

the movement military in its character and that it had really assumed that shape before that fact was realized or its importance considered. Thus the organization existed before its present name had been thought of.

The change in title is reported to have come about in this way: The general was engaged in his work of drafting his annual Christmas appeal. He walked moodily back and forth in the room discussing various phases of the subject under consideration. Seated at the table were two of his associates.

"What is the Christian mission?" was one of the interrogatories set forth in the appeal.

"A volunteer army," said one of the gentlemen in response.

The general ceased his thoughtful strolling, leaned over one of his friends, picked up a pen and drew it through the word "volunteer" and in bold letters on the margin above wrote "Salvation."

It was accepted as a happy thought and adopted unanimously embracing in the briefest and fullest sense the idea sought to be conveyed. Then followed in the course of time regular army titles bestowed upon the officers of the organization, these to be used in more of a nautical than military meaning. In 1878 the uniform conception was introduced and rapidly gained in favor. In 1879 the English press began to chronicle extensively the work of the Booths among the social outcasts in the slums of London. Thinking men and women recognized the good they were doing and praised them for it. Then W. T. Stead, as publisher of the *Review of Reviews*, and formerly editor of the *Pall Mall Gazette*—the same Stead who last year visited America and created such a sensation by writing a book entitled, "If Christ Should Come to Chicago," and by delivering a course of lectures on the awful immorality of that city, interviewed the general on the work he had done and on his future plans. Stead, while quixotic and sensational, has always been an enthusiast in whatever he has undertaken, and from the time of his interview with the general he was a powerful champion and advocate. The *Review* sang his praises and advocated his procedure to the extent of almost becoming an army organ.

In 1880 the movement took on an international character. In London rich and poor alike—an infinitely greater number of the latter—flocked to the standard. Barracks were built, cadets put in training as missionaries, and the work of conversion carried on with remarkable vigor. By 1882 the movement had grown until the annual income of the army was \$450,000. Three years later the Booths inaugurated the "social purity agitation" which struck a tremendous blow to the aristocracy of England. By the aid of Stead and other influential Englishmen they brought about the appointment of a committee authorized to investigate the traffic in unfortunate women which was carried on between London and other large cities of Europe.

The law recognized the right of young girls above the age of 13 years to act for themselves, however ignorant they might be of the consequences. The ranks of vice were thus largely

recruited by means of guileless girls, who, lured by promises of money or other reward, were enticed to sell themselves and their virtue for apparent worldly gain. Booth endeavored to have the age of consent raised by Parliament, but was balked in the attempt in the House of Commons. He presented the awful report of his investigations before committees again and again, but was unable to accomplish anything. Finally he brought the matter before the notice of the queen and Mr. Gladstone. But all resulted in nothing until the *Pall Mall Gazette* shook all England by the publication of the famous article, "The Maiden Tribute of Modern Babylon." England was stirred to the core, and General Booth organized a series of indignation meetings throughout England. But, perhaps, the crowning effort of the campaign was the presentation by proxy by the general of a monster petition to the House of Commons, bearing 340,000 signatures. The result of all this agitation was that the age of consent was raised to 16 years.

This is not the first visit of the general to America. He was here some years ago and spent three months in the United States, traveled 15,000 miles and held 200 meetings, and on his return introduced many other reforms into English society. The inauguration of the English convict colony scheme, too, is due to his efforts. In October, 1890, he had the extreme misfortune to lose his wife, his faithful companion and helpmate in the trials of many years, a woman of refinement and culture and above all of nobility of character and purity of private and public life. Her funeral is said to have been one of the largest ever seen in England. In the latter part of that same year the general published his "Darkest England and the Way Out." It met with the most gratifying success. Since its issuance he has given his attention mainly to directing the affairs of the Army and its work throughout the civilized world.

MESSAGE OF MERCY.

At the appointed hour yesterday evening, Dec. 13, a large audience was gathered in the Tabernacle, this city, to listen to Gen. William Booth explaining the methods of the Salvation Army in rescuing the unfortunate of the human family. People continued to fill the immense building until but few seats were unoccupied. As the time passed and the famous speaker did not appear, it was whispered around the building that the "general" was suffering from fatigue and mountain fever, and some anxiety was expressed that perhaps he would be unable to fill his appointment. It was past eight o'clock before the speaker appeared on the platform. His arrival was the signal of hearty applause.

The distinguished gentleman had not long faced his audience before it became painfully evident that it would be impossible for him to make himself heard in every part of the building. He stated that his health was not in the best condition and requested his hearers to remain quiet. People moved about so as to come nearer the platform, and on

finding their efforts unavailing, some left the building. This annoyed the speaker, who repeatedly made remarks about the restlessness of the audience, probably not realizing that the true cause of it chiefly was their inability to hear him.

General Booth is a tall, somewhat slender man with hair and beard bearing the snowy traces of many years, and his face, deeply furrowed, beams with benevolence. His bearing is humble, free from affectation, and he gives the impression of a man who is conscious of being a servant, in the service of mankind. In looking at him and listening to his quiet talk, so free from all pyrotechnic display, it becomes a matter of wonder, how such a hoisterous crowd as the Salvation Army could ever find a leader in so undemonstrative a general. However, William Booth at the age of 65 years may not be exactly what he was twenty-nine years ago, when he commenced his work as one of the great philanthropists of this generation.

THE MEETING.

Shortly after 8 o'clock Rev. T. C. Iliff requested the audience to rise and sing the hymn:

All hail the power of Jesus' name.

Prayer was then offered by Col. Lawley.

Mayor Baskin in a neat little speech extended to the visitor the hospitality of the city, wishing him God speed on his journey. The speaker remarked that this community is peculiar in many respects, and one of its peculiarities is its high moral status. Yet there is a field for a moral teacher and he hoped the visit of Gen. Booth would result in much good.

Rev. T. C. Iliff followed with a speech in his usual vigorous style, briefly outlining the history of the Salvation Army movement and referring to it in highly eulogistic terms.

General Booth then rose and was greeted with long and hearty applause.

In his introductory remarks he asked for the sympathy of the audience and stated that he was a cosmopolitan in feelings and interests. Just now he was an American but he would soon be a Canadian and then probably a German, a Swede, a Norwegian, a Dane, an Indian and so on. The Salvation Army is not an English institution, although it originated in that country, any more than Christianity is Jewish because it was first preached in Palestine. His cause was not that of a nation but of humanity.

The speaker then told of the origin of the movement of which he is the leader. Years ago he had been led to ask whether there were not still lower depths of human misery to reach than those generally fathomed by the adopted methods. In looking round he beheld almost indescribable misery existing, and he had endeavored to convey an idea of those things to others. He had tried to depict and describe the condition of suffering humanity as he had seen it. He had also found that the social evils existing in the larger cities of the Old world were present everywhere; if not in the same form, yet in their infancy, and it became necessary to prevent them from growing where they had not already assumed large