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## Canada's Salvation Army and War

### *The War Cry, Soul Saving, and the South African War*

ERIC CROUSE

THE CANADIAN *WAR CRY* clarified that Christ's love and the salvation of souls was the primary focus of the late-nineteenth century Salvation Army, even in times of war. When the denominational magazine discussed the South African War, emotional patriotism for British interests in South Africa was missing. And *War Cry* commentary of Canadians fighting was remarkably sparse in an era when the public discourse of the war was intense and widespread in Canada.<sup>270</sup>

The message for Salvationists residing throughout South Africa, the Transvaal, and Orange River Colony was to be friends to both the British and the Boers. As the *War Cry* explained in the early stage of the war, "so far as actual combatants are concerned our position is one of the strictest neutrality, with the strongest disposition to effect the largest possible amount of good among both the opposing forces."<sup>271</sup> All lives mattered, and thus, it was paramount to seek God's will, spiritual revival, and "peace and goodwill amongst men."<sup>272</sup> This was on a higher level than the goal to "integrate 'our brother Boer' into the imperial family."<sup>273</sup> Salvationists laboring in South Africa were to "push on, through storm and tempest, and amid seas of difficulties, assured as ever that God, even our own God, will bestow upon us His continued blessing."<sup>274</sup> Winning souls for Christ trumped all concerns.

The history of the Salvation Army began in 1865 when Methodist preacher William Booth (1829–1912) organized the Christian Mission, a group devoted to bringing the gospel of Jesus Christ to the unchurched in London, England. With his wife Catherine (1829–1890) at his side, Booth renamed the group the Salvation Army in 1878. The strategy of adopting military ideas to reach people with a message of sin and salvation was a successful one in an age when military order garnered significant respect in western society. With General Booth as head, military-attired Salvation Army preachers were officers, congregations were corps, and corps community centers were important sites for religious activities, with a clear focus in the early years on preaching the gospel. Salvationists kept it simple, "not wasting time in the discussion of minor points of doctrine, which can easily wait until we have the last sinner saved."<sup>275</sup>

The Salvation Army spread internationally, including to Canada in 1882.<sup>276</sup> At the start of the South African War, Booth's daughter Evangeline (1865–1950) was the Commander-in-Chief of Salvation forces in Canada, Newfoundland, and North-Western America, committed to war against "His Blackest Majesty King of the Nethermost Regions of Hell."<sup>277</sup> The key source for communicating the activities of the Salvationists was the *War Cry*, a weekly magazine published in Toronto that provided fourteen pages packed with news and Bible-related stories, most of which contained regional and local Canadian material. At least one page gave accounts of Salvation Army work internationally, with news of Europe, South America, Asia, and Africa broken down into specific nations. As far as editorial policy, there was a clear lack of Canadian content which in part explains the absence of commentary on Canada's role in the South African War. In fact, R. G. Moyles's history of the Salvation Army in Canada gives no mention of the South African War, a notable absence given that over 7,300 Canadians served in the war.

Before war broke out in October 1899, much of the early accounts of Salvationist activities in South Africa in Canada's *War Cry* were brief.<sup>278</sup> Encouraging were reports of the open-air attendance and souls saved at revival meetings, of new halls opened, and of the work of Commissioner William Ridsdel who served in South Africa from 1896–1899. His duties included traveling throughout the region where the Salvation Army conducted day school operations and reached the unchurched "natives." There was an international flavor to Salvation Army efforts in South Africa, which helps explain its disposition for peacekeeping. Salvation of individual souls was the ultimate concern as Salvationists served in many different ways.

In South Africa, any Salvationist able to understand languages—ranging from Albania to the Zulu tongue—was considered to be an answer to prayer. One example was the French-speaking Salvation candidate preparing to reach the French foreign

women in Cape Town “who parade the streets nightly.”<sup>279</sup> Salvation Army work earned the respect of many belonging to other denominations. One supporter was imperialist Cecil Rhodes (1853–1902), former prime minister of the Cape Colony. In April 1899, Rhodes addressed an audience in London, praising the work of the Salvation Army in South Africa. He backed his words that day with a \$1,000 donation to the Army.<sup>280</sup>

Satan was deemed formidable, but the Salvation Army served notice of its fight against the deception of Beelzebub found in city streets at home, abroad, and on the battlefield. The first *War Cry* report of “Boer troubles” was in late July 1899 with Salvationists desiring “a peaceful settlement.”<sup>281</sup> By October, the magazine wrote of “the horrors of bloodshed” and “the cheap bravado” of the masses clamoring for war. The scales were “trembling” as politicians weighed the correct action to take with the conflict in Transvaal.<sup>282</sup> Carman Miller notes that Canadian Methodists, Presbyterians, and Anglicans, in pulpit and press, “generally condoned and inspired the growth of imperialism.”<sup>283</sup> However, in the *War Cry* coverage of the “Boer troubles,” British imperialism gained little or no sway.

As for the signs of war, the expectation was grave consequences. But it would not be Commissioner Ridsdel at the helm to face escalating miseries. His replacement boarded the “Norman” at Southampton on 23 September and was on his way to South Africa.<sup>284</sup> Commissioner George A. Kilbey, previously the Chief Secretary for the United Kingdom, was the new leader of the South African Salvationists as they faced the problems of a war which various observers expected to last “for some months.”<sup>285</sup>

Days before the war began, there was much fearful uncertainty in South Africa with businesses paralyzed and homes closed down, both causing a rise in paupers and refugees. The *War Cry* could see no justification for war between the “so-called Christian nations” of Great Britain and the South African Republic (Transvaal), and irresponsible British politicians risked the glory of the British Empire by choosing war against a weaker nation “to justify their own schemes.” If the British decided “to sow the seed of death to national greatness,” the Salvation Army leaders knew where they stood.<sup>286</sup> When the “cleverest spirits” from Hell agitated for evil “in the smoldering fire of war,” the ultimate and highest service for Salvationists was “seeking the salvation of the individual soul.” A greater triumph than any army defeating its foe was reclaiming “from the power of Evil and Darkness to the love of Truth and Right, one soul.”<sup>287</sup>

After the war officially broke out on 10 October, the *War Cry* began informative reports on the conflict, beginning with a historical overview of the region from the days of Portuguese Bartholomew Diaz in 1486 to the demands of British subjects living among the Boers in Transvaal in the late 1890s.<sup>288</sup> The Salvation Army appointed Adjutant George Stevens, editor of the South African *War Cry*, as its special war correspondent. The Canadian *War Cry* gave Canadian readers detailed military news. As early as 4 November it reported on 500 British and many more Boer soldiers killed early into the “hapless war.” Deadly engagements and land ravished by war meant ample work for Salvationists providing accommodations for “disabled soldiers and distressed refugees” of both sides.<sup>289</sup>

Early into the war it became obvious that the Salvation Army in Africa encountered many serious difficulties. Constant migrations of refugees poured into Cape Town, Salvation Army finances diminished in many depopulated districts, and Salvation operations in Johannesburg, Pretoria, and other communities, cutoff by the war, suspended their work.<sup>290</sup> The situation was grim, articulated in Salvation Army war reports by Stevens: “We fervently pray that something will speedily happen which shall put an end to these cruel and bitter struggles, which are maddening thousands and turning men’s minds from thoughts of purity and righteousness to things worthy only of the heathen and the brute.”<sup>291</sup> However, with darkness came light. Salvationists took courage, “fully confident that ‘Yesterday, today, forever, Jesus is the same!’”<sup>292</sup> The Salvation work in Cape Town was portrayed as heroic: “All refugees come to us, and while we look after their bodies we do not forget the starving souls around us.”<sup>293</sup>

On 30 December, the *War Cry* announced the arrival of the Canadian contingent which received orders to proceed to Orange River Station, south of Kimberley. Other British forces engaged the Boers at various locations and the Salvationist assessment at the end of the year gave little hope of a speedy conclusion of the “dreadful slaughter.”<sup>294</sup>

In the New Year, the *War Cry* continued its close coverage of war developments, including an interview of Commissioner Kilbey who began his introductory tour of the eastern region of South Africa with a visit of Port Elizabeth where his entourage “had a good time, with a fair share of blessing for soldier, saint, and sinner.”<sup>295</sup> They experienced some drama when their departure from Port Elizabeth by railroad was cut off by British authorities fearing Boer military operations. Their only alternative was boat travel to East London and on to King William’s Town and Queenstown, which was close to actual military

fighting. At a virtual continuous pace, mule-teams loaded with British provisions poured into Queenstown. There was a flood of soldiers at the railway station, looking much like a military depot. Continuing his tour from Queenstown to Stormberg, Kilbey found the region all but deserted with the exception of the natives. It was an unhappy situation for the Commissioner that, Salvationists, including Boer Salvationists who had been commandeered by leaders to fight, were at risk on the military front.<sup>296</sup> Despite his best effort to get a military permit for travel, Kilbey would have to wait almost two years later before he could visit Johannesburg and the Transvaal.<sup>297</sup>

Already within weeks of the start of the war there were reports of fallen Salvationists on both sides, slain on the battlefield. But, again, it was their duty to follow the Commissioner's direction and "hold themselves ready at all time to do the most menial thing possible, if it is likely to give them the opportunity to benefit either British or Boer."<sup>298</sup> The *War Cry* reported that only the Salvation Army had permission to conduct meetings in the military camps.<sup>299</sup> Pursuing the salvation of sinners, a typical Salvation Army procedure was a revival-type meeting at soldiers' camps near the front. At one meeting in January 1900, soldiers brought candles from their tents and used their bayonets as candlesticks to illuminate the gathering: "From the moment we began the presence of God was felt, and conviction was stamped on many faces."<sup>300</sup> One soldier confessed that he was "the biggest sinner in the camp," and many others "begged us to come again."<sup>301</sup> On the battlefield, men saw little glory of war, and many "cried like children" when they lost their mates. The Salvation meetings offered hope. Salvationists themselves witnessed the "evils of war" with many heart-breaking stories passed on to *War Cry* readers such as the following: "One of the Guards, a big fellow, thrust his bayonet through the body of a Boer, who, with his dying strength shot him through the head, both men dying almost simultaneously!" In contrast, the Salvation Army's "soul-saving work" was salvation after battle—a time of hallelujah proving that "God lives."<sup>302</sup>

Canadian readers learned that the Salvation Army also faced strong secular forces, notably in the cities. Sundays in Cape Town and other South African centers were "much like any other day."<sup>303</sup> Newspapers hit the streets, soldiers marched, and Christianity held "a very secondary place in many minds."<sup>304</sup> On the minds of people far from the battlefield were the problems brought by a disrupted economy. The basic law of supply and demand meant that oil, meat, butter, eggs, and vegetables were very expensive. With the end of the war nowhere in sight, people were desolate.<sup>305</sup> In gloomy times, the Salvation Army continued to fight: "We, as warriors of the Cross, must not think lightly of the enemy's opposition. The devil is strong and shrewd for unaided human skill, but, with the Holy Spirit's aid, enthused with Divine compassion, our Siege will be a decided success."<sup>306</sup> War correspondent Stevens wrote of the unwavering courage of the Salvation Army: "assured that in His own good time all shall be well, and the dear old Army shall yet advance from victory unto victory, even in quarters where now all is chaos and dire confusion."<sup>307</sup> One notable act of commitment, reported in April 1900, was a revival meeting held in a mine 1,400 feet underground for women who had retreated from the heavy bombardment of Boers during the siege of Kimberley.<sup>308</sup>

Told in South Africa and shared with Canadian *War Cry* readers were stories of "providential escapes" where "God's protecting arm" surrounded Salvationists exposed to the dangers of war.<sup>309</sup> Periodically, the *War Cry* referred to Leaguers who were members of the Salvation Army Naval and Military League created in 1894 to communicate with Salvationists in the armed forces. These Salvationists represented a different group than those belonging to the national group in Canada called the League of Mercy which specialized in hospital, prison, and shut-in visits. In a letter to his mother, a Canadian Salvationist of the Naval and Military League wrote of one fierce Boer attack: "The bullets whistled all around me. I can tell you, dear mother, it was a near shave for me; but our God did not see fit that I should be hurt, praise Him for evermore! I can say, 'I love Him best of all,' and if He sees fit, His will be done. I believe He will take me home."<sup>310</sup> Shortly after, many Canadians fell in the Battle of Paardenburg. The Canadian participation at Paardenburg, which resulted in the surrender of over 4,000 Boers, and thus, constituted an important victory for the British and earned the praise of many in the England and Canada. But any talk of the battle representing "a symbol of Canadian prowess" found no traction in the *War Cry*.<sup>311</sup>

Yet there were stories of heroism, of various Salvationists who died in the war, and were thus promoted to heavenly glory. One *War Cry* story of death, told by Adjutant Murray, drew the most important lesson for Salvationist serving in the war in the hospitals, kitchens, and halls, and near the battles. As she recounted, "Then we heard of Magersfontein and Bob Wilson, the Salvation hero. Oh, we lost many Leaguers, but I felt as I heard, 'If I can only help one man to die as our Bob Wilson died, with the water of Life in his soul, it is worth anything!'"<sup>312</sup> A Salvationist for several years, Wilson received two serious wounds to

his head. As recounted by Murray, “When offered a drink of water he refused, saying, ‘Give it some other lad; I have the Water of Life,’ and so passed away to be with God.”<sup>313</sup>

Canadian *War Cry* readers received many examples of Boers tenacity and British might. Slowly, the Salvation Army took advantage of British success against the Boers, since any advance towards the Transvaal enabled Salvationists to make contact with other Salvationists “long isolated” from the beginning of the war.<sup>314</sup> But British military victory did not alter the neutrality of the Salvationists. Months into the war, Salvation Army concern for the Boers remained steadfast with Salvation officers proclaiming “the glad tidings of salvation wherever and whenever the opportunity presents itself.”<sup>315</sup>

Attending to all soldiers, the Salvationists believed that the Salvation Army was “the organization best able to do individual visitation and deal with these men about spiritual things . . . They are our people, and, it would be wrong if we were not on the spot to minister to their eternal welfare.”<sup>316</sup> And there were testimonies of soldiers under the fire of bullets “coming thick and fast” who remembered and found peace in the blessings spoken at Salvation Army meetings. After a half year of war, soldiers continued to flock to meetings: “An open-air here in camp is a sight not easily forgotten. Each means an audience of about three hundred. The men seem eager to hear the truth, and openly acknowledge that they have been blessed. We loan the troops song books and pick the songs that are mostly known, it is beautiful to hear the men sing.”<sup>317</sup> Evidence of trust was that many soldiers gave the Salvationists postal addresses of their wives in the event of their death on the battlefield.<sup>318</sup>

General Booth continued to speak against the evil of war, “pleading with God for His intervention, and entreating my people to stand true to their principles as peace-makers between man and man, as well as between man and God.”<sup>319</sup> It was not lost to many of the real possibility of a Salvationist succumbing on the battlefield at the hands of a Salvationist of the opposing army.<sup>320</sup>

The *War Cry* news on Canadians varied: there were reports of Canadians setting sail for South Africa, requests that people send financial donations to Evangeline Booth in Toronto, and word of victories scored when such Toronto soldiers captured a Boer camp near Sunnyside.<sup>321</sup> But any mention of Canadian soldiers active in the war was often only a sentence or two. One report in mid-1900 stated that the Canadian soldiers, of which 200 were dead and wounded, were “very brave men” who “would make good Salvationists.”<sup>322</sup> A month later a report gave 101 as the exact number of dead of the Canadians Contingent with many more who were sick and wounded.<sup>323</sup>

By the middle of 1900, some saw signs of the war ending soon, and General Booth wrote, “We have admired the courage and skill of the Boer Farmer Volunteer, and the endurance and dash of the British Soldier. Who now will go and dare and suffer in the Cause of Christ, the Cause of Righteousness, and the Cause of Universal Love?”<sup>324</sup> Other conflicting reports suggested that the war would continue for many more months. News of President Matinus Theunis Steyn of the Orange Free State, considering his willingness to surrender, included General Christiaan Rudolf De Wet’s threat that he would shoot the president.<sup>325</sup> The *War Cry* gave reports of British success taking Pretoria, but there were reversals as the Boers scored victories elsewhere.<sup>326</sup> Whatever the state of the war, encouraging reports continued of “earnest prayer, vigorous singing, and red-hot testimonies” at open-air and indoor meetings. Accompanying such labor was the establishment of homes in Kimberley and Cape Town corresponding to the interests of Tommy Atkins (the common British soldier).<sup>327</sup>

There were harvests of souls at many locations, including a “spiritual awakening” at Kimberley. When British forces took control of Johannesburg, Salvationists voiced their excitement of expanding their “red-how campaigns” and social work, and at meetings for Boer prisoners of war, men came out for salvation.<sup>328</sup> Salvation Army Captain Bainbridge wrote of weekly meetings for Boer prisoners on the Island of St. Helena: “We have had some very nice meetings among the men; over 200 round us listening, in fact, there are meetings going on various parts of the camp all day long, so it is not dull for them.”<sup>329</sup> One Boer prisoner held elsewhere told a Salvationist nurse: “God bless you and the Salvation Army for what you are doing.”<sup>330</sup> At a meeting for Boer prisoners in Ceylon it was a treat to hear 600 Dutch voices singing “The Lion of Judah.”<sup>331</sup>

Faced with living in mostly rough conditions—a poor diet and pitiful sleeping arrangements—and struck down with fever and other illnesses, Salvationist nurses provided much comfort and care to all soldiers. In return, there was much love for the nurses as one nurse testified: “[T]he men were beautiful to us everywhere we went. When I was down with enteric fever, they gave quite a large sum to Ensign for delicacies for me. Our Leaguers upheld the honor of God and the Salvation Army.”<sup>332</sup>

Such inspiring reports for Canadian readers were fewer in the remaining months of 1900, since overall coverage of the war

lessened. It was the same with content of Canadian involvement in the war—it remained in short supply. In November 17, the *War Cry* briefly referred to the return of a large Canadian contingent of soldiers from South Africa and the subsequent “patriotic demonstrations” in Halifax, Quebec, Montreal, and Toronto.<sup>333</sup> A month later, Salvationist readers learned that Colonel Otter and 300 Canadians who fought the Boers were in transit to Canada, arriving home on Christmas Day.<sup>334</sup> The war was far from over, but it entered a new phase with Lord Roberts handing over the command of British troops to Lord Kitchener who “unexpectedly displayed a very conciliatory policy,” according to the *War Cry*.<sup>335</sup> Having avoided capture, key Boer military leaders continued to fight, though mostly with fewer heavy engagements. One notable exception was in late 1900 when a force of 2,500 Boers took control of a British garrison manned by 550 troops near Pretoria in December.<sup>336</sup> Given the stubborn resistance of the Boer, over 40,000 men were sent to South Africa in the first three months of 1901, bringing the total number to 275,000 British troops. By June there were 18,000 Boer prisoners of war.<sup>337</sup> Unlike the first year of the war, a good part of the *War Cry*’s international news focused on other stories, notably the Boxer Rebellion in China and famine in India.

Some of the more interesting accounts in the *War Cry* were by Salvationists who gave personal accounts of their fighting experience. Despite three major wounds, one Leaguer held strong against a superior Boer force before his capture. Giving him “great credit for the stand” that he and others made, the Boers gave him water and took him to the Boer Field Hospital. He eventually fell in the hands of the British: “No matter what the devil may say or do, I am determined to fight for Him under the Yellow, Red, and Blue till I see my Saviour’s face in Glory.”<sup>338</sup> At the battle of Magersfontein, six Salvationists lost their lives, including two who sang “Safe in the arms of Jesus” before perishing.<sup>339</sup>

In 1901, there were occasional accounts of revival activity in South Africa. One report of the Leaguers of the 2nd Worcestershire Regiment shared information on the fruit of holiness meetings: “It is months since the dear old Canadian *War Cry* had any news of us. Praise His name, we are rising in the Arms of Faith, and our numbers are swelling.”<sup>340</sup> In South Africa, soul-saving campaigns continued in many centers, and Salvationists also did their best to serve the needs of Boer refugees, numbering over 60,000, in British camps.

The *War Cry* presented a number of articles critical of war in general. Before the South African War reached its first year, one Salvationist predicted that, when the soldiers returned home, they would not be “better men individually and collectively . . . but rather worse. This Kingdom of God upon earth will not be any nearer than before.”<sup>341</sup> Other *War Cry* statements pointed to the “greatest cruelties” of war. For example, when Lord Kitchener issued a proclamation in the final stage of the war that Boers captured in British uniform would be shot, General Louis Botha reportedly responded that every armed soldier captured would be shot.<sup>342</sup> The Salvation Army consistently pointed out the misery of war, but there was also an awareness of the greater evil of sin in the human heart, day in and day out, that many people did not acknowledge. In one commentary on the war, the *War Cry* explained: “It is quite possible that in the view of the Almighty the ill-will, the evil eye, the secret spite, envy, uncharitableness, the dishonesty and over-reaching, the impurity and seduction, open to His all-searching gaze in the space of twenty-four hours, within one hundred miles of Charing Cross is more vile and abominable than the bloodiest battle, which we so much and so justly deplore.”<sup>343</sup> Canadian readers also learned of lessons from war, including how soldiers faced and conquered major endurance tests whether it was fighting or thirst and hunger. Now if only “men would endure for Christ like they do for their country, what an Army we would be!”<sup>344</sup>

As far as British imperialism in general, Salvationists saw that all people benefited more than not from British power. This positive view of empire makes sense given the dominating British component of the Salvation Army; in fact, most of the Canadian leaders were from England.<sup>345</sup> Upon the death of Queen Victoria, the *War Cry* wrote of the British Empire leading “the van of civilization in the cause of liberty and commerce, as well as the propaganda of the Gospel among the heathen nations of the world.”<sup>346</sup> One theme was Salvationists pursuing two duties. A letter to the *War Cry* from a Captain Stoakes indicated his willingness to fight and give his life for King Edward VII and win “precious souls” for the King of Kings.<sup>347</sup>

It was the spiritual component that gave the *War Cry* war reports a universality that Canadian readers or any Christian believer could appreciate. News of actual Canadians remained sparse, including the guerilla-fighting phase of the second half of the war. Three examples of the *War Cry* giving one-sentence reports of the Canadians are that of Major Howard killed by the Boers in early 1901, the death of Lieutenant Cecil Moore of Winnipeg in mid-1901, and, reported in 10 May 1902, the injury of

Corporal Wilkinson of Guelph, who “lost his right eye and part of his arm.”<sup>348</sup> One brief report in October 1901 was of a steamer that left Montreal for Cape Town, but it was 1,800 horses not soldiers on the way to the war.<sup>349</sup> Of the more than 7,000 Canadians who served in the South African War, there were only a handful of names identified in the *War Cry*.

## CONCLUSION

The Canadian *War Cry* gave little coverage of the end of the war. For Salvationists, it was “extremely pleasing” to witness the conclusion of a war costing \$1,100,000,000 and 21,000 lives.<sup>350</sup> The two editorials of the peace signing, published in June, said nothing of the Canadian contribution, in fact, they only mention Canada when noting the bells and whistles heard in most Canadian cities that celebrated the news of peace. The Canadian *War Cry* made no progress in providing “Canadian Salvationists with any sense of a Canadian identity.”<sup>351</sup> At the end of the war, the more pressing issue was the solemn reality of Salvationists losing their lives on both sides of the conflict. Yet there was hope for South Africa as Salvationists prepared to “share in the opportunity of the future, when abundant opportunity will be given the people of that sunny land to hear the Gospel messages from the lips of our blood-washed warriors . . .”<sup>352</sup> The Salvation Army served faithfully during the war, and it was set to do its part in South Africa’s future—“to win Boer, Briton, and Utländer for Jesus.”<sup>353</sup>

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<sup>270</sup> For more on Christianity and war, see Heath, “Canadian Churches and War.” On the profound impact of the war on Canadian society, see Miller, *Painting the Map Red*, xi.

<sup>271</sup> “The War,” *War Cry*, 20 January 1900, 13. Also, see “Tales of the Veldt,” *War Cry*, 3 November 1900, 10. Salvationist Ensign Hurley desiring to serve South Africa during the war wired Commissioner Kilbey for his permission. Kilbey’s response was: “Yes, if you stand on neutral ground.”

<sup>272</sup> See “The War! Salvationists, Beware!” *War Cry*, 11 November 1899, 9. Almost a year before the start of the Boer War, this was the message of the General when he referred to the peace proposals of the Czar of Russia. He encouraged more prayer for “the noble, beneficent and Christlike proposals.” See “Reflections,” *War Cry*, 21 January 1899, 7. Also, see “Peace or War,” *War Cry*, 3 June 1899, 8; “Peace on Earth,” *War Cry*, 10 June 1899, 8.

<sup>273</sup> Miller, *Painting the Map Red*, xii. This imperialism theme was strong following the war. On Canadian Protestant churches, imperialism, and the idea of good coming out of the war, see Heath, *War with a Silver Lining*.

<sup>274</sup> “The War in South Africa,” *War Cry*, 12 May 1900, 5.

<sup>275</sup> “Why Should I Become a Soldier?” *War Cry*, 18 March 1899, 2.

<sup>276</sup> Marks, *Revivals and Roller Rinks*, 142. “Our 17th Birthday,” *War Cry*, 21 October 1899, 1.

<sup>277</sup> See “Manifesto,” *War Cry*, 11 February 1899, 3.

<sup>278</sup> There was a South African *War Cry* published that included a page in Dutch for the Boers.

<sup>279</sup> “South Africa,” *War Cry*, 21 January 1899, 12.

<sup>280</sup> “Cecil Rhodes and the Salvation Army,” *War Cry*, 6 May 1899, 12.

<sup>281</sup> “South Africa,” *War Cry*, 29 July 1899, 9.

- [282](#). “Peace or War?” *War Cry*, 21 October 1899, 2.
- [283](#). Miller, *Painting the Map Red*, 9.
- [284](#). “South Africa,” *War Cry*, 30 September 1899, 8; “South Africa,” *War Cry*, 21 October 1899, 5.
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- [286](#). “Let Us Have War!” *War Cry*, 21 October 1899, 4.
- [287](#). “Peace or War,” *War Cry*, 30 September 1899, 8.
- [288](#). “The South African War,” *War Cry*, 4 November 1899, 13.
- [289](#). “The War in South Africa,” *War Cry*, 11 November 1899, 4. Other commentary indicated this trans-national perspective: “As Salvationists, we are cosmopolitans and citizens of the One Country where war is an impossibility.” See “The War in South Africa,” *War Cry*, 28 November 1899, 4.
- [290](#). “The War in South Africa,” *War Cry*, 2 December 1899, 12; “Side-Lights on the War,” *War Cry*, 9 December 1899, 9.
- [291](#). “South Africa,” *War Cry*, 30 December 1899, 5.
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- [309](#). “The South African Battle Field,” *War Cry*, 5 May 1900, 5.
- [310](#). “A Letter from One of Our Leaguers now on the South African Battlefield,” *War Cry*, 5 May 1900, 5.
- [311](#). On Canadian participation at Paardeberg and the response at home, see Miller, *Painting the Map Red*, 105–12.
- [312](#). “Tales of the Veldt,” *War Cry*, 3 November 1900, 10.
- [313](#). “The S. A. in the Boer War,” *War Cry*, 14 September 1901, 3.
- [314](#). “The War,” *War Cry*, 20 January 1900, 13.
- [315](#). “The War in South Africa,” *War Cry*, 3 March 1900, 7.
- [316](#). Ibid.
- [317](#). Ibid.
- [318](#). Ibid.
- [319](#). “The General on the War,” *War Cry*, 19 May 1900, 3.
- [320](#). This certainly was the case during the First World War. See Moyles, *The Blood and Fire*, 171.
- [321](#). “The South African War,” *War Cry*, 13 January 1900, 9; “The South African War,” *War Cry*, 20 January 1900, 8; “The War,” *War Cry*, 10 February 1900, 8.



- [322](#). "War as He Sees It." *War Cry*, 23 June 1900, 10.
- [323](#). "The South African War." *War Cry*, 4 August 1900, 4.
- [324](#). "Peace in Prospect." *War Cry*, 30 June 1900, 9.
- [325](#). "The South African War." *War Cry*, 28 July 1900, 8.
- [326](#). "The South African War." *War Cry*, 23 June 1900, 8.
- [327](#). "The War in South Africa." *War Cry*, 7 July 1900, 9.
- [328](#). "The Prospect in South Africa." *War Cry*, 21 July 1900, 5.
- [329](#). "South Africa." *War Cry*, 28 July 1900, 4.
- [330](#). "Tales of the Veldt." *War Cry*, 3 November 1900, 10.
- [331](#). "Among the Boer Prisoners in Ceylon." *War Cry*, 19 October 1901, 7.
- [332](#). "Tales of the Veldt." *War Cry*, 3 November 1900, 10.
- [333](#). "The Week." *War Cry*, 17 November 1900, 8.
- [334](#). "The Week." *War Cry*, 15 December 1900, 8; "Other War Items." *War Cry*, 12 January 1901, 8.
- [335](#). "General Kitchener's Policy." *War Cry*, 19 January 1901, 4.
- [336](#). "The South African War." *War Cry*, 29 December 1900, 13.
- [337](#). "The South African War." *War Cry*, 20 April 1901, 8; "The Week." *War Cry*, 1 June 1901, 8.
- [338](#). "A Prisoner of War." *War Cry*, 27 July 1901, 13.
- [339](#). "The S. A. in the Boer War." *War Cry*, 14 September 1901, 3.
- [340](#). "From South Africa." *War Cry*, 8 June 1901, 6.
- [341](#). "What Can Make War Impossible." *War Cry*, 1 September 1900, 4.
- [342](#). "The Week." *War Cry*, 23 November 1901, 8.
- [343](#). "War." *War Cry*, 4 August 1900, 5.
- [344](#). "A Lesson of the War." *War Cry*, 3 August 1901, 8.
- [345](#). Moyles, *The Blood and Fire*, 36.
- [346](#). "The Queen is Dead." *War Cry*, 2 February 1901, 8.
- [347](#). "A Letter from One of Our Comrades in South Africa." *War Cry*, 26 April 1902, 2.
- [348](#). "South African War." *War Cry*, 9 March 1901, 9; "South African Situation." *War Cry*, 7 September 1901, 8; "Canada." *War Cry*, 10 May 1902, 4.
- [349](#). "The South African War." *War Cry*, 26 October 1901, 8.
- [350](#). "Terms of Peace in South Africa." *War Cry*, 16 June 1902, 5.
- [351](#). Moyles, *The Blood and Fire*, 36.
- [352](#). "Peace in South Africa." *War Cry*, 16 June 1902, 8.
- [353](#). "South Africa." *War Cry*, 21 June 1902, 8. There was also success in Canada in the following decade, when the number of Canadian Salvation soldiers grew 55 percent. See Moyles, *The Blood and Fire*, 174.