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THE CATHOLIC SCHOOL SYSTEM IN ROME.

BY HIS EXCELLENCY THE MOST REV. APOSTOLIC DELEGATE
FRANCESCO SATOLLI, ARCHBISHOP OF LEPANTO.

THE political, moral, and religious conditions of Rome have at all times been a subject of great interest to the whole civilized world. This interest seems to have grown in our own times, since Rome, in addition to being the seat of the Supreme Pontiff and head of the whole Catholic Church, has also become *de facto* the seat of the central Government of the Kingdom of Italy. The relations between the Roman Pontiff and the King in Rome, between the Church on the one hand and the Government on the other, are more or less generally known. It is not my purpose, therefore, to touch upon that question. It has seemed to me desirable, however, that the public here in America should know how much the Pope has done, even in his present restricted condition, for education and for the maintenance of the spirit of morality and religion. I have therefore acceded to the courteous request of the Editor of the NORTH AMERICAN REVIEW for an expression of my views on that subject, and for that purpose I have procured the following authentic statistics.

After the occupation of Rome it was the first aim of the Italian Government to make the city the centre of a culture, which being founded on free thought should inaugurate the modern paganism. The importance of the school did not, therefore, escape the attention of the authorities of Public Instruction ; in-

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THE SALVATION ARMY.

BY PROFESSOR CHARLES A. BRIGGS, D. D.

THE Salvation Army is one of the most remarkable religious organizations of modern times. It is a younger brother to the Anglo-Catholic movement of the first half of our century. The latter was born in the colleges of Oxford, the former in the slums of East London. The one is intellectual, æsthetic, and persuasive, appealing to the more refined and cultured sections of society; the other is rugged, noisy, and aggressive, laying hold of the common people and especially of the rude and uncultivated classes. They are both alike, essentially ethical and mystic. They have a common father in that practical English commonsense which easily adapts itself to its environment; and a common mother in that spirit of chivalric devotion to Christ which is ever more or less mediæval in its tendencies. The great central movement of Christianity in our century was born in Germany and continues to pour its life-giving streams of ethical, critical, and scientific influence in ever-increasing richness and fullness upon British and American life. It stretches its hands in sympathy to the Anglo-Catholics on the right and to the Salvationists on the left.

The advance of Christianity in the world is through the action and reaction of conservative and progressive forces. It is necessary that every gain should be conserved. The conservative force not only defends the gains against the old foes, but obstructs the advance of the progressive force which would go forth from its own midst in pursuit of new gains. But the progressive force goes on all the same, in part, to become in turn a new conservatism, and in part to issue in a new progressive energy. This process has continued until the greater part of Christianity is in garrison conserving positions gained in the successive epochs of church history. All along the line the well-defended fortresses are to be

seen representing the many forms of Christianity that have been developed in the Christian centuries and marking every stage of advance. The Christianity of Great Britain and America has been chiefly engaged in conserving the gains of the older movements of Protestantism, Puritanism, and Methodism. The new life of our age burst forth first in the Oxford movement, and last of all in the Salvation Army, which constitute the right and left wings of the progressive force of Christianity at the present time in Great Britain and America.

The founders of the Salvation Army were the Rev. William Booth, an ordained minister of the Methodists of the New Connection in England, and his wife Catherine [*née* Mulford]. William Booth was born in Nottingham, April 10, 1829. He was reared in the Church of England, but was converted in a Wesleyan chapel at the age of fifteen. He became a local preacher at seventeen, and at nineteen experienced the call to the ministry, and soon after became a lay preacher. His physician warned him that he was physically unfit for a ministerial career, and a Wesleyan superintendent told him that "preachers were not wanted by the connection"; and yet he persevered. He resigned his position as a volunteer lay preacher and was cut off from the Wesleyan body by the tyrannous action of his pastor. He soon after joined in the reform movement and, subsequently, with the New Connection Methodists. He was ordained and began work as an assistant minister in London, in 1854. He labored as a minister of the New Connection for seven years, but a considerable portion of his time was expended in evangelistic tours in which he had such great success that he felt called to abandon the settled pastorate and preach as an evangelist. In the mean while his wife had also become an evangelist. In 1860 she yielded to her sense of duty and the persuasions of her husband and friends, and began preaching with such success that she became fully the equal of her husband in eloquence and power.

Mr. Booth desired from the annual conference release from the pastorate in order to engage in evangelization. This was refused him, and in 1861 he felt it to be his duty to resign from the conference and engage in independent work. The husband and wife jointly began evangelistic work in the provinces, opening their campaign in Cornwall, where they had remarkable success for several years. On July 2, 1865, evangelistic services were begun

in Whitechapel, in the east of London. The Christian Revival Association was formed to carry on the work. This is regarded by some as the foundation of the Salvation Army. It seems rather to have been a preparatory movement.

The East London Mission was conducted under the oversight of a council of gentlemen. In 1870 the East London Mission was transformed into the Christian Mission, which was organized after Wesleyan methods. The experience of twelve years of evangelization in the lower *strata* of society, in the east of London, convinced the evangelists that a stronger organization was necessary. There was lack of unity and of sustained effort on the part of the assistant evangelists. The fruits of their labors were in great part lost. The permanent gain after so great an expenditure of effort seemed to be small. The helpers were continually becoming discouraged and abandoning the field. There were differences as to methods of work, as to doctrines, and as to the use of funds. This experience was exactly the same as that of other evangelistic enterprises. The time had come when all this experience in two such heroic spirits as William Booth and his helpmeet should produce that agony of effort which gave birth to the Salvation Army.

The Salvation Army was born in January, 1877, when it was agreed at the annual conference of the Christian Mission that William Booth, the general superintendent, should no longer be restricted by the system of conferences and committees, but should retain in his hands the general direction and control of the mission. At a conference with his chief assistants shortly before Christmas in the same year, the new-born child was named by Mr. Booth himself, by a happy inspiration, the Salvation Army. The military organization was a growth. At first some of the evangelists were called captains by the lower classes of the seaports and mining districts, and their assistants lieutenants. These titles were found to be more acceptable to the masses than reverend, mister, or miss. The evangelists, accustomed to the use of captain and lieutenant among themselves, easily shortened the general superintendent into General. Thus, by a natural development, the terminology of the Army spread. The last of the Christian Mission conferences was held in August, 1878, "and the military programme was adopted unanimously and with acclamation." The year of transition had been productive of great increase of

strength. The change of organization and methods increased the mission stations from 29 to 50, the officers from 31 to 88, and the converts from 4,632 to 10,762. The growth of the Army now became still more remarkable. The names of the stations were changed into corps, the places of assembly into barracks, and the training-schools into garrisons. Uniforms were adopted in November of 1878. The first flag was presented at about the same time. "The colors were designed by the General, and were intended to be emblematic of the great end in view: the blue border typified holiness, while the scarlet ground was a perpetual reminder of the central lesson of Christianity—Salvation through the blood of Jesus. A yellow star in the centre betokened the fiery baptism of the Holy Ghost. Equally striking was the motto, 'Blood and Fire!' inscribed across the star, signifying, in a word, the two great essential doctrines of the mission—the blood of Jesus and the fire of the Holy Ghost." At the close of the year 1878 the Salvation Army was thoroughly organized as an Army of the Lord, with 81 corps and 127 officers, of whom 101 had been converted at its own meetings.

The Salvation Army is a religious order of the nineteenth century. The religious orders of the Roman Catholic Church assume the vows of poverty, virginity, and obedience. The Salvation Army also has its vows. The soldiers are sworn in and are required to wear the uniform, to obey their officers, to abstain from drink, tobacco, and worldly amusements, to live in simplicity and economy, earning their livelihood and saving from their earnings for the advancement of the kingdom of God. The officers assume more serious vows. They wear the uniform of officers, abstain from jewelry and finery, and dress in accordance with the direction of headquarters. They cannot make an engagement of marriage with any one or marry without the consent of the district officer and headquarters, and their companions in marriage must also be officers able to co-operate with them in the work of the Army. They are not allowed to earn anything for themselves, but only for the Army and that with the consent of headquarters. They cannot receive presents of any kind for themselves, not even of food unless it be to meet their wants when the corps is unable to give the necessary support. The maximum sum for the support of officers in the United States is: for single men, lieutenants, \$6 weekly, and captains, \$7; for single women, lieutenants, \$5

weekly, and captains, \$6; for married men, \$10 per week and \$1 per week for each child under 14 years of age. The allotment in other countries depends on the cost of living. Even this sum is not guaranteed. Every officer is expected, so far as practicable, to collect his own salary in his field and

“perfectly understands that no salary or allowance is guaranteed to him, and that he will have no claim against the Salvation Army or against any one connected therewith on account of salary not received by him.”

The officers are pledged to promptly carry out all orders of superior officers and to be ready to march at short notice to any place where they are directed to go, in any part of their own land, or of the world. The field officers are usually stationed in the same corps only for six months, so that they are constantly on the march. Provision is made for resignation if the officer is unable or unwilling to comply with the regulations of the Army. No one is received as an officer unless he has experienced full salvation and who cannot say that he or she is living without the commission of any known sin. It is easy to see that the organization is simple and powerful. General Booth finds as prompt obedience and as unflinching allegiance in the soldiers of the Salvation Army as the General of the Jesuits in the Society of Jesus. And for economical administration of funds it seems to the writer that the Salvation Army is pre-eminent above all other organizations.

The Salvation Army is remarkable for its employment of women in its ranks and among its highest officers. Catherine Booth had an equal share with her husband in the organization of the Army. Her daughters vie with her sons, and her daughters-in-law with her sons-in-law. For the first time in history men and women have engaged in Christian work on an equal footing and in entire harmony and freedom. The Roman Catholic Church has employed nuns and sisters of mercy for works of education and charity. The modern Anglican and Lutheran communions have organized sisterhoods and orders of deaconesses. The Presbyterian Church of Scotland, the Methodists of America, and other denominations have recently begun to train and employ deaconesses. But none of these gives women an equal place on the platform and in the pulpit with men. In the Salvation Army a large proportion of the corps is under the command of women. The higher ranks are equally open to women.

Side by side the Commandant Ballington Booth and his attractive, eloquent, and sagacious wife govern the Salvation Army on the American continent from their headquarters in New York, as the General and Mother Booth so long commanded the Army from the headquarters in London. The eldest daughter of the General led a campaign into France and Switzerland, and succeeded in the same kind of rescue work there as in England. She was accompanied by Miss Maud Charlesworth (now Mrs. Ballington Booth), who describes the work in her interesting volume *Beneath Two Flags*; Miss Edith Marshall, now chief of the Auxiliary Battalion, and others. She rightly gained the title of "La Maréchale." No one would be surprised if she should eventually succeed to the Generalship. There is nothing in the constitution of the Army to determine whether a man or a woman should be its chief. The writer has studied the Army closely, and with sympathy in its main purpose, for the greater part of its short history, and he does not hesitate to say that, in his opinion, the Army owes its wonderful success in large part to the gifted and heroic women who have led its battalions with a self-sacrifice and consecration that remind one of the crusaders and of Apostolic times.

The Army has adhered to its original aims to save the lowest *strata* of society, and it has succeeded to a greater extent than any previous movement. Not a few of its officers and soldiers have come from the higher and some from the highest ranks. They have cast aside the prejudices of their culture and refinement of taste, they have seen that those things which offended them at first in the externals of the Army were admirably adapted for reaching the lowest circles of society. They have adopted them as rude, rough, and it may be distasteful means for the attainment of noble ends. They have followed the Apostolic precept and have become all things to all men that they might save some. But the vast majority of the soldiers and officers of the Army are men and women who have been converted at their penitent forms and have been rescued from sin and misery.

It is evident, therefore, that the Army has greatly increased the forces of the Kingdom of God in our century, and has enriched its agencies to a very large extent. For every person who has left the existing religious denominations to become officers in the Army, many have been given to the Christian churches who have

been rescued at their meetings and who have preferred work in the Church to work in the Army. It should be remembered that the tests that the Army puts upon its soldiers, and especially upon its officers, are so exacting that many good people do not feel called to undergo them. The Army exacts of its officers, and in a measure of its soldiers, very much what the Roman Catholics would call counsels of perfection. We could no more anticipate that all the converts to the Army should be enrolled in its ranks than that every Roman Catholic should unite with one of the orders of his church. The Army is essentially therefore a religious order, which aims at the rescue of men from sin and their salvation by Jesus Christ. It is not a church organization, and it will never become a church with the consent of the General or the present chief officers.

Many complain of the Army that it does not employ an ordained ministry, and that it neglects the sacraments and other historic institutions of the Church. The Army could not do any of these things without ceasing to be an Army and becoming a denomination of Christians. General Booth has more than once expressed himself as desiring the unity of Christ's Church and as deploring the divisions of Christendom. He recently said that he would have been an apostle of unity if he had not been called to evangelize the people. If the Army should ever become a denomination and claim to be a church, it would destroy itself and come at once to a halt, like many other religious movements that have preceded it.

The work of the Salvation Army can be carried on much better by lay preachers than by ordained priests or ministers. Preaching and teaching and working for the salvation of men are not now, and never have been, regarded by the Church, except in certain sectarian and provincial circles, as belonging exclusively to the work of the ordained clergy. If the officers of the Army abstain from the administration of the sacraments and from other ministrations which have ever been regarded in the Church as the exclusive functions of ordained men, they show clearly to the world that they do not claim to be a Church, or to intrude upon the functions of the Church. As the Army is at present organized and conducted, there is nothing that should prevent any Christian man or woman from sympathy with its work or from joining its Auxiliary League. Roman Catholics, Pres-

byterians, and Anglicans, Baptists, Methodists, Congregationalists, Friends, Lutherans, and Reformed are all represented in that League. The Army has carefully avoided entangling itself in any controversies between Protestants and Roman Catholics, or between any of the sects and denominations of Protestantism itself.

There is, however, a difficulty in the present attitude of the Army toward the sacraments which is not satisfactory to many of its best friends. The Army does not and cannot administer the sacraments by its own officers. The Army grants its officers and soldiers perfect freedom to partake of the sacraments in the churches of their choice, whenever and wherever they desire so to do. The indifference of large numbers in the Army to the sacraments, which is due to the sad experience of persecution through which it has passed and the unfriendliness of so many of the ministry, may be overcome in the future through the influence of the large numbers of the ordained ministry of the different denominations who have united with the Auxiliary League. It is not a case of hostility to the sacraments, but rather of neglect of them, which may be overcome in the future.

The doctrines of the Salvation Army are few and simple. It holds the common teaching of the Catholic faith of Christ's church. It avoids the hard doctrines which divide Christendom into hostile camps. Yet like all other religious movements the Salvation Army has characteristic doctrines. These characteristics are set forth in striking colors and figures upon their banners. The Motto "Blood and Fire" sums up the meaning of the scarlet color and the yellow star, redemption by the blood of Christ and consecration by the fire of the Holy Spirit. The blue border represents holiness, which every Salvationist is expected to seek and to possess. The influence of Wesleyan Methodism is evident in these characteristic doctrines, and yet they assume a somewhat different form. It is an interesting fact that the doctrines of the Salvation Army have been determined by the influence of Finney's theology upon Catherine Booth. President Finney, of Oberlin College, Ohio, was a very successful evangelist in the middle of our century, but in his later years founded the Oberlin School of Theology and was tabooed by the so-called orthodox for his views of Christian perfection. His theology had little influence upon his own generation ; but crossing the

ocean it entered into the mind and the experience of Catherine Booth, and through her became one of the characteristic doctrines of a worldwide organization. And yet there is an originality in the shaping of the doctrine of holiness in the Salvation Army which avoids most of the objections against the older views of Wesley, Fletcher, Finney, and others. The holiness exacted of the officers of the Salvation Army "is not sinless or absolute perfection"; is not "a deliverance from temptation" or "being delivered from mistakes in judgment" or "from bodily and mental infirmities." It is "not a state in which it becomes impossible for the sanctified person to be thenceforward advancing to still higher religious experience and attainments; but rather a state in which such progress becomes possible and certain. Full salvation means the cleansing of the heart from pride and unbelief and all other native evils, and so makes the growth in grace certain and easy." "Holiness means constant obedience to the will of God, as clearly discovered to the soul through the dictates of conscience, the teaching of the Scripture, and the guidance of the Spirit of God." It means "loving God with all the heart," and that "the soul shall love its neighbor with a love which makes its possessor devote himself and all he has to the promotion of his neighbor's highest good."

It is easy to criticise these views as betraying a very inadequate conception of the doctrine of Sin. The Army is not Calvinistic; it is not Augustinian. It takes a very practical view of sin as an existing evil and it does not trouble itself with any theory of its origin or nature.

It may be said that the Christian standard of perfection should be infinitely higher than this. It is the merit of the Salvationists that they recognize this fact. But it is worth a great deal to society and to Christianity that the Salvation Army holds up such an ideal and insists upon its attainment even by those whom it rescues from the slums—its reformed drunkards, Magdalenes, and criminals of every kind.

The doctrine of the fire of the Holy Spirit is a renewal of the doctrines of the enthusiastic Quakers of the seventeenth century, and yet it is taught with a sobriety and scriptural simplicity that command the respect of those who cannot in all respects agree with them. The author has recently been called upon to examine the doctrine of the Divine Spirit in the New Testament. After

a careful study of every passage, he is convinced that the New Testament lays great stress upon the presence and power of the Holy Spirit in the church and in the Christian individual. There are few passages from which any one could infer the personality of the Divine Spirit, but his almighty influence is everywhere. It is the sense of this fact that gave birth to the phrase of the Apostles' Creed "We believe in the Holy Ghost." The old theology lost the sense of the presence in the Church and the Christian of the guiding and transforming divine Spirit. The Salvation Army and the New Theology have come to the same opinion in this regard. They both believe in the Holy Ghost. In this respect also there is a resemblance to the Anglo-Catholic movement. The Anglo-Catholics, in the same mystic spirit, realized the presence of the Holy Spirit in the Church, in its institutions, sacraments, and offices, and the Church became transformed to them into a temple of the Holy Ghost—the continuation of the Incarnation of the Christ. The Salvationists realized the presence of the Holy Spirit in the individual Christian, and so the life of the Christian became transformed to them into a life of holiness under the influence of the indwelling Spirit. Here as elsewhere the two movements are complementary, each bringing into new prominence a part of the whole truth, each making a contribution towards a complete Christianity in the future.

The doctrine of salvation by the blood of Christ is a very simple one. It does not involve any of the many theories of the atonement which trouble the men of our times. It is a statement in the graphic language of the New Testament, stripped in such a way of all conflicting theories that all Christians could accept it, however inadequate they might think it to be. The Salvationists realize that they have to do in the main with plain, simple, and uneducated people, and that they must feed them with the first principles of Christianity; they must adhere to the main lines of Christian life and work; and yet they have proclaimed the necessity of repentance and good works in a real, earnest, consecrated, and holy Christian life, in such a thorough-going manner that we must regard the Army as a new development rising out of Protestantism towards a higher Christianity, overcoming some of its defects and reopening several lines of connection with the ancient Catholic Church.

The Salvation Army has made a valuable contribution to

Foreign Missions. The effort to extend Christianity among the ethnic religions by modern foreign missionary societies has been connected with the establishment of the sectarian and denominational peculiarities of modern Christianity and with the social and in some measure the political theories of Western Europe. Here and there a man like the heroic Bowen in India has protested against these methods, and has adopted the manners and customs of the natives, and has lived among them as one of them, and identified himself with them to bring them to Christ. The Salvation Army is, so far as I know, the first missionary organization to adopt this method. As the Army adapted itself to the tastes and customs of the lowest ranks of European society, it found it not difficult to become East Indians and Zulus in order to save these. Like the Church of Rome it knows no distinction of race or color, but becomes all things to all men. The Army began its work in India in 1882. It was welcomed by the native population, but opposed by the English residents. They were forbidden to hold their meetings, their leaders were imprisoned, and every obstacle was thrown in their way, but the natives organized a great mass meeting in protest against their ill-treatment. The Indian *Mirror*, an influential Hindoo paper, said of them :

“If the Salvation Army can prove that Christianity is really the religion of the poor; that it can doff lavender-colored breeches and Christy’s patent helmets to put on the mendicant’s ochre garb; that it can dance, shout, and march with the ordinary proletarian poor human nature from the mill, mine, and workshop,—if the Salvation Army can prove that, it will have done enough service towards the future evangelization of India. It is, after all, the sympathy between man and man that is of the utmost value!”

The uniform of the Army was changed and adapted to the Hindoo method of dress for men and women. Their officers and soldiers lived among the natives, and in every way possible adapted themselves to them. The result of this movement is that after twelve years 14,000 soldiers are now enlisted in the Salvation Army in India, and so successful has been the work during the past year that “seventeen heathen temples were given to the officers of the Army in one month for Salvation Meetings.”

The Salvation Army has made two valuable contributions towards the solution of the evils of modern society, and in this regard has exceeded in originality, courage, and zeal all other re-

ligious bodies. The first of these was the great campaign led by Mother Booth, aided by Mrs. Josephine Butler and Mrs. Bramwell Booth, in behalf of Social Purity, in 1885. Doubtless mistakes were made by Mr. Bramwell Booth, and by the energetic Mr. Stead, and by others. We cannot approve all the methods and agencies used in that great struggle. But the end was noble—the struggle was courageous. Something had to be done. There was no other organization but the Salvation Army which could have carried this rescue work to such success. The raising of the age of consent to 16 years by Act of Parliament, after repeated neglect and defeat of the measure, was a magnificent trophy for the brow of Catherine Booth.

The second great social undertaking of the Salvation Army was the "Social Scheme" of General Booth. It is a magnificent enterprise, to rescue men from the depths of degradation, educate them to profitable employments, and remove them from the over-peopled districts and countries to the colonies where their labor is needed. It has been the privilege of the author to examine into this Social Scheme and to visit its chief agencies in London and at Hadleigh. He is not competent to give an opinion upon the financial side of the problem, or to estimate the scheme in all its relations to the great social problems of our times; but there can be no doubt that both from an ethical and a religious point of view the scheme has been a surprising success. Only a man of genius with a courage which few possess could have undertaken with such unsubstantial financial support to load the Salvation Army with so great an enterprise. It is not surprising therefore that there was a check upon the unfolding of the scheme and a bitter disappointment to its friends when the greatly needed aid did not appear so promptly as was anticipated.

The work has its several stages. There is first the rescue work. The men when found are taken to the Shelters, bathed and fed, examined, classified, and lodged. They are kept in these Shelters under strict discipline and under careful inspection and religious and moral training, with the effort to reform them and make them useful members of society. They are employed in factories, called, in the Army, Elevators, from their design to elevate the moral character and the self-respect and capacity of these poor fellows who have lost their self-respect, their character, and

their energy in the disappointments and failures and sins of a hard life. Some of them are sent to the large farm at Hadleigh, where they are trained in a great variety of agricultural occupations. The effort is made to secure occupation for them at home or abroad. But it was plain at the start that large numbers would have to be sent over the sea to colonies in South Africa, New Zealand, and Australia. The latest statistics of the Darkest England Scheme are nineteen Shelters—total number of shelters for the year, 2,919,916, for which the homeless paid \$267,410; seven Elevators, employing 900 men in carpentering, brushmaking, firewood, baskets, mats, paper sorting, tinwork, shoemaking, matchmaking, and the like; 7,881 men passed through these factories during the year, of which 1,583 were transferred to situations; 3,217 were temporarily assisted and helped over present difficulties; 899 transferred to the farm; 1,559 were unable or unwilling to work. The farm at Hadleigh-on-Thames contains 1,500 acres. The men are trained in agriculture, joinery, and making of bricks and shoes. Twelve hundred and seventy-eight men served as colonists during the year. Of these 338 were discharged for unwillingness to work or irreformable drunkenness. The remainder were provided with situations at home or abroad. There is also a Prison Gate Brigade, with a shelter and training-home. Nine hundred and twenty ex-prisoners passed through this home during the year, of which eighty-six per cent. are doing well. The work for women has eight Rescue Homes, two Shelters, and three Metropoles, with nightly accommodation for 400, affording in all 404,389 shelters during the year. This social scheme of the Army may be easily criticised, and doubtless it has many defects, some of which would be removed if a better and surer support could be secured; but it certainly points the direction and leads the way in social reform. It does not interfere with any other efforts, and contributes an important item towards the ultimate solution of the problem.

There are many things that still remain unsaid respecting the Salvation Army and its work. The jubilee of General Booth, so recently celebrated in London, and now so generally celebrated in the United States, in the many cities and towns which he is visiting during his tour of inspection, affords a suitable occasion for reviewing the movement which he and his wife inaugurated some seventeen years ago. We have given on a previous page the statis-

tics of the Army at the close of the first year. In seventeen years it has grown into these magnificent proportions :

LATEST STATISTICS OF THE SALVATION ARMY.

	Corps.	Officers.
International Staff and Employees, including Rescue, Trade, and Social Staff	1,159
Great Britain	1,210	2,981
Canada and Newfoundland	240	635
United States of America	539	1,953
South America	9	41
Australia	378	1,217
New Zealand	84	288
India and Ceylon	139	435
South Africa and St. Helena	63	194
France	47	206
Switzerland	67	199
Sweden	166	627
Norway	63	220
Denmark	60	188
Holland	55	214
Germany	24	81
Belgium	11	34
Finland	11	47
Italy	5	20
Jamaica	29	49
Grand total	3,200	10,788

The literature of the Army is very extensive in religious books and tracts, in hymn books and music books. But the great literary organ of the Army is the *War Cry*, the circulation of which is regarded as wellnigh as important as holding meetings. There are 28 *War Crys*, printed in 14 different languages, whose united circulation is 51,000,000 copies a year.

No religious organization in history has enjoyed such a marvellous growth as the Salvation Army in so short a time. If we can judge the Army by its fruits, it has vindicated its rightful place and its great importance in the religious development of our century, and it commands the respect and goodwill of multitudes of Christian people.

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