

# 'INVADING MANCHESTER': RESPONSES TO THE SALVATION ARMY 1878 – 1900

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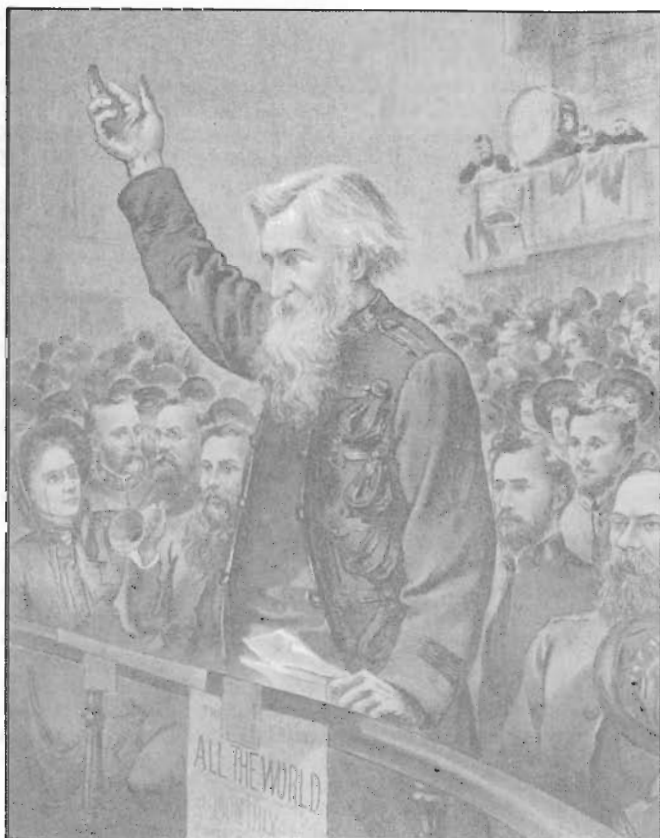
William Booth and the Salvation Army have been considered in various contexts by historians, although the majority of works on or about the Army are by its own officers. Among the historians Victor Bailey sees the Salvation Army as causing widespread social disorder often aided by physical and legal repression in 'at least sixty towns and cities between 1878 and 1891'.<sup>1</sup> John Kent stresses the American influence on the Booths and there is much evidence for this.<sup>2</sup> A notable study of William Booth's theology has also been published plus various important articles on the role of Catherine Booth.<sup>3</sup> However, writings deal only with aspects of the Movement or are a very popularised history. There has been no substantive body of academic work produced on the origins and early days of the Salvation Army until the last few years.<sup>4</sup> A number of case-studies have been researched, mainly for English but also for certain American towns and cities. The most important of the English provincial cities studied is Manchester. It is important not only because of its size and dominant economic position, but also due to its socio-economic mix, radical religious traditions, and the fact that by 1900 it has the largest concentration of Salvation Army corps anywhere outside London.

William Booth the founder of the Salvation Army was born in Sneinton, Nottingham, in 1829, the third of five children. Apprenticed early to a local pawnbroker, he daily witnessed the struggle for survival in the poverty stricken Nottingham of the 1840s. His father's death in 1843 exacerbated the family's

already poor economic condition and caused Booth to dally with both the Chartists and the Chapel. The Rev. James Caughey, an American evangelist visiting the town in 1846, triggered Booth's active Christian work which started with frequent street and cottage meetings. Such activity continued when Booth moved to London in 1849. His interest in open-air work, however, made him a victim of the Methodist vicissitudes so strong in the 1840s and 1850s. His membership of the Wesleyan Chapel he attended was suspended on the grounds of his being a Reformer. In 1852 he resigned from his pawnbroking post and became a preacher in the Reform Movement. From there he moved to the Congregationalists, on to a splinter group of the Reformers at Spalding, and finally to the Methodist New Connection. William was accepted in 1854 by the Connection's Annual Conference and appointed to evangelise in London. In June 1855 he married another Reformer, Catherine Mumford. Through ill-health she had been home educated on a diet of religious books and consequently, had deeply ingrained views plus a considerable knowledge which was to benefit her husband.<sup>5</sup>

In 1857 the Booths were appointed to the Brighthouse (near Halifax) circuit. Between 1858 and 1861 they served so successfully at Gateshead that their chapel became known as 'The Converting Shop'. The spiritual revival of 1859 onwards helped the Booths in this. The failure to return them to evangelistic work was partly due to internal jealousy, but more so to anti-revivalist conservatism in the Established Church and the denominations of the time. The result was Booth's resignation presented to the 1862 Conference. Between 1861 and 1865 the husband and wife team of evangelists toured the countryside owing no allegiance to any denomination. They were particularly successful in the West Country, Wales and the provinces where William developed his working-class oratory using easily identifiable images and ideas.<sup>6</sup>

Whilst in London in July 1865, Booth was asked to conduct a week's services in Whitechapel. This he did and was so successful in attracting large numbers that the offer was made of taking sole charge of this non-denominational group who met in 'a dilapidated tent in a one-time (Quaker) graveyard off a Whitechapel by-street'. The tent was run by the East London Special Service Committee with the aim of promoting evangelism in the East End. Both at first considered his stay in London as only part of his transitory evangelism, but within six weeks he announced in a letter to the *Revival* his intention of remaining to work in the East End of London and that: 'We propose to establish a Christian Revival Association, in which we think a hundred persons will enrol themselves at once.'<sup>7</sup> By September 1867 this Association had become the East London Christian Mission, and from its base at the Effingham Theatre the work expanded. *The Christian Mission Report* of 1867 stated 'That this is a true Home Mission: a mission to the heathen of London...They will not come to us, we must go to them.' In addition to the preaching and, in true Home Mission style, the East London Christian Mission provided poor relief almost from its beginnings. Stations were continually encouraged to operate classes, open-air meetings, food and clothing distribution, maternal societies, Bible studies, savings banks and various educational, usually Bible-orientated, activities.<sup>8</sup>



General Booth preaching, 1890.

News of the Mission's work was transmitted in a monthly magazine, *The East London Evangelist*, which was commenced in October 1868. From these sources we see the gradual growth of the Christian Mission, much due to the hard work and preaching qualities of both William and Catherine Booth. By the end of 1877, and a few months before the Christian Mission adopted the title of the Salvation Army, there were 31 stations in operation. Nine of these were in East London, four in other parts of the capital, one in Wales, seven in the south, and the remainder mainly in the large towns of the north-east.

The name 'Salvation Army' was adopted almost accidentally in May 1878. William and his eldest son Bramwell, together with George Scott Railton, the Mission's secretary, were:

*drawing up a brief description of the Mission...and, wishing to express what it was in one phrase, I (Railton) wrote, 'The Christian Mission is a volunteer army of converted working people.' 'No', said Mr Booth, 'we are not volunteers, for we feel we must do what we do, and are always on duty.' He crossed out the word, and wrote 'Salvation' (Army). The phrase immediately struck us all, and we very soon found it would be far more widely effective than the old name.<sup>9</sup>*

The initial aim of the Christian Mission was to bridge the gap between the 'untouched masses' and the churches but reluctance to move on the part of the converted, combined with clergy and ministers who refused to take 'alien converts', meant the establishment of a permanent organisation complete with a vaguely Methodistic constitution and authoritarian regime. The Salvation Army's rigid organisation was rooted in the militarism of the 1870s and aimed solely to convert and sustain a world-wide Army of Christian people. Its staggering early growth from 49 corps in England in December 1878 to 484 in December 1883<sup>10</sup> was due not only to its novel methods of reaching the masses, but also to the fact that it did not indulge in the strident debates of the 1870s concerning the methods of evangelism, but instead, acted solely on the decisions of its charismatic and increasingly authoritarian leader.

### **Manchester II. Ancoats. Corps No. 46**

The Christian Mission opened its first station in Manchester in Ancoats in June 1878.<sup>11</sup> From its earliest days, as with the East London Christian Mission, the first work in a new area was usually centred in the poorest areas and this remained the pattern.<sup>12</sup> It was therefore apparent to the Mission leaders that the predominantly Roman Catholic Ancoats district, which had a reputation for having the greatest number of prostitutes, thieves and drunkards in the city, would have to be 'captured' first if any impression was to be made upon the masses. Brother William Pearson and Carrie and Miriam Smith hired the old Star Music Hall, Ancoats, for the opening Sunday. 'It was the worst place of its kind in Manchester'.<sup>13</sup> Some 250 people attended in the morning, 500 in the afternoon and 900 in the evening, 30 professed conversion. These, plus others converted in the first few weeks, established the Mission despite some opposition.

It appears that the Star Music hall was immediately threatened with the loss of much of its regular trade and, fearing reprisals, the proprietor barred the Mission. However, the Mission felt 'pledged to Ancoats' but had to endure seven weeks of only open-air meetings, before moving to a 'Salvation Room' in Tutbury Street, Ancoats. Here they occupied the upper part of five houses. Reports in the *Christian Mission Magazine* of August and December 1878 describe many conversions and note occupations represented as stone-mason, shoemaker and collier. There were few reports of major opposition and even in these, the police were usually in attendance to take action.



*Catherine Booth, the 'Army Mother'.*

The Missioners (Salvationists) quickly recognised that a more public location was needed. In December 1878 Manchester, like the whole of Lancashire, was still in the grip of a severe and general trade depression. Indeed, the corps had been established during a bitter ten-week strike in the cotton trade caused by arguments over short-time and wage reductions. Despite the trade conditions and consequent poverty (therefore poor collections), the corps moved to Boundary Street while the officers lived in Whitby Street off the Bradford Road. In June 1879, the 'Salvation Room', Boundary Road, was attracting meetings of some 700 people of different classes. The corps then decided to move to another new building in the Oldham Road. Such movement from one building to another often took place in the early years, usually to accommodate larger numbers or to take advantage of a more geographically convenient site.

Although it was the first corps in Manchester, its initial number was '90, Manchester II'. This was perhaps because of the temporary nature of the buildings and when the numbering was first done at the end of 1879, a new larger corps with a more permanent building had been established (March 1879) and was given the priority number '46, Manchester I'. There is no evidence that 'Manchester II' temporarily closed between December 1878 and June 1879 although if it had, 'Manchester I' would have claimed a longer continuous period up to numbering. However there are no published reports from Ancoats during this period and the officer list does have a gap between September 1878 and August 1880.

The *War Cry* throughout 1880 and 1881 reported that the 'Salvation Rooms' were still in use despite orders from the owners to quit them. The work was clearly difficult with reports mentioning '... plenty of mud and glory'. One officer, Captain J.T. Wilkins - 'The Cornish Fisherman' - left in December 1880 for a rest home. His health had been broken after three months of making little impression. Despite this, in a well practiced pattern of advance from a 'mother station' as seen in such towns as Portsmouth, Chatham and Croydon,<sup>14</sup>

Ancoats Salvationists spread the attack into neighbouring areas, particularly Bradford and Beswick. They worked with typical flamboyant militarism, open-air meetings and the help of such preachers as the 'Hallelujah Milkman' who '...now uses kind words and not the whip on his pony'. Attacks by ruffians were prevented mainly by '...the kind weekly protection of the officers of C. Division'.<sup>15</sup> Large numbers of people continued to profess conversion despite the opposing social influences. The fact that the *War Cry* was being sold to publicans and in public houses in the district by February 1883 suggests that the level of opposition in Ancoats was very small.

The first mention of a brass band and 'Big Ben' the drum, in the *War Cry* of 7 March 1883, noted how people were attracted by the band. Forty musicians were in the band by April and by June, a tambourine band was added. In the December brass instruments were given to the band '...by Culcheth brass bandmen, they having got new ones.'<sup>16</sup>

A little tardiness in attending meetings was occasionally suggested, despite the typically Lancashire and North Country

that occasion aroused public interest. The corps had clearly made an impression in the neighbourhood by the end of 1884. The first rhyming report to appear in the *War Cry* came from the barracks at Every Street, Ancoats. In it, the 'Round Barracks' were mentioned for the second time, the first time being in the *War Cry* of 16 July 1884. Marches took place several times a week, especially in Forty Row or Long Lane. This:

*... used to be the worst place in Manchester, but it is not now so bad as it was; there is no doubt the influence of the Salvation Army has caused a change.*<sup>18</sup>

Torchlight processions helped to maintain interest during early 1885.

Corps anniversaries were celebrated regularly as were the major Christian festivals. However, attendance figures by late 1885 were not as high as at some corps. This was perhaps because by this time there were thirteen other corps in the area. A comparative decrease in the number of published reports<sup>19</sup> gives further evidence of Manchester II's declining influence.



*Manchester Salvationists who stormed Oldham, 1882.*

practice of 'knocking-up' for work, which also extended to early morning 'knee-drill' (prayer meeting). Two hours knocking-up resulted in forty soldiers. The officers did what they could to dress as the people, even wearing clogs. Some were indeed local people or from nearby towns. The Army frequently found it effective to use people born in the area due to their understanding of customs, dialect and even language.<sup>17</sup> Money was continually being raised for the corps and wider Army Work. In mid March 1883, the first person to 'farewell' (leave the corps expressly) for the Training Home in London, left Ancoats. The first Salvation Army funeral in the area, during June 1884, had thousands lining the streets to watch and 2,000 around the grave. The band, flags and singing on

Presumably the corps also lost converts to other churches, other corps or to their old ways, for the flow of converts over the corps' ten-year history should have amounted to several hundreds had they all remained Salvationist of Manchester II. The corps did keep up sufficient numbers and finances to keep running and in 1889 they had the third highest sales of the *War Cry* in Manchester with 2,392 copies. (The figure for Manchester III was 3,250 and for Manchester I, 3,120). This situation continued into the 1890s and occasional *War Cry* reports show the corps functioning but never seeming to make a great impact, even in relation to, or perhaps because of, nearby or more popular corps. Manchester II survived into the twentieth century.

## Manchester I, Chorlton-on-Medlock, The Temple, Corps No 90.

On 23 March 1879 a 'Hallelujah Brass Band' with Salvation soldiers marched into Chorlton-on-Medlock where the work was specifically aimed at the operative and artisan classes. By April, the 'Salvation Temple', Grosvenor Street, was opened. The Temple was designed to seat 1,800 but regularly had over 2,000 in it. William Booth's second son, Ballington, was in command. This gave William a special interest in the corps. His son's command and the fact that Manchester was considered fertile ground for the Mission, led the General to say:

*Perhaps there is no building in the country after headquarters itself, that we have come to look upon with more interest than this Temple.<sup>20</sup>*

The opposition was fierce and the roughs of this seemingly more respectable district than Ancoats hurled abuse at the Salvationists, broke seats, smashed windows and gas-pipes in the Temple. Such actions sometimes marked the arrival of the Army and were the response of a numerically small but often broad cross-section of society. Its strength and continuity depended upon the power of the publicans and police inaction encouraged by anti-Army, often pro-brewing, magistrates. This combination was found primarily in the conservative towns of the South and West such as Guildford and Honiton.<sup>21</sup> In the northern industrial cities, the publicans and brewers, although important within the working-class culture, less frequently achieved places in the recognised local authority such as the magistracy. They were far weaker than in the South, especially as the Law was clearly on the side of the Salvation Army.

Meetings and marches with other corps such as Manchester II helped combat this opposition but eggshells, cabbage-stalks, mud and stones were still thrown. This continued although the numbers inside averaged 1,650 per weeknight. On Sundays thirteen or fourteen policemen kept the door clear with the help of several Salvationists. Open-air meetings and parades kept up the momentum and several conversions of 'roughs' were recorded. In July 1879, Ballington Booth was arrested on a charge of obstruction. However, a later obstruction case was

dismissed and both the police and the magistracy acted impartially from the time of the Army's arrival.

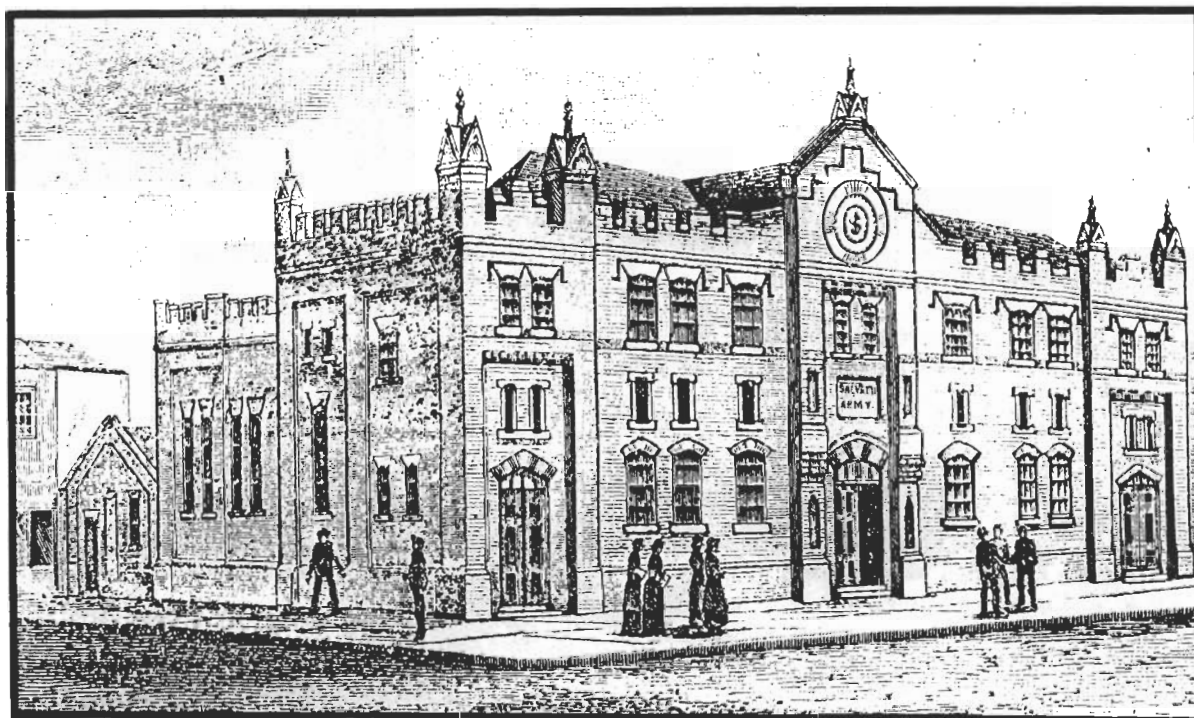
Army tactics ensured the most effective ground cover, for example, by splitting the soldiers in an open-air meeting into three groups and marching into different districts before joining up again. Although some opposition was to be expected and was perhaps encouraged by the publicans, not everyone outside the Army agreed with physical opposition as a *War Cry* report notes. A milkman tried to obstruct a march but '...many of the bystanders disagreed with the milkman's actions.' Despite the marches and attacks, the police remained supportive to the Army and were characterised as:

*'... kind and attentive. The Superintendent testifies that his men are much better through attending the meetings and he himself is in full sympathy with the Army.'<sup>22</sup>*

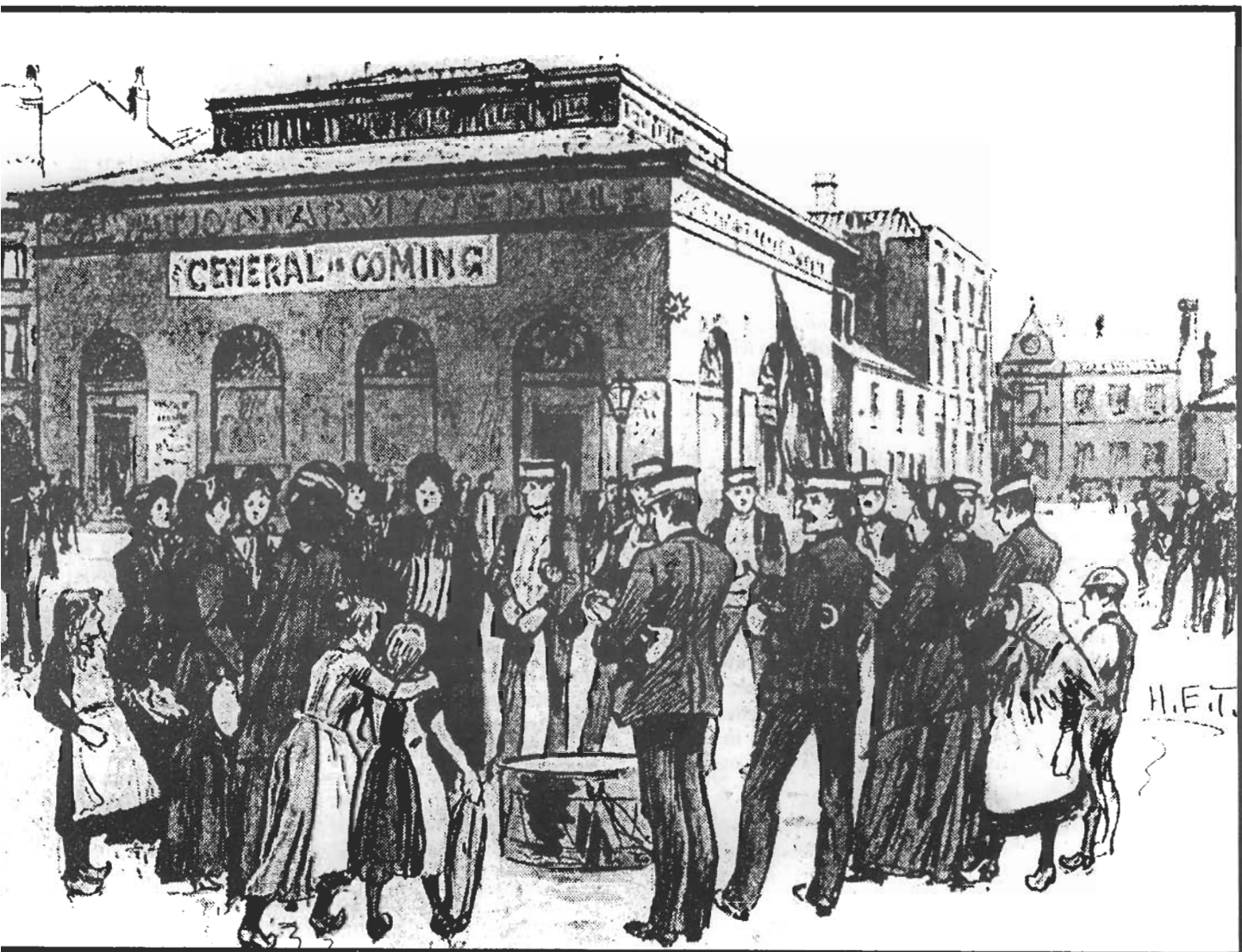
Each corp worked closely with neighbouring corps: there were five within Manchester by March 1881. The support between them proved most valuable and was frequent where possible.

Manchester I received its 'Salvation Drum' in early 1881. 'The Converted Drummer felt the glory and hit the drum so hard he broke it.' Music by drum, triangle, cymbals, tambourines, three fiddles and a banjo plus gipsy and other costumes brought people into the Temple. An estimated 3,000 were crammed into the building by these means on one June evening. The gatherings appear to have the hallmarks of revivalist meetings with '...bitter weeping and people literally throwing themselves on the penitent-form and almost screaming for mercy'.<sup>23</sup> Such charismatic outpourings were widespread in the early years of the Salvation Army and activities such as 'Revelling on the floor in the glory' and 'Jumping for Jesus' were reported in various parts of the country.<sup>24</sup> In addition, people in Manchester and elsewhere gave up 'little idols' such as gold studs, earrings, Albert chains and pipes. It was suggested that the Army sell these but the policy was to stop them being used again. To this end they were rendered unserviceable and the old gold sold.

As Chorlton-on-Medlock was a socially mixed area, it is not surprising that people from different classes attended the



'Our Poor Man's Palace', Openshaw, constructed 1884-5.



Manchester 1, Temple, Grosvenor Street.

meetings. Attendance remained high and three years after its founding, people were sometimes literally fighting to get in. 'Overflow' meetings were held in the 'Hallelujah Dive', the Temple Cellar. Grand marches and processions remained an important way of maintaining the momentum. Marches were a spectacle. Numbers ranging from a few hundred to over 1,500 took part, usually with thousands lining the street. Corps flags, chariots, music and 'Hallelujah Miriams' (factory lasses) with bare arms, clogs and playing timbrels all combined to make an attraction. This, said General Booth, was:

*...the first necessity of the movement...If the people are in danger of the damnation of Hell, and asleep in the danger, awaken them - 'to open their eyes'. These and other methods attract their attention, secure a hearing for the gospel, and thousands repent, flee to Christ from the wrath to come, and are saved.<sup>25</sup>*

The occasions varied from weddings, wakes and funerals, to joint church services or visits by the General.

By October 1882, a debt of £65 had been incurred on the Temple. An eight-day campaign was launched to raise the money. Open-air and indoor meetings were arranged. The Sunday offerings alone reached £65 and this is indicative of the Army's support. Rich and poor alike mixed although the Army always claimed their particular preference was for 'the poorest, lowest and worst'. Attendance remained for many years that '...of a class of men and women who cannot be found

in every congregation.' The fact that 'God saves the rich as well as the poor'<sup>26</sup> provided the Army with good financial support. Evidence of this was the £17.5s.6d. raised by Manchester I in mid-1885 as their contribution to the Army's national attempt at eradicating all corps debts. This sum was the highest figure of any Manchester corps by £12.

Small marches took place to and from almost daily open-air and there were some afternoon and frequent evening meetings. All Army meetings proved popular but most especially the Saturday evening 'Free and Easy'. This was the Army's equivalent to the public house 'sing-song' although sometimes with testimonies in addition. The work of spreading Salvation grew with sergeants and soldiers holding open-air and indoor meetings in neighbouring districts. In the nearby village of Birch in Rusholme, the Archdeacon lent the Army a room for meetings. Soldiers from the corps, some of whom worked for the Manchester Carriage Company, also 'worked' (conducted services and sold the *War Cry*) in Rusholme. Any violence here or elsewhere in Manchester, such as a soldier being '...knocked insensible by one of the devil's agents', was investigated thoroughly by the police. The police kept up a particularly high profile at major Army events:

*Here, there and everywhere in the crowd was to be seen the crested helmet of an officer of the police. God bless them! Would that all others follow the example of the police of Manchester.<sup>27</sup>*

This was important to the Movement as the police could discourage acts of abuse and violence against the Salvationists. Also, this statement was directed at the many towns which, at the time, were ignoring the important judgement in the Beatty v. Gillbanks case of June 1882. In this, three Salvationists from Weston-Super-Mare come before the Queen's Bench on appeal of a three months imprisonment for disturbance of the peace. Finding that the local magistrates did not possess the right to ban the original procession which led to the fracas, the Army across the country took full advantage of the apparent right to process.<sup>28</sup>

The first recorded people from the Temple to depart for the Training Home were two female soldiers. They left in October 1883. One of the first converts was 'promoted to glory' (died) the next month. His funeral was witnessed by thousands including some who had originally thrown stones. In July 1884, Sergeant Starbuck, the writer of many of the reports and a staunch supporter of the Army died in an accident. The band, flag and singing at his burial attracted more large crowds.<sup>29</sup> Interest was also fuelled by an upsurge in faith-healing. In late 1884, reports of faith-healing became wide-spread in Manchester and elsewhere. The *War Cry* reports gave details ranging from cures for brain fever and rheumatism to full eyesight. Even the most prominent of Manchester's newspapers, the *Manchester Guardian*, gave descriptions. Faith-healing meetings continued into the following year although General Booth offered no instruction on the subject until 1902.<sup>30</sup>

During the remainder of the century, the corps stayed in a well sited geographic position, attracting good financial support from the surrounding mix of social classes. It also loudly proclaimed its fight against drink and prostitution. There was an ever increasing number of *War Cry* sales with 520 copies sold in the last quarter of 1886 and 806 in the corresponding quarter of 1889. This can be taken as evidence of a stable and

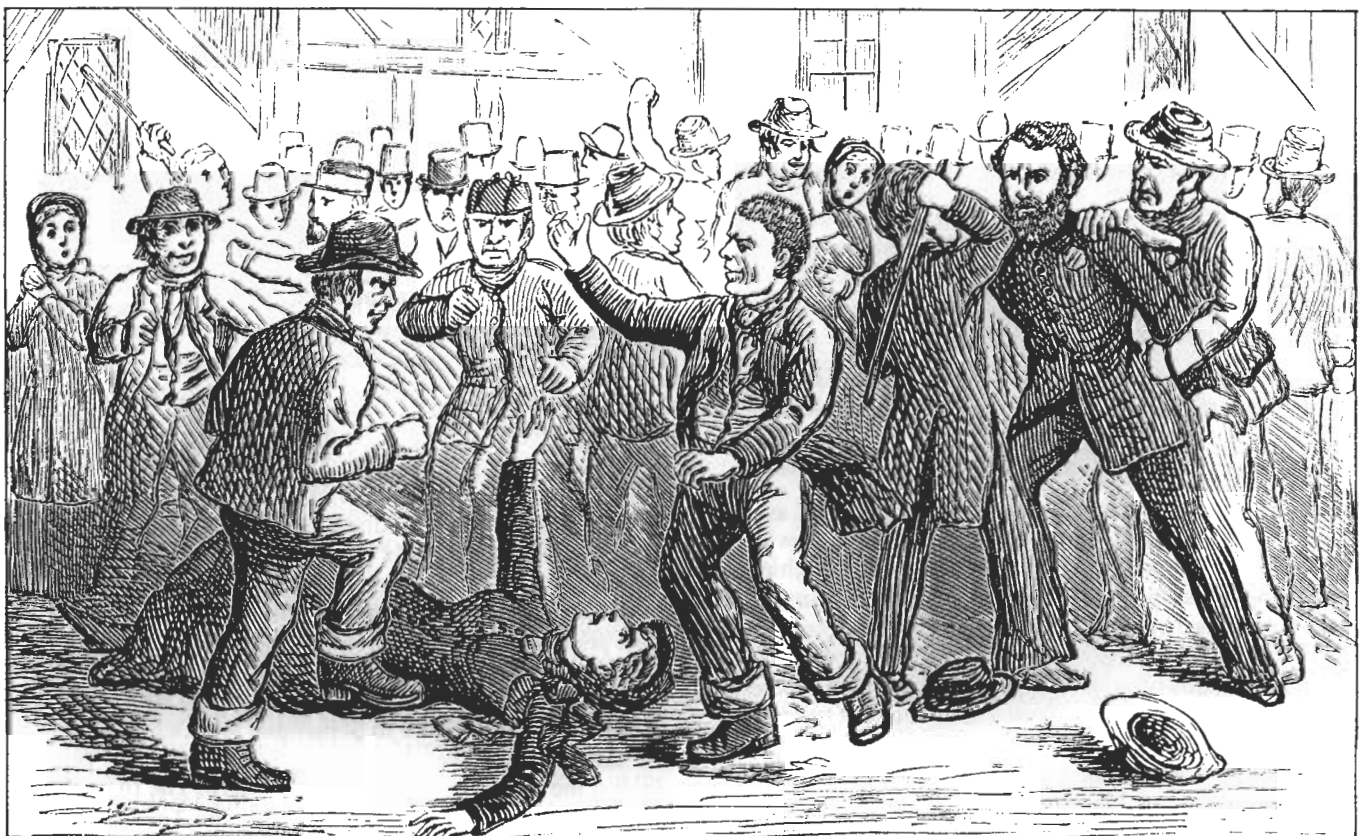
active corps. A Junior Soldier's Corps (young people) within the main corps framework was opened in April 1888 and Captain Marston was appointed in-charge. Both corps increased in size and strength and, as elsewhere, the Junior Soldiers copied their elders although with a stress on Bible Lessons, singing and marching.

In July 1889, £600 of renovations and alterations were carried out to the meeting-place. This work included raising the floor, removing the pews and erecting the gallery. The corps was fortunate in receiving financial support from Frank Crossley J.P.<sup>31</sup> Manchester I continued services throughout the 1890s, maintaining a high level of support, and the corps was judged to be in good order in 1905.<sup>32</sup>

### Impact of the Salvation Army

The need to maintain the momentum of what was, after only a few weeks, a local spiritual revival, was not a problem because of the zeal of the Salvationists. This zeal came out in the activities making up the daily lives of the soldiers and tended to pervade all they did. Any and every occasion was used by the Army to 'reach the masses' and the activities of Manchester I and II outlined above, became commonplace throughout neighbouring corps. Marches were held, sometimes several times a week, to serve the dual purpose of showing the Salvationists to be a happy, singing, unified body as well as serving to increase the members' sense of identity. Salford I held drill-classes so that their precision marching and tactics of march - stop briefly to proclaim The Gospel, and march again - would be effective against the many 'devil bound' people. The use of planned tactics, such as the splitting up of available soldiers to march into different districts before meeting up again, became a feature of the Army's 'attack' on Manchester.

Various specialist brigades were formed within the corps. Manchester III, Lower Openshaw, had brigades to sell *War*



Salvationists attacked by 'roughs'.



*Nancy Dickybird.*

*Crys*, visit the ill and shop for the old. Droylsden's *War Cry* Brigade spaced themselves at fifty yard intervals along the main pavements in an often successful attempt to sell hundreds of papers within a few hours. The *War Cry* itself praised such attempts and published a regular league table indicating those corps doing well or badly. On important occasions such as Wakes Week, all the corps in the area attended rallies and held marches wherever large numbers of the public appeared.

As we have seen funerals of Salvationist Mancunians became large events with crowds of over two thousand processing and thousands of others lining the streets to watch. Each funeral was conducted with a 'grand march' and clearly followed the Founder's belief that:

*... wearing black clothing heavily trimmed with sombre crape as a sign of mourning (is) opposed to the teaching of Christ...(and that every funeral should be used for)...urging the unsaved to seek and find salvation.*<sup>33</sup>

Salvation Army Bands always accompanied funerals, as they did all their marches. Bands were an essential element in the Army's work and were formed as soon as membership and finances would allow. The first of Manchester's many Army bands was formed by March 1879, nine months before General Booth officially allowed their establishment. People were clearly attracted by band and drums and the band of Manchester II had 40 musicians in it by April 1883. The first bands were often made up of a variety of instruments ranging from fifes, to a 'concertina and timbrel band' and, in Manchester VI's case, just a 'cornet and fiddle.'

On many occasions throughout the year soldiers and bands would support neighbouring corps. When Manchester VI in

Newton Heath was opened in February 1883, the 'Converted Greengrocer' wrote of the assistance provided by the Elm Street corp:

*On Sunday morning Captain Mother Shepherd opened fire at this station. The band of Manchester IV roused the town in good time. A strong detachment of 'Blood and Fire' Soldiers poured in the red-hot shot. The devil kicked at the truth. The Holy Ghost came down, and at night there was a mighty conviction, and we had nine souls in the fountain.*<sup>34</sup>

Manchester VII had frequent visits of support from the bands of Manchester I and III, both bands being much in evidence in many parts of the city. Visiting speakers from other corps also proved popular, particularly 'Busting Billy' from Manchester III and Billy McLeod of Manchester V.

Billy McLeod was one of the most famous 'captures' made by the Army in the nineteenth century. He was a champion boxer, with a considerable national reputation, and became a member of the Salvation Army in December 1882 at Manchester V. The *Sporting Chronicle* '... expressed the hope that if the rumour that Billy McLeod had joined the Salvation Army were true, he would be as zealous in his undertaking as in the old, and that he would make a 'Famous champion for the Army.'<sup>35</sup> Several other local conversions were notable, one being Nancy Dickybird (Mrs. Cunningham). She was Manchester's most notorious alcoholic who had served 173 terms of imprisonment. A Salvationist policeman who was often one of the three or four it took to arrest her, found her one evening asleep in an outside toilet. 'He gave her a hot drink and told her what God had done for him. He then invited her to the Army.'<sup>36</sup> After her conversion, many people attended meetings just to hear her sing. She became so well known that the Army used her on one of their turn of the century 'before and after conversion' postcards.

Salvation Army events were advertised, using prominent and brightly coloured posters. One of the most popular events proved to be visits and talks by officers on their way to India. General Booth first used this in Manchester in August 1882. Other corps then had 'Indian Durbar and Missionary Demonstrations', and talks by officers in their Indian clothing. Other popular events were teas for soldiers, or children, or the poor and unemployed. Meetings were sometimes followed by 'Hallelujah (apple-dumpling and pudding) suppers'. Some of the teas would be free such as that given for 500 poor children by the corps of Manchester V in July 1885. Sometimes the teas were used to raise funds as in the case of a Good Friday Tea at Droylsden where the £9 16s profit went to the new Barrack Fund.

A number of other activities as well as the style of many of the meetings kept up the interest in the Army. The Junior Soldier's Corps belonging to Manchester I gathered strength in the latter 1880s although the strongest children's corps was at Manchester III with its 237 'Little Soldiers' in May 1884 who, modelled on the senior corps, held meetings and marches. Soldiers leaving for the Training Homes in London were always given 'fare well-meetings' and large crowds also attended the release from prison of the small number of Salvationists found guilty of obstruction or other charges. The most notable Manchester cases occurred in July 1879, when Ballington Booth was sent to Belle Vue Prison, and in September and October 1888. In the latter case, three charges of obstruction were brought against the officers of the Elm Street Corp. The first, against Lieutenant Courtney, was dismissed; the second, against Captain Daymond, was proven and he was sent to Strangeways prison on his refusal to pay the fine imposed; the third came

about because Captain Daymond and Lieutenant Fowel held a celebratory procession on the former's release. Both were arrested, placed 'before the beaks', and found guilty. The fine was 2s 6d plus costs or three days. They chose the latter.<sup>37</sup> This refusal to pay fines was a common Army practice. The aim was to excite sympathy and attention. This was usually exploited by a 'celebration' march and feast to accompany the release of prisoners.

Two of the most unusual aspects of the Army in Manchester in the 1880s were the style of its meetings and the faith-healing practised in many corps. The Salvation Army had an unashamedly charismatic approach to many of its meetings. Jumping, singing and prayer were often reported to have taken place in meetings. At Salford I in August 1885, it was reported that 'We are having remarkable manifestations of the outpourings of God's Holy Spirit...many sob and cry (especially in the open-air meetings). Hallelujah.'<sup>38</sup> Instances of faith-healing were widely reported in the religious and secular press.

The enthusiasm of the Salvationists to promote their religious beliefs gave the impetus for the rapid local expansion of the Army. Small groups of soldiers evangelised in neighbouring districts and, often with the help of other nearby corps, fledgling corps were established. One such was Denton, first mentioned as an 'outpost' in June 1883. It was described as a 'promising infant'.<sup>39</sup> Although numbers were small at first with only 39 on a march to the Corporation Hall in July, the work progressed. No proper rooms had been found for meetings by February 1884. The Corporation Hall holding 400, the 'Barracks', could be had only one night a week and so cottage meetings were held. On Thursday nights and all day Sunday, the Barracks was well used. In early March 1884, Denton became a corps in its own right. A flag was presented and 76 soldiers were present at the night meeting. A Little Soldiers group was formed and in August 1884, an outpost at Houghton Green was opened. In July 1885 Denton donated the comparatively high sum of £3. 16s. 7d. to the Corps Debt Extinction Fund.

### Opposition

The early Manchester and Salford corps did experience some bloody opposition. In particular the soldiers of Salford II, Lower Broughton, suffered for approximately five months after the corps opened in August 1882. Mobs of over 1,000 'roughs' used sticks, stones and on one occasion gunpowder against the hall.<sup>40</sup> But there is no evidence to suggest opposition was organised or widespread. In considering the question of opposition to the Salvation Army, Victor Bailey has observed that '...there was a rough correspondence in time between the direction of Salvation Army expansion and the riots.'<sup>41</sup> However, at the time of the Army's first appearance and subsequent rapid development in north-west England between 1878 and 1882, there was only brief rioting, the worst being in Sheffield in 1881 and Birkenhead in 1882. With so little opposition in Manchester, one of the most powerful cities in the industrial north and therefore a place of major importance to the Salvation Army, Bailey's view needs to be qualified. The mere arrival of the Army was in itself not enough to cause widespread disorder. There were other causes, most notably elements of the local authority utilising the twin vehicles of repression: tradition and the law. These elements represented interests likely to be affected by the Army, especially the drink trade which at least at first feared the Army. Elements in the structures of local authority could firstly organise the 'rough-musicing' tradition where possible and secondly encourage it by using the police and magistrates' courts to fine or imprison Army officers and be lenient on 'the mob'. This appears to

have only happened though in the conservative south in towns such as Guildford and Honiton where centuries old social ties remained strong. In Manchester many old social ties had broken down during rapid urbanisation and the massive migrations of workers from various communities.

There was little 'rough-musicing' in Manchester and the legal authority did not persecute the Army. In fact they encouraged it with conscientious police action being backed up by the magistrates, particularly magistrate sympathisers such as F.W. Crossley. Local newspapers had no doubt that the increase in religion had benefited the city. The *Manchester Examiner* of 6 January 1881 reported the Recorder as congratulating the Grand Jury on the lightness of the calendar. This, he suggested, was probably due to the '... increase in morals in the city in recent months'.<sup>42</sup> The Anti-Army violence was generally opportunist and attracted little support. Any action, such as the publican of the Church Inn, Ashton Old Road, dousing some soldiers of Manchester III with water, could cause considerable debate in the newspapers. Whether the opposition was opportunist, due to sectarianism or to 'rough-musicing', it did not find sympathy with the law.

### Support

The Army's expansion in Manchester was aided by the generosity and public support of a number of prominent local citizens. Foremost amongst these was F. W. Crossley. Crossley, an engineering manufacturer and leading local businessman, contacted William Booth in the mid-1880s, 'found Salvation', and thereafter remained staunchly pro-Army. At one point in the late 1880s, when a Salvation Army lass was on a charge of obstruction, he left his place on the Magistrates' Bench and stood beside her. Such an action encouraged the already strong police determination to protect the Army. Crossley became probably the Army's most liberal helper and was unofficially known for a period as 'The Paymaster', contributing well over £100,000.<sup>43</sup> To facilitate further the Army's work in Manchester, the Crossley Family bought the Star Music Hall at a cost of £20,000. It was their intention to convert it into a large corps complex or demolish it and put a purpose built hall on the site. It was then to have been given to General Booth. They opted for the latter scheme but decided to run the mission hall themselves. It was however willed to the Army who took charge on 24 October 1918. The building replaced the old Temple and became Manchester I, Star Hall. By 1920, as



Francis William Crossley.

**VENTS.**

NOTICE.

IVERSARY,

Evening, Feb. 28.

and COLONEL  
BORN.

OFFICERS.  
(later on).

**ETINGS.**

these places on the dates  
y collections:—

- Major Blandy.
- ... Gloucester
- ... Stroud
- ... Cirencester
- ... Cheltenham

er.

- ary.
- 1..... Nottingham II.
- 2..... " L.

will visit: Preston, Jan

**D TROOPS'**

Ireland on the dates  
w:—

- rannon, Wed., Feb. 15.
- stown, Thurs., Feb. 16.
- her'ill, Friday, Feb. 17.
- londerry, Sat., Sun. and  
n., Feb. 18, 19 and 20.
- eady, Tuca., Feb. 21.
- aine, Wed., Feb. 22.
- money, Thurs., Feb. 23.
- im, Friday, Feb. 24th.
- ist, Sat. and Sun., Feb.  
and 26.

sh staff will accompany  
to raise money for the  
work of God in Ireland,  
en women,  
lls.

l visit the following  
y Work, and all willing  
day, 27th, Rawtenstall;  
th, Tyldesley.

Received.

**S. BRAMWELL**

he following gifts:—  
n, to Staff-Capt. Asdell  
n to London, 2l; Mrs.  
Mr. Ford, 5s., for new  
Reid, the converted post-  
d Jesus; a Gold Ring;  
(Thanks, but no use to  
p. Jacket; Miss Wilton,  
l; A Lady, per Mrs.  
l; A Friend, per Grace  
al.; Mr. Burley, 5s.; A  
B., per Capt. Lyne, 5s.;  
s. Is.: A Poor Woman,  
; B. C. K., 5s.; M. B.,  
5s.; Mrs. Peters, 2s. 6d.,  
els to Mrs. Bramwell  
E.

**WORK.**

he following gifts:—  
Friend, Middlesbrough,  
Lover of the Cause,

**TWO DAYS WITH GOD.**

Monday & Tuesday, Jan. 30 & 31,

**FREE TRADE HALL, MANCHESTER.**

**The General and Mrs. Booth.**

**GOD'S | MAN'S  
COMPLETE SALVATION. | COMPLETE SERVICE.**

Miss Booth, Commissioner Railton, The Chief-of-Staff, Com-  
mandant H. Booth, Commissioner Sherwood, Colonel and Mrs.  
Dowdle, Colonel Cadman, Colonel Edmonds, Colonel Nicol, Major  
Carleton, Major Beem, Major Higgins, Major McKie, Major  
Hodder, Major Stonehill, Major Mackenzie, Major Cook, Major Long-  
staff, Staff-Captains Evans, Cater, Condy, French and about 700 Staff  
and Field Officers, with the

**BAND OF THE HOUSEHOLD TROOPS.**

Immediately after the Two Days with God in Exeter Hall, The General decided upon  
holding similar meetings in Manchester, and having secured

**THE FREE TRADE HALL**

Monday and Tuesday, 30th and 31st January,

we cordially invite all who can possibly be with us to set apart those two days to seek after  
and to find a mighty baptism of the love and power of God.

For a full description of the purpose of these meetings, see page 9. A list of the  
subjects appointed for our special consideration will be found below. Until the days of  
meeting all are earnestly requested to set apart some time each day to pray that the  
blessing of God may rest upon these gatherings, and that thousands may be saved and  
sanctified as a result.

Officers from the following Divisions are expected at all the Meetings:—Lancashire  
and Cheshire, Preston, Carlisle, North Wales, Potteries, and Bradford and Leeds Sections  
of Yorkshire.

Field Officers not included in the above, at any point within reasonable distance, may  
obtain leave of absence from their Divisional Officers in order to attend.

There will be Three Meetings on each of the two days; on Wednesday, Meetings  
concluding with a Half-Night of Prayer for Officers only.

Admission to all the Meetings will be by ticket only. Reserved  
Seats, 6d. Apply at once to Major Rees, 13, Swan Street, Manchester.

**MONDAY.—God's Complete  
Salvation for Man.**

**MORNING.—**The character and extent of  
(11.0.) the salvation which God has  
provided, and why it is not  
more generally possessed  
and enjoyed.

**AFTERNOON.—**Testimonies to the  
(2.30.) realization and blessedness  
of this complete salvation  
by those who experience its  
power.

**EVENING.—**How there and then to come  
(7.0.) into possession of this com-  
plete salvation.

**TUESDAY.—Man's Complete  
Service for God.**

**MORNING.—**The character and measure  
(11.0.) of this service and why so  
few of God's people render  
it.

**AFTERNOON.—**Testimonies to the blessed-  
(2.30.) ness and usefulness of this  
whole-hearted service.

**EVENING.—**The presentation for this ser-  
(7.0.) vice, and that Baptism of  
Fire which signifies its ac-  
ceptance.

(For Special Railway Arrangements see Page 15.)

**BOOK**

The Salvation So  
will in future be a  
Street, when order  
the rate of  
Six Shillings

All orders for b  
shillings, sent to c  
Street, and accou  
be forwarded, over  
Kingdom.

Orders amounts  
in the case of book  
subject to Treasury  
the carriage being  
Treasurers' and  
books and requisit

**OUTFI**

All orders for Out  
and upwards, and  
sent carriage paid t  
office in the United

**MEM**

**OVERCO**

1. Good serviceable
  2. Superior Pilot C
  3. Superior Melton
  4. Extra Superior M
- NORFOLK**  
(Heavy West

- Norfolk Jacket ...
- Trousers ...
- Superior Norfolk Ja
- Trousers ...
- Extra Superior Nor
- Trousers ...

Extras for Brak  
Treasurers' and Sec  
Bandmen ...  
Staff-Captains ...  
Majors' and Colonel  
Captains ...

N.B.—A stock of  
in no less than 10  
have uniforms man  
prices which can be

**MEM'S**

1. Boys' ...
2. Youths' ...
3. Small Men's ...
4. Slender ..
5. Medium ..
6. Extra Size ..

- Cashmere Gownes
- Cre
- CA
- Suits and Slenders
- Mediums...
- Extra Size ...

**Dark J's  
Rank.**

Privates and Serge  
Treasurers and Ser  
Bandmen, Lieuten  
Adjutants (includ  
positions of A  
Staff-Captains ...  
Majors, Colonels, an  
Bandmen are all  
of the navy blue.  
The wide red band  
and uppers has a  
top and bottom.  
Where the price i  
Parcel Post direct fr  
of threepence per d

**WOM**

**NORFOL**

1. Norfolk Jacket 6
2. Norfolk Jacket 6
3. Norfolk Jacket 6

Manchester II, Every Street and Manchester V, Bradford Road, were in close proximity to Manchester I in Pollard Street, they amalgamated.

Another prominent supporter in Manchester was Thomas Renshaw. He took particular interest in Manchester III, Lower Openshaw, but financially and publicly helped the Movement generally. This help included gifts of money and attendance at meetings. In Higher Openshaw, the factory-owning and Salvationist Hallard family requested the establishment of a corps near their factory. They guaranteed its finances and in May 1903, Manchester XV opened. Within a few months it had 170 soldiers and the corps continued to have high attendances for many years.

In general the churches had a friendly attitude towards the Salvation Army and joint services with the Wesleyans and other denominations took place on a number of occasions. Nonconformity in various guises was well entrenched in Manchester by 1851 and continued strongly although overall, religious influences on 'the masses' remained at a low level. The revivalist methods of the Salvation Army were generally welcomed by Mancunian Christians as a fresh impetus to their work. During the Army's expansion into the surrounding suburbs and villages, various churches lent rooms for services. Where the Army had few friends at first, the inter-corps support proved invaluable. Additional support came from the visits of senior officers, particularly General Booth. He visited Manchester nine times between 1880 and 1889. The Free Trade Hall in Peter Street was usually used although the cost was high. Its capacity of 3,236 suggests how support for the Army grew. On one occasion St. James' Hall was engaged as this could hold as many. Each visit was marked by a procession through the streets with banners, bands, mounted officers and chariots. The usual route would take them to the Temple and then to the Free Trade Hall.<sup>44</sup>

By 1888 regular 'Two Days With God' were being conducted by the General in all the major cities of the United Kingdom. Such 'rallies', all of which were packed and a great success, were used to disseminate news about the Army, remind the soldiers and friends what the Army was fighting for, give the General's views on matters such as faith-healing and evangelism, and for senior staff to meet corps officers. Hundreds of people came in from the surrounding towns and villages, often by trains put on at the Army's special request. In January 1888, six railway companies cooperated to cover some 250 stations from as far away as North Wales, in order to bring Salvationists to Manchester.

### Membership, Finance and Personnel

There are only a few extant references to numbers and occupations of members of the Salvation Army in Manchester in these formative years. The majority of these references reveal a wide social range spread predominantly, although not always, through the working-class. Reports of hundreds of people being converted in Manchester during the late 1870s and early 1880s would suggest large corps by 1885. Certainly there were such corps, for example the successful Manchester I. Other corps, particularly Manchester XI in Moss Side, suffered from a lack of members. A previous commanding officer of Manchester IV (Elm Street), Captain Agnes Peck, returned for a visit to the corps in late 1885. During her eight month stay between 1881 and 1882, 1,800 people professed conversion. Referring to these people during her visit she said some were still there, others were at new corps nearer their homes, some were at other churches, some had moved, some were officers, some were dead, and some had left. She made no mention of the numbers in each category. It is therefore not



*Major Noyce, Divisional Commander Manchester, 1886.*

possible to give even approximate numbers of soldiers in Manchester although the figure would have been in excess of 2,000 with a larger actual attendance.

As elsewhere the Manchester corps had to finance themselves. Fund-raising activities, in addition to the collections at meetings, became common. Gold offerings and teas were often used as were direct appeals to help clear debts. A general appeal in 1885, to clear debts incurred by the building and running of corps, revealed considerable differences in income between the city's corps. Many of the soldiers, particularly those from Manchester III (Openshaw), contributed very small amounts, thus suggesting a large number of poor soldiers.

The first Divisional Commander (hereafter D.C.) of the Lancashire Division, as it was originally known, was Major Pearson. The District Officer in charge of the Manchester area was Major (and Mrs.) Taylor. His A.D.C. in February 1883 was Captain Brain who had been in command of Manchester I, the Temple. The junior staff officers did not change at the same time as the senior officers in an attempt to keep some continuity, especially in knowledge of the area and its officers.

The importance of Manchester to the nation's economy led to its obvious choice as a command centre for the Salvation Army's operations in the North West. The rapid extension of the Army in the north of England meant that smaller Divisions were created so as to be able to cope with the increasing amount of work. In August 1886, the Lancashire Division thus became the Liverpool and Manchester Division. In May 1888 it was further split and was called the Manchester and Bolton Division. Three months later it was being referred to as the Manchester Division. The Divisional Headquarters in 1884 were in Ardwick Green which neighboured Ancoats. By July, H.Q. had moved to Swan Street. The Cashier was Captain Cadman. All the Divisional Staff worked hard in visiting corps and would frequently conduct weekends or meetings. Their aim was to encourage as well as see for themselves that all was progressing. Other officers from outside the Division would visit the city; for example Captain Bullock of the Women's Training Home visited the Temple in August 1883.

The movement of officers was also frequent. Their average length of stay in the Manchester and Salford Corps in the



A 1911 postcard from the Commanding Officer of one of the Manchester corps.

1880s was five months, 21 days.<sup>45</sup> This was a national policy to maintain momentum. Sometimes the officers moved to other corps in the area; for example Captain Webby of Salford II moved to Manchester II in January 1887. Occasionally they moved to Divisional positions as with Captain Brain. Officer training was very rapid with candidates first being assigned to existing officers. They then went to the Training Home at Clapton and after varying periods of classroom and corps training in the vicinity, were commissioned as either Captain or Lieutenant depending on their progress. As increasing numbers joined the officer corps, by 1886 the standard practice became to be commissioned Lieutenant. This early training generally took only a few weeks.

None of the early Manchester corps buildings remain today. The few extant pictures show the usual Army style of a fortress-like building. Wherever the Army had its halls purpose-built, they resembled a miniature fortress complete with turrets and crenellation. Where they could only lease land (or for reasons of cost) they often erected Barracks of corrugated iron. As such constructions were cheap and easy to put up, they played an important part in the spread of the Salvation Army, the development of the Home Mission Movement, and therefore popular religion in the late nineteenth century.

In January 1884, the eight corps (Manchester I to VIII) buildings then established held 2,000, 600, 800, 600, 1,200, 500, 1,500 and 600, respectively. Salford I held 600 and II, 1,000. Denton held 400 and Droylsden, 300. The seating capacity was therefore 10,100, approximately 1.4% of Manchester's population. Little is known of the interior of the buildings, but the impression is of simply furnished rooms with benches, a raised platform and no decoration. The Army willingly used any accommodation such as a local Co-operative Hall. There are many descriptions of apparently unsuitable rooms being used for a long period of time. The siting of such places was important and the Army preferred halls on or near major public thoroughfares for ease of access. In accordance with General Booth's policy of having non-Church like names for the Army's buildings, a number of corps adopted such titles

as the Salvation Shed or Poor Man's Palace (Manchester III), Old Glory Shop (Manchester VI), and Salvation Army Tabernacle (Salford I).

Between 1878 and 1883 inclusive, the Army opened twelve corps within Manchester Parish, five of these in 1883 itself (Table I). This growth corresponds with the fastest period of Army growth nationally.

Manchester had the largest concentration of corps in any city outside the capital. The first Manchester corps was in a poverty-stricken area, the second in a middle to upper working-class area. Over the next two decades the Army established a further 18 corps all over the city: the majority in working-class areas. Some of the corps such as Manchester V and VIII found it hard to survive, probably mainly due to lack of finances. The *War Cry*, although occasionally reporting 'difficulties', never announced the closure of a corps. To identify closures other evidence such as monthly reports, *War Cry* sales, donations, and evidence of corps renumbering has to be used. From such evidence it is possible to see where the Army 'attack' faltered or collapsed: thus Manchester XI had no reports after June 1886, no *War Cry* sales, and was later renumbered.

All but one of Manchester's 20 corps were in existence in 1905.<sup>46</sup> The Army's success was mainly due to its initial novelty and the obvious sincerity of officers and soldiers in helping people. This in itself does not entirely explain why it thrived not only in areas of considerable deprivation, often worsened by trade fluctuations, but also in areas of socially mixed groups of workers and lower-middle-classes. Why did it appeal to the different strata? Much of the answer may well relate to the mobility, both social and geographical, of people in their tens of thousands. The period roughly bounded by 1850 to 1875 was one of continued population rise and continued migrations to and within urban areas, although townships in 'greater Manchester' were numerically increasing while those in the centre such as Hulme, Chorlton-on-Medlock and the city centre were declining. In cases of social and more particularly geographical mobility, it is possible that the

increasingly ubiquitous Army acted as E.P. Thompson suggests Methodism did a century earlier, that is as a 'kind of community' replacing older, displaced community patterns. Certainly the Army, with its daily meetings and frequent marches, demanded a total commitment which included attempting to convert workmates and those with whom you came into daily contact. E.T. Davies suggests something similar to Thompson to explain '... the great growth of Nonconformity in industrial South Wales ... He suggests that the chapels were especially attractive to immigrants from the countryside, seeking some tenuous link with home.'<sup>47</sup> Certainly, John Kent sees the success of the Army in these terms for it stirred up, particularly in its 'Holiness meeting', '... a strong surviving urban nostalgia for the methods and excitements of earlier Methodism, not least in its Primitive Methodist form.'<sup>48</sup>

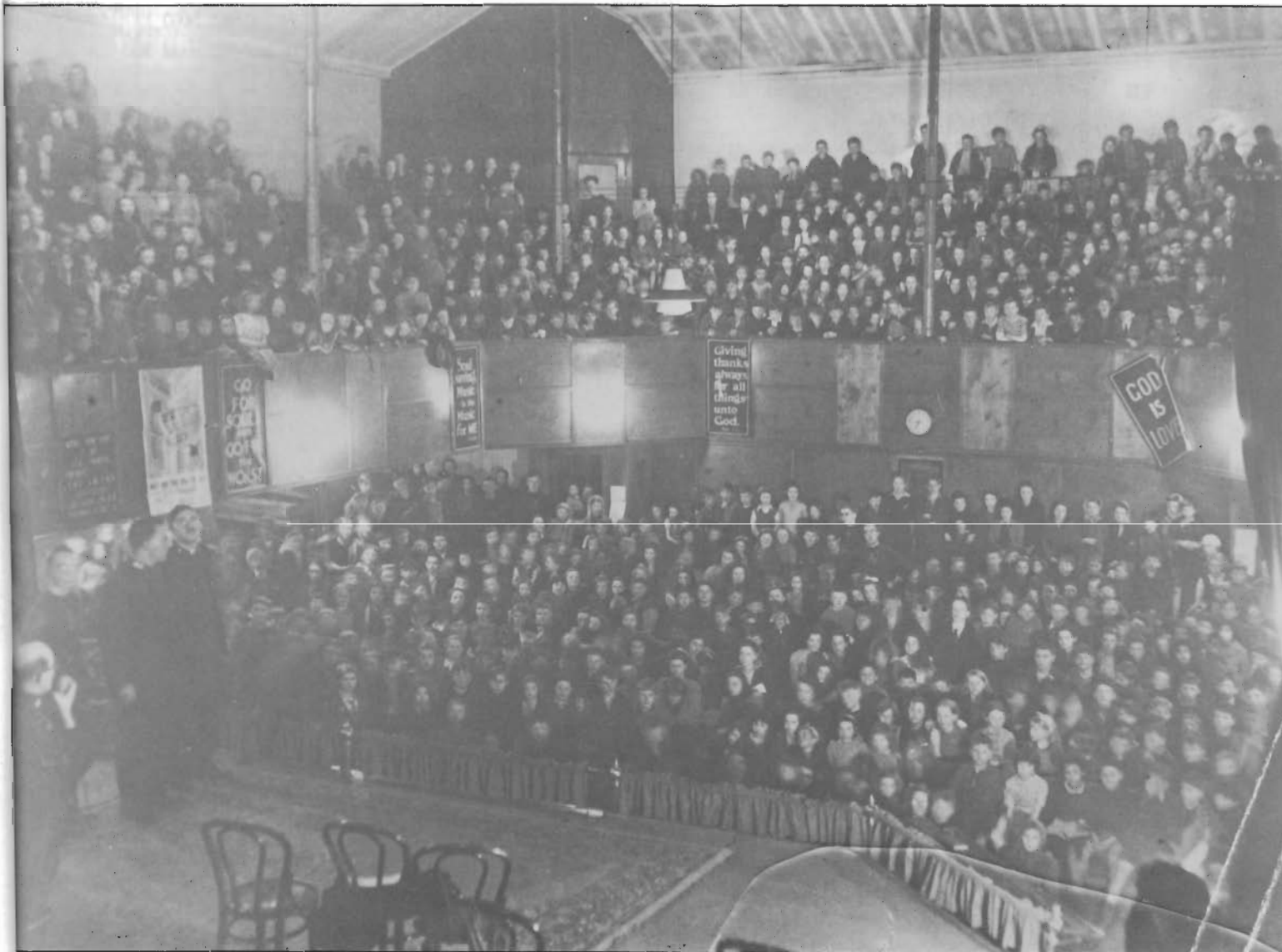
### Conclusion

The tactics adopted by the Salvation Army in their 'invasion' of Manchester were clearly successful. Nationally once a corps moved into an area, its aim was to consolidate and reproduce. This 'springboard' policy, used town to town by the Christian Mission, not only continued to be used by the Salvation Army, but was refined for 'attacking' district to district. Upon establishment, movements such as Droylsden corps holding meetings in Denton, which in itself became a

corps holding meetings at Houghton Green, were commonplace. Different corps 'attacked' different areas and sometimes, as in Deansgate, the same area.

Once a number of corps were established within an area, mutual aid played a very important part in maintaining momentum. Great encouragement must have been derived by soldiers and bands from one corps visiting another, visits from staff-officers, officers on their way to India, and the numerous activities taking place within the corps. All such factors contributed to keep the Army to the forefront of local life. In addition the discipline of the officers and soldiers ensured persistence. This persistence came in not stopping open-air meetings because of the weather and, once out, marching and spreading the Gospel with well-drilled efficiency. Such drill included stopping every few minutes when on the march to allow soldiers to enter side streets to sing a song (hymn) or 'fire a volley' (shout Gospel verses).

Within the corps structure, the organisation of sergeants and brigades ensured the best use of manpower as well as people having a job and being active within the Movement. The Army also made effective use of its time, especially during Wakes Week when the Salvation Army bands and soldiers would be out in force. This again kept the Army to the fore as did the consistent attitude to the selling of the *War Cry*. It was sold not



*The Star Hall, soon after being taken over by the Salvation Army in 1918.*

only to the public but also to the soldiers. The paper was optimistic, encouraging and moralistic and easily conveyed the General's messages. Much of the evangelistic militaristic jargon was only understood by the soldiers and this, plus seeing corps reports and corps names in official lists such as *War Cry* sales, must have increased their sense of identity as people as well as their dedication to the organisation.

As all the Manchester corps other than Salford III were in operation in 1905, the city had indeed proved fertile ground for the Army. Manchester was the Army's great success. The policy of attempting to integrate and identify with the people,

be they in the socially-mixed or poor working-class areas, worked well. The possible early setback of the first Manchester corps, Manchester II, situated in the poverty of Ancoats, was relieved by the opening of Manchester I and III in the nearby socially mixed Chorlton-on-Medlock and mixed working-class Lower Openshaw. When the numbers and positions of corps opening are considered alongside the support of local Army patrons such as Crossley and Renshaw, the local authorities, and, although rarely mentioned, the various churches and especially Wesleyan Chapels, it is clear that the Army received often considerable support from across the social spectrum.

### Manchester and Salford Corps Opening Dates

No.	NAME	DATE	No.	NAME	DATE
I	(M/C) TEMPLE	MARCH 1879	XI	MOSS SIDE	23. 12. 85
II	ANCOATS	JUNE 1878	XII	LONGSIGHT	18. 8. 86
III	LOWER OPENSHAW	7. 8. 79	XIII	GREENHEYS	4. 8. 86
IV	ELM STREET	4. 12. 80	XIV	COLLYHURST	MAY 1903
V	BRADFORD ROAD	6. 4. 82	XV	HIGHER OPENSHAW	MAY 1903
VI	NEWTON HEATH	10. 2. 83	SI	CROSS LANE	DEC 1880
VII	GORTON (1883)	21. 3. 83	SII	ST STEPHENS ST	17. 8. 82
VIII	RUSHOLME (1884)			LIVERPOOL ST	2. 6. 88
IX	HARPURHEY	30. 5. 83	SIII	LOWER BROUGHTON	
X	DEANSGATE	23. 9. 85		DROYLSDEN	24. 1. 83
	HULME	23. 12. 85		DENTON	23. 6. 83

Sources: *The Christian Mission Magazine 1878. The Salvationist 1879. War Cry 1879-1903.*



*General Booth and twelve of his grandchildren.*



Humorous postcard of Army Band, 1903.

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19. Horridge, Thesis op. cit. Appendix 7A.
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36. *Manchester VIII Centenary Brochure*, 1983, p. 3.
37. *War Cry*, 6 October 1888, p. 12.
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39. *Ibid.*, 30 June 1883, p. 2.
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41. V. Bailey, op. cit., p. 234.
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43. *Manchester Star Hall, Corps History Book*, Vol. 1., p. 3. For Crossley see J. Rendel Harris ed., *The Life of Francis William Crossley* (1899), esp. chps. 5 & 6 for the Salvation Army connection.
44. *War Cry*, 3 January 1883, p. 3. This was a different reception to the one Booth had received many years earlier when visiting the city as an itinerant preacher. H. Begbie, op. cit., Vol. 1, pp. 263 - 4.
45. Horridge, Thesis op. cit., Table 7.8.
46. Although Manchester VII, IX, XI and Salford III had closed at some point in the late nineteenth century, the first three had reopened by 1905.
47. H. McLeod, *Religion and the Working Class in Nineteenth-Century Britain* (1984), p. 23.
48. J. Kent, op. cit., p. 310.