland.

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Scotland's new territorial leaders were Colonel and Mrs Dinsdale Pender, who were installed during the annual congress at Glasgow. They had many reasons to be pleased with their lot, high among them being the continual progress of the new corps in the Western Highlands. On 28 November Lieutenant Alastair Addison took charge of the corps at Oban, which obtained its own hall and quarters, and officers were appointed to replace the Fairlies who were given a wider development remit.

During those months, far to the north, 37-year-old YP Bandleader Alistair Laing, of Aberdeen Citadel, was among the oil-rig workers who died in a Chinook helicopter crash off the Shetland Isles. Officers of the North Scotland Division were called into action as soon as the dreadful news emerged, visiting the families of every one of the 47 victims.

In December General Burrows made her first visit to Scotland as the Army's international leader, being welcomed back to the territory by Lieut-Colonel David Napier, Glasgow's divisional commander; he claimed she was one of Scotland's own, a member of the Guthrie clan, and he reinforced the claim by presenting her with a haggis.

Pender called on Scottish Salvationists to 'focus on quality' during 1987 by aiming to be more effective in their service and witness. That effectiveness was certainly achieved during the winter freeze-up: four Army halls in Glasgow were used as emergency relief centres, the local authorities making announcements to that effect on local radio. Temporary shelter was offered to vagrants, food was delivered to the housebound and meals served in the halls. There was also a general distribution of food during February and March, almost every corps across the land being involved in the dispersal of surplus EEC dairy products.

On 1 July the Princess Royal opened the Army's Edinburgh City Complex, an impressive suite of buildings that housed the Edinburgh Divisional Headquarters and the Edinburgh City Corps and its community programme.³⁴¹ It replaced the old Edinburgh Congress Hall building, which 'had been a place of many memories but had long become outmoded'; the corps duly adopted its new name. It was at Edinburgh that the congress was staged that year and Pender later recalled what happened:

There was pressure to try the idea of alternative congresses in the capital city, in Edinburgh's Usher Hall, and this aroused strong feelings for and against. To the folk from the north it hardly mattered, for the journeys were respectively similar. It was a job to persuade some of our Glasgow people that the journey from Glasgow to Edinburgh was exactly equal to the journey (for others) from Edinburgh to Glasgow! Eventually the decision was taken and an experimental Edinburgh Congress proved to be an unqualified success. Princes Street provided an excellent setting for the Saturday Congress march, for whereas streets of central Glasgow tended to be empty on the approach to the various congress venues (Kelvin Hall, National Exhibition Centre, and the new Concert Hall) Edinburgh was thronged with shoppers and tourists. It has to be added that the presence of the General, the ever-popular former Scotland Territorial Commander Eva Burrows, was a trump card.³⁴²

There were other attractions of course, in particular the ebullient Soweto Songsters from South Africa.

In addition to the Edinburgh City Complex, other changes to field operations were made in this period: the corps at Barrhead, Paisley West, Rothesay and Kilmarnock Temple began community services. And a 'community uplift project' was launched at Spittal: it provided training in home-craft, a pre-school clinic, school uniform recycling and English literacy classes for immigrants.

For all Scottish churches 1988 was designated the Year of the Bible, a highly commendable initiative yet one easily lost on people whose chief concern was daily economic survival. How could the churches communicate the message of God's loving-kindness to them? Philip Coutts, a sub-editor of *Salvationist* and son of the previously mentioned John Coutts, returned to his homeland to meet an officer who faced that dilemma. He wrote:

³⁴¹ The Goodwill centre at Granton had at some stage been transferred to 282 Bonnington Road, Edinburgh. In anticipation of the reorganisation of Army operations in the capital it had been moved back to Granton on 29 May 1986.

³⁴² This quotation and other recollections made by Pender are taken from notes he gave the author.

Drive along the motorway from Edinburgh to Glasgow and you will pass Easterhouse. Were it not for the signposts, you would not know that it was there. And yet this vast urban wasteland of tenement blocks housing a population of 50,000 is the largest municipal estate in Europe.

Built to alleviate inner-city deprivation in Glasgow, from its early days it has been regarded as a problem area. Today it boasts the highest degree of overcrowding and the second highest unemployment rate in Britain.

As incomes have fallen, so vandalism and muggings, prostitution, alcoholism, drug addiction and solvent abuse have become everyday realities.

The Army has maintained a presence in Easterhouse since 1966, the past two and a half years under the direction of Aux-Captain and Mrs Eric Buchanan. The hall serves the Rogerfield and Lochend districts – two of the most deprived areas where more than 20 per cent of households are single parent.

I met the captain in the cold grey light of a winter's morning. As we drove through the littered streets of graffiti-covered houses with boarded-up windows, it seemed as if this was the only light in which Easterhouse could ever be seen.

Captain Buchanan knows his parish like the back of his hand. Pointing out the home of a needy family here or a drug addict there, he gave me a running commentary on some of the cases he comes across, anxious that I should appreciate the full nature of the problem.

He is enthusiastic about his sense of mission as he is condemnatory of the squalor he sees around him. Yet he feels he is ideally suited to fulfil his vocation as an officer....

'Uniform is sometimes a hindrance,' he candidly admits. 'A uniform means authority, and these people have been pushed around enough by authority.'

His approach has produced positive results. Whereas in previous years the corps had survived with a handful of loyal soldiers, attendances at meetings now average 40 and indications are that they will continue to rise.

Last summer, the Army organised a week at the Butlin's holiday camp at Ayr for a number of local families. As a direct result of that trip (which was the first holiday many of them had ever had) a whole family has been converted – the three sons have recently been enrolled as junior soldiers – and other people regularly attend the meetings.

But despite the success, it is, in the context of the population and needs of Easterhouse, only a limited success. Though Captain Buchanan is enthusiastic and excited about the work God is doing in the area, he is well aware that realistically he and his wife, Anne, cannot really cope.

'We are looking for someone to provide the younger face of the Army, someone the people can relate to,' he says.

'Ideally we would like a young man to come and live and work here and be part of the programme.... He must live here though, like the unemployed, and see just what they have to face....'³⁴³

On 2 June the work at Grangemouth was restarted as an outpost and a corps (initially worked as a Goodwill centre) was opened again at Stranraer following several years of preparation. At the same time experienced officers were placed in charge at St Andrews to reanimate the failing work. As those moves were reported in *Salvationist* so, too, was the appointment of Colonel John Larsson to be an 'Assistant to the Chief of the Staff for UK Administrative Planning'. His task was to look into the legal, fiscal and administrative aspects of Army work in the United Kingdom (including Scotland), leading to a strategy being formulated for the future.

On 6 July, an explosion aboard the North Sea oil rig Piper Alpha killed 170 workers. Soon after the news broke 30 Army officers were supporting the families of the victims. Working in co-operation with chaplains of Aberdeen Hospital and the oil-extraction companies, they ministered to grieving relatives in the hospital waiting rooms and visited every home affected to offer practical help and prayer. They also acted as counsellors at the memorial services.

Service and witness in exceptional circumstances were not, however, what most exercised the minds of Pender and his colleagues. What concerned them above all were the everyday challenges of the times when many corps were struggling to survive. One soldier wrote about this issue on the *Salvationist* letters page: 'There is nothing more painful than the closure of corps, but burying our heads in the sand will not solve the problem of badly-sited, poorly-attended, unprofitable Army centres. For the sake of the "few", the "masses" are left unchurched and un-evangelised.' Pender of course had his own views and shared some with cadets at the training college:

In the past years there have been... new openings at places like Stranraer and Grangemouth. Although the work is difficult and likely to remain small for some years to come, these are exciting days of growth in Scotland and new converts (St Andrews and Wick) are being won for the Lord...

³⁴³ *Salvationist*, 12/3/1988, p.10, 11.

It has become apparent that in some parts of Scotland it may not be practical to have a traditionally organised corps, but this does not mean that we cannot have a Salvation Army 'presence'. We are short of officers, just as is the British territory, but we have begun to explore two alternative formulae:

- a) The Extension Service Unit – now operating in several places in Scotland under the supervision of a T.H.Q. officer. The idea is that we gather together a group of influential local folk who are interested in the work of the Army, and these are responsible for creating a local Army agency or presence...³⁴⁴
- b) The Charity Shop – (not the short term shop run at corps level but a network of shops on a long-term lease, organised from territorial headquarters, Glasgow, under the supervision of an experienced officer and in a thoroughly professional manner.)... They provide yet another Army 'presence' in various towns where there is no local corps. At present we have seven of these in Kirkcaldy, Erskine, Cambuslang, Kilmarnock, Rutherglen, Tranent and Galashiels and with future prospects in Alloa and Edinburgh...

We are not proud of Edinburgh's reputation as the AIDS capital of Europe... The Salvation Army is addressing itself to this menace, and has appointed a trained nurse to spearhead the project (called the Lothian Project for the sake of keeping it low-profile). She is assisted by a panel of medical and legal advisors plus several voluntary workers...

The Army in Scotland is also applying its resources to the huge problem of the inner city of Glasgow. It is an exciting if demanding concept in which a number of central and suburban centres are engaged. Here one can find corps operating an adventurous programme based upon the needs of the local community and often very different from the traditional concept of corps life.³⁴⁵

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But 1988 will ever be remembered the world over for the horror that was perpetrated in the sky above Scotland on 21 December. Just after 7pm a terrorist bomb exploded on a Pan Am airliner filled with 259 people heading for New York. Far below them the townsfolk of Lockerbie were settling down to a quiet evening when suddenly a terrible hail of body parts, disintegrated luggage and metal fragments fell upon them. Aviation fuel spilled by the stricken aircraft ignited, setting buildings alight and spreading fires all around. Debris was strewn far into the surrounding countryside and 11 people on the ground were killed, raising the total of innocent lives lost to 270.

The Army responded immediately, the first personnel to arrive on the scene being from the neighbouring corps of Annan and Dumfries, and Carlisle. The territorial emergency team set out from Glasgow to rendezvous with a fleet of ambulances; each vehicle was equipped with hot and cold drinks and food, and two carried bedding and inflatable mattresses. Hoteliers at the scene offered provisions to the Army.

The morning light of 22 December revealed the extent of the damage and Salvationists visited every home affected, offering what comfort and help they could. A round-the-clock service was maintained throughout Christmas and the New Year, three mobile canteens serving military, police and civilian workers engaged in the task of recovering bodies and wreckage. Two static canteens were in use, including one at the temporary mortuary where the harrowing task of identifying the dead was carried out. 'It changed the course of our lives for three months,' said Pender. 'It was a nightmare and it was Christmas. Some of our young officers said they grew up ten years in ten weeks.'

Army officers were among the group of clergy and social workers who met the distressed relatives of victims who arrived in the town to visit the crash site. In truth the relatives themselves were casualties of the horror, as also were the heart-broken people of Lockerbie and the men drafted to the disaster scene. Pender reported: 'The Army comforted police and military men who were crying like children. One of our officers had seen a form hanging from a tree and it was a baby that had fallen from the sky. The straps were still around this little child. And that broke him up.'

Over 200 Salvationists were involved in the exercise and counselling was continued for almost two years. Pender thanked all who had assisted with the relief effort, including those from corps in the north of England; notable among those of Scotland were Major Derek Elvin (the commander of South-West Scotland

³⁴⁴ There were Extension Service Units at Dollar, Auchterarder and in Fife.

³⁴⁵ Pender also told the cadets that the Army in Scotland was modernising its administration, making wide-scale use of computers, a policy that put it ahead of the British Territory. The Scotland headquarters was in fact communicating with the four divisions by email, possibly placing it ahead of the Army worldwide.

Division) who co-ordinated the operation,³⁴⁶ his wife, Mary, who supervised the counselling, and Major John Flett of Territorial Headquarters who liaised with the police and military.

In May and June 1989 the Empire State Divisional Youth Band and Chorus, USA, campaigned in Scotland and included Lockerbie in their itinerary because their divisional headquarters was at Syracuse and 30 students of that city had perished on the Pan Am flight.³⁴⁷

By springtime Latham had prepared a scheme for unemployed men from Easterhouse, training them in the rebuilding of dry-stone dykes, the upgrading of Army halls, the improvement and management of their grounds, and tree planting on Social Services land. Those who took part had all their expenses reimbursed and were given a small cash payment for every day worked.

In June Pender officially reopened Grangemouth Corps and swore-in a uniformed soldier. Since the work had been restarted in the town 12 months earlier under the leadership of Envoy and Mrs Prentice 12 soldiers and 13 adherents had already been enrolled and 40 people had made first-time decisions for Christ at the mercy seat. Prentice knew who should take the credit: 'The Holy Spirit has really been at work,' he said. 'Conversions are almost a weekly occurrence, and former customers of the clubs and bingo halls are now in uniform selling *The War Cry* to their friends.'³⁴⁸ Soldiers and adherents had by then also enlisted at Stranraer and news from Wick told of converts being registered.

It was also in June that General Burrows opened Rutherglen's new suite of halls, the second General to visit the corps in its hundred years. Her presence was a fitting tribute to the tireless efforts of local Salvationists who had already raised two-thirds of their contribution towards the cost of the project.

The Social Services soon after inaugurated three centres: in August the Glasgow family service store in the east end of the city was moved to an attractive shop and furniture showroom at 91 Dumbarton Road, from where a training and rehabilitation programme was run. Bailie James McLean, Deputy Chairman of Glasgow District Council, declared the premises open and it appears it was he who gave his name to a unit opened on 14 September at Redheugh for residents preparing to return to independent living. On the same day, elsewhere on the estate, the Garnock Valley Centre for Adults with Learning Difficulties was officially inaugurated; the work carried out there had in fact been started seven years before by volunteers and then provided with accommodation by George Steven, Redheugh's officer-in-charge. In 2003 when the work (now known as the Kilbirnie Centre) relocated to purpose-built premises in Craigton Road it was renamed the George Steven Centre – a well-deserved honour for Steven who was promoted to Glory two years later.

* * * * *

During the year the territorial headquarters administration had been restructured to create three sections: personnel, programme and finance/property, and while the changes were being implemented Pender was deeply involved in discussions at International Headquarters on the future shape of the Army in the United Kingdom. Those discussions and their eventual outcome were to dominate the life of the Army throughout the British Isles for some time to come. Pender explained:

Following consultations with Coopers and Lybrand [a firm of management consultants employed as advisors], the concept was explored to separate the administration of International Headquarters from the rest of the UK network (which meant the British Territory including Ireland, The Scotland Territory, The International Training College, The Social Services of Great Britain, S.P. & S. Ltd, and the Public Relations Department.) Under the old regime, The Scotland Territory (as well as the British Territory) was financially dependent on IHQ... The net result was that we in Scotland were never aware of what funds were raised on our side of the border, but were obliged to go once a year to plead for our share of the annual budget...

A further anomaly under the old system was that the Territorial Commander for Scotland had no knowledge of what was happening within the Social Services in Scotland...

During this time of consultation (1988-89) I journeyed regularly from Glasgow to NHQ in Queen Victoria Street to participate in the evolving discussions with Coopers and Lybrand, General Burrows and her financiers... and with [other] leaders... As TC for Scotland my natural concern and portfolio was for the future shape of the Army 'north of the border'. It seemed to me that there were two possible futures for Scotland:

³⁴⁶ In 1990 Elvin was awarded the BEM for his service at Lockerbie. *Salvationist*, 12 May 1990, p.12.

³⁴⁷ As we shall see, as a direct result of the Army's work at Lockerbie it eventually re-established a permanent presence there.

³⁴⁸ In October 1989 what the Prentices had done at Grangemouth they set out to do at Berwick-upon-Tweed where the corps had not operated for some three years.

- a. Absorption into a larger UK Territory
- b. Separate independent status as a territory.

Pender advocated the latter for two reasons. Firstly, although not all the figures needed to prove their case were made available to the territory and although it had never tested its ability to be financially autonomous, he and Major John Flett, Scotland's Finance Secretary, firmly believed and argued that self-support was achievable, and the Scottish advisory board members agreed. Secondly, although the Scotland Territory seemed small when compared to its southern neighbour, it was in fact larger and stronger than several European territories, such as France, Germany, Denmark and Finland as well as all the commands in Europe.

Other participants in the discussions saw things differently, viewing them from a London perspective; moreover, some Scottish officers considered being a part of a large territory to be an attractive prospect in that it could widen their horizons and sharpen their skills. But whatever the differences of opinion, the overriding desire on all sides was to separate Army forces in the United Kingdom from International Headquarters and then to create a unified territory, equal in all ways to other territories – with its own training college, Social Services, trade company, public relations department³⁴⁹ and so on. Scotland was of course the sticking point since its aspiration for continued independence had been made very clear: should it be included in an all-embracing UK with the Republic of Ireland Territory³⁵⁰ or should it be left alone?

That question was answered and then communicated to Pender in a manner as strange as the answer itself was ingenious. Towards the end of 1989 he was informed at short notice that the Chief of the Staff (Commissioner Ron Cox) would be flying to Scotland for a private meeting with him, the Chief Secretary (Lieut-Colonel Bramwell Baird) and their wives. It was a meeting that no one else was to know about and so, to preclude the risk of Cox being seen in Glasgow, the venue was to be the Bairds' quarters in Paisley, not far from the airport. Pender later explained what it was all about: 'The essence of this rendezvous was to tell us that the General, to our surprise (and without any consultation on this part of the subject), had decided on a compromise... Scotland was to become "A Command within a Territory". It was, in effect, a compromise which offered Scotland a form of independence, but which off-loaded the financial responsibility from IHQ to THQ!'

The command-in-a-territory idea was clearly a placatory manoeuvre aimed at avoiding a negative reaction north of the border but the reason it received the General's endorsement was that she genuinely wished to spare her beloved Scotland any pain. The key factor in deciding Scotland's future, however, was the question of financial responsibility. Despite Pender's and Flett's assurances that the territory could go it alone and despite no formal study of the financial implications (one way or the other) ever having been made, the consensus was that it could not support itself but would in the end weigh heavily on International Headquarters, the income of which was to be severely reduced by the transfer of the fund-raising public relations department to the new UK Territory. Even were it deemed desirable in terms of mission opportunities to retain an autonomous Scotland Territory, International Headquarters calculated that it would not be able to subsidise it. Thus the destiny of the Army in Scotland was sealed by economic expediency.

Nothing was said publicly about Scotland's future until all was revealed in *Salvationist* of 9 June 1990. This announced the creation of the UK Territory and carried an organisational review supplement. In an interview the General was upbeat about it all: 'I would like to think that the Army in Britain is being released to fly with new wings, to pursue its mission with greater effectiveness,' she said, and: 'Scotland will be better integrated, but with a new freedom to oversight its own affairs. I see a significant development regarding personnel training and preparation for leadership and valuable co-ordination of all communications functions.'

Under the headline 'Scotland Commander to head a unified command', an article gave details of how the Army's Scottish operations were to be constituted as of 1 November:

³⁴⁹ These currently all reported to International Headquarters.

³⁵⁰ In fact the territory was to encompass more than the United Kingdom since it included the Army's forces in the Channel Isles and the Isle of Man, which are both self-governing dominions of the English crown, not included in the UK; for that reason Lieut-Colonel Malcolm Bale (the Organisational Development Secretary) had recommended that the territory be called The British Isles Territory, which would have been a geographically accurate and politically neutral description.

No aspect of the review has absorbed more time and attention than that of arriving at the best arrangements for Scotland. For historical reasons, and because of the size of the Army's operations in Scotland, its situation is unique within the UK.

The arguments for the Army in Scotland's having a separate identity and for its being a part of the whole are finely balanced, and the solution arrived at is aimed at achieving the best of both options.

In the new structure, Scotland will become a command within the UK Territory but with a commander who will, for the first time, have responsibility for all aspects of the Army's work in that country – corps, social and public relations.

The Scotland Commander will also be responsible for personnel welfare, for the deployment of officers and the recruitment of employees in all branches of the service. For the first time, too, Scotland will be a distinct financial unit and organise its own fund-raising.

But it will remain closely linked with the rest of the United Kingdom.

Its commander will be a member of the Territorial Executive Council and a director of The Salvation Army Trustee Company. Through the Chief Secretary, he will be responsible to the UK Territorial Commander and will be fully involved in the planning strategy of the whole territory.

The remits of the five 'service heads' – Field, Social Services, Personnel, Business Administration and Communications – will extend to Scotland, but when dealing with matters relating to Scotland the line of authority will run through the Scotland Commander.

This will give UK-wide access to specialised headquarters resources while preserving a large measure of national autonomy.

What were Scottish readers to make of this? Should they feel relieved by having semi-independence, be indignant at their demotion, or simply bow to their distant leaders' wisdom? What was a 'command within a territory', anyway? It seemed neither fish nor fowl, nor even a fish within a fowl. Indeed, it had a uniqueness that gave rise to disquiet rather than pride, for to those in the know one thing was plain: this command was like no other and was to be led by a commander whose position and authority differed considerably from those of all his officer commanding counterparts. The definition of a command of The Salvation Army was then, as now, a small type of territory (usually without divisions³⁵¹), directed by an officer commanding who receives a brief from the Chief of the Staff and is free to devise strategy as he thinks best, as long as he complies with his brief and *Orders and Regulations* and works within his set budget; just once a quarter he sends in a report to International Headquarters, which inspects and audits the command every three years.

But the Scotland Commander's position was at variance with that norm. He was responsible to the UK Territorial Commander and therefore did not have direct access to the Chief of the Staff or the General: in effect, he was confined within the UK. Moreover, it seemed doubtful that he was free to devise his own strategy for where, in practice, did power and authority lie: with the command or with the territory? Should the Scotland Commander plan to build a hostel in Aberdeen, he would presumably first have to put his case to the relevant 'service heads' based in far-away London, consulting the Social Services Secretary and negotiating with the Business Administration Secretary and Personnel Secretary, to say nothing of having to convince the UK Territorial Commander via the Chief Secretary. It would seem, then, that the Scotland Commander was not in command of Scotland.

As was to be expected in the circumstances, more than a few Scottish Salvationists were left wondering how the disappointing decision regarding their future had been arrived at: had the deliberations really been an unprejudiced and transparent process or had their outcome been predetermined? One thing at least seemed certain: no-one had taken into consideration events then taking place in the wider world which might have influenced the whole debate. Though Scotland's 1979 referendum on devolution had come to nothing, ten years on the demand for greater powers had again become a serious issue: in March the Campaign for a Scottish Assembly had held its inaugural meeting and published *A Claim of Right for Scotland* in ringing terms: 'We, gathered as the Scottish Constitutional Convention, do hereby acknowledge the sovereign right of the Scottish people to determine the form of Government best suited to their needs, and do hereby declare and pledge that in all our actions and deliberations their interests shall be paramount.' That was a significant moment for the Home Rule movement, which was thereafter unstoppable, thrusting ever forwards in the direction opposite to that chosen by the Army.

³⁵¹ The Scotland Command would have three divisions: East, North and West, South-West having been dissolved.

Before the creation of the UK Territory had been announced, the Aids counselling centre at Edinburgh had moved to specially designed premises; in addition, a transport service was set up to assist Aids patients and their families and friends to travel to the city hospital, which was difficult to reach by public transport. And Kyle and Skye Corps, as the work begun on Skye had become known, had opened a suite of buildings in the village of Kyle of Lochalsh on the mainland.

Few Salvationists were surprised when, on 23 June, it was made known that the commander of the UK Territory was to be John Larsson (a former territorial youth secretary in Scotland), promoted to the rank of commissioner. The Scotland Commander was to be Bramwell Baird, now a colonel. Pender was also promoted to commissioner rank and with his wife left Scotland for a temporary post at International Headquarters. He wrote: 'We left Scotland with sad hearts, uncertain about our own future, but with great feelings of affection and deep respect for our Scottish colleagues. We looked back upon our four fruitful years' leadership and service north of the border with thanksgiving to God.'

Chapter 3.5 Towards Real Growth (1990-2004)

IN November 1990 Larsson spoke to the new UK Territory through *Salvationist*, now the territorial newspaper. He said: 'It isn't hard to identify the number one priority of the new territory. It is growth. God raised up The Salvation Army in order that men and women might be saved and become followers of Christ. All that is summed up in the word "growth".' But what else could the primary objective be? For the fact was the Army in the UK was declining, and there was a definite risk that it might one day shrink to a kind of musical minority sect that ran a small branch network of social institutions.

In Scotland some 15 corps and social services centres had closed in the past decade and the same number seemed destined to go the same way soon. It seemed that the Army might not even outlast the lifespan of its ageing members. But growth did begin that same month when the General led weekend meetings at Aberdeen Citadel that ended with a God-glorifying climax: a crowded mercy seat; also, a university student was sworn-in as a soldier – perhaps a humbling reminder that growth can occur through ones and twos as well as through hundreds.

Traditional New Year celebrations were under way in 1991 when the Larssons, accompanied by the Chief Secretary (Commissioner Ian Cutmore), visited corps in the East and West Scotland Divisions. Seekers were registered during the rallies in which SAY (Salvation Army Youth), a new youth programme, was launched. It was just one of several ways of encouraging growth. But strategic withdrawal was also a necessary part of well-conducted warfare, which is why the officer at Fort William concurred with the decision of the MacLean family on the Isle of Tiree to transfer to the Baptist Church, realising that all he himself could do from afar was to duplicate on rare occasions the good work of resident ministers. He thereafter concentrated on his mainland work.

The Larssons visited corps in the North Scotland Division for Easter, enrolling soldiers and an adherent at Findochty, a village, they said, which was probably unique in the Army since no other settlement in the territory had a higher percentage of Salvationists.³⁵² Their visit to Scotland was followed two months later by that of the Chief of the Staff (Commissioner Bramwell Tillsley) and his wife who opened the command's new headquarters at 4 Buchanan Court, Stepps, Glasgow. They also presided over a meeting in which the command's new colours were presented and Baird outlined the concept of team ministry.

In September General Burrows led the congress held in Glasgow's new Royal Concert Hall and officially opened William Hunter House, at 70 Oxford Street, an Army-administered residence for homeless people that had been financed through Scottish Homes and named after the retiring chairman of The Salvation Army Housing Association (Scotland) Ltd.³⁵³ The next month there was an opening of a different kind when the Army returned to Lockerbie, not this time as a corps or a relief team, but as a charity shop. The shop had a manageress but the officer at nearby Annan, who had a *War Cry* round in the village, supported it.

Those advances illustrated some of the points made by Larsson when he presented the New Life strategy for growth to the territory in November. Its key goals were: new Christians, new openings, new developments in social and community service, new leaders and new resources. Free of woolly thinking and meaningless rhetoric, the presentation made eminently good sense:

The primary mission of the Army remains to win people for Jesus Christ and to lead them into discipleship... Much will depend on the effectiveness of our evangelistic outreach.

If the Army is to grow numerically, faith goals of around seven per cent of existing soldier/adherent strength in corps will need to be considered if losses through promotions to Glory and other causes are to be offset.

One movement of the Spirit in our time is the planting of new churches in order that worshipping communities might be available in every locality. Church planting has been called 'the most effective evangelistic method under the sun', and many denominations – including the Army – have seen a spontaneous return to the pioneering spirit of earlier years.

³⁵² At that time the North Scotland Division had also formed a campaign team that helped the corps at Kyle of Lochalsh by visiting every home in Kyle and the surrounding villages.

³⁵³ Hunter was also the chairman of the Army's West of Scotland Advisory Board, being succeeded in 1993 by Professor Fred Edwards, the director of social work in Strathclyde.

In recent times Salvationists have been reconnoitring new ground, and new worshipping communities in the form of new house groups, outposts, societies and corps are being established. Even greater things lie ahead.

New developments in social and community service are called for by changing social needs and legislation. The emphasis on care in the community and on services being contracted out by local authorities adds up to a monumental challenge to the Army's adaptability and enterprise in meeting human need. It also represents a marvellous opportunity for extending the reach of Christ-centred service....³⁵⁴

Perhaps inspired by the strategy, in 1992 the Scotland Command-within-a-territory was determined to move forward despite any reservation it might have had regarding its ambiguous status. Following the visit of the officer at Falkirk to a seminar on church growth (a systematic approach to mission), corps members organised a weekend retreat and emerged from it with plans to make full use of the new teaching, basing their efforts on prayer and a series of house-group Bible studies.

At Kilsyth the corps arranged a carol service for Kirkintilloch, a town where the corps had been closed for some 20 years, to test the reaction of the people: it was positive, a request being made for a similar festival the following Christmas, and the corps was reopened soon afterwards. And when the Larssons visited the East Scotland Division a 14-year-old junior soldier testified, telling how she helped provide Sunday morning breakfasts for homeless people and then led them in worship. Soon after that visit, on 27 March, Colonel David Napier was appointed the successor to Baird who had retired on account of ill health.

In April a general election saw nationalist sentiment rise in Scotland, expressed in louder calls for some form of devolved government. This prompted a writer in *Salvationist* to observe that the Army had chosen to swim against the contemporary tide and ask: 'If Edinburgh once again becomes the seat of a Scottish Government, will we see a Scotland Territory again?' Another writer, living in Aberdeen (now the capital of Europe's oil industry and not a major centre of Scottish nationalism owing to its international population), was more politic and spoke for Scottish Salvationists who were pleased to have closer ties with their UK comrades; nevertheless, he said: 'While, like the majority of Scots on the political scene, we are not screaming for complete independence, there are many who would suggest that, with our different culture, education and legal systems (and bearing in mind the fast-changing European scene) some degree of Scottish autonomy should be guaranteed. We wait in hope!'³⁵⁵

Wait in hope of what? He was possibly referring to the findings of the Middle Management Commission, which had studied how best the territory's existing field divisions, public relations regions and Social Services provinces could be integrated.

In the summer four team ministries were launched to strengthen weak corps. They were: Fife, comprising all corps in the county; Aberdeen, all corps in the city plus Inverurie; West Highland, the corps at Fort William, Kinlochleven, Kyle & Skye, and Oban; Clydebank, the corps at Alexandria, Clydebank, Drumchapel and Dumbarton. Hence the officer at Dumbarton – as a Clydebank Team Ministry member – had some responsibility for the un-officered corps at Alexandria added to his workload: it was a strain, he admitted, 'but the work was not without its rewards'. There were other developments at that time, typical of the period: five corps opened community centres and outposts were established at Eyemouth (from Berwick) and Lockerbie (from Annan).

In September a new hostel in Glasgow began the work of housing 52 otherwise homeless people. Situated at 30 East Campbell Street, it was named Wallace of Campsie House in grateful recognition of Lord Wallace's many years of service with the West of Scotland Advisory Board. Barely a month elapsed before an addition was made to the Social Services network at Edinburgh: Eagle Lodge, an eventide home purpose-built on the same site as the former Ashbrook home (now a centre for homeless men and women) in Ferry Road. It had cost £1.9 million to build and had a variety of self-contained apartments providing accommodation for 30 residents. At the same time Davidson House, another Edinburgh eventide home, was reopened following refurbishment costing £1.5 million.

The Larssons conducted the congress and returned north of the border in December to visit several corps in the West Scotland Division. During their tour new members were added to the rolls and local

³⁵⁴ *Salvationist*, 16/11/1991, p.2, 3.

³⁵⁵ Philip Coutts, *Salvationist*, 28/3/1992, p.3, and Captain Ian Thompson, 9/5/1992, p.9.

councillor Sir Simon Stevenson, chairman of the Inverclyde Advisory Board, hosted a civic reception at Greenock Town Hall.

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Although the Army in Scotland, as elsewhere in the UK, was continually registering losses, there was nevertheless always some reason to rejoice. Early in 1993 the lieutenant at Kilsyth raised double his Annual Appeal target by recruiting a band of volunteer collectors and at Campbeltown another lieutenant had his eye on the village of Clachan, where subsequently an outpost was set up.³⁵⁶

That heartening news almost coincided with the two-page report of proposals based on the Middle Management Commission's recommendations: all branches of the work were to be united into a smaller number of divisions and territorial headquarters was to be streamlined. With the changes came a wider use of terminology that sprang from 'middle management' (divisional headquarters staff responsible for various aspects of the work were called 'directors', and officers referred to the divisional commander as their 'line manager'), which was not to everyone's taste, not least for it being self-evidently ill suited to an army.

'Faith goals' was another term now being used in Army circles, describing a vital element of the church growth endeavours recently undertaken by many corps and rewarded by the enrolment of new soldiers and adherents. The Larssons saw evidence of this when they visited the West Scotland Division in March, their final visit to Scotland as territorial leaders. "Thank you for your vision and openness to new initiatives. God has been calling us to see the "new thing" he is doing. It is happening all around us,' they said in their farewell message.

It was a time of unusual upheaval for, on 28 April, the High Council chose Bramwell Tillsley to take the place of General Burrows who retired and, in the wake of that move, Commissioner Earle Maxwell, commander in New Zealand, became the Chief of the Staff, and was replaced by Larsson. As for the UK Territory, the new leader was Commissioner Dinsdale Pender, the last territorial commander of Scotland, who latterly had been serving in Australia. Scotland bid farewell to General Burrows on 13 May at Glasgow.

As the Army's high command was changing seats, life went on as normal in Scotland where the Portobello Outpost had been given corps status, as had the Shettleston Goodwill Centre. The Scottish National School of Music, an annual happening, took place at Dunblane's Queen Victoria School, ending with a festival in the cathedral. The congress, led by Maxwell, was a time of praise as 80 people decided for Christ. Also, during those hectic months the Social Services launched a community project at 77 Bread Street, Edinburgh; it was later managed by an outreach team and in time became a drop-in centre.

The Penders conducted the 1994 New Year gatherings in the East Scotland Division and were again in Scotland for Easter, when they led meetings at Aberdeen Citadel, Thurso and Wick. But their work and that of other leaders was again disrupted when, two months later, General Tillsley announced his decision to retire on health grounds.

A month later the work at Annan, where the corps had closed the previous year, was relaunched as a community centre for which the hall had been upgraded; the centre was to be directed as an outpost by the officers stationed at Lockerbie, now an outreach centre but soon to become a corps, with a charity shop and a café.³⁵⁷ About the same time charity shops were opened at Fraserburgh, Kirkwall and Lerwick and the work at Erskine was recognised as an outreach centre. Salvationists of Selkirk meanwhile engaged in outreach at Galashiels as part of their church growth strategy.

Commissioner Paul Rader became the Army's new world leader on 23 July and the week after *Salvationist* had announced his appointment it made another: 'Scotland Command to be discontinued'. The report stated: 'The Territorial Commander (Commissioner Dinsdale Pender) has decided to discontinue the Scotland Command as a further step in the reorganisation of the UK Territory.... A

³⁵⁶ In January the General had launched the Army's centenary year in Clydebank, *Salvationist*, 6/2/1993, p.1.

³⁵⁷ An outreach centre was the name given to a new operation that hopefully would in time result in the establishment of a corps; an outreach unit was a similar enterprise, overseen by a nearby corps.

small, but permanent, secretariat will be established and, while located in Glasgow, it will administratively be part of the Chief Secretary's office....'

This was a huge disappointment for Salvationists in Scotland but there was more to it than met the eye. Immediately upon his return to the UK Pender had been given reports of the administrative nightmare created by the invention of the 'command within a territory'. As he later explained, 'A constant source of conflict was experienced between, on the one hand, the Command Leader who fought to maintain control of everything north of the border... and, on the other hand, the various cabinet heads and departmental heads at THQ whose mandate was "territory-wide".' It was clear to him that the command structure was imposing a needless, unworkable and expensive³⁵⁸ layer of administration on the territory and, after consulting at length with Napier, he took the decision – much against Napier's judgment – to seek International Headquarters' permission to dissolve the command and merge it completely into the territory.

It might be said that the command-within-a-territory notion – part of a well-intentioned attempt to make an omelette without breaking eggs – had been doomed from the start. Calling it a command gave rise to misunderstanding and false hope in Scotland and generated frustration in London, so its disbandment was really the fault of no one at the time but simply the inevitable end-result of the affair. Pender, who had once steadfastly advocated continued independence for the Scotland Territory, would most likely have wished to recommend the restoration of the territory (or a real independent command) but knew that this was out of the question since the financial resources of International Headquarters were still under strain.

The remit of the Scotland Secretariat (the first Scotland Secretary was Major David Gaulton³⁵⁹) was the overseeing of affairs 'unique to life north of the border, e.g. the annual congress, the residential councils for retired officers, the Scottish School of Music, the Scottish Over Sixties Rally, Scottish Ecumenical Affairs, and matters relating to Scottish Law.' In practice the secretariat was an administrative clearing house that did little, if anything, to liaise between the Army and national bodies or to compensate for the loss of interconnectedness between the three divisions, which understandably now concentrated their attention on their own geographical areas and showed scant interest in matters of national interest. In the course of time the secretariat's function would undergo several much-needed changes until it was re-formed as the Scotland Office, at which time the Scotland Council came into being.

As news of the command's end was sinking in, blessings abounded at the Scotland Congress led by Commissioner Ah Ang Lim at Edinburgh and which for the first time included a men's rally.

The territory's new integrated divisions came into being in November. There was no change to the boundaries already existing in Scotland so the three divisions consisted of the following operations: East Scotland Division, 31 corps/Goodwill centres and five Social Services centres; North Scotland, 27 corps/Goodwill centres and four Social Services centres; and West Scotland, 53 corps and 11 Social Services centres (it had no Goodwill centres).³⁶⁰ Not long passed before the West Division closed the recently reopened Kirkintilloch Corps (early in the year it had closed the venerable corps at Bridgeton) and the North Division relegated Inverurie Corps to outpost status. On the credit side of the accounts Clachan Outpost (attached to Campbeltown), Halkirk Outpost (Thurso) and Eyemouth Outreach Unit (Berwick) were officially recognised.

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Soon after taking command General Rader had restated the Army's reason for being: 'All across the world our mission is the same: to preach the gospel of Jesus Christ and to live it out in compassionate

³⁵⁸ Pender reckoned that it was costing the UK Territory £1.5 million per annum to maintain the Scotland Command; however, no one had assessed what it would have cost to run the Scotland Territory had an independent structure been created in the first instance.

³⁵⁹ Subsequent Scotland Secretaries were: Lieut-Colonel Cedric Sharp (1996-98), Major Norman Armistead (1998-99), Colonel John Flett (2000-02), Lieut-Colonel Robert McIntyre (2002-09), Lieut-Colonel Alan Burns (2009-13), Lieut-Colonel Carol Bailey (2013-present).

³⁶⁰ The boundaries of the three divisions did not follow the lines of Scotland's (current) Unitary Authorities, which came into being the following year, 1996, but were based on the previous council regions and districts, a two-tier local government system set up in 1975.

service to the neediest among us' – a most satisfactory way of describing how the relationship between witness and service ought to be perceived and practised.

Salvationists lived out the gospel late in the year and early in 1995 when torrential rain had caused devastating flooding in the west of Scotland. The hall at Paisley Citadel was used as the main communications centre for the emergency services and Army teams provided refreshments round the clock at three centres, as well as answering numerous calls for practical aid and moral support.

In May, the month in which he named the leaders of the integrated divisions, Pender had this to say:

I need to remind you that we are not engaging in change for change's sake. The strategy we have proposed needs to be seen in the context of a steady decline in our rolls, in our attendances, in our services to the needy and in our influence – a decline over the past 20, 30, possibly even 50 years.

If that is bad for the Army as a denomination, think of what it says about our mission! We are not in the business of building up the Army as an organisation, except to the extent that it leads to a building of God's Kingdom. With that as our goal, we need a strategy which goes beyond halting the decline and which moves purposefully towards real growth.

Some structural change is necessary, but a cultural change is even more important. God wants us to be strong. God wants us to grow. However, God neither wants us to cling to outmoded working practices nor to dwell on past glories. We are to look forward.

Putting the material resources at our disposal nearer to the front-line action – which is what the Organisational Development Project is all about – offers an opportunity and a challenge to Salvationists everywhere to harness the spiritual resources which no administration can provide, resources which come from God alone and are freely available to the humblest of his servants.³⁶¹

Gauton, the Scotland Secretary, had by then studied the results of the Scottish Church Census, published as *Prospects for Scotland 2000*.³⁶² They revealed a drop in attendance numbers (in the major denominations in Scotland) of 85,000 adults and 30,000 children in comparison with 1984. This decline was equal to a weekly loss of attendance at church of 225 people – a rate of decline that could lead to the extinction of the Christian Church in Scotland within 50 years. Providentially, while the Church of Scotland and the Catholic Church had suffered severe losses, independent churches and smaller denominations had (in the period 1990-1994) registered growth, more than 17 per cent of churches growing by over 20 per cent and only six per cent declining; the rest remained static. Despite that slightly cheering note the fact remained that on the Sunday when the census was carried out well over 50 per cent of church members in Scotland had not attended a church service, so it was little wonder that a call to evangelisation and commitment was included in the report.

Somewhere in the mass of independent churches and denominations was the Army but exactly where it fit in was not made clear; however, statistics collated by the UK Territory in 1996, looking back at the previous 12 months, revealed that the net loss of soldiers was the lowest for 38 years and the smallest percentage loss since 1979. It was therefore calculated that a net gain of 1.2 soldiers in the coming year would reverse the decline and move the territory into 'growth mode'. That served up food for thought, as did the revelation that the majority of Scotland's Salvationists were women.³⁶³

In Scotland some corps did enrol new soldiers that year and a northern congress and territorial field day, both held at Glasgow, brought large numbers of people into earshot of the gospel and the welcoming warmth of Christian fellowship. Broadly speaking, however, reports appearing in the Army press related to happenings as predictable as the seasons: visits of music sections, the interminable anniversary celebrations, annual rallies and councils, and the reopening of upgraded Army halls and other buildings.

In addition to the reports *Salvationist* ran a series of articles, which in conclusion posed a crucial question:

What specific spiritual gifts and what distinctive functional role can be identified which will justify the Army's continued existence as a separate entity within the Church in the 1990s?

We must be wary of laying claim to some of the things we have always thought made us distinctive – our informal style of worship, our open-air witness and 'pub-booming', our uniform-wearing, our doorstep

³⁶¹ *Salvationist*, 6/5/1995, p.5.

³⁶² Written by Peter Brierley and Fergus MacDonald and published by the National Bible Society of Scotland.

³⁶³ Colonel David Napier in *Anatomy of Scotland*, Chambers, Edinburgh, 1992, p.89.

evangelism – for, in many of these areas, we have either been overtaken by others or have lost the edge we once had.

One answer may be that the most distinctive thing about the Army in the British Isles today is its officially endorsed commitment to social service as a means of evangelism. We believe in preaching the gospel through our words and through our actions, and while other denominations are distancing themselves from their associated social service agencies... the Army is moving towards closer integration.³⁶⁴

This again raised the question of how service related to witness, a theme also addressed in *Church Growth Theories and The Salvation Army in the United Kingdom*, a thesis by Major Philip Escott, for which he had received a doctorate from the University of Stirling. Escott's work was based on a survey of 150 carefully selected corps. Surprisingly, this research showed that 'from Wagner's³⁶⁵ perspective, the Army's institutional social services contribute little to effective evangelism. The corps-based community service programmes, such as meal clubs and parent-and-toddler groups, are slightly better. However, it seems the most effective approaches are those which are overtly evangelistic, such as Sunday schools and youth groups.' Did that mean that the Army would be unwise to commit itself to social service as an avenue of evangelisation? If so, it did not invalidate the truth, as intimated by Rader, that service was a required 'living out' of the gospel – no more and no less than an expression of love for God and one's neighbour.

Such considerations became more pertinent when, on 4 January 1997, the territory adopted a 12-point action plan, the fifth point of which called for 'a clear strategy for growth and expansion in our 1,000 field and social centres'. It was, however, a new territorial commander who would oversee the implementation of this because in March Pender made his final visit to Scotland before retiring from active service and was succeeded by Commissioner John Gowans. The new leader, with his wife, was welcomed to Scotland in Glasgow's Couper Institute in May and produced his birth certificate to prove he was born in Blantyre 'and [was], therefore, a Scot'.³⁶⁶

In his research Escott had also discovered that there was no correlation between (church) growth in the Army and the number of people wearing uniform, which was just as well since the number of soldiers in the UK had dropped by 2.4 per cent the previous year – from 44,897 on 1 October 1995 to 43,839 on 30 September 1996. The decrease was accounted for by the number of soldiers promoted to Glory in that period: 1,109. The better news was that the number of adherents had risen by 154 to 11,561; accordingly, there was now one adherent for every four soldiers.

The Army in the UK seemed to be struggling to regain its health and vitality and, as we have seen, there was no lack of remedial advice on offer. The suggestions differed in detail, of course, yet no one would have disagreed with Gowans when he reminded Salvationists present at his Scottish welcome that 'we are all part of the priesthood of believers', for which reason 'he "commissioned" each [one] to be a minister of the gospel in the streets, shops, classrooms and factories of Scotland'. As if taking him literally, Salvationists at Perth soon afterwards made inroads into the centre of their fair city by opening a charity shop with the option of adding a 'one-stop coffee shop and safe-play area for toddlers' to the venture.

The general election of 1 May had by then taken place, resulting in a landslide Labour victory and one of the new government's first acts was to introduce a bill to allow a devolution referendum in Scotland. The date was fixed for 11 September and the result, never in doubt, was like a tidal wave – in less than two years Scotland was to have its own parliament. That anticipated change of circumstance prompted Commissioner Denis Hunter, an erstwhile territorial commander of Scotland, to make a contentious point: 'The Army in Scotland is no longer a separate territorial command for it is now part of the single United Kingdom Territory with the Republic of Ireland. What will be the position post-devolution remains in the future. Scotland with a separate governing assembly, a separate legal

³⁶⁴ Lieut-Colonel Malcolm Bale in *Salvationist*, 17/2/1996, p.6.

³⁶⁵ The church growth approach to mission was first formulated by Donald McGarran and popularised by C. Peter Wagner, an American theologian.

³⁶⁶ Nationality is generally established at birth either by a child's place of birth (*jus soli*, 'right of territory') or bloodline (*jus sanguinis*). Gowans made his claim as a 'right of territory', just as Commissioners George Scott Railton and John Fewster could have done. Appendix B, however, lists only those commissioners who could claim to have Scottish blood in their veins.

system, a separate educational system, with its own currency could hardly be denied its own Salvation Army territorial command.³⁶⁷

On 6 June the Erskine Outreach Centre had become a corps and, in December, Gowans was in Scotland to launch a ministry totally new to the Army in the British Isles. It was a home-care programme set up after a local businessman bequeathed £900,000 for such a purpose. Run jointly by the Angus Council and the North Scotland Division, it was described as 'a pension, shopping and befriending service', but Gowans made it clear that the Army would bring 'an added dimension of spirituality' to the caring work. The managers were Captains James and Sandra McCluskey.

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In January 1998 all Goodwill centres in the UK were reclassified as corps. Two in Scotland – at Dundee and Inverness – had in fact been closed in 1997 and, on 3 October, the centre at Edinburgh had become Edinburgh Granton Corps. Hence only one remained: Aberdeen, which became Aberdeen Torry Corps.

The corps opened in the recent past were now living proof of the value of aiming for sustainable growth through new plantings: Stornoway had sufficient members to form a band which early in the year travelled all the way to Stranraer, which had ten soldiers of its own. A new work was also begun at Blairgowrie and a brief account of its origins illustrated how community activities could function in tandem with evangelistic endeavour:

Local people have expressed interest in Salvation Army activities being started in Blairgowrie by Perth and Dundee Central Corps after Perth soldier Ray Field set up an exhibition of the Army's work in a Tesco supermarket.

Ray, who sells the Army papers outside the store every week, says people have shown an interest in plans to start parent-and-toddler and CAMEO [Come And Meet Each Other] clubs, a crèche and Sunday meetings.

Visitors to Scotland that year included the International Staff Songsters and the Gowanses. The most memorable occasion, however, was the congress led by the Raders in Glasgow's SECC building. Salvationists witnessed 'scenes not seen in Scotland for many years' as waves of people knelt at the mercy seat in response to the General's message that, with God, 'You *can!*' In addition to the united gatherings, the congress offered the people Saturday afternoon 'workshops' through which they could learn more about aspects of ministry and faith.

By 1999 the work at Blairgowrie had been designated an outreach unit and a Christmas carol service staged by the Army in the town hall attracted a congregation of 180 people. The Fields then began fortnightly house-group meetings and monthly coffee mornings.³⁶⁸ Such efforts, typical of several others, must have won a smile of approval from Gowans who, early in February, challenged corps and other centres throughout the UK to establish 500 new worshipping communities by the year 2020. In a letter he wrote:

It is widely accepted that the most effective and fastest way to grow, and so to evangelise every nation, is to plant new churches. Planting is not an optional extra but an integral part of evangelism...

The fast growth of the first 40 years of our history provides an amazing story of faith and optimism that is exciting to read. But after that the pattern began to change. Now considerable time is spent looking at possible closures and mergers....

Army leadership has not only given flexibility for plants to grow in different ways but is also addressing the question of training and equipping leaders for the task.

Corps planting needs to become the norm rather than the exception! There is one lesson we should have learnt from the past: when we obey the Great Commission by planting – we grow!³⁶⁹

The flexibility he spoke of resulted in Social Services centres being given the opportunity to become outreach units or outreach centres in their own right, engaging in a mission programme geared to their particular circumstances.

³⁶⁷ Hunter (1997: 559).

³⁶⁸ In 2004 Ray Field received the town's Citizen of the Year award for the good he had done through the Army.

³⁶⁹ *Salvationist*, 20/2/1999, p.1.

On Saturday 15 May Gowans was elected as the Army's 16th General. He assumed office on 23 July, on the retirement of Rader, and on the same day Commissioner Alex Hughes, a Scot who had served for some 30 years in South America, with his wife succeeded the Gowanses as leaders of the UK Territory.

Those moves naturally dominated the pages of the Army press even as momentous constitutional changes were taking place in Scotland, providing countless column inches of copy for the national press. Six days after elections on 6 May the brand-new MSPs took their seats in the first Scottish Parliament since 1707, and the subsequent royal opening, on 1 July, ushered in a new era. For the very first time in its history, the amalgamated British Parliament at Westminster had willingly agreed to share power with a comprehensive system of subordinate legislatures, including the Scottish Parliament. The Army's leaders, however, were possibly quite unaware of the import of what was occurring north of the border, even though it was certainly a golden moment to catch the tide of opportunity in Scotland and apply the new-plant principle to something much bigger.

In October Hughes returned to the land of his birth, visiting Edinburgh to reopen The Pleasance centre for the homeless that had been refurbished at a cost of £2 million. He shared the ceremony with the Lord Provost and while in the city awarded John Crichton, a Salvationist of Leith and Deputy Lieutenant for the City of Edinburgh, with honorary life membership of the Army's Edinburgh and East Scotland Advisory Board which he had served for 15 years.

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General and Mrs Gowans, together with the territorial leaders, led the 2000 millennium celebrations in Glasgow's City Halls, urging the people to allow God to use them. The simple mission statement of Falkirk Corps seemed to be an answer to that call: 'Our commitment is to proclaim Jesus Christ as Saviour and Lord and to serve our community in his name'. The corps, like so many others, had relocated its 'worship and community centre', preparing for the move by carrying out a survey of 400 homes around the new site. In that way the members were assured that the activities they started – a community café, a parent-and-toddler club, an after-school club, a soup-kitchen programme (already operating) for the homeless – suited the people they served. They certainly did, and there was a bonus: the programme helped to double home league membership and volunteer workers of the soup kitchen joined the corps family as adherents.³⁷⁰

On 1 April the two Kilmarnock corps were merged and some five months later, in September, there was a more progressive development when General Burrows (Rtd) returned to Scotland to inaugurate an elderly care unit at Cambuslang, Glasgow, that was named after her. It had cost £3.5 million to build and replaced the Glencairn eventide home. During her stay in Scotland Burrows attended the annual general meeting of the Dundee Advisory Board during which she awarded Lord Mackie of Benshie with honorary life membership.

Other Social Services advances were made in 2001. At the start of the year a drug addiction centre was opened at Glasgow, occupying the top floor of the Hope House hostel in Clyde Street. It was a nine-bed unit catering mainly for heroin users; the intensive treatment it offered soon helped three addicts to become drug-free. In the summer an alcohol detoxification project was started at Fewster House, Greenock, following a major upgrading of the premises. Every client assessed and admitted was cared for according to an individually tailored plan that took account of his nutritional and social needs. In April the corps at Partick merged with that at Whiteinch to create Glasgow West Corps.

A resettlement centre was then opened in Perth at 16 Skinnergate. Occupying a building that had been renovated by the council, Scottish Homes and the Army, it provided accommodation for 26 men in single en-suite rooms and had four self-contained flats for residents preparing to move into independent living. Around this time a Scottish Prison Services Development Officer, based at Paisley, was appointed.

In September, with 2002 just four months away, the territory produced a version of its Milestone 2002 Vision declaration to spotlight five points: to encourage a vibrant personal and corporate prayer

³⁷⁰ Two years later the soup kitchen picked up the award for top voluntary organisation at a Council for Voluntary Services ceremony. There had been 179 nominations.

life in every centre; to train at least a third of every congregation in one-to-one evangelism; to improve growth as disciples through a territory-wide programme; to provide greater opportunities for Christian development; to ensure that every centre had a comprehensive pastoral care system. The declared overall objective was to move the territory 'from maintenance to mission'.

In attempting that transition the Army had to take into consideration changes that were being forced upon it. A statistical analysis of trends revealed that attitudes towards membership were changing, making the future more unpredictable than ever. The Statistical Officer at territorial headquarters wrote:

The ratio of adherents to soldiers is now almost one to three, compared with a figure 20 years ago of less than one to 10.

From the 2001 survey we can identify around 60 corps which already have more adherents than soldiers, and others seem to be moving in that direction. On present trends we can expect probably 100 of our smallest corps to have more adherents than soldiers within the next two to three years, and by 2012 or 2013 it is highly likely that the territory itself will be in that position.

If that situation arises, it will be unrealistic to remain tied to a culture and tradition which reserves some aspects of service for soldiers only.³⁷¹

Not all home league members were soldiers, but often they were skilled evangelists without realising it. At Inverurie, for example, the corps had closed but it was the home league which ensured its survival as an outpost and eventually so built up its membership that a regular Sunday meeting was recommenced. Around the same time, at Perth, the corps again displayed a readiness to embrace innovation: its premises were transformed into a splendid complex that comprised a worship hall, catering kitchen, a café with a soft-play area for children, and a charity shop. The café was called '3:16' after the gospel-in-a-nutshell Bible verse, thereby providing the workers with a good opening line for witness.

In September Commissioner John Larsson was elected the Army's world leader. Gowans's last public meeting as General was held in Glasgow's Royal Concert Hall, during which he was presented with a scroll from the Provost of South Lanarkshire; the citation read: 'For a son of Blantyre, who has followed its strong tradition of evangelism'.

Over a year later, in October 2003, Hughes was in Edinburgh to open a combined divisional headquarters and Scotland Secretariat office and at a reception he announced three schemes to expand the Army's social outreach programme in the city: eight renovated 'move-on' flats for homeless people (attached to The Pleasance) on the former divisional headquarters site in East Adam Street; a youth programme at Granton; and a care centre specialising in the support of dementia sufferers at Eagle Lodge. All this was evidence that the heart of the Army still beat strong and true, and far to the north there was further confirmation of it: at Lerwick the corps had closed in September 2002 but a Salvationist restarted home league meetings in her home and then, towards the end of 2003, telephoned headquarters at Aberdeen to request the use of the hall because the group had outgrown her living room.

* * * * *

In May 2004 Alex and Ingeborg Hughes chose to return to corps officership and Commissioner Shaw Clifton and his wife took their place; Clifton had lived as a child in Glasgow when his officer-parents were stationed there. Now, at his installation, he dealt with the matter of decline forthrightly: 'Time is running out. God does not want the Army to shirk or shrink but to grow bigger. Let us keep the sacred covenants we have made.' Later on he had this to say:

How vital it is that we value people...

We cannot afford any lack of caring for people in this so-called postmodern age. Winning them and keeping them seems harder than ever. The fashion of today is that fewer people will make long-term commitments - in personal relationships, in their professional lives or in matters of faith and religion.

I do realise that all this can easily be exaggerated. Experience of serving in postmodern settings overseas, and now here in the UK, tells me that the 'postmodern' slogan can be made to loom so large that we almost lose

³⁷¹ Major David Pickard in *Salvationist*, 16/3/2002, p.11.

our nerve about being true to all we hold dear under God. The pressures to water down and to compromise are powerful.

There have always been reasons why some folk will not commit themselves to faith or to organised religion in a formal way. Present cultural factors will pass. We need still to be there, having held our nerve, when that happens.

Meanwhile we can go on being relevant and making really solid gains for Christ by valuing people. Only then will they be ready to hear what we have to offer, or be ready to respond to invitations to belong.³⁷²

Commissioners Keith and Pauline Banks were appointed to Scotland on 15 November as the territorial commander's representatives. Salvationists in Scotland, who knew from past experience that the two were valued people who valued people, warmly welcomed this move especially because their role was not to be administrative but pastoral, emphasising mission, the deepening of spirituality and the recruitment of officer-candidates.

In a paper entitled 'The Health of the Army in Scotland', presented that same month to the Scotland Council, Major David Radford, of Govan, expressed the belief that the appointment would help to maintain the distinctive identity of the Scottish forces. So too, he said, would the reinstatement of the annual congress, which had not been held since 1998. He explained:

The restructuring... that resulted in the Army in Scotland becoming an indistinct part of the UK Territory struck at the concept of nationhood...

The Scottish people are a distinct national group within the UK and while expressions of independence from, and unity with, England have changed directions throughout the centuries, the desire to maintain its national identity has been constant. The real issue is not the separation from the UK Territory but a wish to have its distinctive national identity recognised.

Significant features of Scottish life are the annual cultural gatherings, often in the form of Highland Games or Folk Festivals. The Army equivalent was the Scotland Annual Congress. Its removal from the annual programme contributed to the weakening of [the Army in Scotland], both spiritually and numerically.

It would indeed be hard to exaggerate the importance of the annual congress for Scottish Salvationists, and its loss was deeply felt and regretted. As well as preserving identity, it had promoted a vital sense of togetherness in Scotland in that it had made it easier for Salvationists to meet colleagues from other divisions, thereby forming and cementing friendships of mutual enrichment and of benefit to their service; more importantly, Salvationists often found it easier to renew their vows to God in public during national gatherings than in their home corps setting.

Radford also made a plea for better partnership between headquarters and corps in the identifying and fostering of front-line mission opportunities; it appeared to him that those in middle management had somehow lost their way and were reverting to failed past practices.

* * * * *

For all that, good things were still happening: in that same year the Army took over the running of a prison visitor centre at HMP Edinburgh, known locally as Saughton Prison. This provided support for people with relatives behind bars and was available beyond visiting hours. There was a full-time chaplain and the child-friendly centre operated a café. It was hoped that this would help open the door to other Army provisions, including holidays and free or inexpensive house furnishings.

In corps work the Army was engaged in other imaginative ventures, each brimful of potential for the Kingdom of God. At Oban the corps acquired a restaurant next door to the hall to use as an outreach snack bar and drop-in centre; it was aptly named 'The Captain's Table'. The officer had increased awareness of the Army through a Sunday night programme, *The Captain's Hour*, on Radio Oban FM.

Similarly, at Dumfries the corps enhanced its ministry by twice a week turning the hall into The (M)eating Place: soup and snacks were served to whoever called in to relax and chat and the hunger of many a homeless person was temporarily satisfied; the 'recipe' of this enterprise was:

Take the food and prepare,

³⁷² *Salvationist*, 2/10/2004, p.5.

*Take the folk and wrap in care,
Take the work and soak in prayer,
Serve one another in love.*

And at Perth a multi-gym, IT suite, training kitchen, five move-on flats and a mini health centre were added to the corps facilities. The corps collaborated closely with the Skinnergate centre which, in the summer, initiated the Forty:Twenty Project, collecting, restoring and distributing furniture from a large warehouse; the name referred to Isaiah 40:20: 'A man too poor to present such an offering selects wood that will not rot'.

But what encouraged growth in one place impeded it in another, hence the need for carefully monitored experimentation. So it was that Easterhouse Corps stopped operating its charity shop and furniture store because that fund-raising venture was hindering its spiritual work; in their place they started an adult-and-toddler group and young people's programme – and the corps revived.

Colonel John Flett, a former Scotland Secretary whose wife, Ruth, was serving as Convenor of the World Day of Prayer Scottish Committee, had this to say: 'In Scotland today we are being challenged by the Scottish Parliament to "welcome the stranger", "have concern for prisoners and their families", "help break the chains of the addicted" and "bring good news to the poor". Is the Church in terminal decline? Not where we are involved with our Lord's unfinished work.'

In some cases that work entailed the use of specialised resources. In Glasgow the Army and the Glasgow Homelessness Partnership launched a scheme aimed at saving the marginalised hardcore rough sleepers who, because of their chaotic behaviour and addictions, were excluded from all homeless services in the city. Based at the Laurieston centre, the project provided immediate access to emergency accommodation at Hope House. Meanwhile, two officer-chaplains attached to three other Social Services centres in the city commenced an Alpha course for which 22 people enrolled; some participants were brought into a new relationship with God and when the course ended the group as a whole asked for a regular Bible fellowship to be set up.

What of the normal weekly programme of the corps? Was that bearing fruit? The territory's newspaper answered that question in the affirmative: the reports it published from Scottish corps in the second half of 2004 told of 23 soldiers, 26 adherents and 11 junior soldiers being enrolled. Doubtless there were more, unreported.

And here we must come to a halt, permitting ourselves no more than a glimpse into the following dozen years or so which reveal that after lengthy in-depth analysis and much prayer the territory as a whole undertook a radical reorganisation of its programmes and structures in order to fix attention on mission. For Salvationists that word describes what God has called the Army to do, but equally it defines what he created it to be. As for the Army in Scotland, the history of its first century and a quarter has now been recorded, but so long as there are mission-minded Salvationists in that lovely land who live for the glory of God and the growth of his Kingdom then by his grace much more will be made.

Postscript: The Diaspora

THIS history would be incomplete without a chapter telling of the vital contribution made by Scottish Salvationists to the life of the Army in other lands. As we shall see, this was mainly an incidental result of emigration. Like so many of their compatriots,³⁷³ soldiers of Scotland moved overseas with their families and transferred to corps near to where they established themselves; meanwhile, other Scots, previously not Salvationists, joined the Army after arriving in their adopted country – and naturally, the children of those migrants often became Salvationists, as did their children. Additionally, Scottish officers were transferred overseas, either for brief terms or lengthy periods. It is these Scots, dispersed from their original homeland and territory, together with all their Salvationist descendants, who constituted – and still constitute – the diaspora of The Salvation Army in Scotland.

Scottish emigrants left their native soil not to follow in the tradition of the mythical ‘roving Scot’, but rather because the Auld Country was for them no longer a pleasant or promising place to live in. They were motivated by the prospect of a second chance: they wanted the better living standards and steady work available to them overseas. Their most favoured destination was Canada, for it was the nearest of all and transport development meant that a relatively safe voyage by ocean-going steamer was affordable – as was a return ticket should things not work out.

The Army’s involvement in emigration work was an unintended outcome of William Booth’s dream of a reclamation scheme for the destitute masses of Britain’s cities, as outlined in his *In Darkest England and the Way Out*. There were three sections: the city colony (which provided shelter and employment for the poor near to their homes), the farm colony (which trained men to become self-sufficient market gardeners), and the overseas colonies for which the Army would acquire tracts of land on which to resettle families from Britain. Through no fault of his own, Booth’s ambitions for the overseas colonies were thwarted in various ways and so, to avoid being bogged down in difficulties forever, he agreed to the next best thing: an emigration scheme.³⁷⁴

In 1901 the first batch of men trained on the Army’s land colony at Hadleigh, Essex, left for Canada and two years later the Emigration Department was started under Colonel (later Commissioner) David Lamb, the Scot who was to be its guiding light and driving force for some thirty years. Lamb’s previous Army service fitted him for his great task and he possessed ideal human qualities, always listening as patiently to a penniless man being sponsored by friends as he did to an agriculturist with money in the bank. And somehow, despite his onerous duties, he found time to give evidence before Parliamentary commissions, to serve as a rural councillor and as a Poor Law guardian.

In April 1904 it was announced that in one week alone 200 men from the colony had sailed overseas. Other sailings followed routinely during the next ten years, most heading west. A report of 1905 described a shipload of that period:

Some of them have capital to invest, and others are pioneers from well-to-do families desirous of transplanting themselves – but it must be borne in mind that a large proportion have found it almost impossible to earn a living wage at home, while others would have ‘gone under’ altogether in their frantic struggle with ‘the wolf at the door’ but for the timely aid of The Salvation Army Social operations. Many of them are Godly Salvationists – who will prize and pore over the Chief’s Bible – while others have only an elementary idea of religion picked in around open-air rings in great cities. However, one and all seem animated by a deep spirit of thankfulness at being safely on board, bound, after many fears and tremblings, long conferences and anxious discussions, for a land where the work, so scarce at home, can be had in abundance for the asking.³⁷⁵

There were many Scots on the early steamers that left from Liverpool, *The War Cry* of 11 November 1905 reporting ‘heavy losses by emigration’ in Scotland. Two months earlier it had detailed the

³⁷³ Between 1825 and 1938 over 2,250,000 Scots departed for destinations overseas.

³⁷⁴ *WC*, 29/4/1978, supplement.

³⁷⁵ *WC*, 6/5/1905, p.3.

denominational composition of a fortnight's sailing to the Dominion as 'members of the Church of England, the Church of Scotland, the United Free Church, Salvationists, Baptists, Wesleyans, Methodists, Roman Catholics, and people who described themselves as of "no religion".'

Although most sailings were from Liverpool, as the work expanded 'personally-conducted' parties of emigrants set out from other ports. In 1907 a report stated:

Another party sails from Glasgow on the 20th inst., while it is expected that before the close of the season – about the end of October – two other vessels, specially chartered for wives and families, will leave these shores...

Writing to the 'Glasgow Herald,' in answer to a correspondent, the deputy chairman of the Glasgow Distress Committee says: 'The evil consequences of ill-considered assisted emigration were referred to. This certainly is not the case with the Glasgow committee, who in this work of emigration has co-operated with The Salvation Army. There is not existing in this country any emigration agency which can undertake one tithe of the work done by that body.'³⁷⁶

That commendation was well deserved, for the Army was hard at work on both sides of the water. In Canada officers investigated work opportunities, estimating how many men and women they could successfully place, and their British counterparts arranged sailings to meet the demands. In such a way during 1908 25,000 UK migrants crossed the Atlantic under the auspices of the Army to start life anew in Canada, and between 1900 and 1914 200,000 people were helped to move to one or other of the countries of the new world. 'During the voyages across the Atlantic,' a report of 1909 said, 'those in charge of the party will... afford every possible information as to employment. A unique departure is made this year by which the passengers emigrating on The Army's advice, and booking through its agency, will be able, on the payment of a comparatively small sum, to insure against loss arising from sickness, accident, loss of luggage, and unemployment.'

By May of that year three conducted parties of Scottish emigrants had departed from Glasgow bound for Canada. The third one left the Princess Dock on board the *SS Cassandra* with Ensign Ferguson, of Pollokshaws, in charge of a party of 54. Twelve had booked second-class to Montreal while the rest were to disembark at Quebec. There were two women and six children in the party with 'every man – without exception – being a fine specimen of the stalwart, sturdy Scot, who is ever ready to find a way or make one.' Were any of them Salvationists? Quite possibly, because, as said elsewhere, in that year more than 100 soldiers from Hamilton, thirty of them bandsmen, transferred to Canada and the USA.

Up till the First World War several brief dispatches in *The War Cry* gave glimpses into this movement that created a loss in Scotland yet generated growth overseas. They said:

Brother Ferguson Smith, first Secretary of Aberdeen IV Corps, is keeping The Army Flag flying in Alberta, Canada, where he holds the position of Envoy...

The Scotch Emigration Office is opening their sailing season on the following day with a conducted party sailing by the *Lake Erin* from Glasgow. Adjutant Cornish will be the conductor...

Envoy and Mrs Arthur Rawlins, from Paisley II, who are shortly sailing for Canada, paid a farewell visit to Girvan and led the week-end Meetings...

Edinburgh Citadel. A weekend of farewells... Juniors' Sergeant-Major Mrs. Ross and family, and Sisters Leslie and Davidson are bound for Canada...

Councillor Allen, a Soldier of the Corps, has recently farewelled from [Dunoon] for Canada...

Hawick... During the year, Brother Harkness and Sisters Tina and Kate have been transferred to Sydney (Australia), and some have gone to other places...³⁷⁷

In 1912 migration had gained such momentum that this advertisement appeared:

THE CALL OF THE WEST

Popular Parties to Canada Weekly. Best Ships. Experienced Conductors. Work Guaranteed. Men and Women. Over 60,000 Britishers safely and happily transferred to Over-Seas Dominions through Salvation Army Agency. None better. Disinterested Advice Free. Send for Season's Programme to The Secretary, Emigration Department, 122 Queen Victoria Street, London, E.C.

Branches: 5 Denmark Street, Bristol: 270a London Road, Liverpool: 203 Hope Street, Glasgow.³⁷⁸

³⁷⁶ WC, 20/7/1907, p.12.

³⁷⁷ WC, 20/8/1910, p.10, and 18/2, p.11, 29/4, p.7, 20/5, p.7, 2/9, p.6, 30/12, p.7, all 1911.

Emigration ceased during the hostilities, but General Bramwell Booth fully supported its resumption soon afterwards. 'I am convinced that the more natives of the Mother Country spread themselves over the noble heritage of the British Empire the greater will be the happiness and prosperity of the people. There are great lands to be cultivated, forests to be hewn, and unprospected treasure, undiscovered coalfields, fishing grounds, all waiting the labour of the hardy adventurers of these islands to make them productive for the benefit of mankind,' he wrote in April 1920 and four months later, as the scale of emigration approached that of pre-war days, the Glasgow branch of the Migration Department was reopened:³⁷⁹ the address was 137 Sauchiehall Street and Ensign Hill, of the head office, was sent by Lamb to take charge of it.

The Wall Street stock market crash brought the migration movement to a halt but even so, no other voluntary agency had accomplished anything like what the Army had done: by the outbreak of the Second World War a quarter of a million people had emigrated from Britain under its provisions, and less than one per cent had turned out to be unsatisfactory; moreover, less than 15 per cent of the emigrants had previous Army connections.

Post-war financial stringency made progress slow and the Emigration Department was unable to match its previous successes; however, in 1948 *The War Cry* stated: 'Countries of the British Commonwealth and America have corps whose leading local officers and finest soldiers have come from the lands of the shamrock and the thistle and still to-day corps officers in the territory are hard put to it endeavouring to fill the gaps left by the emigration and transfer to other areas of splendid Salvationist families. One well-known corps has lost ten bandsmen in this way this year.'³⁸⁰

* * * * *

Of course Army officers transferred overseas went mostly to places where there was need rather than opportunity. Scots were among those dispatched to help pioneer and advance Army operations in Africa and the India sub-continent, Elgin-born Adjutant J. Allister Smith being perhaps the prime example: it was he who in October 1891 led a small party into Zululand then persevered for several tough, unrewarding years to teach the people practical skills and spread the gospel.³⁸¹ And there were many others, less well known, such as Mrs Brigadier Dare, of Blantyre, who shared with her husband the pioneering of Tanganyika (Tanzania) and Mrs Brigadier Sully, of Hamilton, who rendered dedicated service in West Africa. There is no doubt that research would uncover numerous others like them.

Such a one was Brigadier Jean MacDonald who was born in a thatched 'but and ben' croft on a bleak Caithness hillside in 1903. Having joined a brother in Australia, she met the Army and, as a nurse, became an officer and was prepared for missionary service in Western India. In 1940 she arrived at her appointment to be greeted by a welcoming party of Indians who presented her with colourful garlands. She thanked them and asked to be taken to the matron. 'You are the matron,' they replied. The place was the Emery Hospital in Anand, Gujarat, where she served devotedly for 22 years. At that time nurses were trained while on the mission field and so, as matron, she was responsible for creating a syllabus and founding a nurses' training school. It became the first mission hospital in Gujarat to be recognised as a general training centre for nurses and the chief medical officer gave her full credit for its high reputation. She retired to Australia but later returned to her native Caithness.³⁸²

There would have been no Army in Australia for Jean MacDonald to enlist in but for the efforts of a Scottish couple and others like them who in a sequence of spontaneous events laid the foundation of the work in the country's principal cities. The Scots were Mr and Mrs A. K. McNaught, who ran a well-established mission in Brisbane on Army lines and, in 1880, wrote to General Booth asking for help and recognition. In their correspondence they referred to large congregations, converts, open-air

³⁷⁸ WC, 11/05/1912, p.12, for example.

³⁷⁹ Bramwell Booth had renamed the department, preferring the word migration to emigration.

³⁸⁰ WC, 23/10/1948, p.5.

³⁸¹ Smith's story is briefly told in Baird (1943).

³⁸² *Salvationist*, 29/7/2000, p.18.

meetings, marches and *War Cry* evangelism. They offered to give a home and support to anyone who Booth sent to give them instruction.³⁸³

There are no statistical records which reveal precisely how many among the vast influx of Scottish migrants that swept into Australia over the years were or became Salvationists, but reports and tributes in the territories' *War Cry* make it clear that there were many. Here are but a few:

Alexander Lind emigrated to Victoria around 1913; he was then a 'real servant of the devil', but was won to God by a friend, became a Salvationist and YP sergeant-major and a bandsman at Lithgow, NSW. Major James Imrie (converted at Tayport) was transferred to Australia in 1909 as private secretary to the commissioner in charge; he stayed on to serve in divisional appointments. In 1924 Mrs Crockart (daughter of Anderston's CSM) and her young son arrived at Williamstown, and in the same year the Rose family (the father had been a local officer in Scotland) arrived at Melbourne. The following year Bandsman McCarrol of Clydebank took his place on the tenor section at Williamstown and Bandsman McGillivery of Greenock II was welcomed to Sunshine. Also in 1925 Staff-Captain Mary MacFarlane, a Govanite, was appointed YP secretary of the Bendigo Division; as an emigration officer she had been sent from Britain to give after-care service to settlers in Australia and opened the Brightview Lodge, Perth, for them.

Several officers with Scottish roots attained high rank and top leadership responsibilities in their adopted lands or on the mission field. Some also received honours, among them being three Australians who served as wartime chaplains. One was William McKenzie, born at Biggar, who emigrated as a young man, was converted and became an officer. He was a First World War chaplain, returning home as perhaps the best-known veteran of all Australia. He became a territorial commander in Australia and in China and was awarded the MC, OBE, as well as the Order of the Founder.

Another chaplain was Brigadier Sir Arthur McIlveen, born in Australia of Scottish parents who had gone in to open up virgin land. As an officer, he served as a chaplain of the militia and when the Second World War broke out grasped the opportunity (at the age of 53) to go overseas as a Red Shield representative. In the event he became unofficial chaplain of the 2/9th Division, enduring the siege of Tobruk. His morale-raising portable gramophone, said to be the division's 'secret weapon', was subsequently placed in the National War Memorial museum, Canberra. He was awarded the MBE, the Order of the Founder and, in 1970, was honoured with a knighthood.³⁸⁴

The third chaplain was Brigadier Charles (Jock) Geddes who was born in Aberdeen. He moved as a young man to Australia where he was converted and became an officer. On the day war was declared he volunteered for service and was commissioned as a chaplain, giving long and dangerous service in the Middle East and New Guinea. Eight years after his discharge in 1947 he was appointed to the Red Shield defence services and served in Korea and Japan, receiving the Japanese peace medal. He was awarded the Order of the Founder and was named in the Australian 'Anzac of the Year' awards.

The records of past officers in Canada reveal that many of them were of Scottish parentage. A handful of tributes taken almost at random show that Alexander MacMillan, Annie Morrison (née Watt), Arthur Rawlins, James Robertson, and Catherine Cooper (née Gilmour) all reached the rank of brigadier after long years of service in the Dominion; however, they came respectively from Hamilton, Glasgow, Paisley, Stirling, and Port Glasgow, having moved to Canada as children in the early 1900s. There were many more like them.

Other Scottish immigrants gave service as soldiers and local officers. Ian Turner, a fourth-generation Salvationist, transferred to Oshawa Temple Corps, Ontario, from Port Glasgow in 1966. His brother and other relatives are also in the country. So, too, was his mother of whom he wrote: 'Her heart was always "back home" in Port Glasgow. When she passed away, we took her back... where she was given a traditional Salvation Army funeral. One of her wishes was for the band to be playing "Sweeping through the gates of the new Jerusalem" at the cemetery gates. She got her wish.'

Jack Bernard and his wife were local officers at Paisley West when they moved to Canada in 1967. They became very active in Midland Corps, Ontario, but in retirement finally settled at London Citadel where they joined the League of Mercy. He wrote: 'We are kept very busy all year with engagements

³⁸³ *The Officer*, March 1979, p.101.

³⁸⁴ McKenzie's story is briefly told in Ah Kow (1949), Geddes' in Cairns (1975) and McIlveen's in Dunster (1971).

and Nursing Home visitations. In addition to playing my baritone, I also play the bagpipes, and we have several pieces where we have the bagpipes and the brass instruments playing together. This is a real crowd pleaser!

Examples of Scottish Salvationist families who crossed the globe to make a new life in New Zealand would, it is said, fill half this history. Many settled in Gisborne, among their number being Bandmaster Adam Stein of Blantyre and his family, who emigrated in 1912. Their influence on the corps spread far beyond: a great-grandson became Territorial Director of Music and bandmaster of the Army's National Youth Band.

Another outstanding figure was Brigadier Alexander 'Scotty' Grant:

He came from a very poor family in Carrbridge, in the North of Scotland. His own father died when Alex was six and his stepfather was an alcoholic. As a teenager Alex was well on the way to becoming one himself. At the age of 17 he saw an advertisement about a young men's immigration scheme to Australia and New Zealand and applied in May 1929. He thought it was something to do with the military but when he discovered that the S.A. was a religious organisation he thought 'they were the daftest people I had ever seen!' However, he did a training course at the Army's Hadleigh Farm in Essex and sailed to New Zealand with a group of young men, landing at Auckland and proceeding to the Army's training farm at Putaruru [Potorua?].

Grant aimed to make his fortune in New Zealand but a religious crisis led him to a career as a Salvation Army officer. He was commissioned in January 1936 and in 1939 married Captain Linda Proctor. Their joint careers in corps work, and especially in various forms of social work, became legendary in New Zealand. This was especially outstanding in the management of Putaruru and Taupaki farms, the Temuka Boys Home, the Hodderville Boys Home, the Army's alcoholic work on RotoRoa Island and in the superintendence of the Bridge programme (addictions service) in Auckland. The Brigadier... was undoubtedly among the best loved and respected of our officers in the period 1935-1975.³⁸⁵

The account of four Springburn bandsmen gives an insight into the mixed fortunes of Scottish Salvationists who left their home shores. The four transferred in the early 1900s to Schenectady Corps, New York, and here is what became of them:

Moncrief Galloway was the Schenectady Corps Sergeant-Major and played trombone in the Schenectady Citadel Band. Both he and his wife were faithful soldiers until they passed away. Of their six children, four left the Army and two became Officers. John Galloway was stationed at Rome N.Y. and Mary married and became Commissioner Mary Hoggard in California...

John Stirling was a faithful soldier playing in the Band until shortly before his death in 1977. At one time he was Corps Treasurer... Robert Carruthers and his family left The Salvation Army and joined another church... Robert died Sept. 22 1981 at the age of 96... Alexander MacDonald was the Schenectady Bandmaster for a time but the entire family except his daughter Isabella who was 2 years old when she came to Schenectady left the Army. She married Aubrey Pearson in 1930 and remained a faithful soldier pianist and organist until shortly before she passed away...

Sergeant-Major Galloway would often stand up in the trombone section to give his testimony and would usually lead the congregation in his version of 'Clear are the skies above me' to a tune that was different from the official version. To this day it remains the 'Schenectady Chorus'.³⁸⁶

A few years after those bandsmen moved to America, another Scot did likewise. He was William Alexander Noble of Fraserburgh who eventually became a doctor, an eye specialist and an Army officer. As such he moved to India where for over 30 years he helped advance medical care by developing the work of Army hospitals, in particular for lepers. He was also the personal physician to the maharajah of the old state of Travancore and a member of the state medical board. He was awarded the Order of the Founder.

Many of the Salvationist men of Scotland who travelled the road of opportunity to lands afar were bandsmen. They augmented the manpower of local corps and their music talents enriched the life and ministry not only of corps but also of divisions and territories. They still do. Jim Anderson, a product of Kilmarnock Temple who with his wife, Christina, moved to the States from Aberdeen Citadel, became Director of Music for the USA Western Territory.

In conclusion, it should be noted that not all Scottish Salvationists who served in other countries went overseas. Many merely travelled to that green and pleasant land south of the border. The

³⁸⁵ From CSM Cyril R. Bradwell, OF, the Army's official historian in New Zealand.

³⁸⁶ From Bandmaster David J. Tanner of Schenectady.

Salvationist traffic passing through Gretna has by no means always been northbound but from the start has been two-way, and both sides have profited from it.

Appendix A

Appendix A: Openings in Date Order, and Closures

This list is only of corps, slum posts and Goodwill centres, or definite attempts to establish them, and (written in italics) Social Services centres. It does not include sectional corps, societies, outposts, home companies and Naval & Military/Red Shield centres; for information on these the index of place-names should be consulted.

The opening dates do not necessarily correspond with what some corps call their anniversary dates. As said elsewhere, it seems that the people who originally recorded them may have had in mind different events, indeed an 'opening' might have meant any of the following: the arrival of the first officers, the officers' earliest meeting (indoors or out), their first Sunday, the day when the divisional leader officially declared the corps open, the day the colours were presented or the inauguration of the first corps hall. It has been decided therefore to record here the date when officers arrived to open fire and, when that date cannot be ascertained, either the date on the official list or the date of the first officer's appointment; in the few cases where no clear information has survived the date has been kept vague by the use of a question mark or the letters DU (date unknown) in order not to be inaccurate.

The letters DU are also used in the list of closure dates. Those dates were not always recorded and the fact that some corps survived for a while as outposts causes confusion; however, by consulting various lists it has been possible at least to narrow them down to certain periods.

Opened	N	Name(s)	Closed
1879			
24 March	1	Glasgow I – Anderston; Citadel	Merged with Kingston 25.5.72 to become Glasgow City Centre
7 August	3	Glasgow II – Bridgeton	1.11.94
DU	-	Girvan	1880. Reopened 1902 as 207
1880			
29 Februa ry	2	Aberdeen I; Citadel	OPEN
14 June	4	Coatbridge	1986/87
September	5	Kilsyth	10.8.87. Reopened 1898
1881			
11 Septem ber	6	Partick	Merged with Whiteinch April 2001 to become Glasgow West
18 Septem ber	7	Govan I ; Citadel	OPEN

18 Septem ber	1	Leith	30.6.2009
6 Novem ber	9	Aberdeen II – Woodside	1915. Reopened 1918
12 Novem ber	8	Glasgow III – Gorbals ; South Side	Merged with Govanhill 1967
4 Decem ber	1	Dundee I – Lindsay St ; Victoria Rd ; Craigie; Dundee GW	27.6.97
18 Decem ber	1	Glasgow IV – Cowcaddens	1.3.46
25 Decem ber	1	Dumfries	OPEN
1882			
20 January	1	Arbroath	OPEN
6 February	1	Peterhead	OPEN
7 April	1	Paisley I; Citadel	OPEN
17 June	1	Bo’ness	DU. Reopened December 1921
19 June	1	Forfar	31.3.2000
25 June	1	Greenock I; Central	OPEN
10 August	2	Port Glasgow	OPEN
19 August	2	Edinburgh I; Princess Theatre; Citadel; Cong. Hall; City	OPEN
20 August	2	Maryhill	DU. Reopened 1898 as 183
4 Septem ber	2	Kilmarnock I; Temple	Merged with Kilmarnock II 2000
15 October	2	Dundee II – Lindsay St; Central	OPEN
30 Novem ber	2	Kilmarnock II – Riccarton; South	Merged with Kilmarnock I 2000
31 Decem ber	2	Banff	By 1949

1883

14 January	2	Stirling	OPEN
13? March	2	Elgin	1986/87
12 April	2	Glasgow V – Townhead; Sauciehall St; Parliamentary Road; Robert Burns Hall	Merged with Calton 25.5.72 to become Dennistoun
28 April	3	Monifieth	By 1905
6 May	3	Glasgow VI – Kingston; Plantation Rd	DJ. Reopened 1902
25 May	-	<i>Victoria House, Garnethill, Glasgow</i>	1884
1 June	3	Cupar	14.6.44
7 July	3	Inverness	OPEN
17 August	3	Macduff	By 1900. Reopened 1930

1884

9 February	3	Lochee	1966
17 Februa ry	3	Perth	OPEN
15 March	3	Montrose	29.10.43
March	4	Tayport	12.2.40
25 May	-	Stevenston	By 1900. Reopened 1902
May	-	Selkirk	Aborted. Opened 1888
7 June	4	Galashiels	Aborted. Opened 1888 as 88
14 July	4	Forres	By 1905. Reopened 1908
14 July	4	Nairn	By 1905. Reopened 1913
31 July	5	Berwick-upon-Tweed	OPEN
31 August	4	Inverurie	1887. Reopened 1903 as 211

25 September	3	Wick; I	OPEN
18 October	-	Irvine	1885. Reopened 1897 as 171
10 November	4	Ayr	1885. Reopened 1896 as 161
December	3	Findochty	OPEN

1885

2 March	4	Fraserburgh	By 1916. Reopened 1926
2 March	-	Lossiemouth	By 1900. Reopened 1933
7 August	4	Lerwick	September 2002. Reopened 2005
30 September	5	Airdrie	OPEN
8 October	5	Hamilton	OPEN
10 October	5	Kirkwall	OPEN
15 October	5	Saltcoats	OPEN
22 November	5	Thurso	OPEN

1886

21 January	6	Tollcross	By 1913. Reopened 1927
22 January	5	Parkhead	OPEN
23 January	5	Glasgow VII – Barrack St; Globe Theatre	DU
4 February	5	Dalry	DU. Reopened 1904
February	5	Beith	By 1905. Reopened 1922
February	-	<i>Home of Help and Love, Glasgow</i>	1894
March	-	Rosehearty	By 1900
April	-	Cromarty	By 1900. Reopened 1936
April	-	Kemnay	DU. Reopened 1898
April	-	Portessie	By 1900

April	-	Wick II	1887
6 May	6	Stromness	By 1905? Reopened 1924
10 June	6	Brechin	OPEN
June	6	Kirkcaldy I; Gallowtown; Sinclairtown	Merged with Kirkcaldy II 2005
3 November	7	New City Road	2007
25 November	7	Blantyre	1990/91
December	1	Annan	1993
December	7	Alloa	DU. Reopened 1922
1887			
9 January	6	Hawick	OPEN
28 May	4	Kirkcaldy II – High Street	Merged with Kirkcaldy I 2005
2 June	4	Dundee III – Rosebank; Hilltown	DU
2 June	4	Dundee IV – Scouringburn; Hawkhill; Cherryfield	31.1.69
4 June	7	Aberdeen III – Footdee; John St	1966
4 June	7	Baillieston	14.5.36
2/4 June	5	Dunfermline	OPEN
August?	-	Govan II	By 1900
August?	-	Slamannon	By 1900
September	-	Whitehills	By 1900. Reopened 1953
1888			
5 January	8	Alexandria	By 1910. Reopened 1913

5 January	7	Falkirk	OPEN
12 January	7	Bathgate	By 1910. Reopened 1923
February	8	Dalbeattie	By 1910. Reopened 1924
February	-	New Pitsligo	By 1900
February?	-	Gamrie (Gardenstown)	By 1900
March	8	Kilwinning	1981/82
5 April	8	Johnstone	By 1900. Reopened 1910
5 April	9	Kelso	2.10.39
April	8	Cullen	1894. Reopened 1922
April	-	Dundee V	By 1900
10 May	8	Galashiels	1987
12 May	-	Glasgow VIII – Napiershall St	By 1905
May	-	Ecclefechen	By 1900
May	9	Portsoy	By 1900. Reopened 1923
June	-	Glasgow Slum Post - Calton	DU
1 July	8	Leslie	By 1905. Reopened 1932
21 July	8	Crieff	1941?
July	-	Eyemouth	By 1900
July	-	Strichen	By 1900
9 August	9	Shettleston	DU. Reopened 1907
30 August	9	Pollokshaws	2008
August	9	Dalkeith	By 1910. Reopened 1913
1 September	-	Clackmannan	By 1900
6 September	1	Penicuik	2005
13 September	9	Huntly	By 1921. Reopened 1928
29	1	Helensburgh	DU. Reopened 1931

September	9	Buckie	OPEN
September	1	Edinburgh II - North Richmond St; Easter Rd; MacDonald Rd	14.9.45
September	-	Linlithgow	By 1900
September	-	Loanhead	By 1900. Reopened 1928
September	1	Stewarton	By 1905. Reopened 1928
1 November	1	Peebles	1980/81
3 November	1	Selkirk	9.7.2007
29 November	1	Kinning Park	25.8.64
November	1	Holytown	By 1921
November	1	Lockerbie	By 1905. Reopened 1930
9 December	-	Keith	By 1905. Reopened 1936
9 December	1	Paisley II – West	31.12.2002
December	1	Denny	DU. Reopened 1904
December	-	Glasgow IX – Barrack St	By 1905
December	-	Glasgow Slum Post – Piccadilly St; Camlachie	By 1905
December	1	Tranent	DU. Reopened 1908

1889

17 March	1	Rutherglen	OPEN
1 July	1	Barrhead	OPEN

1 July	-	Dunbar	By 1900. Reopened 1908
1 July	1	Langholm	By 1910. Reopened 1929
1 July	-	Lochmaben	By 1900
1 July	1	Whiteinch	Merged with Partick April 2001 to become Glasgow West
July	1	Tillicoultry	By 1910
September	-	Innerleithen	By 1900
November	-	Uphall	By 1900
1890			
22 January	-	Newburgh	By 1900
January	-	Dufftown	By 1900
21 June	1	Dumbarton	2007
21 June	1	Fauldhouse	OPEN
June	1	Glasgow X – Calton; Calton I with Glasgow City Hall; with Camlachie	Merged with Townhead 25.5.72 to become Dennistoun
1891			
22 January	1	Edinburgh III – Stockbridge	26.4.82
April	-	Carnoustie	By 1905
23 July	1	Musselburgh	29.3.96
30 July	1	Larkhill	30.4.2000
13 August	1	Rothesay	2004
October	-	Dundee Slum Post	DU
3 Decem ber	1	Broxburn	By 1905. Reopened 1910
3 Decem	1	Edinburgh IV – Gorgie	OPEN

ber			
3 Decem ber	1	Maybole	By 1905. Reopened 1910
1892			
January	1	Broughty Ferry	1963?
2 June	1	Kilbirnie	OPEN
6 August	1	Dunoon	By 1921. Reopened 1947 as 271
1893			
February	1	Earlston	By 1921
May	-	Blairgowrie	By 1905
29 June	1	Springburn	OPEN
June	-	Anstruther	By 1905
2 July	1	Cowdenbeath	OPEN
2 July	1	Portobello	DU. Reopened 1993
2 July	1	St Andrews	By 1905. Reopened 1915
2 July?	-	Lasswade	By 1905
10 August	1	Newmilns	12.3.56
31 August	1	Kinross	By 1905. Reopened 1930
7 Decem ber	1	St Monans (Monance)	1987
17 Decem ber	1	Clydebank	OPEN

1894

17 Februa ry	-	<i>The Vennel, Edinburgh</i>	1989
March	1	South Queensferry	1967
May	1	Edinburgh V – Albert St; Fountainbridge	By 1921
May	-	Leith Slum Post	By 1905. Reopened 1940
DU	-	<i>Vincent St Industrial Home, Glasgow</i>	1901

1895

31 January	1	Wishaw	April 2001
22 Februa ry	1	Alva	By 1905. Reopened 1909
February	-	Aberdeen Slum Post	By 1905
7 Novem ber	1	Bellshill	OPEN
7 Novem ber	1	Cambuslang	By 1913. Reopened 1921

1896

9 February	1	Milngavie	By 1910. Reopened 1922
February	-	Edinburgh Slum Post	DU. Reopened 1929
16 April	1	Kirkintilloch	DU. Reopened 1930
18 April	1	Ayr (reopened)	OPEN
2 May	-	Mauchline	By 1905
November	-	Calder	By 1905
December	-	<i>High St, Glasgow</i>	27.10.37

1897

March	1	Glasgow VII(a) -	Merged with Gorbals 1967
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Govanhill

March	-	Gourdon	By 1905
June	1	Glasgow XI – Paisley Rd	DU
9 September	1	Renfrew	9.6.2007
October	1	Irvine (reopened)	OPEN
October	1	New Mains	By 1913
18 November	1	Buckhaven	DU. Reopened 1936
18 November	1	Burntisland	1988. Reopened 2009
1898			
January	-	<i>Prison-Gate Home, Glasgow</i>	21.10.37?
10 February	1	Motherwell	OPEN
30 April	1	Uddingston	1970
May	--	Kemnay (reopened)	By 1905
12 May	1	Glasgow XI(a) – Possilpark	By 1910. Reopened 1929
12 May	1	Glasgow XIII – Garngad	By 1921
12 May	1	Glasgow XIV – Garscube Rd	By 1910
12 May	1	Glasgow XII – Maryhill (reopened)	1978/79
12 May	1	Stranraer	By 1914. Reopened 1923
7 July	1	Stonehaven	By 1905. Reopened 1927
11	1	Grangemouth	DU. Reopened 1908

November			
11 November	1	Lanark	1971
12 November	1	Cathcart	By 1905. Reopened 1929
December	5	Kilsyth (reopened)	31.3.2003
1899			
January	1	Hestensetter	By 1907
15 April	1	Glasgow XV – Oatlands	October 1952
11 May	1	Ardrossan	By 1949
11 May	1	Campbeltown	OPEN
11 May	1	Lochgelly	19.10.06. Reopened 1909
9 November	1	Burnback	31.12.2002
1900			
May	1	Aberdeen IV – Holburn	By 1921
May	-	<i>Ward Rd, Dundee; Strathmore Lodge</i>	OPEN
1901			
9 May	1	Maddiston	OPEN
1 June	1	Greenock II - East	4.10.96
DU	-	<i>Ardenshaw Industrial Home, Pollokshields</i>	1970

1902

January	3	Glasgow XVI – Kingston (reopened)	Merged with Anderston 25.5.72 to become Glasgow City Centre
8 May	-	Glasgow Slum Post – Dobbies Loan; Cowcaddens	1971
8 May	-	Glasgow Slum Post – South Side; Gorbals	DU
8 May	-	Govan Slum Post; Govan II; Govan Rd	By 1949
8 May	-	Largs	By 1905
8 May	1	Stevenston (reopened)	18.5.39
8 May	1	Whifflet	2004
May	1	Glasgow XVII – Calton II	By 1910
June	2	Glasgow XIX – Camlachie	By 1921
June	2	Glasgow XVIII – Tradeston	By 1910
October	2	Dennistoun	By 1914. Reopened 1971 as 29/127
6 November	2	Craigneuk	1989/90
6 November	2	Girvan (reopened)	By 1921. Reopened 1922
6 November	2	Strathaven	1986/87
6 November	2	Troon	By 1910
13 November	2	Dalmarnock	1967
November	2	Hillhead	By 1921
November	-	Plantation	By 1905
18 December	2	Stonehouse	3.4.98

1903

31 January	2	Inverurie (reopened)	1994
16 April	2	Leven	30.6.2000

1904

10 November	2	Coatdyke	By 1913
10 November	5	Dalry (reopened)	By 1921. Reopened 1926
10 November	1	Denny (reopened)	By 1910. Reopened 1923
10 November	2	Dennyloanhead	By 1921
10 November	-	Kelty	1905. Reopened 1922
10 November	-	Newton	1905
10 November	2	Stenhousemuir	OPEN

1905

19 January	2	Gourock	By 1914
2 February	2	Muirkirk	DU. Reopened 1926

1906

9 June	-	<i>Greendyke St, Glasgow; Family Service Store</i>	DU
9 June	-	<i>London Rd (inc. St Andrew's House), Glasgow</i>	1993
8 November	2	Jedburgh	By 1915. Reopened 1924

ber			
8 November	2	Shotts	DU. Reopened 1927
DU	-	Balmoral	By 1907
1907			
February	-	<i>Maternity District Post, Glasgow</i>	1908
26 April	-	<i>Cockburn Hotel; Hope St, Glasgow</i>	1909
December	9	Shettleston (reopened)	By 1949. Reopened 1950
DU	-	Glasgow Slum Post - Kingston	DU
1908			
October	-	Dunbar (reopened)	By 1921
October	4	Forres (reopened)	By 1921. Reopened 1924
October	1	Grangemouth (reopened)	By 1949. Reopened 1953
October	1	Tranent (reopened)	By 1921. Reopened 1930
1909			
May	-	<i>Charlotte St, Glasgow</i>	2.6.52
25 June	-	<i>The Pleasance, Edinburgh</i>	OPEN
November	1	Alva (reopened)	22.8.45
November	1	Lochgelly (reopened)	OPEN
December	-	Auchterarder	By 1921
1910			
May	-	Carntyne	By 1921
May	-	Glasgow Paisley Rd	By 1921
July	-	Dykehead	By 1921
August	1	Broxburn (reopened)	1971

August	1	Maybole (reopened)	By 1921. Reopened 1926
August	-	Methil	By 1921
September	8	Johnstone (reopened)	1987
December	-	Kirkcudbright	By 1921. Reopened 1930

1911

No
openings

1912

June	-	Mount Florida, Glasgow	By 1921
November	-	Bruce, Dumfries	By 1921

1913

31 May	8	Alexandria (reopened)	July 2002
31 May	-	Auchinleck	By 1921. Reopened 1922
31 May	-	Castle Douglas	By 1921. Reopened 1928
June	9	Dalkeith (reopened)	By 1921
June	-	Inverkeithing	By 1936. Reopened 1938 as 164
December	4	Nairn (reopened)	27.1.56
DU	-	<i>Tolbooth Wynd, Leith</i>	1956

1914

23 April	1	Kirkconnel	3.6.2207
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1915

March	1	St Andrews (reopened)	By 1921. Reopened 1934
15 April	2	Carluke	By 1921. Reopened 1926

October	2	Moorpark	DU. Reopened 1926
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1916

No
openin
gs

1917

May	-	Gretna	By 1921
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1918

June	-	<i>Seafield Lodge, Dundee</i>	1931
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July	9	Aberdeen II (reopened)	1996
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1919

April	-	Rosyth	1931 (see 1938)
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June	2	Prestonpans	OPEN
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August?	-	<i>Soldiers' Hostel, York St, Glasgow</i>	1929
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1920

January	-	<i>Bonnington Bank Hall, Leith</i>	1947
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January	-	<i>Rockford, Pollokshields; Homeland</i>	1936
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DU	-	<i>MacLean St, Govan</i>	1967
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DU	-	<i>Craigiehall St, Govan</i>	1928
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1921

June	1	Cambuslang (reopened)	21.5.2007
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December	1	Bo'ness (reopened)	OPEN
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1922

April	1	Prestwick	1987/88
May	-	Auchinleck (reopened)	By 1936
May	5	Beith (reopened)	27.11.41
May	8	Cullen (reopened)	1987/88
May	2	Girvan (reopened)	6.6.67
May	-	Kelty (reopened)	By 1936
May	1	Milngavie (reopened)	By 1936
16 November	2	Paisley III – Charleston	1966
November	7	Alloa (reopened)	1967
DU	-	<i>Hope St, Glasgow</i>	1925

1923

10 May	7	Bathgate (reopened)	1967
10 May	2	Bonnyrigg	1966?
10 May	2	Chryston	3.8.44
10 May	1	Denny (reopened)	By 1936
10 May	-	Edinburgh V – Morningside	By 1936
10 May	2	Haddington	1941?
10 May	-	Lybster	1926
10 May	9	Portsoy (reopened)	DU. Reopened 1949
June	2	Edinburgh VI – High Street	10.11.38
June	1	Stranraer (reopened)	1963? Reopened 1988

October	2	Camelon	24.3.50
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DU	-	Inverness Slum Post	1997
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1924

May	8	Dalbeattie (reopened)	By 1967
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May	2	Jedburgh (reopened)	19.10.39
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May	-	Turriff	By 1936
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August	6	Stromness (reopened)	1.10.37
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October	4	Forres (reopened)	7.1.56
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1925

July	-	Coldstream	By 1936
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July	2	Old Cumnock; Cumnock	22.5.98
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July	-	<i>Shaw Street, Greenock</i>	November 1930
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October?	2	Biggar	14.5.36
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November	-	<i>Glencairn, Glasgow</i>	1998
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1926

January	-	Glasgow Slum Post - Maryhill	1928
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February	2	Bothwell Haugh	DU. Reopened 1931
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February	5	Dalry (reopened)	1969/70
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May	2	Carluke (reopened)	14.5.36
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May	1	Maybole (reopened)	1966
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May	2	Moor Park (reopened)	14.5.36
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May	2	Muirkirk (reopened)	1940
1 October	2	Twechar	1977/78
28 October	2	Kinlochleven	OPEN
December	4	Fraserburgh (reopened)	OPEN
DU	-	Greenock Slum Post	1976
1927			
March	-	Tarbert	By 1936
12 May	2	New Stevenston	28.8.82
12 May	2	Newtongrange	1974
May	2	Shotts (reopened)	OPEN
May	1	Stonehaven (reopened)	14.5.36
June	6	Tollcross (reopened)	27.4.82
August	-	<i>Cidhmore, Dundee</i>	1996
24 October	-	<i>Balmory, Bute; Laidlaw Memorial Home</i>	1992
1 Decem ber	2	Dalmuir	1.9.43
1928			
May	-	Castle Douglas (reopened)	By 1936
May	-	Loanhead (reopened)	By 1936
May	1	Stewarton (reopened)	10.6.38
December	9	Huntly (reopened)	26.6.46

1929

30 April	-	<i>Clement Park, Lochee; Florence Booth House</i>	March 2005
May		Cathcart (reopened)	28.6.38
May	-	Edinburgh Slum Post	1949?
May		Langholm (reopened)	6.1.45
May		Possilpark (reopened)	1986/87
1 July	-	<i>New Sneddon St, Paisley</i>	29.10.62
1930			
17 May	1	Kinross (reopened)	12.2.40
17 May	1	Lockerbie (reopened)	31.7.41. Reopened 1996
May	1	Kirkintilloch (reopened)	1972. Reopened 1992
June	-	Kirkcudbright (reopened)	By 1936
June	1	Tranent (reopened)	OPEN
December	3	Macduff (reopened)	1987/88
1931			
14 May	2	Bishopbriggs	By 1942?
14 May	2	Bothwell Haugh (reopened)	1.10.45
14 May	-	Lauder	By 1936
14 May	2	Renton	1968
14 May	2	Thornliebank	1942?
May	1	Helensburgh (reopened)	1967
June	-	Glasgow Slum Post – Kinning Park	1972

1932

17 March		<i>Ashbrook, Edinburgh</i>	2014
November	-	Cardendin	By 1949
November	8	Leslie (reopened)	1966
DU	-	Glasgow Slum Post - Anderston	1972

1933

June	-	Lossiemouth (reopened)	By 1949
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1934

10 May	-	Invergordon	By 1936
10 May	-	Paisley IV – North	1967
6 June	-	<i>Methlan Park, Dumbarton</i>	3.6.93
14 June	-	<i>Westburn Square, Greenock</i>	1979?
29 Septem ber	-	Glasgow Instructional Centre	1953
October	-	Neilston	By 1949
December	1	St Andrews (reopened)	2003
DU	-	Glasgow Slum Post - Bridgeton	1968

1935

17 October	-	<i>Blackford Park, Edinburgh; Sunnyside</i>	1983?
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1936

March?	-	Cromarty (reopened)	By 1949
14 May	2	Raploch	1972
14 May	2	St Ninians	1939?
20 May?	-	<i>Redhalls, Glasgow; Homeland II</i>	31.3.64
May	1	Buckhaven (reopened)	OPEN

May	-	Dalmellington	By 1949
May	-	Keith (reopened)	26.6.46
May	-	Kilmaurs	1938?
9 July	-	<i>Baldoran, Milton of Campsie</i>	1998
31 August	-	Aberdeen Slum Post	1961?
August	2	Granton	Trs Goodwill 1949
14 October	-	<i>Royal Soldiers' Home, Edinburgh</i>	1979
DU	-	Hillhead Holiday Home, Gourrock	By 1949
1937			
June	-	<i>Davidson House, Edinburgh</i>	OPEN
27 October	-	<i>Hope House, Glasgow</i>	31.3.2013
1938			
2 May	-	<i>Sunset House, Pollokshields</i>	1958
2 June	2	Aberdeen Torry; Aberdeen GW; Aberdeen Torry	OPEN
2 June	2	Catrine	30.4.44
2 June	2	Inverkeithing (reopened); Rosyth	1987/88
1939			
18 May	2	Invercairn	OPEN
18 May	-	Kelvinhaugh	By 1942
18 May	2	Niddrie Mains	1971
1940			
23 May	2	Knightswood	25.2.54?

May	-	Leith Slum Post (reopened)	DU
DU	-	Marshall House Rest Home, Alloa; Conf. Centre	1960
DU	-	<i>The Knowe, Pollokshields</i>	1971
1941			
November?	-	<i>Construction Workers Canteen, Kirkwall</i>	1945
1942			
3 February	-	<i>Hawthornbrae, Duddingstone, Edinburgh</i>	5.5.43
1943			
No openin gs			
1944			
10 Septem ber	-	<i>Marthara, Glasgow</i>	January 1989
1945-46			
No openin gs			
1947			
23 Februa ry	2	Dunoon (reopened)	1987?
26 June	-	<i>Tor, Edinburgh</i>	1970
1 July	-	<i>Dalriell, Glasgow</i>	1964?
4 Decem ber	-	<i>Cleveden, Glasgow; Fraser of Allander</i>	30.8.82

1948

No
openings

1949

7 July	9	Portsoy (reopened)	1989/90
22 December	(2	Granton GW; Edinburgh GW; Edinburgh Granton	OPEN

1950

18 May	9	Shettleston (reopened)	1971
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1951

No
openings

1952

October	-	<i>Redheugh, Kilbirnie</i>	1993
13 November	-	<i>St Ola, Edinburgh</i>	1.6.88

1953

February?	-	Whitehills (reopened)	By 1987?
April?	2	St Combs	18.2.82
14 May	1	Grangemouth (reopened)	1986. Reopened 1989

1954

No
openings

1955

15 October		<i>Raisdale, Barrhead</i>	31.3.80
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1956

9 June	2	Spittal	9.2.93
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1957

23 May	2	Aberdeen Mastrick	27.7.2007
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1958

No
openin
gs

1959

21 May	2	East Kilbride	OPEN
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1960

DU	-	Balvonie Conference Centre	2006
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1961-63

No
openin
gs

1964

1 May	-	<i>Mount Bruce, Glasgow</i>	1981
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1965

20 May	2	Easterhouse	OPEN
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1966

No
openin
gs

1967

18 Novem ber	2	Drumchapel	24.9.99
DU	8	Gorbals/Govanhill	1977

1968

No
openin
gs

1969

29 May	2	Livingston	OPEN
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1970

12 Decem ber	-	<i>Terrace Rd, Greenock; Fewster House</i>	31 October 2008
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1971

15 May	(9	Shettleston Goodwill; Shettleston	Trs Parkhead 31.10.2002. Reopened 2010
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27 May	2	Cumbernauld	OPEN
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1972

25 May	2	Dennistoun	OPEN
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10 June	1	Glasgow City Centre	OPEN
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1973-74

No
openings

1975

10 July	2	Dundee Menzieshill	OPEN
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1976

No
openings

1977

2 June	2	Glenrothes	OPEN
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1 September	2	Laurieston; <i>Laurieston Centre</i>	November 2010
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1978-79

No
openings

1980

30 September	-	<i>Inverclyde, Greenock</i>	1.3.2000
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1 October	-	<i>The Bungalows, Dumbarton</i>	1993?
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1 October	-	<i>Adolescents Unit, Barrhead</i>	1998?
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1981-82

No
openings

1983

23 June	2	Stornoway	OPEN
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11 October	-	<i>Sunnyside II, Edinburgh</i>	2000
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1984

31 May	-	Skye; Kyle and Skye	2.10.98
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3 June	2	Fort William	OPEN
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1985

5 June	-	<i>Huntly House, Inverness</i>	2008
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1986

May	-	Oban	OPEN
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1987

No
openin
gs

1988

2 June	1	Stranraer (reopened)	OPEN
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1989

June	1	Grangemouth (reopened)	31.3.2000
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14 Septem ber	-	<i>Garnock Valley Centre for Adults with Learning Difficulties, Kilbirnie; Kilbirnie Centre...; George Steven Centre...</i>	OPEN
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14 Septem ber	-	<i>McLean Independent Unit, Kilbirnie</i>	1993
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1990No
openings**1991**September - *William Hunter House, Glasgow* **OPEN****1992**September - *Wallace of Campsie House, Glasgow* **OPEN**October - *Eagle Lodge, Edinburgh* **OPEN**

DU 1 Kirkintilloch (reopened) 1.11.94

1993DU - *Bread St, Edinburgh* 2009DU 1 Portobello (reopened) **OPEN****1994-95**No
openings**1996**7 June 1 Lockerbie (reopened) **OPEN****1997**6 June - Erskine **OPEN**December - *Angus Community Care Service, Forfar* **OPEN****1998-99**No
openings

2000

1 April 2 Kilmarnock **OPEN**

2 September - *Eva Burrows Centre, Cambuslang* 2006. Reopened in 2010

2001

April 6 Glasgow West **OPEN**

DU - *Skinnergate, Perth* **OPEN**

2002

No
openings

2003

10 December - *East Adam St, Edinburgh* **OPEN**

2004

April - *Prison Visitors Centre, Edinburgh* **OPEN**

2005

DU 6 Kirkcaldy **OPEN**

2006

January 4 Lerwick (reopened) **OPEN**

4 - *Burnside Mill, Dundee* **OPEN**

September

2007

DU - *Aberdeenshire – The Shield Project* **OPEN**

December - *Inverness Resettlement* **OPEN**

2008

1 November - *Greenock Floating Support Service* **OPEN**

2009

October 1 - *Burntisland (reopened)* **OPEN**

20 August - *Niddry St Regener8 Drop-In Service and Gateway Visiting Support Service, Edinburgh* **OPEN**

2010

February - *Eva Burrows 1st Stop Project, Cambuslang (reopened)* **OPEN**

DU 9 - *Shettleston (reopened)* **OPEN**

2011

No openings

2012

December - *Huntershill Court, Glasgow* **OPEN**

Appendix B: Notable Scottish Salvationists

General

Frederick Coutts (1899-1986), born at Kirkcaldy. General 1963-69.

World President of Women's Organisations

Janet Wiseman (b. Kelly, 1907-1993), born at Glasgow. WPWO 1974-77.

Commissioners

Janet Laurie Allan (1892-1985), out of Greenock I in 1912.

John James Allan (1887-1960), American of Scottish extraction. *Chief of the Staff* 1946-53.

Joseph Barr (1869-1945), born at Moffat.

William Cochrane (b.1954), out of Barrhead in 1975.

Herbert B. Colledge (1874-1954), born at Greenock, emigrated as child to Australia.

John Cunningham (1870-1950), out of Perth in 1891.

David Cuthbert (1866-1953), out of Perth in 1884.

Charles Florence Davidson (1903-1975), out of Aberdeen I in 1923.

William Eadie (ptG 1928), born at or near Stirling.

Robin Forsyth (b.1946), out of Edinburgh Gorgie in 1967.

Shona Forsyth (b. Leslie in 1948, ptG 2013), out of Edinburgh Gorgie in 1967.

Adam Gifford (1863-1931), born at Lockerbie, emigrated as child to USA.

James Hay (1865-1962), out of Govan in 1882.

Robert C. Henry (1871-1959), born in Scotland, emigrated as child to Australia.

Alex Hughes (b.1942), out of Paisley West in 1960.

David Crichton Lamb (1866-1951), out of Aberdeen Woodside in 1884.

John Beaully Laurie (1865-1934), out of Dumfries in 1884.

William Leed (1897-1967), out of Thurso in 1921.

Charles F.A. MacKenzie (1878-1955), Canadian of Scottish extraction.

Elizabeth Matear (b. Kowbus in 1952), out of Greenock Citadel in 1977.

John Matear (b.1947), out of Whifflet in 1978.

William Maxwell (1875-1955), out of Dundee II in 1894.

William A. McIntyre (1864-1950), Canadian of Scottish Highlands extraction.

William McKenzie (1869-1947), born at Biggar, emigrated as young man to Australia.

Donald McMillan (1887-1969), born of Scottish officers who transferred to Canada.

John McMillan (1873-1939), born at Glasgow, brother of the above. *Chief of the Staff* 1937-39.

Archibald Moffat (1885-1961), out of Strathaven in 1905.

Hugh Park Muir (1891-1975), out of Kilsyth in 1919.

Alexander Matthew Nicol (1857-1936), out of Peterhead in 1882.

William Elwin Oliphant (1860-1941), of Scottish extraction.

David Ramsay (1926-1992), out of Dundee Hilltown in 1949.

James Allister Smith (1866-1960), out of Elgin in 1887.

Recipients of the Order of the Founder

1923 – Colonel (later Commissioner) J. Allister Smith: for self-sacrificing labours and patient devotion in establishing and consolidating the Army's work amongst native races in South Africa.

1939 – Commissioner David C. Lamb: has rendered distinguished service in the development of the Founder's Scheme for Empire Migration, under which over 250,000 persons have been settled in new homes overseas, and for which he was decorated by His Majesty King George V and honoured by Aberdeen University and leading societies; has given conspicuous help in critical periods of the Army's history; and for more than half a century has exemplified devoted Salvationism.

1959 – Sister Mrs Jane Smith, of Craigneuk Corps: known throughout the West of Scotland and the Isles as a Salvationist of nearly sixty years' standing, for over a quarter of a century an Envoy beloved for her ministry in the villages and for forty years a regular visitor to hospitals and children's homes.

1968 – Bandmaster Alex. Thain has, for forty years, sought to maintain the highest musical standards at the Edinburgh Gorgie Corps and, by his example, commended our principles and work in the civic life of his own historic city and wherever his duties have taken him.

1968 – Corps Sergeant-Major John Sinclair, of Thurso, has throughout life rendered exemplary Salvationist service in Scotland and devoted many years of selfless public effort to the welfare of the community in Caithness.

1979 – Retired Corps Treasurer Mrs Jeannie Fraser, Arbroath, who has served the community with Christlike compassion for 70 years (for which she received the British Empire Medal), visiting the aged, the sick, and knitting for deprived children, being confidante for hundreds of people and selling Army periodicals in the public houses.

Overseas recipients of Scottish origin

Australia

1920 – Lieut-Colonel (later Commissioner) William McKenzie: for distinguished service in connection with his Battalion as a Chaplain for a period of more than three years with the Australian Forces in Gallipoli and France.

1967 – Brigadier Arthur W. McIlveen cared, far beyond the point of duty, for men of many nations in peace and war, at home and abroad.

1976 – Brigadier Charles M. Geddes: is honoured as the finest of padres and is known throughout the territory as a successful evangelist. He is chaplain for all Sydney institutions and also serves as corps sergeant-major at Sydney Congress Hall.

USA

1957 – Colonel William A. Noble, MD, FACS, FICS: pioneered Salvation Army leprosy work in India, specialised in eye surgery and established branch hospitals throughout Travancore; his thirty-six years' ministry brought healing to countless multitudes; whether ministering to the prince or to the poorest of his people, his Christian character has been expressed in all the ministry of heart, mind and hand.

Appendix C: Salvationist terminology

Adherent: A person who regards The Salvation Army as his or her spiritual home but has not made a commitment to soldiership.

Articles of War (Soldier's Covenant): The statement of beliefs and promises, which every intending soldier is required to sign before enrolment.

'Blood and Fire': The Salvation Army's motto; it refers to the blood of Jesus Christ and the fire of the Holy Spirit.

Cadet: A Salvationist in training for officership.

Candidate: A soldier who has been accepted for officer training.

Chief of the Staff: The officer second in command of The Salvation Army throughout the world.

Command: A smaller type of territory, directed by an officer commanding.

Commission: A document conferring authority upon an officer, or upon an unpaid local officer (e.g., secretary, treasurer, bandmaster).

Conversion: The transformation and reorientation, sudden or gradual, that occurs in a person's life after having received salvation.

Congress: Central gatherings often held annually and attended by most officers and many soldiers of a territory.

Corps: A Salvation Army unit established for the preaching of the gospel and service in the community.

Corps Cadet: A young Salvationist who undertakes a course of study and practical training in his or her corps with a view to becoming efficient in Salvation Army service.

Division: A number of corps (and possibly Social Services centres) grouped together, under the direction of a divisional commander. When, in the early days, the work in all of Scotland was called a division it was subdivided into districts.

Home Company: An activity away from a corps where a regular (at least once a week) YP meeting is held in a private house, community hall, rented room or other premises.

Home League: Meetings usually held weekly, and other activities, for women. The aims are worship, education, fellowship and service.

International Headquarters (IHQ): The offices in which the business connected with the command of the worldwide Salvation Army is transacted.

Junior Soldier: A boy or girl who, having professed conversion and having signed the junior soldier's promise, becomes a Salvationist.

League of Mercy: Salvationists who visit prisons, hospitals and needy homes in their own time, bringing the gospel and rendering practical aid.

Local Officer: A soldier appointed to a position of responsibility and authority in the corps, carrying out the duties of the appointment without being separated from regular employment or receiving remuneration from the Army.

Mercy Seat or Penitent Form: A bench provided as a place where people can kneel to pray, seeking salvation or sanctification, or making a special consecration to God's will and service. It is usually situated between the platform and the main areas of Army halls as a focal point to remind all of God's reconciling and redeeming presence.

Officer: A Salvationist who has left secular concerns at God's call and has been trained, commissioned and ordained to service and leadership. An officer is a recognised minister of religion. The ranks of officers of today are lieutenant, captain, major, lieutenant-colonel, colonel, commissioner and general.

Order of the Founder: The highest Salvation Army honour for distinguished service. General Bramwell Booth 'to mark outstanding service rendered by officers and soldiers such as would in spirit or achievement have been specially commended by the Founder' instituted it in 1917.

Outpost: An activity away from a corps where a regular (at least once a month) public meeting is held for adults, YP work possibly also taking place.

Promotion to Glory: The Army's description of the death of Salvationists.

Red Shield: A symbol identifying a wide range of Army social and emergency services. During the Second World War it referred specifically to Army work among the armed forces.

Salvation: The work of grace which God accomplishes in a repentant person whose trust is in Christ as Saviour, forgiving sin, giving meaning and new direction to life, and strength to live as God desires. The deeper experience of this grace, known as holiness or sanctification, is the outcome of wholehearted commitment to God and enables the living of a Christ-like life. In the early days of the Army the claiming of salvation was often described in such terms as 'plunged into the fountain' or 'fell at the feet of Jesus'.

Self-Denial Appeal: An annual effort to raise funds for the Army's worldwide operations; more recently it became known as the Annual Appeal and then Red Shield Appeal.

Society: An activity that comes under the care of a supporting corps and its officer until it is sufficiently stable and self-supporting to be granted corps status. It may have its own property, flag, soldiers, local officers and finances and should hold weekly meetings for adults and young people.

Soldier: A Christian at least fourteen years of age who has been enrolled as a member of The Salvation Army after signing the Articles of War.

Territory: A country, part of a country or several countries combined, in which Salvation Army work is organised under a territorial commander. Through the years the work in Scotland has, as Appendix B shows, been called a command, a division, a province and a territory.

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