

William & Catherine Booth

Both born 1829. Founders of the Salvation Army

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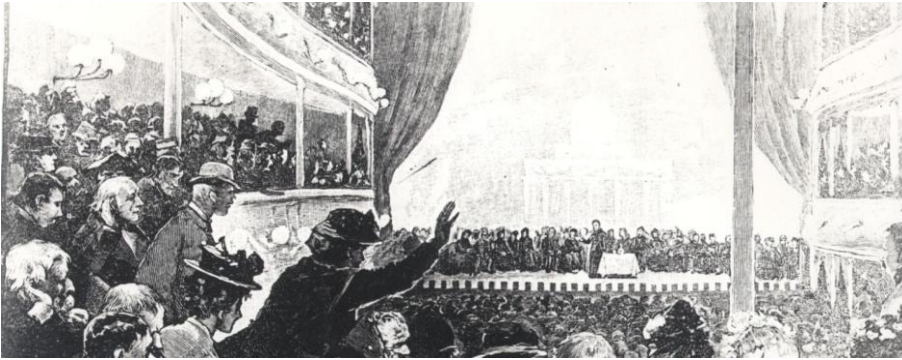


Contents

1. Introduction
2. William Booth
3. Catherine Booth
4. Book: Darkest England
5. Opposition to the Salvation Army
6. The Next Generation

Compiled from internet sources, with acknowledgement and thanks, in 2021.

1. Introduction



An early Salvation Army meeting.

The following introduction was archived in 2021, with acknowledgement and thanks, from Wikipedia.

The Salvation Army was founded in 1865 in London by one-time Methodist preacher William Booth and his wife Catherine as the East London Christian Mission, and can trace its origins to the Blind Beggar tavern. In 1878, Booth reorganised the mission, becoming its first General and introducing the military structure which has been retained as a matter of tradition. Its highest priority is its Christian principles.

The Salvation Army is a Christian church and an international charitable organisation. The organisation reports a worldwide membership of over 1.7 million, consisting of soldiers, officers and adherents collectively known as Salvationists. Its founders sought to bring salvation to the poor, destitute, and hungry by meeting both their "physical and spiritual needs". It is present in 132 countries, running charity shops, operating shelters for the homeless and disaster relief, and humanitarian aid to developing countries.

The theology of the Salvation Army is derived from that of Methodism, although it is distinctive in institution and practice. A peculiarity of the Army is that it gives its clergy titles of military ranks, such as "lieutenant" or "major". It does not celebrate the rites of Baptism and Holy Communion. However, the Army's doctrine is otherwise typical of holiness churches in the Wesleyan–Arminian tradition. The Army's purposes are "the advancement of the Christian religion ... of education, the relief of poverty, and other charitable objects beneficial to society or the community of mankind as a whole".

The Salvation Army refers to its ministers as "officers". When acting in their official duties, they can often be recognised by the colour-coded epaulettes on their white uniform dress shirts. The epaulettes have the letter S embroidered on them in white.



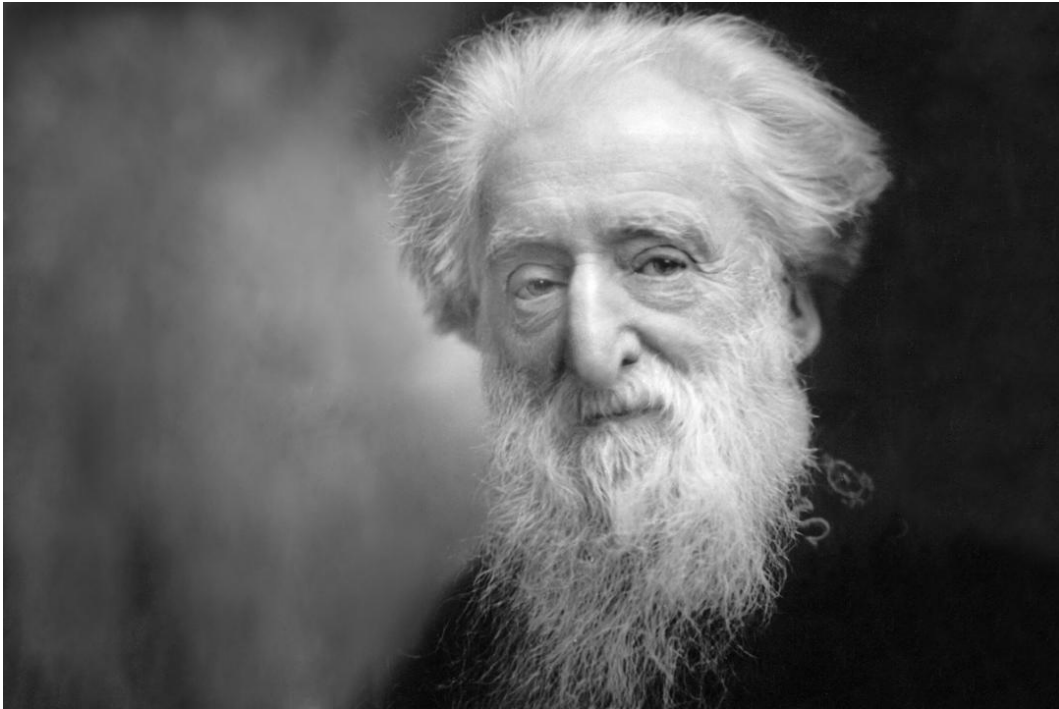
Salvation Army officers during World War 2 evacuation.



The London headquarters of the Salvation Army in 2020.

The ordination of women is permitted in the Salvation Army. Salvation Army officers were previously allowed to marry only other officers (this rule varies in different countries); but this rule has been relaxed in recent years. Husbands and wives usually share the same rank and have the same or similar assignments. Such officer-couples are then assigned together to act as co-pastors and administer corps, Adult Rehabilitation Centres and such.

2. William Booth



The following was archived in 2021, with acknowledgement and thanks, from the UK website of the Salvation Army at www.salvationarmy.org.uk.

Birth and parentage

William Booth was born in Nottingham on 10 April 1829 and had three sisters Ann, Emma and Mary and an elder brother, Henry, who died on his own second birthday. Writing about his father, William said: "My father was a Grab, a Get. He had been born into poverty. He determined to grow rich; and he did. He grew very rich, because he lived without God and simply worked for money; and when he lost it all, his heart broke with it, and he died miserably."

Pawnbrokers' Apprenticeship and death of his father

In 1842, when he was aged 13, his father sent him to work as an apprentice to Francis Eames in a pawnbroker's shop situated in the poorest part of Nottingham. He disliked his job, but it was through this work that his social conscience was stirred and he became aware of the plight of the poor.

In September that same year, his father Samuel became ill and died, though not before making a death-bed repentance. Shortly after, his mother had to leave the house in Sneinton for a small shop in one of the poor quarters of Nottingham where she earned a meagre income selling toys, needles, cotton and the like.

Methodism and conversion

It was at this time that William started attending Broad Street Wesley Chapel (Methodist) and in 1844 he had a conversion experience, noting that: "It was in the open street [of Nottingham] that this great change passed over me".

In 1846 he was impressed by the preaching of the Reverend James Caughey from America and David Greenbury from Scarborough. Encouraged by Greenbury he joined a group of fellow believers who preached in the streets. He delivered his first sermon in Kid Street.

Eventually Booth stopped working at the Pawnbrokers and was out of work for a year.

Marriage

In 1849 William moved to London to find work, briefly returning to pawnbroking but also joining a chapel in Clapham. Through this church he was introduced to his future wife, Catherine Mumford. After becoming an evangelist in the Methodist New Connexion, they married on 16 July 1855, forming a formidable and complimentary lifelong partnership.

Following a brief honeymoon, he was appointed to circuits in Halifax and Gateshead. But, finding this structure restrictive and feeling himself called to itinerant evangelism, he resigned in 1861.

The Christian Mission

Four years later William and Catherine moved to London. It was here that William commenced his first open air evangelistic campaign in Whitechapel, preaching in a tent. This ministry led to the formation of The Christian Mission, with Booth as its leader.

In 1878 The Christian Mission was renamed The Salvation Army. 'General Booth', as he was now known, summed up the purpose of this body in the following way: "We are a salvation people - this is our speciality - getting saved and keeping saved, and then getting somebody else saved." But there was to be frequent opposition to the Army's methods and principles in its early years.

In Darkest England

After suffering from cancer, Catherine Booth was 'promoted to Glory' on 4 October 1890, leaving a significant void in William's life. In the same month Booth published his major social manifesto, 'In Darkest England and the Way Out'. He explored various far-reaching ideas, such as providing

hostels, employment centres and helping young men learn agricultural trades before emigrating.

Thereafter Booth turned back to preaching and evangelism, with day-to-day administration of the Army passing to his oldest son, Bramwell. The years that followed were difficult ones for William. He had to deal with three of his children leaving The Salvation Army and one dying in a train crash.



An early Salvation Army band.

Motor Tours

In August 1904 William Booth, always eager to make use of new technology, commenced his first motor tour, travelling from Land's End to Aberdeen. Six more motor tours followed. Then in the spring of 1905, en route to Australia and New Zealand, General William Booth visited the Holy Land, where he visited many sites of biblical significance.

On his return he was honoured by being given the Freedom of the cities of London and Nottingham. Amongst many other honours, Booth was also awarded an Honorary Doctorate of Civil Law from Oxford University.

Though his eyesight started failing at this stage in his life, it didn't prevent him from conducting campaigns, with his last trip abroad being to Norway in 1912.

The General lays down his sword

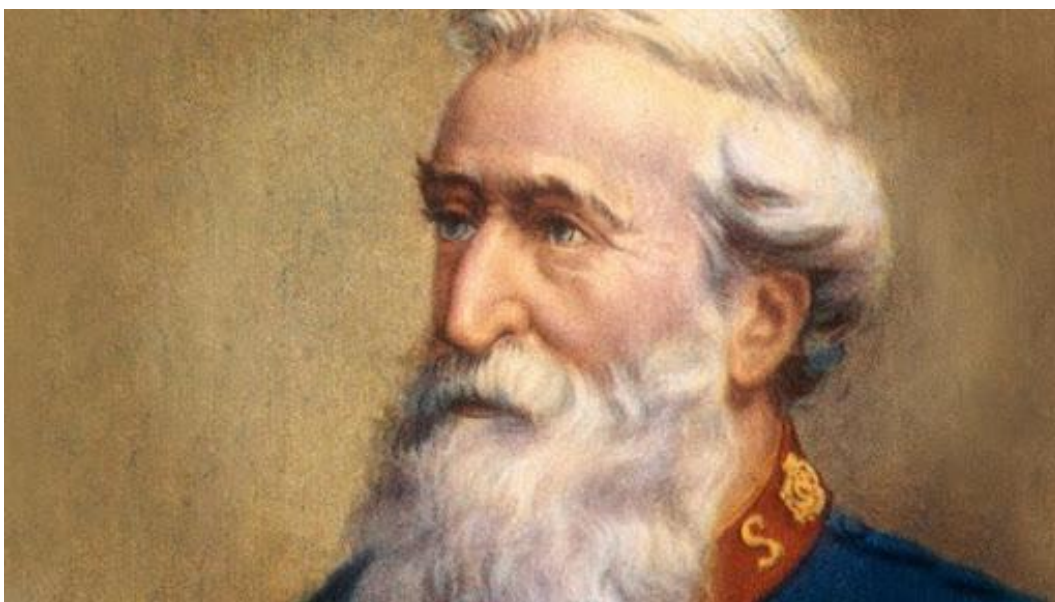
On 17 August 1912, The War Cry reported that the General was "not so well." Three days later, on 20 August at 10.13 p.m, and following a terrific thunderstorm - as had occurred just prior to the passing of the Army Mother 22 years before - "the old warrior finally laid down his sword".

In accordance with a widely felt desire, the body of the General lay pavilioned in state at The Congress Hall, Clapton, on the Friday, Saturday and Monday following his passing, when some 150,000 grief-stricken people passed the bier to gaze upon the ivory-like features of "the world's best-loved man." The Mayor of South Shields had described him as "The Archbishop of the World."

A public memorial service was arranged at Olympia on the following Wednesday (28 August 1912), when 35,000 people attended, including Queen Alexandra, who came incognito, and representatives of King George V and Queen Mary. The procession took twenty minutes to pass down the long-extended central aisle.

The funeral was conducted by the new General, Bramwell Booth, at 3.00 p.m. on 29 August, at Abney Park Cemetery, Stoke Newington. The heart of London stood still for nearly four hours as the lengthy procession of some 7,000 Salvationists, including forty bands, wended its five-mile way through densely crowded streets from the Victoria Embankment, no fewer than 580 City and 2,370 Metropolitan police being on duty. The estranged Catherine Booth-Clibborn and Herbert Booth were among the mourners, and Ballington Booth and his wife sent a telegram of love and sympathy.

Bramwell Booth delivered a striking address at the graveside, in the course of which he said: "If you were to ask me, I think I could say that the happiest man I ever knew was the General. He was a glad spirit. He rose up on the crest of the stormy billows, and praised God, and laughed at the Devil's rage, and went on with his work with joy." His legacy was a Salvation Army that numbered 15,875 officers and cadets, operating in 58 lands.



3. Catherine Booth



Catherine Booth in the 1880s.

The following was archived in 2021, with acknowledgement and thanks, from the UK website of the Salvation Army at www.salvationarmy.org.uk.

Early Years

Catherine Booth was born in 1829 in Derbyshire, to Sarah and John Mumford, a family of Methodist association.

She received a strict evangelical upbringing and was home educated by her mother. Sarah imparted a strong sense of religious and moral conviction in her daughter, instilling the values of domestic piety, selflessness and the need to submit to God's will. It is evident from Catherine's adult life that these values remained centrally important to her and guided her actions in public and in private; they encouraged dedication to her duties as a wife and mother of eight and her commitment to The Salvation Army.

Catherine's beliefs can be explored in the multiple addresses she gave to promote The Christian Mission and The Salvation Army and in the books she wrote regarding Christian living.

From an early age, Catherine attended Wesleyan Methodist classes and was a supporter of the temperance movement; she was also an avid reader. The works of John Wesley and American revivalist Charles Finney particularly influenced Catherine; they inspired her with the ideas of holiness theology, the value of female ministry and the necessity of seeking new ways of presenting the gospels.

She is affectionately remembered as 'The Army Mother'.

Women's Ministry

In 1855 Catherine married William Booth. They shared Methodist values and a passionate belief in the need for reform of the Church's outreach to the 'unsaved'. However, whilst Catherine believed in the potential of female ministry as a powerful tool to reach new audiences, William was initially opposed to women preaching.

His opposition served to motivate Catherine to refine her arguments. She utilised an interpretation of the Bible which supported equality and challenged the precept that it was unfeminine for women to preach; these ideas were presented in her pamphlet *Female Ministry; or, Woman's right to preach the Gospel* (1859) which was published in defence of a contemporary female preacher, the American revivalist Phoebe Palmer. From 1860 Catherine began preaching herself.

She was a successful speaker who won many converts and succeeded in changing William's stance. Subsequently the value of female ministry was proclaimed by The Salvation Army and a statement regarding sexual equality in ministry was published in The Salvation Army's Orders and

Regulations. For many Salvationists Catherine's legacy is this success in advancing an expanded public role for women in Church life.

Catherine is also celebrated for her commitment to social reform. She is known for her advocacy of better conditions and pay for women workers in London's sweated labour, notably in the match-making industry.

Death

Towards the end of her life Catherine was ill with cancer and on 4th October 1890 was 'promoted to Glory' from Clacton-on-Sea. This was a deep blow to William as Catherine had been his closest companion and had been a considerable force in Army life, known for her effective oratory and powerful intellect. She is affectionately remembered by Salvationists as 'The Army Mother'.

4. Book: Darkest England



Frontispiece of Darkest England and The Way Out.

In 1890, Booth's controversial book, *In Darkest England and The Way Out* was published. In it he presented his plans for a programme which helped the poor and needy. His ideas were summarised in what he termed 'The

'Cab-Horse Charter' which read 'when a horse is down he is helped up, and while he lives he has food, shelter and work'. Booth realised that this meagre standard was absolutely unattainable by millions of people in United Kingdom yet the fact remained that cab horses were treated to a better standard of living than many people. He appealed to the public for £100,000 to start his scheme and a further £30,000 per year to maintain the programme.

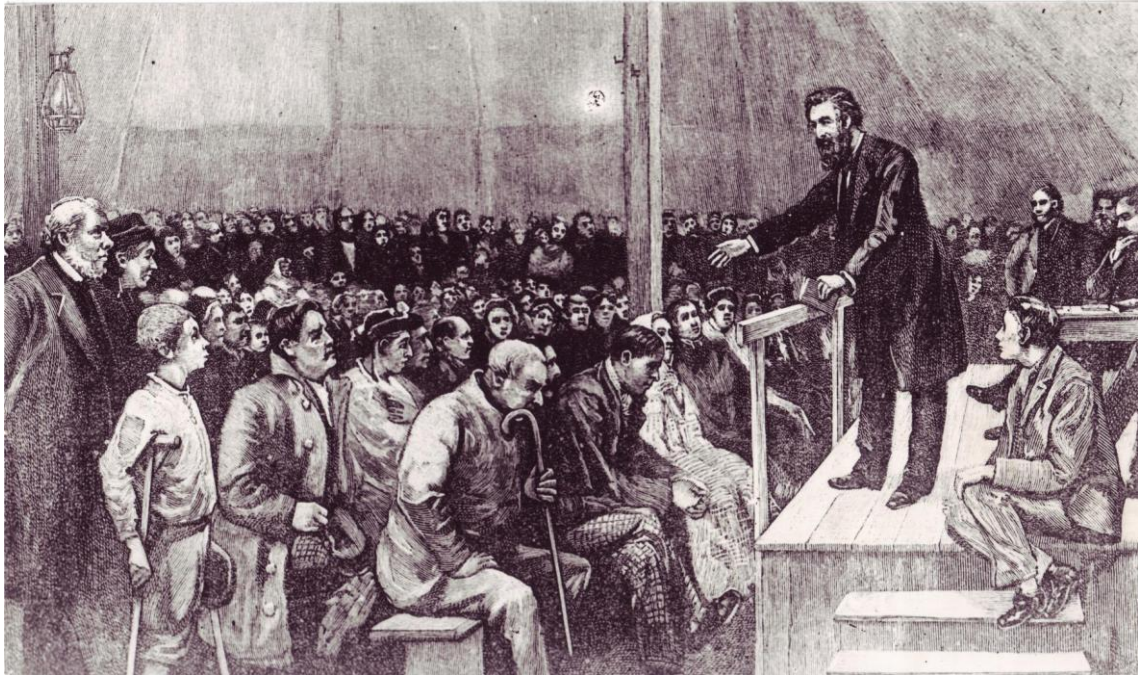
Despite a lack of immediate funds Booth decided to put his plan into action. The first thing to be set up was a labour bureau to help people find work. He purchased a farm where men could be trained in certain types of work and at the same time gain some self-respect, because often when men had been unemployed for some years their confidence needed to be restored. From this farm colony, men could be further helped through emigration to an overseas colony, where labourers were few. Whole families could be helped to a much better standard of living. Other projects included a missing persons bureau to help find missing relatives and reunite families, more hostels for the homeless and a poor mans bank which could make small loans to workers who could buy tools or set up in a trade.



Booth's book sold 200,000 copies within the first year. Nine years after publication The Salvation Army had served 27 million cheap meals, lodged 11 million homeless people, traced 18,000 missing people and found jobs for 9,000 unemployed people. Booth's book was used as a blueprint for the present day welfare state when it was set up by the government in 1948. Many of Booth's ideas were incorporated into the welfare state system.

5. Opposition to the Salvation Army

The following was archived in 2021, with acknowledgement and thanks, from the UK website of the Salvation Army.



William Booth preaching at a tent meeting, late nineteenth century.


The Salvation Army's expansion brought it to the attention of a wider audience, not all of it appreciative. Criticism came from established churches, particularly the Anglican Church; organised groups, forming 'Skeleton Armies'; and local authorities, who regarded open-air meetings as obstructions of public space.

Early critics

As The Salvation Army expanded in the late nineteenth century a number of pamphlets appeared criticising the movement, including *Social Diseases and Worse Remedies* by the biologist Thomas Henry Huxley. He attacked The Salvation Army's 'religious fanaticism' and the autocracy of the General but the pamphlet's main criticism was of Booth's 'In Darkest England' scheme. Huxley was only the most prominent of a number of secular detractors, many of whom (including some leading newspapers) accused William Booth of financial impropriety in the management of various social work funds.

Criticism also came from the Anglican Church, whose senior clergy had deep reservations about The Salvation Army's forms of worship, which one bishop dismissed as having 'ludicrous stage properties.' Bishops also made accusations of sexual immorality at Salvation Army meetings but these were found to be groundless.

A SPACIOUS TENT
 Has been Erected in the
QUAKERS' BURYING GROUND,
Thomas Street, Whitechapel Road,
 IN WHICH THE
GOSPEL is PREACHED
 Every Evening, at Seven o'Clock,
 BY THE
Rev. WILLIAM BOOTH.

 *You are invited to attend.*

Poster advertising a 'Tent Meeting' held by William Booth at the Quakers' Burial Ground, 1865

The Skeleton Army

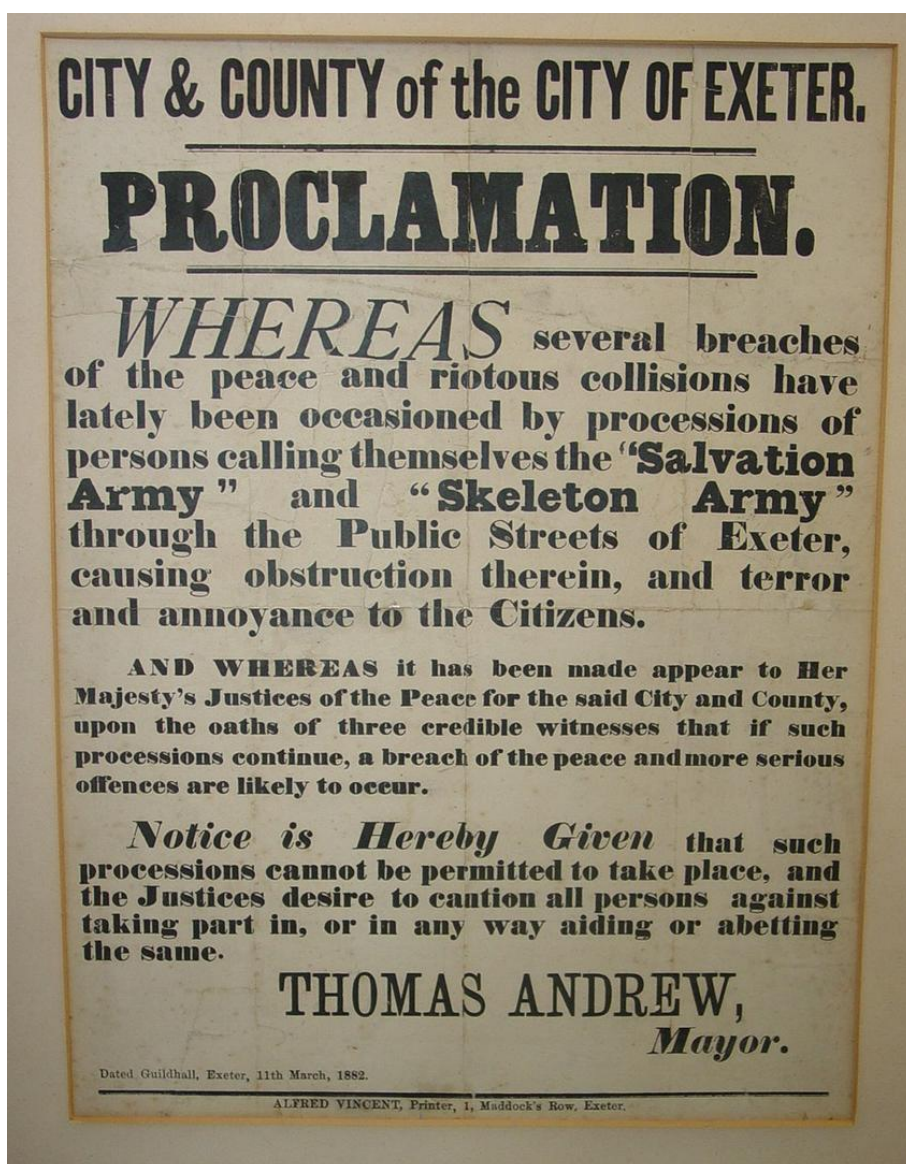
In the 1880s small local groups began to organize themselves against the spread of the Army; their attacks on Salvationists were often treated leniently by police and magistrates. Some of these called themselves 'skeleton armies' and their attacks on Salvationists, such as singing obscene versions of Salvation Army songs, throwing rotten food or daubing meetings halls with tar, often formed part of a tradition of ritualised protest that was designed to humiliate rather than to physically injure. Violence was often directed at instruments and flags. Some local authorities and magistrates tacitly sanctioned or even openly supported violence against Salvationists.

Imprisonment

During the 1880s a number of local authorities came to regard open-air meetings as obstructions of public space. Especially in the resort towns of the English south coast, where publicans and hoteliers felt that The Salvation Army's open-air meetings and brass bands would damage the tourist trade. Salvation Army officers were instructed not to pay fines and

many were imprisoned. Between 1886 and 1888 more than 20 Salvationists in Torquay received short prison sentences for breaching a law prohibiting processions on Sundays with musical instruments. In October 1889 more than 1000 Salvationists attended a 'great demonstration of liberty' held in the Hampshire village of Whitchurch. This was a protest against the fining and imprisonment, since May, of more than 90 Salvationists for obstructing the market square. The organisers of this event were charged with unlawful assembly but were found not guilty by a Queen's Bench jury in July 1890. This set a legal precedent for public processions.

Riots



A framed reproduction of a proclamation poster dated 1882 regarding breaches of the peace by the Salvation Army and the Skeleton Army, mid-late twentieth century.

Legal challenges to The Salvation Army went hand-in-hand with more serious outbreaks of violence. Local authorities and magistrates tacitly sanctioned or even openly supported violence against Salvationists. Riots

occurred at Sheffield, Exeter and Worthing. One officer, Captain Susannah Beatty, is sometimes regarded as the first Salvation Army martyr, as her death at the age of 39 'was at least accelerated by the rough treatment received at some of her stations'. The most vituperative opposition of this kind came at Eastbourne in Sussex.

Following the opening of a Corps there in 1890, the local authorities received complaints that The Salvation Army's meetings would be injurious to 'the comfort of visitors.' Salvationists began to be repeatedly charged with public order offences. When large groups arrived in Eastbourne to support the imprisoned Salvationists, they were attacked by large mobs or were themselves prosecuted. Violence against Salvationists became common and the authorities refused to prosecute The Salvation Army's antagonists. The vehemence of the local authorities' persecution led Parliament to intervene in 1892 to give a legal basis to their open-air meetings.



A black and white copy print of a wood engraving showing the trial of Kate Booth at Boudry, Neuchatel, Switzerland, 1883.

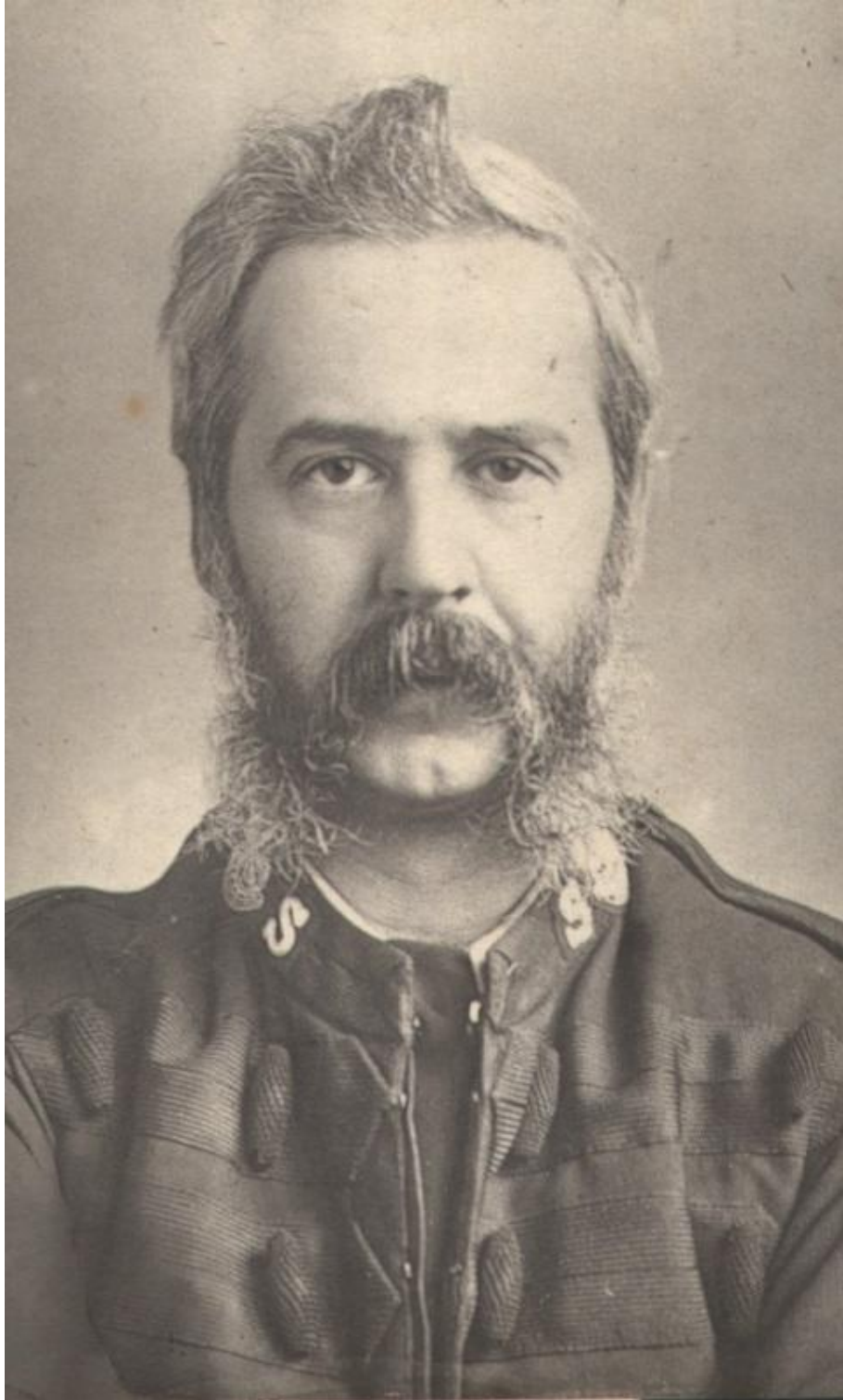
Global opposition

Opposition was also met in other countries. Many new territories were initially hostile to Salvationist missionaries; Swiss authorities suspended The Salvation Army in 1883 and William Booth's daughter, Katie [later Catherine Booth-Clibborn], was briefly imprisoned. Violence was not uncommon and a number of Salvationists were martyred, including Louis Jeanmonod who was murdered guarding a Salvation Army meeting in Paris on 4 February 1886. The Salvation Army was banned outright by anti-

religious Marxist governments in Russia (1923) and China (1953). Although The Salvation Army was invited back into Russia in 1991 following the collapse of the USSR, it was subsequently banned as a 'paramilitary organisation' due to its uniforms and militaristic language. This decision was overturned by the European Court of Human Rights in 2006.

6. The Next Generation

William and Catherine Booth had eight children. Each became involved in Army work. Like all families, there was conflict as well as harmony. Two of the children were to become General, yet three of the children were to leave the movement.



Bramwell Booth

Bramwell Booth was born in 1856. By his teens, he was his father's right-hand man, a loyal adviser and administrator, and was to become the Army's Chief of the Staff. In 1912 he was appointed General. His autocratic leadership style based on his father's was not always popular. In later years and declining health, his leadership was questioned, resulting in a bitter struggle. He died in 1929.



Ballington Booth

Ballington Booth, born in 1857, preached at Army meetings from an early age. In 1887, he was appointed with his wife Maud to command work in the USA. In 1895, informed they would be transferred, Ballington and Maud implored the General to reconsider. After an emotional exchange of

letters with the Founder and Bramwell, they left the Army to found the Volunteers of America. Ballington led the VOA until his death in 1940.



Catherine Booth-Clibborn

Catherine Booth-Clibborn was born in 1858. As a teenager she excelled at preaching. She pioneered the Army in France so effectively she became known as 'La Maréchale'. Catherine married Arthur Clibborn and they had ten children.

They worked together across Europe, but became unhappy with the Army's restrictive teaching and in 1902 both resigned. Catherine had little contact with her father and siblings for the rest of her life. She died in 1955. Like all families, there was conflict as well as harmony.



Emma Booth-Tucker

Emma Booth-Tucker was born in 1860. At 20, she became the principal of the first Army training home for women. She married Frederick Tucker, pioneer of work in India, where they worked together for some time. They were posted to the USA in 1896, where Emma was given the title of 'Consul'. In 1903, aged 43, Emma was tragically killed in a train accident.



Herbert Booth

Herbert Booth was born in 1862. He was a talented musician, writing many songs for the Army. By the age of 27 he was in command of the Army throughout the British Isles. With his wife Cornelia, he also worked in Canada and Australia, where he pioneered the development of the Limelight Department, a Salvation Army film studio. Herbert had a disagreement with his father and brother Bramwell, and eventually Herbert and Cornelia sent a 'broken-hearted resignation' in 1902. Herbert died in 1926.



MARIAN BILLUPS BOOTH

Marian Booth

Marian Booth, known as Marie, was born in 1864, the third daughter of William & Catherine. She suffered from poor health and was unable to work regularly for the Army. She was however given the permanent rank of staff-captain. Her sister Evangeline often took care of her. She died in 1937 aged 72.



Evangelina Booth

Evangelina Booth was born in 1865. At age 20, she became officer in charge of Marylebone corps. She went on to lead the Army in Canada, before becoming US Commander in 1904. Evangelina spent thirty years in America, before serving as General from 1934-1939. The Army prospered under her leadership, and Evangelina travelled extensively around the world. She died in 1950.



Lucy Booth-Hellberg

Lucy Booth-Hellberg was born in 1868. In 1890, she went with her sister Emma to work with the Army in India. In 1894, she married Swedish officer, Colonel Emanuel Daniel Hellberg. Together, they commanded the Indian Territory, and worked in France and Switzerland. After her husband's death in 1909, Lucy served as territorial commander in Denmark, Norway and South America. Receiving the Army's most prestigious award, the Order of the Founder, she died in 1953.



William and Catherine Booth with their five oldest children.
