**History Of Social Services In Canada & Bermuda**

When William Booth founded the Salvation Army in 1865, he did not intend for it to become a social reform organization nor a church. His only aim was to convert people to Jesus Christ. Later he became convinced that conversion would be more effective if the awful social ills that encumbered his converts could be remedied.

The Salvation Army was brought to Canada in 1882 by British immigrants. The earliest record of Social Work was mentioned in the London Advertiser on February 9, 1883.

In 1884 the Hamilton Spectator wrote "In the morning a service was held in Barton Street Jail to the satisfaction of the prisoners. Hallelujah Bertha presented the prisoners with 25 War Crys. Many of the soldiers also put papers into their hands as the Army marched out of the grounds singing a salvation hymn."

Victorian England was jolted by the Maiden Tribute Case, in which Bramwell Booth and W.T. Stead, a crusading newspaper editor, were instrumental in forcing the British Parliament to raise the age of consent, thus protecting young girls from a life of enforced prostitution. One of the officers involved in this case, Staff Captain Susan Jones was transferred to Canada in December to start 'rescue work', as it was then called. The Army immediately launched its new scheme for the "Deliverance of Unprotected Girls and Rescue of the Fallen".

In 1886, an Officer's quarters on Farley Street in Toronto was converted into a rescue home for girls. Late that same year, Captain Susan Jones, a pioneer English Slum Sister, was sent to supervise the work but found it so taxing that in a short while, she suffered from a nervous collapse, and was forced to return to England.

In the 1880's, Canada was experiencing social and economic problems as serious as any which had troubled the mother country. In 1886, the Army determined to follow the example of its English parent and establish a Social Wing in Canada; the time was ripe and the need obvious. The provincial and federal governments’ contributions to social reform consisted chiefly in the provisions of jails, poorhouses and the occasional reformatory or house of detention.

The social outreach of the churches, apart from the work of the YMCA and the establishment of orphanages, was primarily directed towards the elimination of the cause of evil rather than its effects. The Salvation Army was the first religious organization to undertake a full-scale program of reclamation and rehabilitation.

A new rescue home was erected on Wilton Avenue, Toronto, in May of 1888 and the programme extended to another house on Victoria Street for women with addictions. This form of social outreach soon earned for its workers the label "the Damnation Army".

In 1890 and 1891, the Army's golden years in England, the Social Wing was finally established as a permanent feature. In 1890 the world was presented with a dramatically vivid picture of England's social evils in William Booth's first extensive publication, "In Darkest England and the Way Out". In Canada, Darkest England was widely used and more widely discussed. Canadian Commissioner Thomas Adams undertook what he called a great "Social Reform Tour Through Ontario", seeking not only to promote the Army's new social ventures but also to publicize its self-denial.

By December 1890, new rescue homes were being built in Winnipeg, Montreal, Victoria, London, Stratford and St. John's and plans were afoot to extend the Army's social outreach to include other areas of special need.

Blanche Goodall out of Guelph, ON, was an outstanding pioneer in the development of Social Work in Canada and The Salvation Army. Her first social appointment was to the Rescue Home established by Captain Susan Jones. She was the first Salvation Army Officer to visit police courts and offer rehabilitation opportunities to prisoners through re-training. She is purported to be the first Women's Social Secretary. After her marriage to Staff Captain John Read, who was then editor of the War Cry, she held a separate appointment to him as head of Women's and Children's social department. (The two social departments, designated as the Men's Social and the Women's Social, made their debut.) In October, 1890, the Army's first Children's Shelter was opened and in Toronto Temple, a soup kitchen was started.

An attempt was made to provide some means of caring for the habitual short-term prisoners who, on release, had nowhere to go, nothing to do and therefore were soon back in jail. The Army matched the prison's "Black Maria" with its own horse-drawn "Red Maria". Every morning the Army would send a red van to the Toronto jail and central prison. Every man who left either of these institutions would be asked if he wished to lead a better life, and if he replied in the affirmative, then the Army would invite him to step into the van and drive to the Prison Gate Home. There he received his board, clothing, a small sum of money and religious instruction. In return he would be expected to split wood, make mats or any other labour which may be suitable for him. He would be treated as an honest and honorable man during his stay and, should he prove to be earnest and industrial, then the Army would find no difficulty in placing him in honorable employment.

Daily trips to the local jails soon filled the Prison Gate Refuge at Eglinton to capacity. In 1890, in 42 common jails of Ontario there were more than twelve thousand inmates. In 1891 other prison gate refuges were opened in Montreal, Kingston, Hamilton, Winnipeg, Victoria and Vancouver.

The Army's social programme was based on the principle that pauperization, the system of meeting the needs of the poor through donations of money, food and clothing, was as great an evil as poverty itself. The aim was to make everyone self-supporting by teaching them how to work. The "Toronto Refuge" specialized in making boots and selling kindling, while its counterpart in Kingston boasted an excellent tailor's shop. Hand in hand with this "self-supporting" policy went the complimentary belief that the secret to keeping a man or woman saved was to keep him busy.

Before the turn of the century, the Rescue Homes initiated in 1886, became the havens for single mothers. The St. John Rescue Home, by 1890 was being used as a maternity hospital. Winnipeg Grace Hospital, the first accredited Salvation Army hospital in Canada, was officially opened in 1906. At the close of the first World War, additional Mothers' Hospitals were put into operation, with London, ON, and Halifax, NS, being enlarged.

On April 26, 1905, the first shipload of English emigrants under The Salvation Army charter, sailed for Canada. Seventy five percent of Army sponsors went to farms and twenty five percent to jobs in eastern cities. By 1914, The Salvation Army had brought to Canada more than one hundred thousand new settlers. Although the work stopped in the late 1920's, coinciding with a decline in emigration itself, interest in the Army from the 25,000 immigrants ensured the Army a position of prominence.

In 1908, under the Juvenile Delinquent Act of Manitoba, a detention home was established by the Army in Winnipeg.

The government of Alberta placed at the Army's disposal, a building that had been erected for an agricultural school but had not been used. This was the first Eventide Home for Seniors, opened in Calgary in 1928.

Major Alice Uden was the first policewoman on the island colony of Bermuda, a corps officer there for four years. Drinking, poverty and overcrowding, lead to an increase in immorality and particularly suffering among the children. The Army opened a home for neglected small girls. While the Major was on the island, social legislation for the Protection of Children Act, 1943, was put into place.

Three social ventures; maternity care, immigration aid and parole supervision, set The Salvation Army's Social Wing on the sure road to national prominence. The Army's outstanding service in 2 World Wars brought the Social Wing in the 1950's to the zenith of success.

In recent years, there have been many changes in Social Services:

* + Social Services work must be carried on by persons with greater knowledge and skill, as people with complex and multiple problems are more the norm in the population served.
  + Reform is taking place across the country with regionalization, restructuring, downsizing, reallocation, alliances, and mergers. Cost containment has become the sole or primary objective of health policy. Financial pressures cannot be pushed aside; however, it is vital that healthcare reform focus on quality of care within an environment of cost containment.
  + Individuals with developmentally disabilities have been moved from the institutionalized settings to community based homes.
  + Correctional work has had significant development in Community Corrections, Residential Centres, and Positive Life Style.
  + Crisis stabilization programs have commenced for people with mental health problems.
  + In 1995, the Addictions & Rehabilitation department, the Correctional & Justice Services department, the Women's Social Services department, and the Health Services department (not including hospitals), integrated to become the Social Services Department. With the integrated services, the Corps and Social Services now work closer together as Corps are developing programs to meet the needs of the community.

Booth University College has developed an excellent Bachelor of Social Work program, and has articulated a Christian/Salvationist theory of social work. We are working to integrate our faith tradition, the Gospel values and healing ministry passed to us by Jesus, with our vision of a society that is healthier, just and more compassionate.

Coming into the 21st Century, we remain visible and available to meet unmet community need. Our mission has not changed, but our programs are relevant to the current needs of the world! We are motivated by a deep sense of mission "to preach the gospel and alleviate human suffering".

The Salvation Army is now the largest non-governmental direct provider of social services in the country, serving over 1.7 million people each year, in 400 communities across Canada. The Salvation Army offers practical assistance for children and families, often tending to the basic necessities of life, provides shelter for people experiencing homelessness and rehabilitation for people with substance use disorders. Our social service programs include:

* provision of food through food banks and meal programs;
* shelter for people experiencing homelessness and support for those needing housing;
* counselling
* services for abused women and children
* correctional and justice services
* community and family services programs
* rehabilitation for those who have substance use disorders
* long term care and hospice care
* adult day programs
* Christmas assistance such as food hampers and toys
* after-school programs
* camps
* school nutrition programs for children and youth
* life-skills classes such as budgeting, cooking on a low budget and anger management
* developmental services programs
* mental health programs
* child care programs

Credits:

The Blood and Fire in Canada, R.G. Moyles

The History of The Salvation Army Vol 3, Robert Sandall

https://salvationarmy.ca/what-we-do/in-your-community/social-services/