



THE CREST

NEWS AND VIEWS OF THE SALVATIONS ARMY
HISTORICAL SOCIETY OF CANADA AND BERMUDA

THE SALVATION ARMY ARCHIVES, CANADA AND BERMUDA TERRITORY
26 HOWDEN ROAD, TORONTO ON M1R 3E4

100 years ago:

December 8, 1913 Lieut. - Colonel Charles Taylor, with Cadet Sergeant Rufus Spooner and a brigade of cadets" open fire" in North Toronto

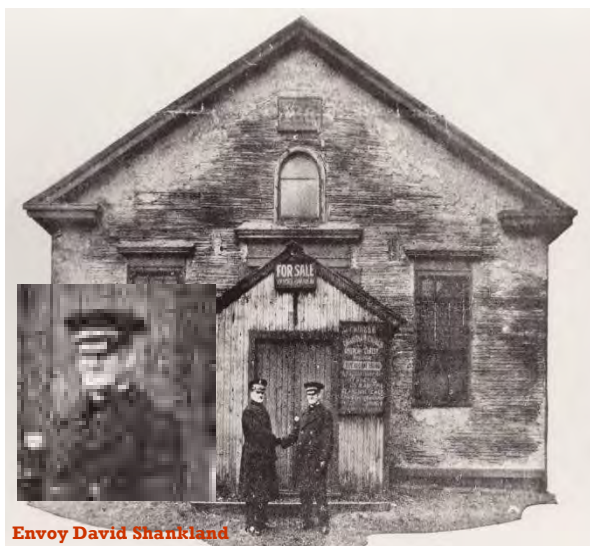
May 22, 1913 Commissioner met the officers of the Toronto and Training College Divisions, with their Divisional Commanders and a number of the Territorial Headquarters staff over a cup of tea at their Lisgar Street Citadel, a very happy and profitable season being spent. Both Lieut.- Colonel Chandler and Brigadier Taylor, in expressing their pleasure over the Commissioner's presence gave the latest information available regarding the Self denial Effort, which in each case indicated a substantial increase on last year's totals.

The Toronto Division has done well for Self-Denial. The results up to the present time are as follows: Divisional target, \$5,200.00; already passed by \$400.00.

The following corps have remitted their target in full and gone over: Toronto Temple, Dovercourt, Riverdale, Toronto 1, Parry Sound, Auroa, West Toronto, Earls court and Lisgar Street.

War Cry June 7, 1913

First Canadian Salvation Army Soldier and First Corps Hall



Envoy David Shankland

Lieut.- Commissioner Maxwell greets the first Canadian Salvation Army soldier outside the Hall(on Richmond Street West) which the Army first occupied in Toronto. The building had formerly been owned by the 'Chinese Christian Church of Christ' The sign on the building indicates that the pastor was Rev. Robert Brown.

In the March 19th, 1927 edition of the War Cry we learn that in April, 1882 David Shankland lived on James

Street, which then consisted of a row of boarding houses. Whilst out for a stroll one evening, he came upon a party of four Salvationists holding an open-air meeting. He afterwards discovered they were brother and sister Freer, "Irish Annie" Maxwell and a Mrs. Shaw, converts of the movement in England who were introducing themselves as The Salvation Army in Canada. David watched their novel tactics as they gyrated in the streets, jangled their tambourines and lustily shouted the Salvation message.

Highly amused by this strange behavior, David with a chum trailed them to their meeting place, a rough cast building on Richmond Street West. There they found fifteen or twenty people whose curiosity like theirs had been piqued. The meeting was led by Brother Freer and as it proceeded David became sensitive of an inward struggle, then the scales dropped from his eyes and the mercy-seat that night was baptized by the tears of two penitents-David Shankland and his chum Arthur Taylor.

Things began to move quickly and within three weeks officers were dispatched from New York to organize and consolidate the gains made in Toronto and London. People were being converted in such large numbers that the optimistic Salvationists were often led to calculate how long it would take to convert the town of Toronto. They earnestly desired and worked to enthrone Christ as King of Toronto. People in outlying districts began to make requests for services in their neighborhood and several outposts were opened. "Irish Annie" who by this time had been promoted Captain, with

(over next page)

...First Soldier and First Corps Hall

...a few converts opened Riverside, which became know as Riverdale. David Shankland, now Sergeant Shankland assisted by a boy named Charlie Adams commenced operations in Parkdale district which became Lisgar Street Corps. Yorkville was also opened about this time.

During three and a half years as a local officer(he was one of the first two sergeants appointed) he performed yeoman service in pioneering the growing work , assisting in opening Bowmanville, West Toronto and other corps. The first soldier, David who was commissioned as an Envoy served God and the Army for many years giving faithful service until his promotion to Glory.

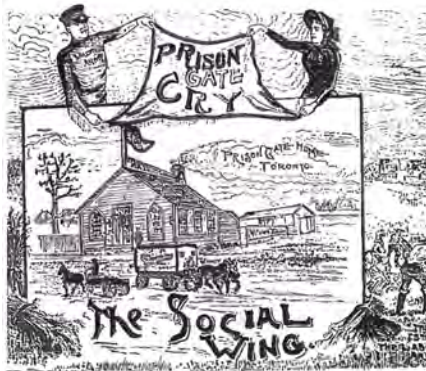
North Toronto.

As the city of Toronto expanded and grew so did The Salvation Army. The War Cry of April 21, 1888 had a banner headline : **Another City Fort: Opening of Toronto 1X Corps. Davisville and Eglinton BOMBARDED.**

"..In those days the North Toronto district was a village on its own, boasting of 700 people. The City of Toronto barely extended beyond College Street and bordering North Toronto were the flourishing villages of Eglinton and Davisville.

A building was secured at the intersection of Cowbell Lane and Eglinton (current location of North Toronto Community Church) The work did not prosper and in 1890 the building was renovated and used as the

Army's first 'Prison Gate Home.' Captain C. Dawson was in charge of the institution, complete with "Red Maria." This vehicle, with two prancing white horses was used to convey discharged prisoners from the Toronto jail to their temporary accommodation at the home. After a few years the program was relocated and the building dismantled and moved to another site.



At the turn of the century the three villages of North Toronto, Davisville and Eglinton had a total population of not more than 6000 persons. Mud roads and little creeks still ran everywhere. The village of Eglinton had a Y.M.C.A hall, a bank, three churches and a few stores. In the centre of this village stood historic Montgomery Tavern, site of the skirmish which brought to a close the rebellion of 1837, when MacKenzie, Lound and Matthews led their forces of citizens and farmhands against loyal troops.

By 1913 the north end of the city of Toronto was developing rapidly. The three little villages had been swallowed up and signs of development abounded. Sister Mrs. E. Jupp, Sr., and Brother and Sister S.H. Mattick were living in the district and the nearest corps was Yorkville. These Salvationists appealed to Headquarters, asking that a corps be opened in the North Toronto area. They were advised that if they could get enough people to sign a petition in favour of the Army, a Corps would be opened.

The North Toronto district was consequently canvassed by these enthusiastic Salvationists with a remarkable response in that almost everyone signed. A store was located at 2031 Yonge Street, between Soudan and Hillsdale Avenues and made suitable for the holding of meetings.

It was known as the 'Glory Shop.' The corps remained there until 1918 when a new building was built at the corner of what is now known as Cowbell Lane and Eglinton Avenue, just a few doors east of Yonge Street."

..60th North Toronto Anniversary Souvenir Brochure

**North Toronto Community Church
Celebrates 100th Anniversary 2013.**



COMMENTARY



The General has reminded us that The Army's all important message is the proclamation of the Gospel. "One Army, One Mission, One Message."

As Major Fred Ash reminded us in his article 'Our Future Lies In Our Past.' *Salvationist* January 2010 "When William Booth started The Salvation Army it was a Christian mission. In fact, that is what he called it -The Christian Mission...The aim of the mission was to "go for souls and go for the worst." The missionaries saw nothing greater than saving souls. Then the mission morphed into an Army. "Salvation was their motto. Salvation was their song. And round the wide, wide world they sent the cry along."

At a meeting in 1908 conducted by Catherine Booth in Westminster Chapel, the great Bible-Expositor and Evangelist Campbell Morgan in introducing Mrs. Booth said:"I thank God for the Salvation Army. I am thankful for many things but among others this,-not generally seen at the moment but the church historians of centuries hence will point out the fact that the Army was raised up to put a new emphasis upon a neglected side-that the church is intended to be an aggressive force. Aggressive, the word which gained new meaning some years ago by that book which we read and digest, and still have on our bookshelf- I refer to 'Aggressive Christianity' by Mrs. Booth. The Army teaches regeneration and reconstruction. As to all the smaller matters in which we do not do the same as The Army, they are absolutely of no note. If any man is helped to Christ by the big drum, then God bless the big drum! If he is helped to Christ by the testimony of the uniform- and it is no easy matter to put it on- then thank God for the uniforms; and though we don't put them on we believe in them!"

Writing in the Horizons magazine January/February 1990 edition, Commissioner Will Pratt the then Territorial Commander wrote of the heritage which was handed down to us. He said "a superb reputation has been handed on to us. It was won for us by the integrity, the holy living, the compassionate, practical care of our fathers and grandfathers. We make the utmost use of this resource when we abide by the principles that made them great; when we don't try to alter the fundamental nature of this Army by wanting to become just one more church. To quote Albert Orsborn's famous perceptive statement:" The sky was already full of steeples when The salvation Army was born." This is not to think of ourselves more highly than we ought. On the contrary, it is to recognize that we came into being to be the servant of all, to bring into our lovely Army the unloved and unlovely, to build a church from those no other church wanted. "These are our people," said William to his son, opening the door of the gin tavern.

Times have changed. There is no longer the great submerged tenth of poverty-ridden wretches for whom Booth's heart ached. But there are still multitudes of modern-day people who regard church and religion as totally irrelevant; who would never dream of entering church or chapel. Yet many have utmost regard for The Salvation Army's practical brand of religion, that marvelous image given us by our forefathers, and who will never pass by the Christmas kettle or Red Shield Appeal. These, too, are our people."

Commissioner Pratt closed out his article by quoting from "Chosen To Be A Soldier" page 89.

"The Army is called to proclaim salvation to all classes, but its special glory should be its concern for and its ability to appeal to the lowest and most forgotten, and to be their champions in every respect. The Salvation Army must not become so much of a middle class Movement that it forgets 'the rock whence it is hewn'."

"ONE ARMY, ONE MISSION, ONE MESSAGE"

HISTORICAL SOCIETY MEETINGS:

- March 4, 2013 Mr. Paul Goodyear.
May 26, 2013 Empress Of Ireland Service.
Lt. Colonel Sandra Rice
Amsterdam Staff Band.
October 7, 2013 Major Florence Gruer
December 2, 2013 Commissioners Brian & Rosalie Peddle

WE ARE ON THE WEB:

WWW.HERITAGE.SALVATIONARMY.CA



Our front page shows the bandsman at his best; sometimes, however, like other mortals, he makes mistakes. 1. A question of misdirected energy. 2. The "Little Masters" tackle the "great Masters." As for Songsters in 3. might they not more frequently help to sing sinners into salvation-but not in that stiff, set way Mr. Artists, and 4. wouldn't it be nice to see them taking a more prominent part in the open-air work?

WAR CRY 1913

THESE WE HAVE KNOWN.... *Their influence lives on.*



Lt.-Colonel and Mrs. Cyril Everitt

Both Lieut.-Colonel and Mrs. Cyril Everitt were children of Officer parents who originated in England and later came to Canada. Prior to their marriage the Colonel served on the training college and as corps officer at several Ontario corps. Following her commissioning Mrs. Everitt served in Brockville, Gananoque and Montreal 5 corps.

Following their marriage in 1935 Lieut.-Colonel and Mrs. Everitt served for sixteen years as corps officers at such corps as Rhodes Avenue, Toronto, Windsor 3, West Toronto, North Toronto, Earls court and Peterborough Temple Corps. This was followed by a number of divisional headquarters appointments and six years in correctional services work as chaplain in the Don Jail. It was there that Lt.-Colonel Everitt ministered to the last two men to be executed in Canada and confirmed his conviction that capital punishment was wrong.

An appointment as superintendent of Arthur Meighen Lodge in Toronto brought the Colonel into a new field of ministry and with the establishment of the new Territorial Senior Citizens' Department he was appointed to take responsibility for the department and served there faithfully until his retirement. From 1959 until her retirement in 1973 Mrs. Everitt gave valued service in the League of Mercy Department at T.H.Q.

Lieut.-Colonel Everitt was one of the best known musicians in the Canada and Bermuda Territory and for many years was a familiar personage at Salvation Army congress meetings and musicals as he played the organ or piano. He was a skilled musician who brought to his playing pride and dedication of craftsmanship. Those who knew Mrs. Everitt will recall her excellent solos, especially her rendition of "The Star In The East."

The Everitts were for many years faithful soldiers of North Toronto Corps where the Colonel was the organist and could be seen at his beloved organ every Sunday.