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**THE SALVATION ARMY TODAY**  
**— AN EXPOSURE**

**WILLIAMS**



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THE AUTHOR.



# The Salvation Army Today

By S. B. WILLIAMS

*A Former Officer*

## AN EXPOSURE

Revealing an Unholy and Unethical Condition of  
Affairs Not Suspected by the  
American Public.

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To  
OUR COMMON HUMANITY  
EVERYWHERE

This Book Is Dedicated.

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Apr. 10. 15  
C. F. R.

## PREFACE TO SECOND EDITION

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The first edition of this work, which was more largely personal, and in the main a resume of the author's experiences as a field and staff officer of the Salvation Armies, met with a ready response on the part of many interested in the sociological problems of the day. Being firmly convinced that it is the desire of the American public to understand more fully the uses to which their contributions to charitable organizations are put, and realizing that what I have observed and experienced in the work of the Salvation Armies is of vital interest to a large part of the Christian and business public, I therefore consider it my duty to place this information at the disposal of those interested. In this second edition, the personal has been as much as possible eliminated; the facts and conclusions herein contained are the result of years of close study and observation, as well as of practical experience; and the message thus given to the public must certainly continue to bear fruitage in the adjustment of our religious and charitable institutions to the social needs and social welfare of our land. In the accomplishment of this purpose I secure my reward.

STEPHEN B. WILLIAMS.

Lincoln, Neb., January, 1915.



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# THE SALVATION ARMY TODAY

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## CHAPTER I.

### A MILITARY ORGANIZATION

There are not many who have an adequate conception of the immensity of the Salvation Army as an organized religious, charitable and commercial force. The New York Outlook, during the time ex-president Roosevelt was a contributing editor, called attention to the fact that, "we can no longer think of the Salvation Army as a band of zealots holding forth on the street corners of our large cities." Rather, it is a vast institution with "an annual revenue of thirty million dollars," and Bramwell Booth is in reality a "benevolent despot." "The property and policy, as well as the determination of his successor, are under his absolute control. Whether the Salvation Army, organized as at present, can maintain itself beyond the life of its present leader, is a grave question."

In order to give the reader a clearer idea of the incidents treated in this book, it is thought

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best to give briefly some of the facts pertaining to the Salvation Army as a military organization.

In the year 1865 William Booth, who had formerly been a Methodist minister, began holding meetings in the notorious East End of London. This effort developed into what was called "The Christian Mission." In 1878, while dictating to his secretary a statement for publication, he made use of the term "Salvation Army," which was later adopted as the name of the movement. It was a happy selection, for this title seemed to express more fittingly the purpose of the organization, and at the same time it caught the popular ear and gained for his work a hearing which it might not otherwise have secured. Military titles, costumes and discipline were soon adopted, and the movement spread to other countries and colonies.

The rules and regulations for the governing of the various "officers" connected with this "army" were adopted by the "General," who assumed for himself the role of military dictator, even to the extent of naming his own successor. These various "rules" are embodied in several books, of hundreds of closely printed pages, and go so far as to exact implicit obedience of all who connect themselves with this "war," designating the clothing they shall wear, how their houses shall be furnished, how they shall spend every moment of time, as well as the kind of food to be eaten.

Personal liberty is a thing unknown in the Sal-



vation Army, where these regulations are adhered to. No gifts of any kind are allowed to be received by officers on the field, unless it is a donation of food to those not receiving full living allowance. The great evangelist, "Gipsy" Smith, was an officer in the Salvation Army for five years, and had such phenomenal success while stationed at Hanley, England, in 1882, that he exerted a most wonderful influence for good. The townspeople, as a token of their esteem and appreciation, presented him with a gold watch, whereupon he was ordered by Bramwell Booth to return it to the donors. He refused, and consequently, as the Schaff-Herzog Encyclopedia relates, "was dismissed for a technical breach of discipline."

In an order concerning "Health," considerable stress is laid upon the value of a vegetarian diet, argued not so much from the standpoint of health, but for the main purpose of saving money for the Army. Paragraph 13 reads:

"If, therefore, officers will in this and other similar directions deny themselves, they will save money and set an example to others which will be certain to be followed to such an extent as will bring thousands of pounds into the Lord's exchequer. If 20,000 people abstain from animal or other unnecessary kinds of food and save thereby only two shillings a week each and give a shilling of it to the Army, it would thereby reap an increased income of £52,000 per annum, and the self-denying soldiers who handed over this amount would be healthier, happier and holier thereby into the bargain."

### Division of Forces

In order to carry out the military system more effectively, there is in each country a Commander having chief authority, who is appointed by the General, and directly amenable to him. In America the Salvation Army is under the direction of Miss Eva Booth, daughter of the founder, who is assisted by a Commissioner at Chicago. The entire country is divided into Provinces, and these in turn are sub-divided into Divisions, presided over by Staff-officers of high rank, and having attached to them an immense retinue of Staff-officers of lower grade. (The real work of the Salvation Army and the collecting of the finances is done by the field officers, in charge of the local corps or posts, who usually rank as Captains and Lieutenants.)

Seven years' service as a "field officer" on small living allowance is required before there is any promotion to even the lowest "staff" rank, the grades of which carry with it an increasing salary allowance. After the first promotion comes, in order to reach the top, an officer must first become Ensign, Adjutant, Staff-Captain, Major, Brigadier, Lieut.-Colonel, Colonel and finally Commissioner. It is a hard job to rise, because the Salvation Army is already too heavy at the top.

The appointments in this vast and complex organization are usually made semi-annually, except in the higher staff ranks. The orders for the field officers come from National Headquarters, and are supposed to be based upon recommen-

dations from the Divisional Officers. These orders must be obeyed, or the officer's commission is forfeited. Many become discouraged every year and leave the movement, swelling the ranks of ex-officers, who, in Army parlance, are dubbed: "The Great Majority." An English publication says:

The resignation of leading officers in the Salvation Army goes on. Since we last drew attention to this symptom of disintegration, 200 Staff and Field officers, among others, have thrown up their commissions. The most notable is Colonel Miles, of the United States, who was regarded as a bulwark of strength to the corps. The Colonel was applauded as the "Demosthenes of the Salvation Army in America." A story is told of how, on one occasion, at a great gathering in Philadelphia, Miss Booth resented the Colonel's eloquence on the ground that it detracted from her influence as a speaker. "Two Hamlets," she declared, "spoiled the play." He is gone.

The Booth control of the Salvation Army is absolutely autocratic. A recent London dispatch has the following:

The world's congress of the Salvation Army will open here tomorrow. A large number of delegates have already arrived and it is expected that during the next two weeks there will be more present; more than 5,000 delegates from every corner of the world. "It is not a congress in the true sense of the word, however," Brigadier Perry, the organizer of the army's work in this country, has explained, "because we have **no debates or discussions.**"

No, for the poor under-dogs can only listen, and **obey**. They are destined to spend their lives in hard service, without any hope of re-

ward except the little good they can do for suffering humanity now and then.

### The Salvation Army Soldiers

are the **unpaid** volunteers, composing the local corps, who support themselves at daily toil, and put their spare time into the religious meetings. They cut no ice in the movement at all, having **absolutely no voice in anything**, and not allowed to question the commands of their superior officers. The following is a part of the oath administered to them at the time of their joining, when they are "sworn in" under the Army flag:

"I do here and now acknowledge publicly that the Salvation Army has been created by God, and is sustained and directed by Him, and I do here declare my full determination to be a true soldier of the Army till I die. . . . I do here declare that I will endeavor to carry out the instructions of my officers, and the orders and regulations of the Army, and that I will be an example of faithfulness to its principles, advance to the utmost of my ability its operations, and never allow, where I can prevent it, any injury to its interests, or hindrance to its success."

In the published statistics neither the number of soldiers nor the number of officers are given. The "enrollment" will show a great decline, especially in recent years.

## CHAPTER II

### OTHER KINDRED ORGANIZATIONS.

The writer feels it to be necessary to call the reader's attention to the multiplicity of organizations which have sprung up over the country operating along lines similar to the Booth Army. The oldest of these is an organization known as the "American" Salvation Army, which in many parts of the country did splendid work for years. Its origin is as follows:

Shortly after the Salvation Army work was started in America, Major Thomas E. Moore was sent by General Booth to take charge. A difference of opinion soon arose between them, the Major contending that all funds received in this country should be used in the work here, and not a certain percentage sent to England, as was the case at that time. Also that the work in this country should have an American charter. To all of this the General strenuously objected, with the result that Major Moore withdrew in 1884, and, with the larger part of the officers over here, formed an "American Salvation Army," incorporating it in the state of New York, and copyrighting the "War Cry" as the official publication of the new movement. Moore later resigned, and was succeeded by various "Generals," until finally one James Wm. Duffin became the chief commander in 1896, incorporating the American Army in Pennsylvania, and attaining some measure of success. Early in the year 1913, after losing an injunction suit brought against him by the Booth Army, he changed the name of his movement to the



"American Rescue Workers;" a consideration of \$4,100 being paid him by the Booth Army. An attempt was made by some of the American Army officers in Nebraska to continue under the old name, and the latest move in the game was the action of the Booth Army in bringing suit against the Nebraska corporation in the Federal Court at Lincoln, asking for an injunction preventing the Nebraska organization from doing business under their present name. The issue has not yet been decided, but the outcome is not hard to determine.

## The Volunteers of America

is a movement similar to the Salvation Army, which was organized in 1896 by Ballington Booth, son of the old General. He had for nine years previous been in command of the Salvation Army in the United States. Disagreeing with his father in certain deep-seated principles, he was summarily removed from his command. A large number of the people of New York held a meeting in Carnegie Hall to protest against the removal from America of Ballington Booth. Senator Depew presided over the meeting, while the mayor of the city, bishops and leading divines of the various churches were the principal speakers.

The protest, however, was unavailing. Then it was that Ballington, at the urgent request of friends and supporters, with a large number of officers and soldiers, withdrew and formed the "Volunteers of America." In a statement issued by one of the champions of the new movement, it was said that:

The main difference between the two organizations is that of government, the one-man power on one hand and representative government on the other. If

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one man has the right and power to organize, govern and frame laws, he will by the same power have the right to disband the society. In the Salvation Army, in the earlier days of its organization, what really seemed to the workers to be proper and even requisite by way of rules and methods, at that primitive stage of slum revivalism, would be entirely out of date now, and the only wonder is that the advisers of the Salvation Army's chief executive should not have seen the need of radical changes in his regulations, and especially so in relation to the work in foreign fields.

Mr. Ballington Booth has continued at the head of the Volunteers, but it is not as strong as it was at one time, and must itself undergo many radical changes if it is to continue of any permanent value to society.

In addition to these three generally accepted organizations, there are many other

### **Petty Insignificant Concerns**

that prey upon the credulity of the unsuspecting public, soliciting funds for charities that never exist. Among the many I have come in contact with are: The Gospel Army, The Redeemer's Army, The Christian Army, The Christian Union Army, The American Volunteer Army, The Christian Volunteers, The Christian Volunteer Association, The American Salvationists (different from the American Salvation Army) The Samaritan Army, The Samaritan Christian Army, and countless others in all parts of the land. Recently a local banker called upon the writer for information concerning the "Samaritan Volunteers," which I unhesitatingly called

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a graft. Going to my study and searching through a vast accumulation of information concerning various "armies," I found the following:

### Solicitors for Funds Arrested

Grand Island, Neb., Dec. 25.—Mr. and Mrs. F. E. Hulen yesterday were arrested here charged with obtaining money under false pretenses. Hulen was sentenced to 20 days in the county jail and Mrs. Hulen was fined \$5 and costs of prosecution.

Hulen, who styles himself "Commander-in-Chief of the Samaritan Volunteers," has been collecting money ostensibly for a religious and charitable organization. A search was made through the effects of the couple by County Attorney Cunningham and disclosed many account books wherein a list of donations have been kept. As this method of bookkeeping has been in use for several years, a sum of money running into the thousands of dollars from people in towns all over Nebraska is shown.

The couple have been in Grand Island for several weeks and during this time have called on the people in the adjacent towns for donations and also old clothes. In their trunk were found a great many good dresses and suits.

The average intelligence of these self-styled "commanders" is indicated in the following:

### CHRISTIAN VOLUNTEERS ASSOCIATION

Incorporated June 2, 1911.

P. H. GAMMEL, General-in-Chief.

National Headquarters,

Lincoln, Nebr., July 14, 1913.

Dear Friend General — — — — —:

I will write to you a — — — — — using infame langues and insulting langues on the Public highways that he called these langues before children men and weman. I don't believe he is compleat for the ranks



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you gave him that the people they are not satisfied with them. You don't need to write to wahoo you can go and find out by the furniture and undertakeng store and you can even find out in Fremont and I think it is time to make a halt with such work and even today by me walking on the streets of Fremont that he had insulted two bussiness on the street think it is the best to remove him from the city and save your work in this city. My Dear (over) Brother in Christ Our Lord.

GEN. P. H. GAMMEL,  
Fremont, Neb.,  
Davenport Hotel.

Will not the reader agree with me that it is high time the public was informed on these matters, and that a stop should be put to this kind of **Charity Graft?**



## CHAPTER III

### RIVAL ARMIES FIGHT EACH OTHER

The Booth Army in recent years has been making a desperate effort to perpetuate itself, and possess the field of operations in its entirety. To accomplish its purpose in driving out all rival organizations it has not hesitated to use means, both fair and foul, to invoke the aid of the courts, and to spend thousands of dollars, which, in the very nature of things, ought to have been used in missionary and charitable work among the poor. In the language of the daily press, "A real war it is, with real armies engaged, and real officers, in real uniforms, in command. There will be no bloodshed, no bruised bodies, for these armies do not fight in that fashion, **but a war it will be none the less.**"

Most wars are conducted for profit, or commercial gain. The "Salvation" war is no exception to the rule, according to the confession of one of the leading staff-officers of the Booth Army, who, in commenting on the fight against a similar army, said: "They dared to forage on our sources of supply."

The Booth Army, known legally as the "Salvation Army in the United States," served a summons and complaint on General James William Duffin on November 27, 1907, for the purpose of enjoining the American Salvation Army

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“from using the name American Salvation Army or a name so nearly resembling it, from using uniforms, insignia or badges of office similar to and resembling the uniforms, insignia or badges adopted and used by the officers of the plaintiff; from printing and publishing, selling or offering for sale copies of a paper known as ‘The War Cry,’ and from printing postal cards and other literature in form resembling that used by the plaintiff; and from making any representations leading the public to believe that the defendant is the plaintiff for the purpose of securing credit or subscriptions, contributions of money and donations, and real and personal property.”

Service on this was made about the middle of December. The Salvation Army had employed ex-Judge D. Cady Herrick, the brilliant advocate retained by Gov. Sulzer to defend him in the famous New York impeachment case, also Geo. C. Lay and Frederick W. Garvin, connected with a well-known firm of corporation lawyers, and a lawyer-officer known as Brigadier Ferris, who formed an imposing array of counsel for the plaintiff. Gen. Duffin, acting for the American Army, employed an ordinary attorney, who secured a stay of the proceedings until Jan. 7th, when an order was secured from Justice Newberger vacating, dissolving and annulling the injunction.

The Booth Army was determined to crush the insurgent movement, so the services of these high-priced attorneys were continued, and an appeal was taken, in which many of their officers in all parts of the nation were compelled to come and take part. No expense was spared. But in this trial the decision was again in favor of the

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American Army, and the Justice who rendered the decision, now the United States

### Senator O'Gorman, Was Severely Roasted

in a letter written by Brigadier Ferris, in which he said:

"We were horror-stricken and surprised at the decision rendered against us by the Judge who presided over the four days' trial of the Salvation Army against the A. S. A. We could not, and cannot yet, understand the cause of the somersault after his attitude and rulings in the court at the time of the trial. I think that Catholicism had something to do with it. However, his reasons are something rotten. He simply expresses his own opinion, which is entirely contrary to the evidence that was presented. . . . We are appealing the case to the Appellate Term to be argued before five judges, and we have no doubt in the world of a reversal of this harlequin's manifesto."

According to this prophecy, nearly a year later five judges of the Appellate Division of the Supreme Court of the County of New York reversed the judgment in favor of the defendant, and ordered a new trial. This hearing was obtained on April 15, 1910, before Justice Charles W. Dayton, of the New York County Supreme Court, and resulted in an opinion establishing the right of the Salvation Army to a permanent injunction against the American Salvation Army. From this decision the American Army took its first appeal, but the higher court at Albany sustained the decision of the lower court.

The easiest possible manner for General Duffin

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to withdraw from further litigation with the Booth Army was for him to accept their proposition to change the name of his organization for a consideration of \$4,100, which change took place on the 12th day of April, 1913, and closes the history of one of the most remarkable cases of religious persecution, based on financial considerations, ever recorded in the annals of the American courts, and fully establishes in this country

### A Salvation Army Trust.

This action, of course, was merely the culmination of a long series of petty persecutions waged against the smaller organization on the part of the officers and paid agents of the Booth concern, which started in the year 1907, when the American movement began to spread over the country in a very aggressive manner. In Atlanta, Ga., the battle waxed fierce with the outcome indicated in the following newspaper article:

### MAYOR JOYNER REFUSES TO DENY STREETS TO ONE OF THE ARMIES AT REQUEST OF OTHER

Mayor Joyner announced Thursday morning his positive declination to take any hand in the differences which have been existing for some time between the two Salvation armies now operating in the city.

Some days ago, the older army made complaint against the new one. Charges against the personality of some of the members of the newer army were made



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to the mayor, and the statement was made to him that they were fakirs. As the older army had been allowed the use of the streets for an indefinite time, it was requested of the mayor, that in view of the charges filed, that he deny the use of the streets to the soldiers of the new army.

Mayor Joyner at once turned the matter over to the City Warden, Tom Evans, with instructions that a full investigation be made. Warden Evans reported to the mayor Thursday morning that he had gone to the bottom of the question, and that so far as the local situation was concerned, he was unable to make any recommendation that one army be excluded at the request of the other. Warden Evans stated that both armies were holding street meetings, both making street collections, and both, as far as he could see, were engaged in the same avocation, and he was unwilling to recommend that the newer army be put off the streets as requested.

Mayor Joyner, following the statement of Warden Evans, announced his declination to take any part in the row, and stated that he would permit the contending armies to fight the battle out between themselves.

The cartoon shown on another page appeared in the Atlanta Journal about this time, which was a source of much amusement to the public.

In Birmingham, Ala., the same misrepresentations were made to the mayor, who, instead of investigating, pre-emptorily ordered the American Army off the streets. They, of course, refused to discontinue their meetings as long as the Booth Army was allowed to continue, with the result that

### Four Officers Were Arrested

searched like criminals, and put in the common

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“bull pen,” until some business men secured their release on bail.

The Birmingham papers reported that:

“The arrest of the four was caused by a sweeping order of the mayor, who demanded that they leave the city. It is understood that the order of the mayor was caused by pressure being brought to bear on him by members of the old Salvation Army, who charged that the newcomers were street swindlers. The trial of the four men will be held in Judge Feagin’s court Wednesday.”

Judge Feagin was a heavy contributor to the Booth Army, and prejudiced in their favor, but he was forced to release the American Army officers, and the mayor, now convinced of his mistake, gave them permission to go on with their work.

The same thing was repeated in Columbus, Ohio, where the papers reported the “whole section of American Salvationists” as being

### “Rounded up by the Police”

In full uniform of the organization with tambourines and other musical instruments, the entire Columbus section of the “American Salvation Army,” men and women, was landed in the city prison Saturday night to answer to a charge of loitering and ignoring the order of Chief of Police O’Connor, forbidding the organization to hold meetings on street corners.

At the police station the entire party was slated and searched as all prisoners are and were then placed behind the bars.

Major Edwy White, in command of the “regulars” in this district, the organization that was founded by General William Booth of London, has been instrumental in having the police department suppress the meetings of the “American Salvation Army” in Columbus.



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This case was fought out in a jury trial lasting four days, which resulted in a disagreement. It was finally dismissed, and the American Army allowed to continue its work in Columbus.

In Washington, D. C., the whole matter was summed up in the following affidavit:

I, J. B. McLaughlin, on oath say: That I am a practicing lawyer, and have been since 1869, and also ordained Methodist minister, and have been such since 1884, and in good standing both in law and the gospel; that I have known of the American Salvation Army ever since it came to Washington, D. C.; that in the last year and a half I have watched it very carefully, being called into a controversy between the Salvation Army in the United States and the American Salvation Army in reference to its work over a year ago; that I then examined very carefully and thoroughly its efforts and operations; that I found those in charge of the American Salvation Army making every laudible effort against vast odds and opposition, while their opponents, the Salvation Army in the United States, have been bitter, relentless and persecuting in the extreme.

(Signed) J. B. McLAUGHLIN.

The hatred and vindictiveness of the Booth Army has not alone been directed towards the American Salvation Army, but also towards the Volunteers of America. Bishop Smith, while editor of the Pittsburgh Christian Advocate, (Methodist) wrote:

The representations made to you by the officers of the Salvation Army concerning the American Volunteers are false and slanderous. I do not have the personal acquaintance of many officers of either of these armies, but I am sure that those of the American Volunteers will compare well with those of the Salvation Army, in every respect. The feeling of the Salvation Army toward the American Volunteers is

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anything but friendly, or Christian. I am sorry they show such an ugly spirit and make such unjust representations.

The tragedy of the whole business is, that this fight among these Armies, carried on for years through the courts and in the daily press, has cost many thousands of dollars, which the charitably inclined public had to pay.

## CHAPTER IV

### MORAL ASPECTS OF THE SITUATION

The saloon collecting of the Salvation Armies is an infamous practice—a method of financing a religious and charitable institution which is most debasing and humiliating. It is an outrage perpetrated upon innocent girls and women, and has furnished its quota of victims to the White Slave Traffic.

There are many contributors to the Salvation Army, who, if they knew and understood the facts, would no longer give moral and financial support to such a movement. Think of a religious system which sends pure, innocent girls into the midst of saloons, wine-rooms, dance-halls, etc., face-to-face with all kinds of crime and sin, for the purpose of begging money from the poor unfortunates and from those who visit such places. It is an easy matter for a handsome Salvation lassie to induce men, partly intoxicated, to part with their money. What a black spot on the fair name of Christianity! The Salvation Army has simply gone mad in its lust for money, and having instituted this shameful practice, other kindred organizations have taken to “feeding from the same trough.” Our large cities are being over-run with “armies” and “missions” depending for their

existence upon this form of graft. Many cities like Kansas City, and Lincoln, Nebr., have taken action preventing such methods. The following for instance, from Kansas City:

The jangle of tambourines shaken by Salvation Army lassies no longer will be heard in the saloons in Kansas City. The order issued by Chief of Police Griffin barring women solicitors of small change from entering bar rooms is being conformed to by the sisters from the citadel, according to Major Harris of the Salvation Army, who said, "We were not so persistent in our calls as some solicitors of organizations, but as long as the order has been issued we will obey it."

The same paper, in a later issue, has the following:

Lillian Black, sent to the workhouse for entering a saloon in the course of her religious work, and released yesterday under a writ of habeas corpus, objects to being called a "Salvation Army lassie." "We are not solicitors for charity," she said yesterday. "We are known as Christian Messengers, and our mission is devoted entirely to gospel mission work."

What a travesty upon the gospel! In this incident we see the fruit:

Three persons convicted of acting as white slave agents were sentenced to two years and three months imprisonment in the federal prison at Fort Leavenworth, Kan., and fined \$100 each by Judge Smith McPherson in the United States district court here today. The prisoners are A. E. Stineman, Mrs. Margaret Letterman and J. H. Warfield, a Salvation Army man, all of Kansas City.

## CHAPTER V

### A POPULAR AND LUXURIOUS STAFF

In the early days William Booth was sneered at as a mountebank, and was accused by churchmen of bringing religion into contempt. "But when he died," says the Presbyterian Banner, "The death of no king, or emperor or president, or pope, would have rolled a wave of grief over so many lands and into so many hearts. Queens and emperors sent wreaths of flowers for his coffin, and hardly an outcast in England has not felt his passing."

There is no doubt that General Booth was every whit deserving of such immense popularity. But the methods sometimes practiced by his chief officers to perpetuate that popularity and keep the movement in the public eye is not always commendable.

Upon the occasion of the eightieth birthday of the old General, messages of congratulation were sent him by many prominent Americans, including the governors of various states and the mayors of many cities. These were all published in the London and New York War Crys, and had the appearance of being voluntary expressions of good will from these representatives of the American public. However, a unique method was pursued to accomplish it. A communica-

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tion like the following was sent the officers in charge of the larger corps throughout the United States:

My Dear Captain: Enclosed you will please find a letter that I have received from headquarters. By this letter you will notice that the Commander is very anxious that the mayors from several cities in Texas send the General a cablegram. Therefore I wish you would go personally and see the mayor of Ft. Worth, and tell him what you want. Get him to give you the message at once, and **you can send it on to London by cable.** Please let me have a copy of the message as soon as possible, so I can send it on to headquarters. Give this important matter your personal attention at once.

Faithfully,  
ALFRED HARRIS,  
Major.

### From the Commander, Miss Booth

In connection with the celebration of the General's 80th birthday which as you know takes place on the 10th of April, the **Commander has conceived the idea** of getting the governors of the different states and also the mayors of the largest cities to cable a message of congratulation to the General.

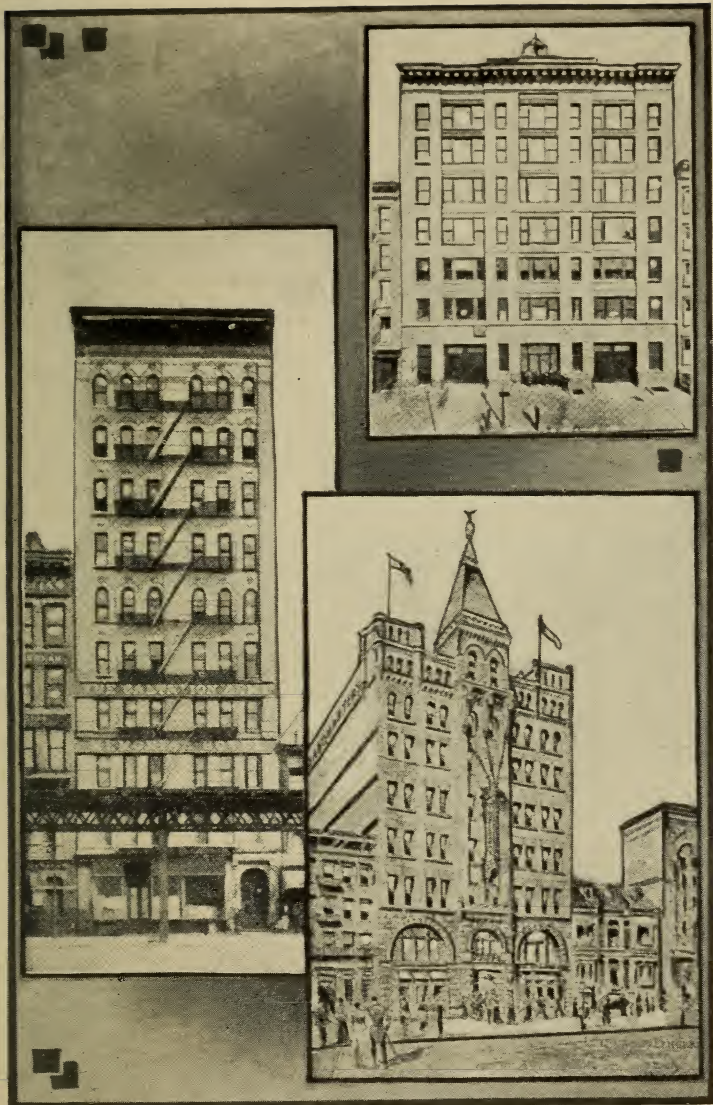
They must be dispatched on time so to reach London on Saturday morning, April 10th. It is very essential that we should know that the messages have really been sent and the Commander therefore thinks that instead of trusting the matters to the secretaries of these gentlemen concerned, the best and surest way would be to dispatch them ourselves in their name.

With regard to the expense of sending the cablegrams, the Commander suggests that it will probably be **healthy to our prospects if we were to offer to pay the expense of sending these messages.**

There is no doubt that these messages will be immensely appreciated by the General. The idea is certainly an unique one and will put America in the front rank position as regards the world with honors shown to the General at this time.

The funds which paid for the sending of these





A FEW OF THE SALVATION ARMY REAL ESTATE HOLDINGS. TITLE TO ALL SALVATION ARMY PROPERTY IS VESTED ABSOLUTELY IN GENERAL BOOTH. THE PROPERTY IN THIS COUNTRY IS ESTIMATED AT SOMETHING LIKE FIFTEEN MILLION DOLLARS.





numerous cablegrams to the General in London, and repeated in telegrams to the New York headquarters, came from the contributions of the public—people who thought they were giving to religion and to charity.

While it may be true, that the head men of the Salvation Army are deserving of much honor, it is plainly evident that there is too much distinction between the Staff Officers with an assured income, and the field officers, who do the hard work and bear the brunt of the battle. The Staff live in good homes in select neighborhoods, paid for with funds collected from the public. When they travel, they generally occupy Pullman berths, take their meals in dining cars, and stop at the best hotels. When several of them came to a Southern city, to make an inspection and deliver a few speeches, the mayor wrote to the captain there, and said:

“Please let me know what hotel you have arranged for the Commissioner and his party. The party will consist of Commissioner Estill, Colonel French, Brigadier Wood, Colonel Addie and Mrs. Harris and myself.”

And thus are the staff entertained.

While Major Harris was Division Officer in Dallas, Tex., he had his office fitted up very comfortably in his home, which was amply large for that purpose, but when he was succeeded by another Major with more aristocratic tastes, a magnificent suite of rooms in the finest office building in the city was secured, at a monthly rental of \$45.00, all of which was paid for by the “dear public.”

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When these high officers feel the need of an ocean trip, or a change of climate, it is arranged for about as follows:

My Dear Captain:

I am sure you will be interested to know that Mrs. Wood and I are planning to make a trip this summer to England. . . . Now the Provincial funds are not in a condition that we can draw upon them for our expenses. Several officers who knew of our desire have promised to help, and I am writing to lay the matter before you. If the corps, or yourself, or both, can make us a donation for this purpose Mrs. Wood and I will appreciate it very much. I am confident you will make it as large as circumstances will warrant.

Yours, etc.,

GEORGE WOOD, Brigadier,  
General Secretary.

Now what is a poor field officer to do when he receives a demand like this? For though it is veiled in the form of a request, it is nevertheless a demand, and the field officer, knowing that his next appointment as well as his promotion depends largely upon the pleasure of this man, there is only one thing he can do, and that is to go out and pull some door bells, tell of the awful poverty abounding on every hand, and beg enough, dime by dime, to enable him to make a generous donation to the Brigadier's European trip.

Whoever heard of a poor field-officer taking such a trip! No, they must bend their backs and do the hustling to maintain the expense of this vast system. The shame of it!

The above instances of luxury and ease can be duplicated in the Salvation Army countless

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times over. In a news dispatch concerning the trip of General Bramwell Booth to this country, it was stated that he traveled like a prince, occupying a magnificent suite of state-rooms on the ocean liner such as are usually occupied by wealth and royalty, costing a large sum of money. How different from the early days, when the Salvation Army was a great spiritual power.



## CHAPTER VI

### ITS FINANCIAL INTERESTS

“The work of the Salvation Army is largely subservient to financial interests” charges the president of a national gathering of the associated charities. This is, in a measure, true. It is the cause of the present spiritual decline, so observant in many corps.

The Salvation Army is an incorporated institution, qualified to not only hold property, but to engage in business. It does this on a larger scale than most people have any idea of. The certificate of incorporation of “The Salvation Army in the United States” is a most extraordinary document. The incorporation was effected by a **special act of the New York Legislature**, on April 28, 1899, and **cost the Salvation Army nearly three thousand dollars** in cold cash. In this certificate of incorporation it provides that the **absolute control** be invested in an alien “General for the time being,” and neither he nor the other members of the Board appointed by and subject to him are required to be citizens of this country. Every piece of property owned by the Salvation Army in the United States is deeded to this board. The property value so deeded and controlled is estimated to be \$15,000,000.00.

A great demand is being made for funds by this

organization upon the Christian and business public. On the streets, in the stores, office buildings, private residences, saloons and brothels of our cities can be found daily the solicitors and collectors of the Salvation Army. Many think that such funds are used largely in relief work. **My estimate is that scarcely ten per cent is used in the actual relief of the poor; that fully ninety per cent goes for operating expenses.** The claim is that the Salvation Army is more a spiritual than it is a charity organization, and the salaries and expenses of its officers, and the maintenance of its halls, and other institutions, is a legitimate item of expense.

Granted that this is true. But remove from the minds of the people the charity idea and the collections will fall off materially. Then acquaint the public with the figures embraced in the increasing number of properties owned by the army—office buildings, hotels, citadels, residences, etc., the value of which is now more than fifteen millions of dollars, the title to which is vested in the General, and the public collections will further show a substantial decrease.

The salary question of the Salvation Army is an immense one. The field officers, in charge of the local corps, receive none too much. Their work is hard. Living comes high. There is little chance to save anything for the inevitable rainy day. The large staff force is doubtless indispensable for the maintenance of the movement. But in justice to the contributors there



should be a separation of funds, and in soliciting it should be made plain the particular use to which such contributions are put. This could be easily done, for each officer is required by the regulations to secure a receipt for every penny given or paid to any one, and is strictly required to keep an exact record of all income and other financial transactions.

But does the Salvation Army want the public to know about these things? Whether they do or not, the press of the country is beginning to "catch on to the game," and reports like the following from an Idaho paper are constantly appearing:

**THE SALVATION ARMIES ARE THE BIGGEST GRAFTS ON EARTH—GETTING EVERYTHING FOR NOTHING THEY GIVE FOR CHARITY LESS THAN TEN PER CENT, AND PAY FORTY-SEVEN PER CENT ANNUALLY ON THEIR BONDS — DISCREDITED WHERE FOUND OUT.**

The Salvation Armies are the biggest grafting organizations on earth.

They beg all that they can—clothing, provisions, stationery, newspapers, rent, printing, water, lights, bedding, practically **everything that they need**. All this is given to them either free of charge or at less than cost and they **sell everything at enormous profits**.

Of all collections and cash receipts 10 per cent goes to the general, 10 per cent to the divisional officer and the balance to the subordinate officers.

Probably about 10 per cent, donated or paid the Army is actually spent in charity. That is, of the gross, 90 per cent or more is graft.

### **The Supreme Graft**

Twice a year the whole Army is given a "target." Each corps (or city or town organization) is required to donate a sum apportioned by the general. This

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happens twice a year, and millions of dollars are sent to London, England, upon those occasions. In the spring it is a "self-denial target." In the fall a "harvest festival target." All farm produce, clothing and everything else donated on such occasions is sold at army headquarters for cash in hand and the money sent to the General. When it is known that a city the size of Hailey, for instance, is expected to shoot at least \$90 at each semi-annual target, a city like Boise at least \$500 a target, and when there are tens of thousands of such corps throughout the civilized world, an idea may be formed of the enormous size of the graft.

In every place as large as Boise or larger, there are Salvation Army industrial stores, where everything, including furniture, is solicited to give to the poor, but not so much as a button is given away. Even old papers and rags are sold for \$15 a ton. Everything is sold for cash, and **every cent of this**, outside of expenses, goes to the General. Is it any wonder that General Booth, the pauper founder of the Salvation Army, died a multi-millionaire?

### The Salvation Army Discredited

The Salvation Army is becoming discredited everywhere. In Denver, Col., last fall, for instance, the Army proposed to raise \$500,000 for a Rescue Home. The Business Men's Association and the city authorities refused to permit them to solicit. They would not even allow them a "tag day." The Salvation Army beggars were told to use some of their surplus to build the home, inasmuch as they had a capital of \$60,000,000 and paid 47½ per cent per annum upon their industrial bonds.

### What About Self-Denial?

In the above article there are some minor inaccuracies, but in the main it is true. Of the ordinary collections, at least twelve per cent is sent in to headquarters each week from the local corps. Twice each year, in addition to the or-



dinary collections, and to the extra effort at Thanksgiving and Christmas dinners, and summer outings, there is made a still further demand upon the officer, and he in turn upon a long suffering public, for funds known as self-denial and harvest-festival collections. The tax is made by headquarters, and the corps officer is required to make all other features of the work secondary for the time being, and devote his attention to raising these "targets."

I have before me as I write an "official statement" of disbursement of self-denial funds for one year in the western half of the United States. The total amount raised was \$53,200. This official statement shows that at least one half of this amount was consumed in expenses **before it reached the department it was intended for.** And then there is yet the rent, equipment and maintenance of the buildings used by these departments to come out of the money collected, as well as the salaries of the officers of those departments. A conservative estimate is that about ten per cent of Army funds go directly to the ones intended to be reached.

Think this through!

### The Christmas Dinners \*

to the poor, is a scheme for the Salvation Army to get more money from the public. Once in time they served a beneficent purpose, but now the various charity associations, lodges and churches let none escape without plenty of

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Christmas cheer. But the Salvation Army pots must be kept boiling by the public just the same. It is high time the American people were put wise, and stopped throwing their money away. In one city recently the papers reported that:

"The Army this year received liberally from merchants and others in the way of helping fill the baskets for the poor and set the dinner for the young men. Contributions on the street were fairly satisfactory to officers of the Army, amounting to a total of about \$103."

A small town, evidently. In most cities the cost runs up into several hundreds, and the merchants give practically all the food needed. The writer has access to the record of one Christmas dinner fund in which over \$400 was collected, and the expense of \$263, consisted of \$53 for groceries, and \$210 paid to "help." The balance of \$137 was divided between the local post and the Major at Headquarters.

The Captain of the Volunteers in Lincoln, Nebr., last year frankly stated through the papers that **all cash receipts went to pay help**, while the food was given by the wholesale houses. Remember this, the next time you pass a Salvation Army pot or tambourine.

If this isn't graft, what American word will suit better?

Of course there are exceptions.

## CHAPTER VII

### OTHER FINANCIAL SCHEMES

The Salvation Army in its so-called social work, instead of uplifting the masses of helpless poor from the slums of the large cities of the country, has become the competitor of ordinary tradesmen and workmen in the manufacture and sale of innumerable articles of public utility. It would take a book many times larger than this is designed to be in order to enumerate and explain the various financial and trade schemes of the Salvation Army, such as "The Reliance Trading Company," which incorporated under the laws of the State of New Jersey and capitalized at \$300,000.00, being a consolidation of other Salvation Army concerns known as the "Post Fountain Pen Co.," the "National Printing and Publishing House," the "Book Bindery Co.," the "People's Registry Co.," the "Electrical Construction Co.," the "Reliance Outfitting and Tailoring Co.," and the "Army Supply Stores."

A recent London dispatch says:

General Booth, head of the Salvation Army, cabled approving the purchase of 10,000 acres of irrigated land, south of Calgary, Alberta, from the Canadian Pacific Railway, on which he will settle a party from the slums of London this year.

#### **Their Colonization Scheme**

was attempted in this country, but ended in dis-

mal failure, and while yet carried on in name with three supposed colonies, it has really degenerated into an ordinary real estate agency. The writer recently saw a letter from Colonel Holland, in which he said:

"We have a large body of land on the Amity Colony, which we intend to sell **in the ordinary way**, and, to do so without unnecessary delay, we are willing to pay such a commission to agents as will justify them in giving special attention to our proposition. We think **this will pay us better** than spreading our sales out over a period of years. The colony is located, etc. . . . . and prices vary in accordance with closeness to town, improvements, etc., ranging from one hundred dollars an acre. Rather than take years to sell our land we prefer to offer such inducements to agents as will justify them in giving very special attention to our work, and consequently, instead of offering the usual five per cent we are quite willing to make it ten to agents under contract with us. You will see, therefore, what a splendid offer we are making. In addition to our own land, **we are agents for most of what is for sale in the surrounding country.** Hoping to hear from you that you will be able to do business for us, I am," etc.

Why should the charitably inclined of this country give money to the Salvation Army to help them finance such profitable real estate deals?

Let us cut it out.

### The Industrial Homes Company

The above was the name of a stock company, incorporated under the laws of the State of New Jersey on June 17, 1903, authorized capital of \$500,000.00, selling stock to anyone who had the price of a share, and operated by the Salvation Army for the purpose of gathering up old clothes,

paper, rags, furniture, junk, etc., and selling same to the paper and junk dealers, and to the "worthy poor" of the large cities at a price that would enable the corporation to support their officers, pay their solicitors and drivers, care for the teams used in collecting, pay rent for stores, offices, etc., and also pay good dividends on the money invested by the various stockholders.

This so-called "industrial work" of the Salvation Army has been introduced into every town and city where such a department can be profitably conducted.

The Salvation Army holds a controlling interest in the preferred and common stock of the Industrial Homes Company. The balance of stock is sold to the public. A dividend of six per cent is guaranteed on the preferred stock, while the common stock is said to have yielded as high as twelve per cent.

While, on account of pressure being brought to bear upon this feature of the Army, the Industrial Homes Company was dissolved, the "industrial work" of the Salvation Army continues along the same lines, and it would be well to bear this in mind the next time a clothing or junk collector of the Salvation Army comes to your door. The clothing is not, except in very rare instances, given to the worthy poor. It is sold for a good price. And the money is not used in the spiritual work of the Army. It is time that the American people were waking up to this form of "charity," carried on in the name of a religious organization.



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Through the courtesy of Mr. Whitten, secretary of the Lincoln, Nebr., Commercial Club, the writer had the privilege of examining their files for any information desired on this subject, and observed the following:

"In a letter published in the Lincoln papers of March 31, 1912, Commissioner Estell asserts that the Industrial Homes Company has been dissolved. Yet we are in receipt of a statement dated April 3, from what is regarded as an authoritative New York source to the effect that the company is still in existence with same officers as reported in 1911. The failure of the Salvation Army to furnish the public with intelligible and reliable statistics of its financial transactions has given rise to severe criticism in both Great Britain and America.

During the past year the sales (in Lincoln) amounted to \$2,086.85, while furniture estimated as worth \$48.00, and garments and shoes valued at \$165.00 were given away. Poor families were also supplied with fuel and provisions to the amount of **five dollars.**"

A Hastings, Nebr., paper says:

"The charity division of the Hastings Woman's club may be called upon at its meeting of this week to investigate distribution of clothing and other necessities by the Salvation Army.

The mother of six small children called at the army headquarters this week, following an announcement in the daily papers that the worthy poor would be helped. She selected some dresses that would fit her little girls, but was informed that they would cost her 50 cents each. This was the story told when the mother called upon those in charge of the local charity organization and asked for aid. Thursday afternoon another mother of several small children, called at the Army storehouse and she says she received the same reply."

In connection with this so-called industrial work of the Salvation Army, there are being conducted in various places institutions known as

### Salvation Army Hotels

I can only briefly refer to such. Among the slums of our large cities, as well as in the more respectable poorer quarters, in competition with the cheapest lodging houses, are found these institutions of the Salvation Army, formerly designated "Workingmen's Shelters," but now generally known by the more respectable title of "hotels." And of all the dirty, miserable, cheap lodging houses, where a dirty, "buggy" cot can be obtained for a dime, the Salvation Army "hotels" take the cake. Of course there are exceptions. But go into the quarter of the city where these "shelters" are located, and ask the average *habitué* his opinion of these places, and he will reply in more striking language than I am using here. There is simply no excuse for such institutions. They are as far removed from charity as Capitalism is from Socialism.

A poor, distressed man wrote recently, saying:

"My brother was killed in the Salvation Army fire in this city (Cincinnati) and at the coroner's inquest the testimony of the building inspector, fire marshal and police were that they had repeatedly been told to remedy the condition that existed there. They broke every building and safety law, and of course were let off with a mild reprimand."

Why does the Salvation Army engage in such things? Simply because there is a financial profit connected with the running of same. God speed the day when the Salvation Army will go out, or be put out, of such business.





## CHAPTER VIII

### THE REMEDY

The reader's heart is no doubt sick and weary at the recital of these many abuses which have crept into this movement. Perhaps you are wondering what is best to do—in what way can the situation be remedied.

The present spiritual condition of the Salvation Army can no longer be wondered at in the face of such facts as I have tried to picture in these pages. An organization brought into existence by the flaming zeal of a young evangelist, who in his heart said he "hungered for hell" when confronted with the opportunity for service among the outcasts of humanity,—an organization which has accomplished untold good in its day; it has now degenerated into a vast, complex machine whose object seems to be the exploitation of the condition of the poor by means of its increasing financial schemes—and all for the purpose of supporting its great roll of staff officers, and perpetuating its unholy system.

To me there is but one remedy, and that is to force the Salvation Army to abandon its commercial pursuits, and return to its original work of spiritually saving the outcasts of humanity. And in order to accomplish this, it will be needful for each municipality to take drastic meas-

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ures against these industrial and financial schemes.

The Kansas City, Mo., Board of Public Welfare refused to endorse the Salvation Army as a charitable organization.

The Cleveland, O., Chamber of Commerce failed to endorse the Salvation Army.

The Charities Endorsement Committee of the Lincoln Commercial Club, Investigation Bureau, held several protracted meetings for the purpose of considering the charitable work of the Salvation Army, with the result that the committee "finds itself unable to give its endorsement to this work."

The Merchants and Manufacturers Association of Milwaukee, in a report on unworthy charities, said: "Your committee recognizes that there is a widespread, generous toleration of, and sympathy towards the Salvation Army and kindred organizations, prompted especially by their religious work. . . . We venture to assert that not one person out of a hundred in our country knows that the Salvation Army is dual in character. The ninety and nine do not know that it manages and absolutely controls mercantile corporations; that these corporations are conducted for profit by which it is enabled to guarantee dividends in the form of interest to certain stockholders." The Army failed to receive their endorsement.

The Los Angeles municipal charities commission ruling, which halts all the charitable activ-

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ities of the Salvation Army there, was the outcome of an inquiry based upon an official allegation that the Army sent out of the city at least one-third of the revenues derived from the charitably inclined, in defiance of a legal regulation which prescribes that all charity funds shall be used for the relief of the needy within the city of Los Angeles. The Salvation Army has no recourse except an appeal to a higher court.

Similar action is being taken by many cities in various parts of the country.

It will also be necessary for private individuals to cease making any contributions to the Salvation Armies, until a thorough regeneration takes place in their method and manner of operating.

In conclusion, it is my hope that this great movement, which has occupied such a vast field of usefulness in the world, be restored to its original mission of preaching the Gospel of Christ to the lowly of earth, and to the service of a sincursed humanity. And if this message will in any way help to that end the writer will feel more than repaid for the effort he has put forth in its production.

THE END.





































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