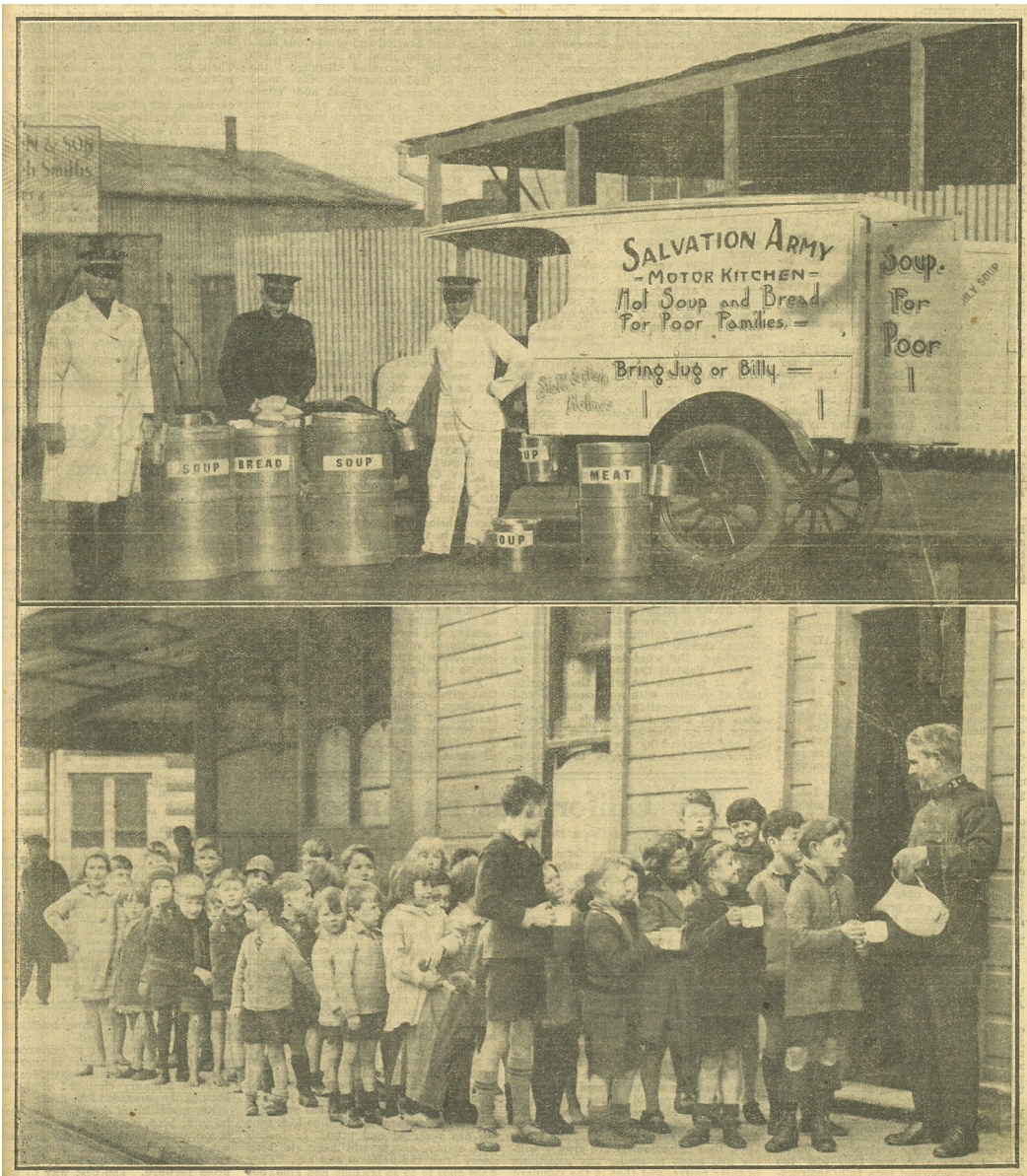




# Soup, Soap and Salvation

References to the use and origins of a Salvation Army slogan.

Prepared by Selwyn Bracegirdle



*The War Cry* (New Zealand) 1 August 1931 front cover.

Hot soup for needy families and school children in New Zealand, 1931 - Auckland at top and Wellington underneath.

# Soup, Soap and Salvation

The Salvation Army has been known throughout its existence for the provision of food, shelter and leading people to Christ. But what is the origin of the three S's as they are known - Soup, Soap and Salvation? They have been much referred to over the decades.

## REFERENCE

Even as early as 1870 the Christian Mission reported on their Whitechapel soup kitchen and the distribution of soup and bread. The article below also references the distribution of a Bible with the soup while in conversation with a 'shoemaker'. (Check out the Mission Hall illustration on page three).

April 1, ]  
1870.]

THE CHRISTIAN MISSION MAGAZINE. 57

CHRISTIAN MISSION WORK.

People's Soup Kitchen, Whitechapel.

OUR large soup kitchen is a great success, as well as an inestimable blessing to the poor of the East-end. If our friends knew, as we do, the history of those who frequent it, and could see their expressions of gratitude when they receive their soup and bread, it would make their hearts rejoice. We give three instances of the class who come to us by hundreds.

A. is a shoemaker working for slop shops; when in full work he cannot earn more than one shilling and sixpence a day, having to make six pairs for this; but through badness of trade he has not earned more on an average than fivepence a day for the last two years. It was truly heartrending to look at him and his boy while the kitchen was closed for removal; they were literally starving, and longing for the grave as a place of rest. We talked to him, gave him a tin of soup to take home with him, and a bible; and as he stood with the soup in one hand and the bible in the other, he said "Sir, I am a stranger to kindness." He has since been induced to attend the theatre, and he says he has found peace and rest in Jesus. Though poor as ever he is entirely a changed man. God grant he may truly find the incorruptible riches.

J. R. is a painter by trade, seventy-three years old, and paralysed; has a wife confined to her rooms, is kept alive by the sustenance received from here.

C. has been a wholesale milliner, but now earns about fourpence a day by selling cottons, tapes, and threads.

We could fill a volume, but these will be sufficient, and we wish our friends to come and see for themselves. We have, during the short time that this place has been opened, supplied over 5,000 distressed families with soup and bread free. The sick have been visited, and parcels of tea, sugar, arrowroot, mutton, tripe, rice, sago, corn-flour and bread, given gratuitously. We sell soup to from 600 to 1,000 persons daily, at one penny per pint, and a large slice of bread for one half-penny, much of which is taken home to families; also mutton (cooked), free from bone, is sold, in small quantities, at the rate of sixpence per pound, and beef marrow at the rate of sevenpence, which the poor use instead of butter. We sell a pint of tea for threehalfpence, half a pint for one penny. Coffee for one penny a pint, half a pint for one halfpenny. We also sell large quantities of boiled and baked pudding at a penny a large slice. Our soup hall will accommodate 150; the tea, coffee, and reading-room 100. We can bake for 250 people and boil for as many more, and we want our large soup pans going, which will make, under the system we practise, 4,160 quarts daily. The whole affair, when in operation will be self-supporting. For every guinea we receive we send 100 tickets to the various clergymen and dissenting ministers, scripture-readers,

missionaries, and Bible-women, round to be distributed among the starving poor (of which there are thousands), which entitle the bearer to one quart of meat soup and a slice of bread. For half a guinea we give 100 pints, and slices of bread; or we give tickets for bread, meat, &c., as above. Help is earnestly requested. It wrings our hearts to be compelled to refuse numbers of poor creatures, some with babies at their breasts, whose wan and sickly countenances tell that hunger is doing its sure and fatal work, as with tottering step and look of despair, the poor attenuated creatures turn away. Will our friends help us to give them the soup and bread they so much need? Contributions will be thankfully received either for the fitting up of the premises, which, when completed, will cost about £150, or for the distribution of food. We shall be glad to show any friends over the premises.

---\*---

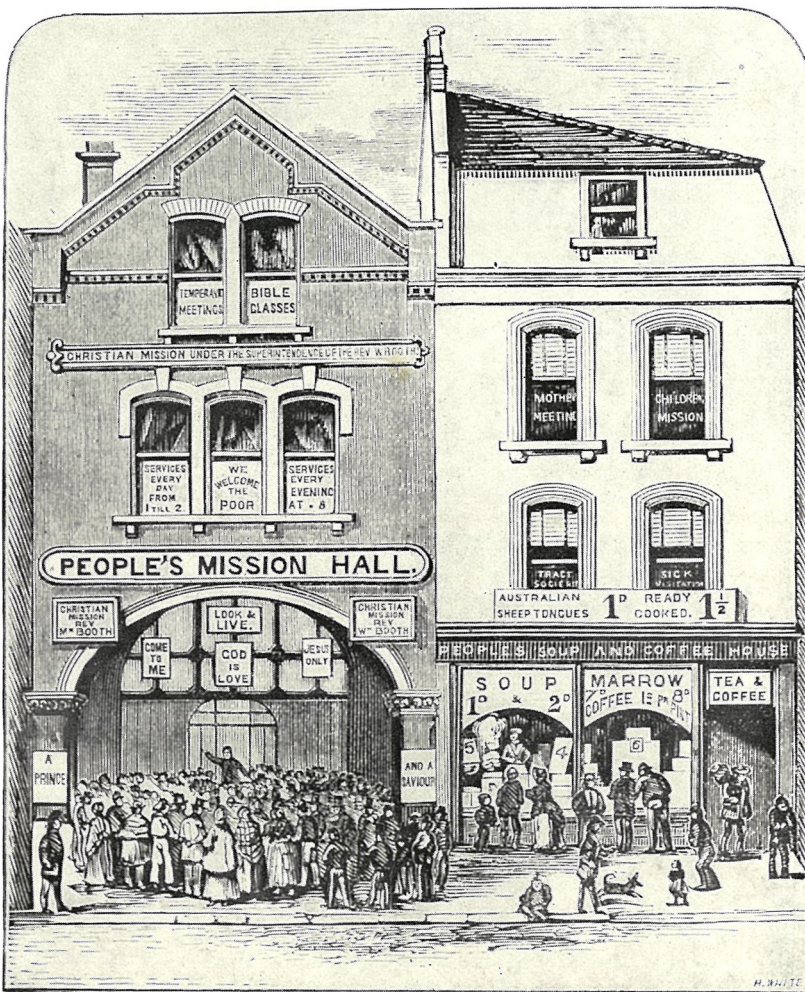
An Afternoon among the Poor of the East End.

THOUGH only a recent labourer in the East of London, in connection with the Christian Mission, my sympathies have been deeply awakened on behalf of the suffering poor, many of whom are our brethren and sisters in Jesus, left by Him as a legacy to the Church.

I would invite your readers to accompany me, in thought, to the homes of some of these.

We must turn out of the busy well-to-do Bishopsgate, and wend our way down two or three back streets. The women as we pass greet us with a stare, and the neglected children leave their play to follow the ladies. We stop at a miserable house, and ascend with difficulty a perfectly dark staircase, and enter a small back room. The scene we look upon sends the tears rushing unbidden to our eyes. Seated on a tailor's bench is a tall man, with scarcely clothing to cover him; at his side sits his wife, and by a small fire three children, whose pale faces tell, too sadly, a tale of want and suffering. The mother tells us they have never recovered from the gastric fever they all had some months before (poor children, how could they?) the eldest son was then taken to the land where poverty never enters, and where sickness never comes. We ask the man how they have lived during the eight months he has been out of work. "Well," he replies, "we parted with everything we possibly could, and the Lord has not let us starve, though we have often been near it." And then he said, "I have Jesus." For a time he had backslidden, but the Sunday evening previous, the word spoken at the Shoreditch Mission Hall went home to his soul, and that night he sought and found the Saviour from whom he had departed. He speaks hopefully and gratefully of God's goodness in sending him a little work that morning. We leave him a little help in the shape of tickets, for goods to be obtained at our soup-kitchen and cheap store for the people, and give hopes

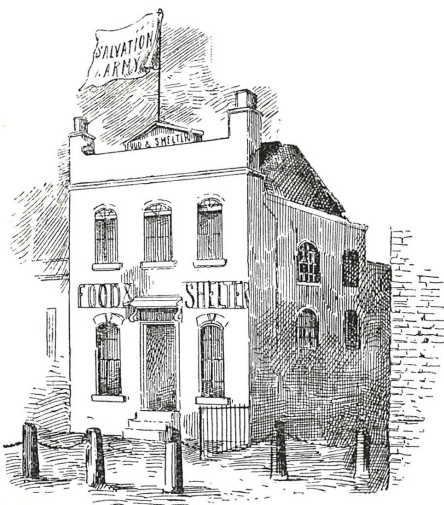
The Christian Mission Magazine April 1, 1870 page 57.



The People's Mission Hall, Whitechapel Road : midday porch meeting in progress  
(from *How to Reach the Masses with the Gospel*, 1870)

This illustration is taken from 'The History of The Salvation Army Volume Two, 1878-1886' by Robert Sandall, 1966 reprint.

It illustrates the availability of soup and preaching from the porch by the Christian Mission (Perception?: Soup and salvation).



3  
First Settlement and Shelters  
3 Limehouse Men's Shelter, London's first

This illustration is taken from 'The History of The Salvation Army Volume Three, Social Reform and Welfare Work' by Robert Sandall, 1966 reprint.

With the establishment of shelters, where people could have a roof over their head and the ability to wash and keep clean, the framework was clearly established for being able to claim, Soup, Soap and Salvation.

## Beef, Beer and Bacca - an extraordinary clue!

Evidence that points to an early 1880s use of Soup, Soap and Salvation emerged through a series of books, blog and articles which related to use by the Skeleton Army of 'Beef, Beer and Bacca'. Examples of use of this reference follow. The presumption, which is perfectly reasonable, suggests that if the Skeleton Army was mocking The Salvation Army, with 'Beef, Beer and Bacca' (Three Bs), then surely they were mocking/parodying the three Ss 'Soup, Soap and Salvation'? This was happening by November 1882.

### REFERENCE

**A genuine rabble of "roughs" pure and unadulterated has been infesting the district for several weeks past. These vagabonds style themselves the "Skeleton Army".... The "skeletons" have their collectors and their collecting sheets and one of them was thrust into my hands...it contained a number shopkeepers' names.... I found that publicans, beer-sellers and butchers are subscribing to this imposture...the collector told me that the object of the skeleton army was to put down the Salvationists by following them about everywhere, by beating a drum and burlesquing their songs, to render the conduct of their processions and services impossible.... Amongst the skeleton rabble there is a large percentage of the most consummate loafers and unmitigated blackguards London can produce...worthy of the disreputable class of publicans who hate the London school board, education, and temperance, and who, seeing the beginning of the end of their immoral traffic, and prepared for the most desperate enterprise.**

The skeleton armies carried flags usually bearing a "skull and crossbones," no doubt inspired by the prominence given to piracy in contemporary "penny dreadfuls" for boys. Variations included the addition of two coffins and the motto "blood and thunder"! Others decorated theirs with monkeys, a devil, and rats. Another had a yellow banner with three B's—beef, beer, and "bacca"!'<sup>1</sup>

*Bethnal Green Eastern Post*, November, 1882.  
- as it appears in 'Origins of The Salvation Army', Murdoch, 2nd printing, 1995.



Beef, beer, and "bacca"!

Artist's impression.

### REFERENCE

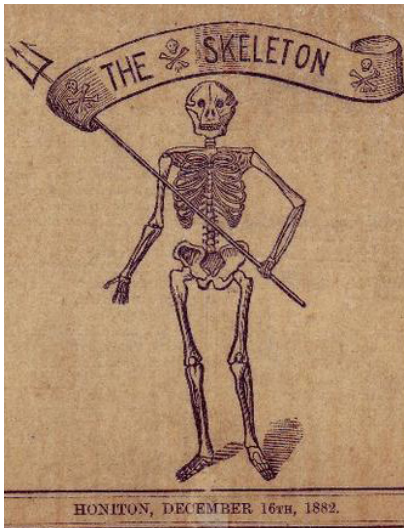
Robert Sandall's 'The History of The Salvation Army - Volume Two 1878-1886' page 193, includes the first paragraph of the *Bethnal Green Eastern Post* article above. Elements of the second paragraph, referencing the 'Beef, Beer and Bacca' are found on page 196 - they are not referenced as relating to the article on page 193. It is implied there is a Torquay connection and makes no suggestion of a relationship between the three Ss of The Salvation Army and the three Bs of the Skeleton Army. Bethnal Green is a long way from Torquay. Of course the *Bethnal Green Eastern Post* report does not automatically imply these are events that happened in Bethnal Green. At some point someone has determined the two paragraphs go together as shown in Murdoch's 'Origins of The Salvation Army'.

### REFERENCE

*The Battle of Torquay* 87

Salvationists by following them about everywhere, by beating a drum and burlesquing their songs to render the conduct of their processions and services impossible'.<sup>40</sup> While no other source mentions 'skeletons' at Torquay, Robert Sandall claimed that Torquay's banner 'had a yellow banner with three B's - beef, beer and 'bacca!' This slogan was a parody of the Salvationists 'Soup! Soap! Salvation!' but also celebrated three of the central motifs of nationalism and popular Toryism. The response to the Salvationists went beyond parody and rough music, though; Robert Sandall's history states that at least 669 soldiers were seriously assaulted in 1882; one woman was killed in Guildford in that year, and another in Shoreham in 1883.<sup>41</sup>

Robert Sandall's use of this Skeleton Army material has been quoted by various authors including his being referenced in James Kneale's chapter on 'The Battle of Torquay' in 'Coastal Cultures of the Long Nineteenth Century', 2018.



*The Skeleton* - newsletter of the Skeleton Army.

International Heritage Centre of The Salvation Army blog:

### **Blood, Fire, Skulls & Crossbones: A Battle Between Two Armies, by Chloe, January 2019.**

In the late eighteenth century, William Booth and his army of Salvationists took to the streets to bring the souls of Britain to Salvation. However, as you may have predicted from the somewhat sinister 'hymn' above, while they went with blood and fire in their hearts, the reactions that they received from the public were a little fierier than expected.

As a part of William Booth's evangelical and philanthropic endeavour, The Salvation Army sought not only to spiritually save souls but also to relieve the Victorian working classes from poverty. In Booth's eyes, this involved morality, discipline, sobriety and employment, and consequently, this is what The Salvation Army strove to bring to working class communities across the country. With this morally revived blueprint for society in mind, The Salvation Army did not adopt a sedate or passive approach - it was virtuous and godly, but it was also loud, informal and cut across strictly drawn Victorian class boundaries.

Salvationists sought to inspire and save with ardent musical displays and open-air meetings in the centres of towns and villages, but their energy and militaristic style - unlike any other church at this time - was seen by some as an aggressive attack that would change and disrupt their community's way of life. In addition, The Salvation Army's theologically driven values enforced a stricter way of life for its members, devoid of the vices of drink, gambling and salacious entertainment that had become popular in the underbelly of Victorian society. As such, The Salvation Army attracted the attention of not only those they saved, but also those who sought to subdue their influence.

As The Salvation Army expanded, in 1879, newspapers across Britain began chronicling incidents of personal violence toward Salvationists and interruptions of their meetings as they 'invaded' towns and brought their faith and principles to public spaces; but it was the dawning of the new decade that saw these individual acts of violence transform into countrywide organised attacks that emerged in the wake of William Booth's disciples.

Pioneer Salvationist, Commissioner George Scott Railton, documented that the initial cluster of individuals to organise under the banner of the Skeleton Army came from Weston-Super-Mare in early 1881, and by October 1881 the term emerged in the written word in the *Western Times* to describe a group of people who were 'disturbing' the Salvation Army in Exeter. From this point onwards, within popular culture the term Skeleton or Skeletonite became synonymous with those who publicly and violently challenged The Salvation Army.

As well as parodying their name, in response to William Booth's public demonstrations, Skeleton Armies imitated Salvationist music, uniform and marches and changed them into antithetical messages. The extremely sinister 'hymn' at the beginning of this blog is one example of this behaviour. They created

marching banners that mirrored the Salvation Army's crest with the sigil of a skull and cross bones as well as wearing skull pin badges which drew people together and cemented their identify as the Skeleton Army cult.

From 1881 local reactions from Skeletons to Salvationists became increasingly severe. In 1882 two members of the public in Worthing were imprisoned for assaulting Salvationists and in March 1882 the magistracy in Weston-Super-Mare decided to take a stronger stand and prohibited Salvationist processions in the town. The Salvation Army successfully challenged the proclamation but soon after, the local board responded by introducing a bylaw that prohibited musical processions on Sundays, in a renewed effort to suppress The Salvation Army's public presence.

At this time public demonstrations were The Salvation Army's principal method of attracting members of the public to their barracks. In defiance of the board and out of loyalty to their faith, The Salvation Army continued to march. While Skeletons assaulted 669 Salvationists in Torquay and mimicked their slogan of 'Soup, Soap, Salvation' with a banner that read 'Beef, Beer and Bacca', from 1886 the board began to arrest Salvationists under the 38th clause of their local Torquay Harbour and District Act, imprisoning over 20 Salvationists over a two year period.

This battle came to a head in 1888 as the increasing number of arrests (and the injustice of them!) caused conflict among members of the Torquay board and confrontation between Salvationists and Skeletons continued to increase in severity. In consequence of the board's mismanagement of the situation, Parliament stepped in to revoke the 38th clause and reprimanded the local magistrates for over exercising their authority. This pattern of 'invasion' and resistance was echoed across the country as communities struggled to accommodate the changes that The Salvation Army brought and contain the physical reactions of rebels.

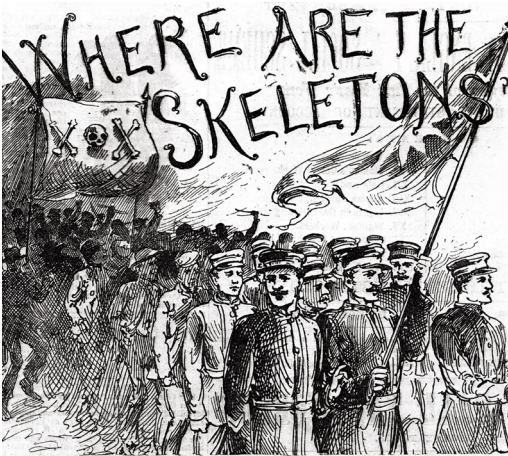
The increasing severity of punishment for Salvationists by local boards demonstrates endorsement by the elite of resistance groups physically reacting on the streets, and it was this backing that gave the movement strength and legitimacy. Time and time again transgressions by Skeletons were overlooked, with few awarded fines or imprisonment, whereas The Salvation Army was repeatedly held accountable for the conflict through continuing what were deemed 'foolish demonstrations'.

Skeletonite promotion of alcohol and tobacco and attempts to suppress The Salvation Army's presence in the public sphere suggests an objection to the moral reform of Salvationism. Whilst attending church on a Sunday as well as indulging in 'social evils' during the week was possible with more traditional practices in Britain, The Salvation Army's all-encompassing reforms that place emphasis on morality and disassociation from 'sinful' activities such as drinking alcohol, smoking, gambling and low-brow theatre entertainment posed a threat to the balance of life that people had become accustomed to in the infamously dichotomous Victorian society.

The Salvation Army we must drive  
Far, far away.  
For cannibals to eat alive,  
Far, far away.  
We will pepper and salt them too, And make them fit for a rare stew,  
And old Head shall sail with the crew,  
Far, far away.

*The Sussex Coast Mercury, 12 July 1884*

REFERENCE



The War Cry (UK) Christmas Number  
26 December 1891.

From the West Sussex Record Office (UK) is an article titled 'Beef, Beer and Bacca versus Soup, Soap and Salvation : The Skeleton Army Riots of Worthing, 1884' by Abigail Hartley, Searchroom Archivist, 2020.

<https://westsussexrecordofficeblog.com/2020/01/03/beef-beer-and-bacca-versus-soup-soap-and-salvation-the-skeleton-army-riots-of-worthing-1884/>

*...The Skeleton Army was an entirely Southern English entity, not to be found north of London. Started in the 1880s in Exeter (or Weston-Super-Mare depending on who you ask), they existed in direct opposition to the Salvation Army, in an aim to be as inflammatory as possible, used banners with skulls and crossbones; and made a career out of mocking the Salvation Army's sayings and marches.*

*For example, on some flags there was the phrase "Blood and Thunder", twisting the original Salvation Army saying of "Blood and Fire". They would also cite three Bs: 'Beef', "Beer" and "Bacca" (tobacco), again mocking the Salvation Army's three Ss: "Soup", "Soap" and "Salvation". Processions from either party would lead to disruptions or violence, and when looking at banners with skeletons, rats and coffins, or seeing their gazettes which were often blasphemous or obscene, it is hard to see the Skeleton Army as anything other than reactionary and aggressive...*

REFERENCE

From 'Foul Deeds & Suspicious Deaths in & Around Frome' Chapter 12: The Cry of War - Frome and the Salvation Army, 1884, by Mick Davis & David Lassman, 2018, we have the following excerpt:

*The 'Army's' approach was summed up by Booth - who bestowed on himself the title general - as the three S's: Soup, Soap and Salvation. In pursuit of potential members for their congregation - addicts, prostitutes and alcoholics - their quest took them to places where alcohol was served or sold. This, unsurprisingly, brought Booth and his 'soldiers' into conflict with pub landlords and other purveyors of the 'evil' liquid, as well as those souls not wishing to be saved from their vices.*

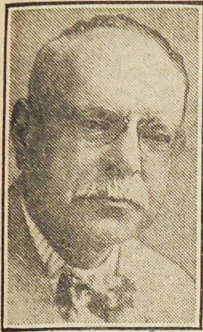
*Before long, this opposition to the Salvation Army manifested itself in organised groups that, although localised, quickly became known nationally as the Skeleton Army. In deliberate antagonism, they also based themselves along militaristic lines; their flags were adorned with the skull and crossbones and inscribed, in mockery of the Salvationist's three S's, with three B's: Beef, Beer, and Bacca!*

The implication of the above two examples suggests the motto 'Soup, Soap and Salvation' existed by 1884 and yet where is it in the published material of The Salvation Army from that time?

REFERENCE

A very different perspective is suggested in 'The General Next to God - The Story of William Booth and The Salvation Army' by Richard Collier, 1965. Having previously outlined opposition and then growing support for The Salvation Army, follows this paragraph on page 199:

*Inevitably, public fancy endowed The Army with the slogan which has stuck ever since: "Soup, Soap and Salvation!"*



Mr. Sousa

## What the Founder said to John Philip Sousa

When Mr. J. P. Sousa, the distinguished American composer, and a generous friend of The Army, recently visited Chicago, Bandmaster Emil Soderstrom, the writer of 'Fighting for the Lord' First-Prize March, was granted an interview with him, being received in a most cordial manner.

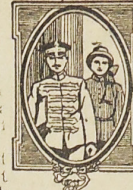
'Although advanced in age,' writes the Bandmaster, 'Mr. Sousa carries himself wonderfully. Upon his breast are numerous medals, given to him by kings and sovereigns as tokens of their admiration for his art and genius. This great man has an easy, engaging way about him, which makes him not at all difficult to talk to.'

'To begin with, I showed him the high standard of The Army's music from some

numbers of the Brass Band Journal I had brought along. Our conversation assumed a technical nature, and we went into details of the music.

'I further told him of the particular object of our music, which made it differ from what we termed outside music. This led us back to The Army's working principles in general, and here Sousa said, "I well remember meeting the late General Booth several times. Upon one occasion he told me that the way The Army dealt with the 'down and outs' could be expressed in three S's. When The Army picked up a man they first offered him Soup, then Soap, and finally Salvation." The eyes of the famous artist twinkled with humour at the recollection of this anecdote. "But," he added, and here his face became serious, "it is a wonderful programme with rich results. The Salvation Army is doing great and valuable service for the miserable and needy ones."

'I thanked my distinguished host for his high opinion of our work, and told him that it would be appreciated by our Bandsmen, and no doubt others, too. After a few more cordial words we parted, but not before I invoked God's blessing upon this great personality.'



## THROUGH THE MIRROR

II.—Hetty Huff

BY ROBIN GRAY

When the Band-Secretary approached Songster Hetty Huff about the sale of festival programmes her face suddenly crimsoned as she said, 'You had better ask Songster Newcombe.' With that she strutted off and left it to the Band-Secretary to think of the public mention that had been made of Songster Newcombe's initial effort for the Band fund last month. The Band-Secretary sighed and exclaimed, 'What a pity.' He knew so well that there are times when Songster Huff renders maximum service, for she is splendidly enthusiastic and daring, but . . .

The platform has recently been altered, and a change made in the seating arrangements of both Band and Songsters. Hetty was actually overheard to say she had been deliberately turned out of her seat.

The Bandsman and Songster 30 July 1927 page 259.

The above article is based on an interview of John Philip Sousa by Bandmaster Emil Soderstrom in Chicago. Sousa is well known for his composition of Marches, among many other things, and the development of the Sousaphone. Sousa recalls a conversation with William Booth:

*I well remember meeting the late General Booth several times. Upon one occasion he told me that the way The Army dealt with the 'down and outs' could be expressed in three S's. When The Army picked up a man they first offered him Soup, then Soap, and finally Salvation." The eyes of the famous artist twinkled with humour at the recollection of this anecdote.*

## REFERENCE

'Origins of The Salvation Army' by Norman H. Murdoch, 2nd printing 1995. While the motto Soup, Soap and Salvation was a positive and memorable phrase, there existed some elements of concern. Excerpt from page 165:

*Although Catherine Booth had embraced social remedies by the time she died on October 4, 1890, she told Henry George that her position would not allow her to advocate his views publicly. In the same vein she wrote to Stead, "Praise up humanitarianism as much as you like, but don't confuse it with Christianity, nor suppose that it will ultimately lead its followers to Christ." Her Wesleyan creed rested on the doctrine of human depravity. Soup and soap were, at best, ancillary to soul saving. Had she lived longer, she might have shared others' concerns about the gap between the army's spiritual and its social work.*



# Soup, Soap and Salvation - Other References

There have been various references over the decades to elements of soup, soap and salvation. Following are some more examples.

REFERENCE

36

THE DELIVERER

[MARCH, 1915

## Soup and Salvation for Liverpool's Poorest

### HOW THE WOLF IS KEPT FROM MANY DOORS

By eight o'clock every morning fifty gallons of rich and nourishing soup is in the copper of the Ann Fowler Hostel in Netherfield Road, Liverpool. It simmers until twelve, when the doors are flung open and there files in such a procession of poverty and need as must be seen to be properly sympathized with.

Hatless children, with bare, shrinking feet, or shoes that are worse than useless, tread the flagged passage, carrying any utensil they can find—from a broken jug to an empty jam-jar or a tin saucepan—which they place on the counter and ask the kindly and white-aproned Officer for their ha'porths or pennorths.

Every day some come who have not even that small coin, and these are seated round a table in the big basement dining-room and given a free meal.

Often the whole fifty gallons disappears inside of an hour, and then another lot is put on, to be ready by 5 p.m. and on sale until 10.

This is a feature of every day, while other equally cheap and good edibles vary from day to day. But what the hungry children and their needy parents would do without that soup one shudders to imagine. 'It simply keeps the life in them,' as the busy kitchen Officers would put it.

The price of split peas has lately risen from 11s. to 26s. a cwt., but the charge for soup is not altered. The Officers will make other efforts to supply the deficiency; they are resolved that it shall not come out of the children's mouths!

How the hungry little customers find out where the soup is to be obtained might puzzle an outsider. But they would tell you either that the Sister (meaning Adjutant Sands, of the nearest Slum Post) had sent them, or the Captain from China Street Corps, or that a lady came to see mother and gave her a ticket; or that they had met another child with a steaming can-full, had begged for a taste, and then learned whence it came.

No stone is left unturned by the noble band of Officers helping Major Weie to find the cheapest markets for vegetables, or the kindest folks for contributions towards this effort to keep the wolf from uncouth doors through the hard winter days.

Splendid bread puddings are made daily also, which, when cold, are as nice as cake, and a hunk of this is a very satisfying portion, immensely popular with the youngsters.

As many as 14,880 halfpenny and penny meals were served during four weeks recently; some adults will occasionally spend twopence on an extra big feast; but a  $\frac{1}{2}$ d. bowl of soup and  $\frac{1}{2}$ d. worth of bread is as much as an older woman can manage.

Think of the boon this place is to those aged people who are getting the 5s. pension! Some of the old ladies—one has turned ninety—make the place their

home, and can thus live nicely within their means. The old men come in for meals and sit gratefully in the warm comfort.

One Irish granny had just been enjoying a great clean up in the fine wash-house when we looked in, and told us smilingly that cleanliness is next to Godliness. The glance of affection she threw at the Major was good to see.

The dormitories and cubicles above are kept spotlessly clean, and empty beds now



A meal of hot soup makes the world seem a cheerier place to a hungry boy

are increasingly rare. All who stay a week get Sunday night's bed free, and the family often includes Service-girls changing situations, day workers who earn their pence in laundries, or at office-cleaning, charing, or street hawking.

If only our 'Deliverer' readers could have been present at a social evening enjoyed by the whole company not long ago, they would understand what a blessed place is this Salvationized old Welsh chapel.

Major Weie's artistic fingers had decked the big Meeting-room in gay colours, an ample feast was spread and partaken with keen relish, and then the programme began.

Some of the old ladies came out with surprises by reciting some really beautiful

pieces. One soloed, while her tears fell freely—

Life's morn will soon be waning,  
And the evening bells will toll,  
But my heart shall know no sadness  
When the pearly gates unfold.

All listened in excited delight when Major Carr turned on that wonderful gramophone of hers, which they knew had previously given delight to dusky-faced Indians who had never seen such a marvel before.

Some who had recently found Salvation under that kindly roof testified to its glorifying power in the daily round of a hard life.

For the feeding and sheltering of hungry or homeless bodies is only a preliminary to the deeper and eternal work for which The Salvation Army exists.

This place has an ever-widening intercourse with outside needs. For instance, its Officers regularly visit the prisons and speak face to face with women who, after perhaps twenty or even forty convictions, want to make a new start.

Those who will are received at the Hostel when their terms expire, and efforts made to guide their feet into the narrow, upward path.

### Service-Girls at Cardiff

THE rows of happy faces seated at long tables in the gaily-decorated room of the old one-time 'Rink,' now The Salvation Army Metropole, in Moira Terrace, Cardiff, were all expectancy. Suddenly the merry chatter of numerous voices ceased, and a hearty, spontaneous volley announced that anticipation had been realized in the arrival of Commissioner Cox.

Quite a large company of our women and girls who had passed from the Home, and who are now doing well in their several positions—many of them happily married—had made a special effort to respond to Staff-Captain Swain's invitation and be present at the annual gathering, and after doing ample justice to the good things provided, everybody settled down to a happy evening, which was full of variety. Amongst the visitors present were Brigadier and Mrs. Greenaway and members of the Divisional Staff, also the Field Officers of Cardiff I and II Corps.

We were especially pleased to welcome Miss Beatrice Cory, the daughter of our dear friend Mr. Richard Cory, who was so recently called Home. She was warmly received, and spoke some very helpful words.

An interesting feature of the evening programme was the distribution by the Commissioner of Bibles to those who had of their own free will given their 'Out-of-Love' contributions towards the help of others.

And in this connexion a very real surprise awaited the Commissioner, who was a little later presented by the Service-Girls Officer, on their behalf, with a united gift of money to help on this work.

Some very hearty singing followed, led by Brigadier Turner, who had accompanied the Commissioner from London.

Close attention was given to the Commissioner's words about being cured of sin, showing how effectually the Lord could remove the stain, and how possible it was to live free from it, and it was clear that a marked impression was being made upon all.

In the Prayer Meeting which followed quite a number sought this wonderful deliverance at the mercy-seat. A. E. S.

The Deliverer March 1915 page 36.

## REFERENCE

Los Angeles Times article titled 'A Deft Look at the Early Years of 'Soup, Soap and Salvation' by MARK A. KELLNER | DEC. 14, 2001 12 AM PT | SPECIAL TO THE TIMES referencing the book "Remaking the Salvation Army in America, 1880-1930" by Lillian Taiz, University of North Carolina Press.

<https://www.latimes.com/archives/la-xpm-2001-dec-14-lv-books14-story.html>

*...America beckoned as a land of cities teeming with poor people who needed Booth's gospel of "soup, soap and salvation." Railton, perhaps Booth's most fervent disciple, flitted about the country trying to get often-indifferent audiences to respond. At one point, he strapped on ice skates and stood on a frozen Mississippi River to preach to astonished St. Louisans standing on the shore...*

## REFERENCE

'Soup, Soap and Salvation' posted 15 May 2009 by the Heritage Centre & Archives (NZ)

<https://archives.salvationarmy.org.nz/article/soup-soap-and-salvation>

*William Booth's passion was to bring the Gospel to society's outcasts. As his ministry developed in the East End of London, Booth experienced a growing awareness of the complex nature of poverty and its impact on the life circumstances and life choices of the poor. For him, it was not an option to skim over the surface of the issues but to tackle them head-on. His response was to find ways of practical support interwoven with the presentation of the Gospel. And his intention was not to simply give temporary aid, but to help people permanently improve the circumstances of their lives.*

*From its earliest days, this knowledge has shaped the way The Salvation Army has grown and developed and it still motivates The Salvation Army in its mission today. Slogans such as 'Soup, Soap and Salvation' and 'Heart to God and Hand to Man' have expressed this passion to communicate the Gospel in a relevant and vibrant way that includes addressing real, practical need.*

*Early expressions of social service in New Zealand were Rescue Homes for young girls trapped in prostitution, and Prison Gate work that provided safe accommodation and assistance to find employment for men newly-released from prison.*

*The Salvation Army has remained attuned to areas of need in individual lives and in New Zealand society. When new social issues emerge, The Salvation Army is frequently at the forefront of finding a practical response. Although specific issues may change, common elements remain the same. 'Soup, Soap and Salvation' may sound a simplistic motto, but it addresses the heart of human need and is embedded into the fabric of Salvation Army mission and motivation.*

## REFERENCE

From The Salvation Army's 'Others' online magazine in Australia. The article 'Breathing new life into our history', 14 June 2019 by Jessica Morris (Interview with Lindsay Cox at the Heritage Centre in Melbourne).

<https://others.org.au/features/breathing-new-life-into-our-history/>

*Soup, Soap, and Salvation! – the catchcry of William Booth's mandate when he founded The Salvation Army – still lives on in front-line ministry today.*

*And while we often envisage it as the provision of emergency housing, a simple cup of coffee, or a vibrant youth group activity, it takes on an entirely different form for the team at The Salvation Army Australia Museum.*

*A visit to the Australia Territory's two museums, in Melbourne and Sydney, reveals much more than dusty pieces of history. The team members, led by Museum Manager Lindsay Cox, see their roles as front-line mission, namely through their interaction with visitors – from tourists to researchers and Salvationists, as they peruse realms of Army history most people never knew existed.*

*Major Donna Bryan, the Assistant Museum Manager in Melbourne, puts it this way: "Most of the people coming here aren't Salvos and we are given free rein to say who we are, what we do, and why."*

*Previously known as The Salvation Army Heritage Centres, the new Australia Territory has united the two museums under the one banner and named it The Salvation Army Australia Museum, giving Lindsay the opportunity to share Army history with more people than ever before – a task he relishes...*

## REFERENCE

From the website of the Canadian Territory of The Salvation Army.  
<https://salvationarmy.ca/about-us/history/>  
It introduces Salvation Army history in this way:

### *Our History*

*The Salvation Army began its work in London, England, in 1865 when William Booth, a minister, abandoned the conventional concept of a church and a pulpit and took his message of hope to the poor, the homeless, the hungry and the destitute. By 1867 The Salvation Army had developed into a ministry offering basic schooling, reading rooms, penny banks, soup kitchens and relief aid to the destitute.*

*The Salvation Army began its work in Canada in 1882, just fifteen years after Confederation, and quickly began giving hope to those in need in this country.*

### *Salvation Army begins its work in Canada in 1882*

*The first open-air 'meetings', or worship services, were held in Toronto in January 1882, and in London, Ontario, five months later. These were led by British immigrants who had known the Army in their homeland. Official Salvation Army operations began in July of that year when Major Thomas Moore arrived from the U.S. headquarters to take charge. By then there were 11 'corps' or church congregations in Ontario, and a year later Canada was declared an independent 'territory', responsible for its own governance within the worldwide organization.*

*William and Catherine Booth, founders of The Salvation Army*

*From the beginning, the Army in Canada adopted founder William Booth's philosophy that there is little point preaching 'salvation' to hungry people. And so the concept of 'soup, soap and salvation' took hold, later to be developed into the comprehensive social service programs The Salvation Army operates today, many of them in partnership with government...*

## REFERENCE

The Limehouse Food Depot and Shelter was thrown open to the public on Tuesday, February 21st. Its present cooking facilities are taxed to the very utmost to supply the demand made upon them, and its staff of waiters and employees is all too small! Nearly 3,000 hungry people have been fed in one day. 225 gallons of soup alone were served out on Friday last. It is a touching fact that more than sixty gallons of this were served out in farthing basins to children just about able to see over the counter. So far from the premises being too small, there is every reason to fear that they will soon be insufficient for the depôt, even though milder weather may take pressure off the shelter. We would earnestly remind our readers that nearly £100 is still lacking of the sum found necessary for the fitting up of this establishment. True, a trifle more than the £600 originally asked for has been subscribed. But the actual sum required will be £750, so that there is still a deficit before we can "start clear" on a charity which is none the less an enormous one because it is proposed to conduct it in that strictly business-like way which will preserve or cultivate self-respect and manliness in its recipients. From personal observation and investigation we are able to affirm that this venture is reaching the class we hoped for. Will our London friends and subscribers, go and look for themselves? Between twelve and two is the best and busiest time of day.

The shelter has received forty or fifty men each night, though its arrangements are not yet complete. Any applicant is received. If a man chooses—not unless—his name, occupation and references are taken, and the length of time he has been—if he is so—unemployed noted, with his own reasons therefor. His case is then investigated,

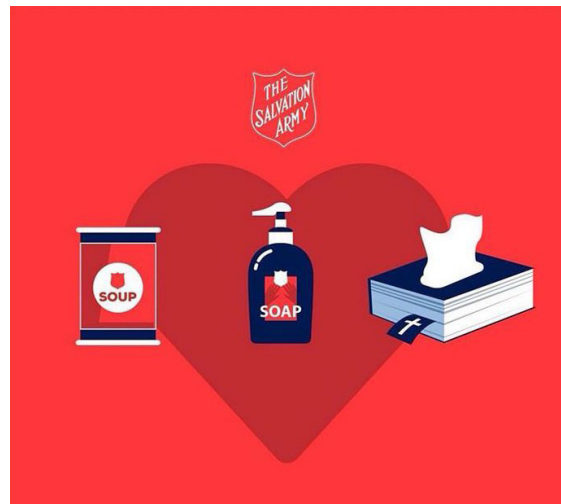
*The War Cry (UK) 3 March 1888.*



Envoy John Walker with the mobile soup kitchen in Auckland, New Zealand distributing soup and bread, 1931.



Graphic used by The Salvation Army Northwest Division, Seattle, USA.



'Hope' Graphic for Ajax & Pickering Salvation Army communities, Ontario, Canada

**'Soup, Soap and Salvation' concluding statement:**

**It is important to note that John Philip Sousa is a witness to William Booth stating 'Soup, Soap and Salvation' (Pg 8). But the Bethnal Green Eastern Post appears to confirm its use as early as 1882 (Pg 4). If only there was a Salvation Army published confirmation from that time.**