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HANNAH OUCHTERLONY



A SWEDISH WARRIOR



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### A SWEDISH WARRIOR

THE story of Hannah Ouchterlony is that of a Swedish girl called by God from the ordinary occupations of life to be an evangelist of the Cross to the people of many nations. So far as Sweden, her native land, is concerned, the life and doings of this remarkable woman and the history of The Salvation Army are so closely intertwined that to tell the story of the one without unveiling the other would be impossible.

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lished in England, Russia, America, India, and Sweden.

The latter branch, with which our subject is connected, was founded by Thomas Ouchterlony, originally a resident of Dundee, and later of London, where his son John was born in 1729. John married a Swedish lady. To brighten their home came a little son whom they named Isaac. As a boy he had capacity, and when a young man he secured a position associated with the Swedish Court. Step by step he rose to a place of great influence and amassed considerable wealth. He also won the respect of his countrymen by his piety and good living. Isaac Ouchterlony, from whom have descended all the Swedish families of that name, had four sons (the two youngest being twins), all of whom were sent to the University at Upsala, under the control of the minister to the Royal House. One of the twins, Fabian, studied for the law, and later bought for his residence a farm in the south of Sweden, bringing to it his bride, a Swedish lady, Hilda Johanna Servais.

Hilda Servais was an attractive woman, with rosy cheeks and fair wavy hair. A better matched pair it would have been difficult to find. Quiet and unassuming in manner, she yet possessed a well-balanced mind which gave her a practical outlook on life. On the other hand,

Fabian Ouchterlony, though possessed of considerable natural gifts, with a fine sense of humour which drew many friends around him, in spite of his legal training was rather a dreamer and a poet than a man of action.

In this farmstead the subject of our story, Hannah Cordelia Ouchterlony, was born, the eldest of a family of six.

When she was five years of age Hannah had the inestimable joy of accompanying her mother to Stockholm. Whilst there, her originality of expression and keen observation led some one jokingly to predict that the girl would become an authoress. 'Poor girl,' responded her mother feelingly and with some concern, 'is she going to take after her father? That will not do her any good.' Fabian Ouchterlony's poetical tendencies had impoverished the family, and his income had become less rather than increased with the growth of his family.

There was, however, little to fear in that respect so far as Hannah was concerned. Even when a child her outlook was peculiarly practical and serious. A present in the shape of a doll gave her little pleasure. When urged to play with the toy she would say with obvious contempt, 'It has no life in it!' But a baby!—that was a different matter altogether, and a splendid little mother she proved to the five younger children.

Life and movement made an instinctive appeal to her. Death was hateful, no matter where she found it. Taken by an unthinking friend to see an old lady who had died, though almost too young it had been thought to understand, she was terror-stricken, and the memory of that corpse remained with her. It was not so much fear of death as a feeling of repulsiveness to the object from which life and animation had gone for ever.

Hannah's early schoolroom was her own home, where a teacher was engaged to give the children tuition until the boys were old enough to be sent to a boarding school. Book-learning made less appeal to Hannah at that time than did active movement. She developed an intense passion for dancing, in which she became so accomplished that her abilities in other directions were overshadowed by it: indeed, people said openly that Hannah Ouchterlony possessed two talents only, the ability to dance and the gift of child management. One autumn day the chatterers received a surprise and their opinions were negatived in an instant, for Hannah gave them abundant proof that she possessed at least one other talent—an ingenuity for making money.

The simple fact which led to the discovery was that Hannah was faced with the question of providing Christmas gifts for her family and

friends, and found that her pockets were practically empty, and the family coffers too low for her to hope to receive an allowance from her parents. Mrs. Ouchterlony was hard-pressed to obtain even the necessities of life. Hannah put on her 'thinking cap' and for a day or two pondered the perplexing question. To give no Christmas gifts was unthinkable. Suddenly she recalled that secreted away in a drawer she had a piece of the daintiest pink satin. She had made dresses for dolls, many of them—why not one sufficiently large to fit a baby, she meditated.

Her fingers were soon busy at her self-appointed task, although she received scant encouragement from those in the home. As yet her plan was not fully revealed. Skilfully she cut out the garment, and with deft fingers made it up. From a much treasured collection of ribbons she selected suitable trimming. When it was finished a lovelier little frock for a baby could scarcely be imagined. Was she going to sell it? No! Hannah explained that it was a christening frock and would be let out on hire for that purpose at 25 öre\* a time. A public announcement was then made to that effect. The demand was great, and the 25 öre pieces simply came rolling into the creator's pocket—until the little frock was worn out!

\* About 3½d.

When Hannah was eleven years old she went to Finland to live with an aunt with a view to continuing her education. Her experience of the world in general was increased, and she became acquainted with amusements of which she had never even dreamed whilst in her farmhouse home ; in fact, she danced and spent her leisure hours in pleasure to her very heart's content. Strangely, at this juncture, amid the round of gaiety, she realized for the first time the stirrings of the Spirit of God, and the more she sought to stifle the inward Voice the more dissatisfied did she become. She felt somehow that God's Presence was round about her, that His eyes were following her, that His Voice was commending or condemning her, and although untrained in the offering of real prayer, she felt constrained to pour out her heart to Him—and she found great comfort in so doing.

Hannah Ouchterlony continued her lessons in company with a few selected young people, under the direction of a governess. English, however, was studied under a master, a man engaged by the Government to teach intending emigrants to England the rudiments of the language.

All unconsciously Hannah developed a strong antipathy to the use of strong drink, in which she was the more confirmed by watching the

effect of alcohol on a gentleman friend of the family at whose house she was staying. On several occasions he had been entirely overcome by it and she felt repelled and disgusted. When therefore on her return home she noted one day that her father had begun to take a 'drink' with his meals she shivered with fear. 'Father drinks!' she soliloquized—'What shall we do?' It seemed to her that ruin was staring them in the face.

In due course it was decided that in accordance with national custom she should attend a confirmation class held at the nearest church. The place of meeting was some distance from her home. Arriving thoroughly tired out with her long walk, she felt little pleasure in sitting hour after hour under the teaching of the rector, a good and zealous man who spared no pains to instil the teachings of the Catechism into the minds of the young people. In his effort to convince them he became so worked up and overheated that the perspiration poured down his face. Then even the most tired and inattentive of the students became interested—not in the Catechism, but in the change in his complexion. As he perspired his face became streaked with black, and the students were anxious to divine the cause. With quick perception Hannah solved the riddle for them. The

rector was getting old, she explained, and his wife had stained his hair with a dark dye so that he might at least retain his youthful appearance. Hannah, it must be admitted, like the others was far more intent on discovering new evidences of the care bestowed on the reverend gentleman by his wife than in learning the Catechism or in emulating the zeal of her teacher.

When nineteen years of age, Hannah paid a lengthy visit to an aunt living at Stockholm to try to fill the place of a daughter who had just married. Her uncle, a military officer, was a strong disciplinarian, and the control he exercised over her served to correct some of the indulgences of her childhood.

Her stay in the Swedish capital was of value in various ways, particularly in that it gave her an insight into the life of the people who thronged that great centre of industry, with its pleasures and its vices. Here once again, whilst following a round of pleasure, she had a revelation of the emptiness of life, and craved for a more satisfying experience. Meditating thus, she sat at the window of her little room watching the reflection of the lights on the river as its waters surged on and on. Then a question arose in her mind: 'What kind of light does my soul reflect?' She sought to answer the question honestly, and the reply was unsatisfactory. An intense longing

to know that the eternal light of God burned within her soul overcame her, and she wept bitterly. The pleasures which filled her days, and which formerly she had enjoyed to the full, had now lost their fascination. Following an impulse she returned to the window before going to rest. The sky seemed overcast by heavy clouds, everywhere was a dense darkness. Then, in an instant, the clouds were scattered and the light of the moon shone forth, and as it did so, it seemed to her as though a Man with a kindly face looked down upon her, and a gentle Voice said, 'Follow Me!' It was Christ! Momentarily she was thrilled, but as events crowded in upon her the vision faded, and for the time being the Call was refused.

Returning home after an absence of seven years, Hannah found that her parents were in need of her assistance. Without any thought of the personal self-denial this would entail she immediately communicated with her relatives intimating that she could not return to them.

To be without some specific duties other than those of a household nature was foreign to Hannah's disposition, and moreover, her parents' financial position made it incumbent upon her to turn her hand to work of some kind.

The girl would have liked to have secured a position in a bank, but all her attempts to obtain

this were fruitless. Then some one had an inspiration. Why not open a stationer's shop? There was great need for such a departure in her town. Hannah saw and seized her opportunity. She made arrangements with a stationer in a neighbouring town for the supply of stock sufficient to open a branch business. The enterprise proved a success, and Hannah earned a reputation for being a smart and clever business woman.

During this period Mrs. Ouchterlony's health was failing, and as she neared the end, Hannah, although unconverted herself, was deeply concerned for her mother's spiritual well-being. One day she approached the invalid on the subject:

'Mother, you are a good-living woman,' she urged, 'but yet you are a sinner, and need the Salvation of God.'

'I know,' was the reply.

Then, realizing how near the end was, the daughter continued, 'Do you want to take the Communion?'

'No!' came the definite response. Then, 'I am sorry for your sake that I am dying, for you will have such a lot to do for father, and the household and everything.'

'Do not worry about that,' said Hannah reassuringly—but even while she spoke she felt

that her heart would break, and that life would be impossible for her with her mother no longer there.

Hannah's mind was now gradually turning towards spiritual things, and with a seeking heart she went to hear a well-known Mission preacher. His words appealed to her and she definitely and deliberately sought forgiveness for her sins, and for the first time she realized the meaning of inward peace and happiness. Later on, hearing that the same minister was to preach in Stockholm, she made a visit to the capital and heard him speak on Christian duty, when he stressed the necessity for entire separation from the world. His words carried her judgment, and she decided to act in accordance with his teaching.

Returning home, Hannah immediately took her stand for Christ, and so marked was the change in her attitude to life that her associates were compelled to admit that her conversion had been a very real transaction. Putting aside dancing and other frivolities and wearing the neatest attire, she now devoted her leisure time helping the poorest of the poor. Her active mind went to work to find means of relieving their needs, especially those of the children, and as a help to that end she inaugurated a sewing-class. Hymns were sung and prayers offered, and then

while the women worked Hannah read to them stories of noble, self-sacrificing lives, or from such books as were calculated to turn their thoughts toward God and Heaven.

It was not long before another and wider opportunity of service presented itself. Just outside her own town of Vernämo there was a community of people who were not only poor in material things, but neglected and barren spiritually. Hannah secured the use of a little cottage and held meetings, to which she invited the inhabitants. Those who accepted her invitation were visited in their homes, prayed with, and helped to the utmost of her ability. The young evangelist came to regard the people of that desolate hamlet situate among the hills as her special charge, and she shepherded her flock with the utmost care.

Up to this time in the conduct of her meetings, and particularly for the preaching, she had secured the services of a regular preacher. On one occasion he failed to keep his engagement, and some of her parishioners begged Miss Ouchterlony to take his place. Uncertain what to do, Hannah sought advice from one of the usual leaders. The suggestion fairly shocked him and he replied, 'No, that would never do!' In another meeting, however, she felt the Spirit of God impelling her to pray aloud. It was

unusual for a woman to do even that in public, and Hannah had a great struggle. Eventually, however, she gave utterance, and as she prayed a remarkable unseen power crept over and took possession of the gathering. That, in actual fact, was the beginning of her public ministry.

Always a favourite with the young people, she gathered the children into a Sunday-school and taught them the story of Jesus. Any ragged, bare-footed child who was found in the vicinity of Mr. Ouchterlony's house was presumed to be 'one of Hannah's children,' and was greeted by the elderly gentleman as such.

On one occasion Hannah heard of a big boy who was regarded by the people of the district as a young villain. He lived at the poorhouse, and was a source of trouble to all who had anything to do with him. Hannah sent for the lad and had a talk with him, and securing his agreement to the arrangement, enlisted the sympathy of a local tailor, who promised to train him for his business. The boy, although enthusiastic at first, quickly tired of the job and ultimately ran away. Undismayed at this apparent failure, Hannah discovered his whereabouts, and finding that he did not like tailoring, persuaded him to take a job in a tannery. This he did but not to work. He told lies, and stole, until at length the master felt that it was useless

to try and help him, and the Ouchterlonys' gossiping neighbours said plainly that this time Miss Ouchterlony had taken on a task which was too big for her. Hannah, however, did not think so—she was undaunted. Then she interested a godly farmer and his wife in the boy whom they took into their home; in course of time his whole life became transformed, and he grew up to be a good man.

On a memorable day in September, 1878, Miss Ouchterlony paid a business visit to the house of a Mr. Billups, an English railway constructor, who was building a railway line in the south of Sweden, and had taken up temporary residence with his wife and family at Vernämo. As she entered the doorway of the house Miss Ouchterlony met a young man, the expression of whose face rather startled her, indicating as it did an inward peace and joy which she had sought after but so far had failed to realize. He was introduced to her as Mr. Bramwell Booth, a visitor from London, and later she learned that his father was the leader of a Mission in the East End of London which had lately assumed the title, 'The Salvation Army,' and that the young man, who was then recuperating his health in Sweden, was his father's right-hand in the Movement. Miss Ouchterlony noted that Mr. Booth's hair was already grey, though he

was not more than twenty-two years of age, and she recognized the cause. He was quiet, almost reticent, and she decided that it was his spirituality which accounted for that distinctiveness of appearance which had startled her on first seeing him.

When, later, he engaged her in conversation, she realized that her first conjecture was correct; undoubtedly he did possess a spiritual experience that was far more definite and mature than was her own, and he asked her plainly whether she, too, had been sanctified by the Spirit of God. Her replies being somewhat evasive and uncertain, he invited her to attend some little Meetings which he was holding in Mr. Billups's house. The invitation was accepted. The family and servants were gathered, as it might be for family worship, and a Scotsman named Duncan, who was working in a bank near by, had been coaxed by Mr. Booth to attend in order to translate for him. As a result of their joint efforts one of the servants had been converted. The young Missionary, fired by his success, then looked around for a hall in which the public could be gathered. The only place procurable was the post office which was situated in the building occupied by Miss Ouchterlony and her father. Not unnaturally Miss Ouchterlony became a regular attendant at the Meetings.

Soon, however, the post office became too small to accommodate the people who desired to attend, and Mr. Billups erected a temporary platform and seats in the waiting-room of the railway station which was under erection. There Mr. Booth spoke twice daily for a fortnight, the Scotsman interpreting for him. The newspapers gave humorous descriptions of the Meetings, comparing the broad lines laid outside with the extremely narrow lines laid down inside the waiting-room.

In a short time, however, that Meeting-place was also too small, and Mr. Booth had to resort to the Mission House, in which for ten days he conducted two Meetings a day, and a number of people were converted.

Mr. Booth's efforts were not regarded favourably by all; by some he was even accused of teaching false doctrine; but in spite of opposition, people came from the surrounding district to hear his message. Men clad in working-clothes sat side by side with those in more influential circumstances, drinking in his words. At length the Mission House also became too restricted. Scenes such as are now common occurrences in Salvation Army buildings were witnessed—sinners seeking forgiveness for their past transgressions and Christians entering into fulness of life.

The evening before Mr. Booth left Vernämo, at the close of the Meeting the little group of Converts made during that working-furlough accompanied him to Mr. Billups's house. The young leader would dearly have liked to have given them a parting message, but he was unable to speak their language. Looking round on them, however, with an expression on his face they could never forget, he exclaimed—'Jesus! Jesus! Hallelujah!'—the only words he knew which all could understand.

Those improvised gatherings marked a spiritual crisis in the life of Hannah Ouchterlony, and from that time on, although Mr. Booth was her junior by eighteen years, she regarded him as her spiritual father and adviser. In after life, among the most precious of her treasures were the letters which she received from Bramwell Booth during the four years which followed his visit to Sweden, about forty-four in all, written by his own hand: letters which did so much towards fashioning her life in Salvation service, and through her teaching and preaching, indirectly laying down the lines upon which The Salvation Army in Sweden was to be run. During the years 1878-82 Hannah Ouchterlony, the future Leader of The Salvation Army in Sweden, was in the making; she was in actual fact, though quite unconsciously, undergoing a

course of training in Salvation Army Doctrine and strategy.

A number of the earlier of these letters, written during 1878-9, dealt with the subject of Entire Sanctification.

It had been the teaching of Holiness which first attracted Hannah Ouchterlony to Mr. Bramwell Booth's Meetings, for in it she saw the prospect of true soul satisfaction, and in her pursuit for the Blessing of a Clean Heart she received great help from this correspondence. The entering into the Land of Promise was, however, by no means an easy matter for Miss Ouchterlony, and in conforming to what she felt to be the right course, she was faced with opposition from less out-and-out followers of Christ. Miss Ouchterlony's spiritual Meetings now assumed a different aspect, and in her letters to Mr. Booth she made frequent references to the progress she was making in her public work.

A copy of 'The War Cry,' dispatched to her from London weekly, was read with keen interest and appreciation.

'Thou art My servant, I have chosen thee to possess the whole land,' read a motto sent her for 1881, and that year proved to be one of momentous importance to her as regards her service for the Kingdom of God.

Early in 1881 came an invitation from Mr. and Mrs. Billups to spend a holiday in England. Learning from her prospective host and hostess that Miss Ouchterlony had accepted the invitation, Mr. Bramwell Booth wrote: 'I learn there is now a small Salvation Army in Vernämo, and you seem to be the Captain. Go on! Go on! You belong to the Lord, and He will lead you, and use you, and keep you.' Referring to her coming visit, he added: 'When you come I shall be glad to see you in our home for a little time. You will then be able to see The Salvation Army with your own eyes, and the Lord will strengthen you to go back to Sweden to do even more for Him. When can you come?'

Hannah had a clear presentiment as to what this journey to England would mean. She felt instinctively that a new era was opening up in her life, and in replying to Mr. Booth's invitation she asked him to pray that she might be led by the Spirit of God.

Miss Ouchterlony arrived in London one hot summer's day, and after making a brief call at Headquarters in Whitechapel Road, was escorted to the Founder's home at Clapton Common. Miss Ouchterlony was much interested in and puzzled by the number of drunken women, who were sitting on the doorsteps in

the unpleasant-smelling district! She could only speak broken English, but stopped again and again to greet the women and inquire about their circumstances, and was evidently much moved by what she saw and heard.

After remaining in England a few months, of which five were spent at the Founder's house, Miss Ouchterlony returned to her native land wearing a Salvation Army Shield, and set to work in earnest for the Salvation of the people. No longer was she bound by the opinions of others in regard to women speaking in public. She preached the Gospel fearlessly, and was entirely undaunted by adverse criticism. Her favourite subject, however, was 'Holiness unto the Lord.'

The following year (1882) Miss Ouchterlony received an invitation to be present at the opening of the Clapton Congress Hall. It was with intense pleasure that she returned to England, this time taking with her Jennie Swenson, who subsequently became her assistant in the opening of Salvation Army work in Sweden.

Miss Ouchterlony's second visit to England lasted seven months. The training she had received by correspondence was now completed by a period of practical training under the direction of General and Mrs. Booth. Some part of the time was spent at the Garrison, where she

attended lectures and studied under the guidance of the Consul. Her time was filled with useful work and interesting study, yet the people of Sweden were on her heart, and she was full of holy ambition to do something to salvationize her own land, and the Founder intimated that he had decided to appoint her to pioneer Army work there. For such an honour she had not even dared to hope, and it was with difficulty that he convinced her that it was God's will. At first, indeed, she was smitten with fear. 'Suppose I spoil the whole thing!' she argued. On her knees before God, almost in despair, Hannah sought guidance, and as He made His way plain to her she at length willingly and humbly accepted the great opportunity as from His hand.

In a Meeting of Solemn Dedication, which was conducted by the Founder and his wife in Exeter Hall in November, 1882, a hundred Salvationists were consecrated for Army work in various parts of the world. The number included the little group selected to pioneer the Work in Sweden, and it was felt very appropriate that they should receive their Flag from the hand of Mr. Bramwell Booth, Chief of the Staff, who had prepared the ground for the beginnings of the work in that country. 'My father has remarked,' he said, 'that I visited Sweden a few

years ago and became interested in that land. I should think, next to England, it is the most enlightened country in Europe, and as far as knowledge of the truth is concerned, perhaps in advance of England. Every one reads and, to some extent, knows his Bible. The outward aspect of religion is conformed to, even though there is very little evidence of living godliness. We are sending these brothers and sisters to Sweden for the Salvation of those who attend the Churches as well as those who are neglected by the Churches. May God go with them! I am convinced that The Army is just the thing the Swedish people need!' Responding, Major Ouchterlony declared her intention to be 'faithful to the end.' God had given her Light and she felt compelled to spread it.

The little party thus sent forth from the International centre to 'open up' in Sweden comprised but four Officers, three of whom were women—Major Ouchterlony, Lieutenant Jennie Swenson, and Lieutenant Amelia Petterson—and one Englishman, Captain Garside, but their lack in numbers was more than made up for by their determination and zeal. Just as they were leaving London (in December, 1882) Major Ouchterlony received a watch from Mr. Bramwell Booth bearing the inscription, 'Every hour for Jesus.' Crossing the North Sea they encountered

a terrible storm, harbinger of the experience, in another sense, soon to be encountered on land.

One of the Lieutenants had been sent on ahead to hire a Hall for the Meetings. From landlord to landlord she went, but no one would provide The Salvation Army with accommodation. On arrival, Major Ouchterlony personally took up the search, but with similar result. She went, among others, to the minister of a Stockholm Church, who she understood was responsible for a hall which had lately been used as a tailor's shop, but was then for hire.

'For what will it be used?' he inquired.

'Spiritual Meetings,' came the response.

'Well, but you know,' he urged, 'one has to be careful. If it were, for instance, for The Salvation Army, one would have to say "No!"'

'I am a representative of The Salvation Army,' she boldly declared, 'and I think I can do quite as much good as a tailor!'

The minister's next point of attack was the uniform, but in this he was quickly rebuffed as the Major drew his attention to his own clerical attire. He closed the argument by muttering he 'did not like the appearance of Salvation Army uniform.'

'But I do, and I am the person wearing it,' promptly replied the Major.

On the question of letting the tailor's shop, however, he was adamant.

At length, by paying an exorbitant price, she secured the use of a theatre, and by Christmas-eve everything was in readiness for her first Campaign, which was billed for December 28th. Peace and happiness came to her heart that Christmas morning in a special sense as she contemplated that The Army had now found a shelter in Sweden.

On entering the theatre the Major unfurled Sweden's first Army Flag, and the four pioneers knelt on the floor around it and again dedicated their lives to God for service, recalling and reiterating their pledges and promises to be true to the principles and purposes which the Flag represented. Then they asked of God a sign, that He would signify His acceptance of their offering by giving them souls in their first Meeting.

Large posters had been printed and hung in the town notifying the public that 'Blood-and-Fire women and men would speak and sing for Jesus' in the theatre at a certain hour, and a large crowd, chiefly drawn by curiosity, had gathered at the theatre doors. Prompt to time the Major, Flag in hand, marched on to the stage accompanied by her assistants, and all four again knelt round the Flag and prayed.

The Meeting opened with that well-known Army Song:—

We're bound for the land  
Of the pure and the holy . . .  
Will you go ?

Then the Salvationists gave their testimonies, and the Major read the Scriptures and added a brief interpretation and appeal, bidding men and women of her audience to say farewell to sin and the world, and to show their sincerity in so doing by coming to the Penitent-form. A man rose from his seat and deliberately made his way to the Mercy-seat. Glad glances passed from Salvationist to Salvationist—it was God's sign; they now knew of a surety that He would bless their mission to the people of Sweden.

In the evening another Meeting was held, and a young woman came to the Mercy-seat.

The two Meetings a day were continued, and the people of Stockholm began to remark on the invasion. Everywhere words such as these were heard—'Blood and Fire!'—'Women warriors!'—'On their knees!'—'Uniform!'—'The new Theatre Co.!'

But while the people remarked, The Army was gaining a foothold, and in addition to those who came out boldly in the theatre a number of Converts were made through the visitation of the people in their homes.

The Major, strong in faith for the success of the work, had brought with her from England a number of brass 'Fs'\* which the new Soldiers were encouraged to buy and stitch on to their collars or on to the front of their coats. To enable her Converts to assist in the Meetings she had also brought a supply of small song-books containing forty-four Salvation songs and twelve choruses translated into Swedish.

The pioneer work was not, however, destined to run smoothly. The doings of this new Army attracted a hostile mob, who made it their purpose to upset the gatherings. Complaints reached the police of the terrible goings on, and the officials got busy.

'What do these disturbances mean?' they demanded. 'What is all this noise about?'

The complainers explained it was created by two ladies who had recently come over to Sweden from England, and who were dressed in strange uniforms.

Without delay the two ladies in question were brought before the magistrate.

'You are causing a lot of commotion in the city, and it is said that it is your dress which is objectionable.'

'This is how we were dressed!' said the Major, removing her coat.

\* 'F' stands for Frälsning just as 'S' stands for Salvation.

Carefully studying her attire, the magistrate said, 'The dress is not objectionable,' and the accused women were permitted to leave the court.

The following day, however, they were recalled and this time the magistrate declared that the cause of all the disturbance appeared to be that they sang the same hymn over and over again. 'Cannot you proceed as they do in church,' he suggested, 'and sing every refrain only once? That ought to be sufficient!'

'No!' answered the voice of a man in the gallery. 'It was when they sang the chorus the fourteenth time that I got saved!'

Again the ladies were released only to be called up again the following day.

'Now I have found the solution to this riddle,' exclaimed the magistrate. 'It is the riff-raff you have brought with you from England that attract the people who watch them as they kneel down in your Meetings.'

'*Riff-raff from England?*' replied the Major. 'The people that are kneeling down at our Penitent-form are the miserable Swedish sinners who crowd the streets and lanes of Stockholm.' Once again the Salvationists were released.

The police authorities then put their heads together, and decided that in future admission to Army Meetings should be by ticket only. One

kröner admission ought to cure those who merely came out of curiosity ! But in vain ! The people gathered as before, and the only difference the restriction made was that The Army's funds were benefited.

The opposition to the Meetings had its full counterpart in that which was meted out to the first Swedish Salvationists in their individual capacity. Biting ridicule and bitter persecution were their frequent lot. For the sake of their bodily safety Major Ouchterlony and Lieutenant Swenson were forbidden to walk from the Meetings to their home, and were compelled against their wish to ride in the company of one policeman, sometimes more.

In spite, however, of every distraction, the work went on apace. The small Headquarters in Linnegatan was besieged by inquirers, who came either to seek spiritual advice or to satisfy their own curiosity as to The Army's origin and purpose.

Permission to hold Open-Air Meetings in the streets of Stockholm was refused. No one, however, but the landlords had power to prohibit gatherings in the large courtyards surrounded by houses, and in some cases the owners gave consent for such to be occasionally held. For these Meetings a platform improvised of wooden planks placed over herring-barrels sufficed, the

Soldiers having previously swept the snow from the courtyards in readiness for the gathering of the people. The weather was bitterly cold, but the pioneers would bravely mount the little platform, guitars in hands, and sing heartily and loudly to attract the attention of the people in the dwelling-houses. Then the Major would speak of the power of sin, and of the misery it brings to the heart, and invite the people to come and kneel at the front and seek deliverance from its enchainment by the power of God. The Spirit of God moved on the people, and, in spite of the snow and biting cold and the curiosity of the neighbours, some pressed forward and knelt at the little herring-barrel platform from which they rose in newness of life.

Looking back in her old age on those pioneer days, Commissioner Ouchterlony was wont to declare that she thanked God that she did not have to begin the Work of The Army in Sweden a number of times. 'It is a wonder we ever survived the difficulties we had to encounter,' she asserted. But despite the hardness, she was able to report the capture and making of 220 Salvation Soldiers in eight months. In meeting all her difficulties and in seeking the solution of all her problems, she continually sought advice from International Headquarters, and minutely followed directions given to her. The Founder

took a keen personal interest in the work she was doing, and frequently advised her. In a letter received a few weeks after her return to Sweden he expressed his pleasure at the success which was so evidently attending her efforts. He knew the dangers to which the very progress of the work subjected her, and in fatherly strain he urged her to conserve her health, and not to charge herself with duties which others less heavily burdened could discharge as well as she could. Where there were those who could sing or speak, they should do so. 'Let your Converts do the work,' he urged, 'while you control the whole affair. When conducting the singing, conduct it with your hand and save your voice as much as you can.' 'Be not in too great a hurry to get Converts,' he further counselled her. 'Let people be miserable for a time, and then when converted they will be all the more reliable and earnest.'

As the work increased, Major Ouchterlony was faced with the need of Officers to supervise and care for the growing band of Converts, and to open up the work in new fields. To relieve that need, in the summer of 1883 Headquarters arranged for the transfer to Sweden of two young women, Swedish Americans, who had been trained in London. With them came also Staff-Captain (now Commissioner) Hugh

Whatmore, the Officer appointed to replace Captain Garside who, in consequence of a physical breakdown, had been obliged to return to England. Staff-Captain Whatmore, who was then only twenty-three years of age, has been described by some one who watched his activities at that time as good, courageous and happy—a real Blood-and-Fire Salvationist who frequently finished up his Wind-ups by riding round the Hall on the shoulders of some of his not less enthusiastic Soldiers.

Second only to the great need of Officers was the need for money. When she left London a small sum of money had been entrusted to Major Ouchterlony to meet the immediate requirements of the Work: for the rest, well, they had to fend for themselves! The compulsory admission fee to the Meetings and the collections were their chief sources of income. Later, however, the authorities who had compelled the Major to make an entry charge prohibited her from doing so, and to add to her difficulties, the rent of the theatre was raised from forty to seventy kröner per day. Redoubling her search for cheaper accommodation, the Major managed by autumn to hire another theatre for one year at a rental of nine thousand kröner (about £500), payable quarterly in advance.

The arrangement worked well until one

quarter the funds were insufficient to meet the pre-rental. All available moneys were reckoned up, but a large deficit remained. The cash had to be found, but where it was to come from none could suggest. The Major decided to pray about the matter and trust God to provide the amount needed. Down on their knees, the little band of warriors told the Lord of their penury, and while they prayed the Major thought she heard a rattling at the door. Uncertain yet half-expectant she went to the letter-box and opening it found two notes, each for two thousand kröner, with a note attached saying, 'I do not know whether you are in need of money, but I felt constrained to send you this amount. Please do me the honour to accept it.'

Entrance fees and increased rental having failed to bring about a decline of 'Army' enthusiasm the authorities forbade the holding of Meetings after sunset. Anxious not to put themselves into unnecessary opposition with the police, the Officers endeavoured to comply with this order, but the people persistently gathered and pressed for the Meetings to be held, until the Major felt that, in spite of police rules, the needs and demands of the public must be met. Penalties were imposed, and refusing to pay their fines Officers found themselves in prison cells. Ultimately, however, as a result of a direct appeal

made to the King, all embargoes were removed and the indoor Meetings were permitted without interference.

Hannah Ouchterlony was first and foremost an intellectual and spiritual personality. She was practical also, but by nature had little liking for the intricacies of financial undertakings. Such business as she had had to transact in connexion with her stationer's shop had been done with ability and skill, but done rather because she could not avoid it than because she liked it. The necessity now imposed on her for dealing with financial problems was a different matter, and trying though it was for her, she grappled with it in a way which was altogether praiseworthy. Staff-Captain Whatmore, and later Staff-Captain (now Lieut.-Colonel) Robert Perry, rendered her great aid at this juncture.

It was evident that the infant work was seriously handicapped for lack of suitable Halls and buildings. In October, 1886, however, a site was purchased in Stockholm, and on this a small Headquarters and Meeting Hall were erected.

At about this time a young Officer, Staff-Captain Hellberg,\* was becoming a prominent figure in Swedish Army circles. In order to study Army methods more closely it was arranged that he should do a term of service in England.

\* Afterwards Commissioner Booth-Hellberg.

Returning to Sweden in 1888, he was appointed Chief Secretary. Well educated, he proved of great assistance to the Movement, both in enlisting interest in its activities and in organizing the existing forces. Intelligent, courageous, and full of holy zeal, he gave all his powers and enthusiasm to the consolidation of the Work.

As we have already seen, long before Hannah Ouchterlony met The Salvation Army her compassion had gone out to the poor and needy, for whom she had endeavoured to care in body as well as in soul. When, therefore, she came into association with The Army she was entirely in agreement with its social, as well as its spiritual work, an agreement in which she was confirmed by contact with the wretched slaves of sin and degradation with whom she met at the Penitent-form. It was not surprising then that as early as 1886 a small Home for released prisoners was opened in Stockholm. This was brought about in the following manner. Two aged prisoners who had served twenty and twenty-two years respectively in prison, turned to The Army after their release, for shelter. It was difficult to know what to do with them, but they were ultimately accommodated in the basement part of the building, which during the day-time was used as the Cadets' Lecture Hall and in the evening for the Soldiers' Meetings. The men

as yet unable to find work, spent the day chopping wood and doing other unskilled work. A few days later another ex-prisoner, who had knelt at the Mercy-seat and become converted, asked for a similar privilege. More permanent work and lodgings were shortly found for these three men, and the basement was then ready for the next batch!

To the Penitent-form came also outcast women, who asked if The Army could do anything to help them to break away from their evil associations and environments, and the first Rescue Home was soon an established fact.

As the work of The Army progressed in Sweden, information concerning its methods reached Norway. Many of the strict Church people viewed it with disapproval and were opposed to its inauguration in their country. On the other hand, while they prayed that they might be saved from the inroad of The Salvation Army, a quartet of men composed of a State Churchman, a Methodist, a Baptist, and a Missioner applied for The Army to enter the country. Commissioner Ouchterlony sent Staff-Captain Whatmore to prospect. His first Meeting was held in an open yard in Oslo, in August, 1887, and at this gathering thirty people sought Salvation. One of the four men who had invited The Army then offered to build

a Hall for Meetings. This was opened in January, 1888, by Commissioner Ouchterlony, who for a time assumed charge of the Work in Norway as well as in Sweden. As in Sweden, opposition was encountered but the police authorities on the whole were friendly.

One of the first Norwegians to wear The Army bonnet was a girl of seventeen named Lorentze Sömmer, who, whilst on a visit to England, had been converted in an Army Meeting and had donned the uniform. Upon the occasion of Major Ouchterlony's second visit to Oslo, a few months later, and on the morning of her arrival from Sweden Lorentze called at Headquarters. The door being thrown open the Swedish lady entered the waiting-room, and noticing the girl exclaimed, as she threw herself into a chair, 'My little child, help me off with my shoes!' The 'little girl' in question had never before seen the Commissioner, but somehow she felt as if she was standing before a queen. Without a word she began to undo the Commissioner's shoes. In those few moments, however, she won the heart of the Swede. 'All through my life,' the Commissioner said many years later, 'I have retained in my memory that first meeting with Lorentze Sömmer. During the evening Meeting Lorentze was called on to sing a solo. This sealed her destiny. After the Meeting the Commissioner

calling her to her side, said, 'Look here, my child, I need some one to go with me on my journeys who can sing well and write my letters. Will you come? You must let me know this evening. I leave in the morning at seven o'clock.'

The girl was not quite sure whether it would be right for her to go or not, and she resolved to seek advice from a friend. To her surprise her friend urged her to do so, and Lorentze ran back to the Commissioner, who was then in conference with her Officers, to tell of her decision.

'Well done!' said the Commissioner. 'Then we meet in the morning at seven o'clock.'

Away went Lorentze to pack necessary garments, and she presented herself at the railway station at the time appointed. In this way she became the Commissioner's Secretary, a position which she held for ten years, until her marriage to the present Lieut.-Colonel Powell.

In the autumn of 1891 the Commissioner received orders to leave Sweden. The farewell gathering was held in February, 1892, the Meeting being attended by a large and representative audience which included a number of Stockholm's leading citizens. The demonstration of affection which took place was a revelation to her, and to Salvationists generally, of the hold which The Army had secured on the hearts of the Swedish people.

Commissioner Ouchterlony, however, had never even considered being called to Army service outside Scandinavia, and the change was a great trial of her faith. Her appointment was that of a Travelling Commissioner, with her Headquarters and home in London.

After a brief stay in England Commissioner Ouchterlony was sent to the United States of America to inspect the Scandinavian work there, a work of peculiar interest to her because it was an outgrowth of the work in Sweden, and the first Soldier was a Swedish emigrant who had been influenced for God by The Army in Sweden.

Accompanied by a small party of Scandinavian Officers, she arrived in New York in time to receive a hearty welcome from Salvationists gathered there for the Annual Congress.

Then after visiting Brooklyn (the home of the first Swedish American Corps) she journeyed from centre to centre. Concerning her visit to Rochford (Ill.) the Commissioner has left an interesting description, 'The city has a population of 12,000 Swedes,' she wrote, 'and I was booked to conduct two Meetings. The people, however, begged me to remain longer, and the Methodists lent us their church. We had a wonderful time. The crowds increased meeting by meeting. There had not been any real spiritual awakening there for almost two years, but God opened the

windows of Heaven and in every gathering backsliders and sinners came crying to the Mercy-seat.'

After spending a brief term in England following the conclusion of her American journey, the Commissioner visited Denmark and Germany, inspecting the rapidly growing Work and holding Meetings in various cities.

In 1894 Commissioner Ouchterlony received orders to return to Norway to command the forces there. Difficulties were rife, but in spite of poverty and problems of various kinds she courageously faced the position, gained the affection of the Officers and the confidence of the people, and did much to consolidate the Work. Every part of the Command and every possible phase of activity received her careful attention. To visit the distant places in the North it was necessary to travel by boat, but she bravely encountered stormy seas and endured bitterly cold weather in the prosecution of her duty. The simple people gave her hearty welcome and loved her for her toil and effort, and her ministry was wondrously blessed to the Salvation of souls.

Later, her practical interest in and love for the fisher-folk of the North showed itself in a practical way by the provision and equipment of the *Catherine Booth* Life-boat, which was

launched in February, 1900. On its white sail is emblazoned The Army Crest, and its Salvation crew ever keep in mind the Commissioner's injunction: 'Do not forget the people's souls when you rescue their bodies.' In calm weather the Life-boat lies in harbour whilst its sturdy crew conduct Salvation Meetings in the various fishing villages. When the skies are threatening and the billows roll, the crew watch over the bodily welfare of the men, scanning the horizon for the fishing smacks as they turn homeward, and then set out on their errand of mercy, bravely fighting against the heavy billows in their efforts to reach and rescue those who appear to be in danger.

This remarkable woman-warrior, who so successfully led to God men and women drawn from all walks of life, was not least powerful in her influence over those within her immediate circle. In many cases the Officers had been her own Converts, and as one of them has confessed, 'We had very little knowledge about spiritual things when we were converted and entered the Fight—indeed, we were little more than children. We knew little about God, but we believed in the Commissioner, and we knew that she had a real knowledge of God.' The Commissioner did not fail them—she carefully watched over her

Officers as regards both their spiritual and bodily welfare.

One Norwegian Officer still treasures a circular letter advising Officers how to treat themselves for colds, and urging them to be careful about their food, and to eat wisely. Truly she was not only their leader, she was their 'Mother in Israel.'

With respect to their public work she counselled them as to speaking, singing, and testifying. 'Tell the people what God has done for you,' she urged, 'but do not preach—I will do the preaching myself!' and when in spite of her warning their testimonies were too long and threatened to become sermons, she would tell them to sit down, and ask some one to sing.

Commissioner Ouchterlony had a great gift for making the Word of Salvation attractive to those in her audience who were the farthest, apparently, from God. Her witticisms roused the inattentive and she carried her audience, once aroused, by the sheer interest of her theme, and seldom failed to get in the sword of truth.

She was at her best perhaps in the Holiness Meetings. She believed in a Full Salvation and preached it with assurance, and many of those who responded to her appeals dated a new experience and new victories in their daily lives from their visits to the Mercy-seat. Commissioner Ogrim, one of Sweden's first Officers,

has styled the Commissioner 'The Apostle of the Clean Heart in Sweden.' She refused to enter into arguments on doctrinal and theological subjects, but stoutly maintained that a 'right doctrine was to possess a Clean Heart and to please God.'

Hannah Ouchterlony was undoubtedly the first prominent woman-preacher or, indeed, public speaker of any kind, at any rate of recent years, in Sweden, and therefore may be regarded as a road-cutter for Swedish women in that direction.

In her years of retirement from Active Service the Commissioner was surrounded by Officers who did their utmost to brighten her closing days. General Bramwell Booth also kept in touch with the Swedish warrior, whose life he had done so much to influence, to her end. In 1923 she received from him the *Order of the Founder*.

Keenly she followed The Army's activities in every land, and when health permitted it was her great pleasure to participate in Meetings.

In February, 1924, a chill resulted in pneumonia, and on the 28th of that month she passed to her reward. It had been her prayer that she should be spared lengthy illness and prolonged suffering, and her request was granted.

Probably no Swedish woman ever received

greater honour and respect at her interment. Thousands attended her funeral, and it seemed almost as though the whole Salvation Army in Sweden which she, by obedience to the call of God, had raised up, stood sorrowing, but triumphant, around her casket. Her last procession was one of victory!

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#### A TRIBUTE BY THE LATE GENERAL BRAMWELL BOOTH \*

When I first met Miss Ouchterlony at Värnamo in 1878, she was a product of her age and lived in harmony with her religious surroundings. She was, however, more at home in the religious history of her nation than the majority of people surrounding her, and time and again in her life—she was forty years old when I met her—she went through a more or less thorough spiritual awakening.

Thus her conscience had been awakened as regards circumstances in her own life and in her business; she had been awakened to a desire for assurance of Salvation, had been awakened to sympathy with several hungering souls that she knew, and to a longing for liberation from a

\*From the Foreword of 'Hanna Cordelia Ouchterlony' (in Swedish), by Dr. Laura Petri.

sense of conviction, which is the consequence of a low spiritual condition. But these experiences had not been conducive to any decisive result. They had in a large measure been caused by painful happenings in her private life, and they had become fainter and fainter under the pressure of everyday cares and defeats.

As is often the case with those who later become successful leaders among us, The Salvation Army first accomplished its work in her own soul. The Army's spirit, teaching and demands first appealed to her personally. The prelude to the battles and victories that she was later to fight and win for the Salvation of her people, was the battle and victory in her own heart and life. She had a hard battle to fight, but the victory influenced her whole future.

By disposition, education and taste she was of a retiring nature, with but little self-confidence, and doubtful as regards her call to public life. But the intensity of her experience of God, the deep and wonderful change that the Holy Spirit had worked in her soul created in her a burning desire that a like blessing should be imparted to her people, and finally led to the dedication of all her powers and possessions to this aim.

I fully and surely believe that in those early days Hanna Ouchterlony found far more ground for hope and encouragement for others in the miracles God had performed in her own heart, than in those about which she read in the prophecies of the Old Testament and in the Gospels of the

New Testament, or in those she witnessed in the history of our Organization.

Her devotion to God was of great—with regard to the work she was led to undertake—of immense significance. It led to an extraordinary, and in some senses really beautiful dedication.

Commissioner Ouchterlony was hardly what we usually call a very strong character. But in her there were deep springs of devotion and sympathy as well as a vein of tenacious perseverance that sometimes was to her advantage, but sometimes to her detriment. She was a woman of marked sentiment, very responsive to every outside influence, and she had a willing and child-like readiness to change her opinion in questions in which it would have been better and safer if she had maintained a stronger attitude. 'My heart,' she once said to me, 'drinks in the sorrows of others.' Therein doubtless lay the secret of her influence over crowds of people, both those who knew her and those who did not know her. But it also led to a lack of firmness in her attitude to those that were under her leadership, and an unsteadiness in her administration which we, who knew and loved her, regretted.

The Commissioner was, especially during the days of her strength, aware of this drawback in herself, and her success, in spite of this drawback, was due to her absolute dependence on God and her humble devotion to The Army's spirit and Regulations.

It seemed, especially during those years, as

if she gave up her whole being so that the passion for souls, the holy ambition for God's Kingdom and Salvation joy, those fundamental powers which created The Salvation Army, might take full possession of her and, through her, of the people. She did all that was in her power that God should inspire her, so that the four winds of eternity might breathe upon her from the east and the west, from the north and the south, that the Spirit might enliven her own trembling soul and, through her, all those around her that lay dead or dying in the Valley.

Thus it was that Hanna Ouchterlony's life became the great opportunity in the life of others, thus it was that her word became the call of God for thousands who now stand before the Throne, for thousands who this day are marching towards the great meeting-place of the redeemed, for thousands whose steps, through her example, will yet be led on to the way that leads unto life.

#### CAREER

*Born* : September, 1838.

*Converted* : May, 1875.

Commissioned to commence Army Work  
in Sweden, December, 1882.

I.H.Q. Special, 1892.

Territorial Commander, Norway, 1894.

I.H.Q. Special, 1900.

*Retired* : 1904.

*Promoted to Glory* : From Stockholm, 1924.