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IN DARKEST ENGLAND.

The following are a few extracts from a letter from Archdeacon Farrar in the last number of the "Daily Graphic," that has come to hand. If "Ubique" is capable of appreciating it, perhaps this letter will silence him more effectually than anything we can put forward:—

SIR,—It makes me blush for human nature when one reads the shameless insinuations that General Booth and his family are "making a good thing" out of the Salvation Army funds. His accounts are regularly published and professionally audited, for all the world to see; and "from the very beginning of the movement, not a cent of the income of the Army has gone into his pockets, his support being guaranteed by his friends, entirely independent of Army work. By special deed he only holds Army property in trust and could be arrested as a common felon if he appropriated a plank of timber or a cent of money." The "discarded serving men" of the Army have raised the jealous cry that the Army is "all Booth." The answer is that the father and mother from the first devoted their family to the service to which they believed that God had called them, and found in the members of that family, who had grown up from infancy with the growth of the Army, the courage, the ability, the devotion, the acquaintance with all details, and the immense self-denial which the work required. Mr. Bramwell Booth, prematurely grey with work which would tire a galley slave, draws, we are told, "a salary at which many a city clerk would turn up his nose in scorn." Miss Eva Booth "spends most of her time in the third-class compartments of railway carriages, and the often poisonous atmosphere of crowded meetings." Other members of the family in other countries have heroically faced work which does not mean ease and honor, but toil and privation, and sometimes prisons, and "stones and mud and personal insults from yelling mobs of cut-throats and infidels. Their supposed pre-eminence has not been a pre-eminence of wealth and ambition, but of necessity and of sacrifice.

But besides being spoken of almost as if he were a swindler, the brave and earnest founder of this movement has been denounced as a tyrannous despot, and has been ridiculed and caricatured as "Pope Booth." It is needless to say more in reply than that, at the beginning of the work, Mr. Booth tried the agency of committees, conferences, &c., and found that no greater permanent success could be achieved without one strong centralised authority. Gradually the movement drifted into the Army organisation, which to many may seem grotesque and revolting, but which practically has tended to secure the immense success which has followed it.

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adoption. But if any one thinks that such a position as that of the General of this strange and struggling Army is an enviable one, he must be very ignorant of human nature. The office involves a sleepless anxiety and a frightful weight of responsibility.

All kinds of criticisms have been passed on the statistics and on the finances of the Army, and it is quite possible that, where work is being done on so large a scale, there may have been uncertainties in the details of the one, and mistakes in the management of the other. As for financial objections, I leave them to experts. I am no sort of judge. I think it quite possible that, in the anxious task of meeting the awfully urgent needs of so vast an association, unwise expedients may in some cases have been adopted. But this does not for a moment shake my confidence in General Booth and his fellow-workers as men of absolute integrity and singleness of purpose. And as for small nibblings of criticism as to the exact number of those in utter wretchedness, no variation in statistical inferences can possibly affect the patent glaring fact that, around us and beneath us, there are awful wastes of human ruin, vice, and misery; and that, for their amelioration, this sect of yesterday has laboured as few have laboured, and with an obvious blessing on the visible immediate result of their aggressive toil such as no other religious body can easily claim. I therefore will do my best to aid by my sympathy, and in such other way as I can, those who with immense courage and unselfishness are willing to try a great experiment, undaunted by its proportions and its desperate difficulty. I will not be one of those who, sitting comfortably in armchairs, dribble their vitriol over the faces of these earnest and devoted workers.

Every age in succession—Pagan, Jewish, or Christian—has stoned its prophets, and murdered, or tried to murder, those who are sent unto it.

"If the Salvation Army were wiped out of London," said Mr. Spurgeon, "five thousand extra policemen could not fill its place in the repression of crime and disorder." Certainly, then, I am far from standing alone among the clergy or religious teachers of London in desiring that fair play should be given to the Salvation Army, and ample room and verge enough to do all the good they can. But even if I did stand alone, I feel convinced that in that light of history which shines quietly on and shows all things in the slow history of their ripening, I never should have reason to feel either sorry or ashamed. Certainly it is not because of means of abuse and misrepresentation that I should be likely to change my honest opinion.

They only make me feel more sure that the cause so assailed must have in it worthy and hopeful elements, or it would not be honored with such bitter antagonism.

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