

## CHAPTER-1

### INTRODUCTION

#### 1.1

The study of the beginning and growth of Christianity in India has been taken up alongside writing a comprehensive history of the country by a number of writers. And since as a force to be reckoned with Christian missionaries came along with the expansion of the British colonialism in India, it was largely the British administration and the missionaries who leave behind the bulk of these writings. However, inferences drawn out from these writings differ in accordance with the writers' position in this expansion set up as well as in accordance with their targeted audience.

As Frederick S. Downs stated:

*“The British administrative histories were written to be read by officers of the government, and by the British public that was thus encouraged to support that government. The missionary histories, ...similarly, were written for the supporters of missionary work in the west and their intention was to demonstrate how great the need for missionary work was in India...”<sup>1</sup>*

Such an attitude or outlook in history is bound to be prejudiced and subjective. For a historian's task, according to E.H. Carr, is “...neither to love the past nor to emancipate himself from the past, but to master and understand it as the key to the understanding of the present”<sup>2</sup>.

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<sup>1</sup> Frederick S. Downs, *Essays On Christianity in North-East India*, Delhi, Indus Publishing Company, 1994, p.14.

<sup>2</sup> E. H. Carr, *What is History?*, Middlesex, Penguin Books, 1986, p.26.

In addition, while there is substantially abundant sources produced by the government authorities in the form of reports, office notifications, tour diaries etc with regard to the British administrative histories and those produced by the missions in the form of church reports, record of meetings, church registers etc, in contrast, the amount of information with regard to the local Christians is negligible. As a result, the history of the missions in India became depicted as the history of Christianity in India rather than the Indian Christians themselves. Apart from being subjective, such selective collection of information in history is misleading. This is because, the picture of the past becomes pre-selected and pre-determined by such people imbued with the particular view or thought that facts supporting their view is worth preserving. And this picture becomes almost indestructible because nearly all the known facts about it were pre-selected by people who believed it and wanted others to believe it. In the process a mass of other facts, in which we might possibly have found evidence to the contrary, has been lost beyond recall<sup>3</sup>.

The topic of this present study has also been addressed by few writers including the Mizo Salvationist themselves. As the Salvation Army did not began in Mizoram due to either the initiative of the British officials or the missionaries, information about the Salvation Army in the two sets of writings mentioned above is immensely scanty as compared with other denominations. The only alternative is recourse to the writings of the early Mizo Salvationist themselves. And since the bulk of such writings are not done and cannot be expected to be pursued with scholarly approach, there appears to be no effort on the part of these writers to corroborate information that has been handed down by their elders with supportive evidence or otherwise. They are generally confined to insider's record with a pre-determined goal of projecting their own value laden narratives. The elders too, often tell tales with the intention conveying some mentoring values instead of narrating the past as they happened. Thus the said trend of selecting and reporting events based on their targeted audience come into play here as well.

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<sup>3</sup> E. H. Carr, p.14.

This brings us to the question of objectivity in history, which, according to E. H. Carr, may not have an appeal to those who held the view that, ‘because interpretation plays a necessary part in establishing the facts of history and because no existing interpretation is wholly subjective, one interpretation is as good as another and the facts of history are in principle not amenable to objective interpretation’. However, the criteria of objectivity are those which help us to arrive closest to historical reality and cannot, therefore, be ignored. In this context, a historian may be considered to be objective if he has the capacity to rise above the limited vision of his own situation in society and in history – a capacity which is partly dependent on his capacity to recognise the extent of his involvement in that situation, to recognise the impossibility of total objectivity. It also means that the researcher has the capacity to project his vision into the future in such a way as to give him a more profound and a more lasting insight into the past than can be attained by those historians whose outlook is entirely imbued by their immediate situation.<sup>4</sup> Thus this question of objectivity brings to light the need for an alternative to the approaches taken up on the study of history of the Salvation Army in North East India and Mizoram.

To arrive at a more objective reconstruction of comprehensive history of Christianity in India, the Church History Association of India (CHAI) came up with “Guidelines” for writing the history of the Indian Church in the context of Indian history and not of mission work in India. The Guidelines identified four ingredients regarding the manner in which the history of Christianity is to be written, they were: the socio-cultural, the regional, the national and the ecumenical.<sup>5</sup>

The objective of the study is to trace and examine the coming of Christianity to Mizoram in general and the Salvation Army in particular and to trace its growth and expansion thereafter within and outside Mizoram taking into consideration the given guidelines listed above.

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<sup>4</sup> E. H. Carr, p.123.

<sup>5</sup> F. S. Down, pp.17-20.

## **1.2. Review of literature.**

There are fairly a large number of works done on the Salvation Army as this group of Christian church attracted the attention of scholars and writers across the globe. The social service rendered by the Salvationist as well as their form of governance and several doctrinal and practical uniqueness, as distinct from other Christian churches, has not only caught the intention of writers in general but also brought about the need to define, on the part of its leaders, who they are and what they do.

In *Turning points: How The Salvation Army Found a Different Path*, published in 2004, Allen Satterlee selected ten watershed events and decisions that either set the Army on a course or constituted a crucial course change as different from other Christian denominations. He began by writing that when the Salvationists and some of the officers themselves are confused about their own identity, their colleagues in the Social work are not sure how to take them. The book discusses the events and circumstances that eventually led leaders of the Salvation Army to take decisions on several issues like: Role of women, Sacraments, (an important religious ceremony in the Christian Church, such as baptism or communion, etc.) and is therefore a valuable source of information for scholars and readers in general.

*The History of the Salvation Army in Six Volumes*, (Published during 1914 and 1946) an in-house publication of the Salvation Army is a voluminous record of the origin, history of the Salvation Army from its inception to the year 1946. The underlying causes of its birth, its growth and expansion throughout the world, its missions, programs and works undertaken are recorded in chronological order. Its forms an exhaustive library in itself with reports on mission works given in elaborate detail. Being an in house publication with the authors and editors appointed from the Officers of the Army itself the work is bound to be one-sided if not biased in its interpretation and is often bent on self-justification or self-assertion.

In *The Life & Ministry of William Booth*, (published in 2005) the author Roger J Green has written a biography of the founder of the Salvation Army, how his life was shaped by his membership in the Methodist church in England, his own poverty, and the impact of John Wesley. He writes that the doctrine of sanctification and emphasis on social activism occupied supreme in the life of William Booth.

Among many works dwelling on the doctrine of the Salvation Army. Robert Street's *Called to be God's People* (published in 1999) is one such work wherein the author gave in elucidate details the various doctrinal concepts of the Salvation Army that are not shared by the other Christian churches.

John D. Waldron's edited work *The Salvation Army and the Churches* (published in 1996) dealt on positional statements on whether or not Salvation Army is a church. The book has essays on positional topics revolving round the institutionalised churches written by several authors.

John Coutts' "*The Salvationist*" published in 1979 is another work that goes to expound the historical background under which the Salvation Army had its beginning and the doctrinal foundation which is given due emphasis. The work also dealt with the record of events in the development of the Salvation Army to what it became today.

Another book by the same author i.e. John J Coutts entitled *This We Believe. A Study of the Background and Meaning of the Salvation Army* (published in 1997) also dwelled on the doctrinal matters of the Salvation Army right from its inception and its implication for Salvationist of the present day.

The work of Cyril Barnes published in 1978 entitled *God's Army* sets out to answer the questions often asked. How did the Army start? What gives the army its enthusiasm and drive? What is its role today? How has the Salvation Army gone about its tasks of evangelism and social concern?

In *Pulling the Devil's Kingdom Down*, (Published in 2001) Pamela Walker emphasises how the army entered into nineteenth-century urban life. She follows the movement from its Methodist roots and East London origins

through its struggles with the established denominations of England, problems with the law and the media, and public manifestations that included street brawls with working-class. Information is elaborate on the social, cultural, and religious contexts that make that relationship come to life.

*Women in God's Army* by Andrew M Eason, (2003) is devoted to the critical analysis of the central claim that Salvation Army professed its commitment to sexual equality in ministry and leadership. It traces the extent to which this egalitarian ideal was realised in the private and public lives of first- and second-generation female Salvationists in Britain and argues that the Salvation Army was found wanting in its overall commitment to women's equality with men.

The seventeenth General of the Salvation Army John Larsson in his book *1929, A Crisis that Shaped the Salvation Army's Future*, published in 2009, gave an account of what shook the Salvation Army leaders in 1929, the constitutional storm that led to the removal of William Booth's son and successor Bramwell Booth from office.

*The Salvation Army: Origins and Early Days: 1865 - 1900* by Glenn K. Horridge, published in 1993, is a published research analysis of the army, its origins, growth and organization of the Christian Mission and the Salvation Army between 1865 and 1900. The work dwelled on how William Booth developed his new religious movement, and the factors and conditions which proved most conducive to the success of the army. It discussed the background of leadership in the army and the opposition to it, its failures and successes.

*Marching On! The Salvation Army - Its Origin and Development*, published in 1990, is a collection of lectures edited by Malcome Bale. The lectures were originally given in the Salvation Army's training college in London in the early years of the Salvation Army. They dwelled on the founder's early days, the Christian Mission, the founding of the Salvation Army, Women's place in the Army, the training of officers, extension to other lands, early years of the social services, work among the young people, salvation army literature, salvation army music etc.

### **Salvation Army in India:**

Solveigh Smith's *By Love Compelled*, 2004, covers the story of 100 years of Salvation Army in India and adjacent countries beginning from the arrival of Frederick Tucker and his friends to India in 1882. It gives record in elaborate details on the activities of the Salvationist in different parts of India including the North East India and Mizoram. Despite the fact that the work has a very short narrative on the Salvationists in Mizoram, it remained to be one of the most frequently quoted and cited works on History of the Salvation Army in India and Mizoram.

The work on the first pioneer to India, Booth Tucker himself entitled "*Booth Tucker: Sadhu and Saint*", published in 1930, by F.A. Mackenzie is an exhaustive biography dwelling on the life story and achievements made by Booth Tucker. As the title of the work itself suggests, the book falls within the category of a eulogy of Frederick Booth Tucker.

A book of the same nature by a Salvation Army Officer, Harry Williams is entitled *Booth-Tucker, William Booth's First Gentleman* published in 1980, focused on the life of the pioneer, how by abandoning a lucrative career in the Indian Civil Service, he joined the Salvation Army in England and later returned to establish the Salvation Army in India and how, braving scorn and imprisonment, he adopted the local garb and dialects to reach the 'criminal' tribes and the poor. His naming of Booth Tucker as William Booth's first gentlemen seem befitting and justified in view of the circumstantial condition particularly when he joined the army. Despite the work surmounting with the army's new converts and new missions, there was, apart from William Booth himself no gentleman to assist him in looking after the office of the Salvation Army.

*Muktifauj, Or Forty Years with the Salvation Army in India and Ceylon*, Published in 1900, is an autobiography by Frederick Booth Tucker wherein the author narrated the history of the Salvation Army in India beginning from the

days of their arrival in India, events that followed their entry, record of their ministry, social works and evangelisation, expansion within India and Ceylon.

*Darkest India A Supplement to General Booth's In Darkest England, and the Way Out* , published in 1891, is another work by Frederick Booth Tucker. Declaring his object as “to supply the destitute with food, shelter and clothing, to provide them with work and to set them on their feet for making a fresh start in life”. Tucker besides emulating the General’s ideas, stressed on detailed plans for projects unique to India’s situation and offered a lengthy list of twenty-four different trades in which the poor of India would be engaged.

**Salvation Army in Mizoram:** Right from the colonial period, there are few published literature that also gave stray references to and information about the Salvationist Movement in Mizoram. But these occurred only in the course of writing on Mizoram in general or about Mizo Christianity. These are works done by early writers on Mizoram like ethnographers, pioneer missionaries, administrators, educationists etc. It is of late in the post-colonial period there emerged writings focusing solely on the Salvation Army in Mizoram made available mostly by the Mizo Salvationists themselves.

*Chhandamna Sipai Pawl Chanchin: India Eastern Command, (History of the Salvation Amy)* by Ngurliana, published in 1991, a Mizo officer of the Salvation Army is perhaps the first exhaustive work on the subject which goes to put into record events before and after the beginning of the Salvationist movement in Mizoram. Since the author was recruited by Kawlkhuma the founder himself, and thereafter served as officer in the Salvation Army, he was a part of and an witness to the major events that took place with the growth of this church in Mizoram and its neighbouring states. He was among those expelled by the village chief from where he was posted, he was a part of the team that began training at Silk Training School and thereafter introduced mulberry plantations in different parts of Mizoram and was himself responsible for introducing various new initiatives of the Salvation Army in



Mizoram. His work is written from that standpoint, exhaustive and naturally written from the eye of a patron.

*Lalkaithanga leh Zoram Sipai Pawl (Lalkaithanga and the Salvation Army)* , published in 1997, is a biography of one of the early leaders of Mizo Salvationist written by V.L. Hruaia. The book focused and expounded in elaborate detail about the contribution of Lalkaithanga towards the growth and development of Salvation Army in Mizoram. Evidently Lalkaithanga was the de-facto leader of the Salvation Army and the one responsible for its continuance in Mizoram during the absence of the founder Kawlkhuma who was transferred out of Mizoram. And this transfer of Kawlkhuma was not a regular event of transfer of officers. He was transferred because Salvation Army was not allowed to operate in the Mizoram at that time. The headquarters of the Salvation Army, upon receiving report of the Welsh Mission that they (the Mizo Salvationist) were disturbing the established churches of Mizoram, ordered that all Mizo Salvationist stop functioning as Salvation Army and re-join their local churches. They were also banned from wearing their uniform which gave them different identity as distinct from the other denominations. This brought much shame and insult to the Mizo Salvationists at the face of the local church whose members had always ridiculed their method of evangelising etc. It was a period where many re-joined their local churches. Faced with these circumstances, Lalkaithanga decided to continue mobilising the Lushai Salvationist by touring through the areas where the members are scattered over, consoling and encouraging them.

*Chalchhuna (1888 - 1996)* , published in 1996, by Manliana is a biography of Chalchhuna who was one of the foremost pioneers among the Mizo Salvationists. It was Chalchhuna and Kawlkhuma who, on hearing about the existence of the Salvations Army, with whom they found out that they share the same mission, travelled all the way to Shimla to find out more about them. However soon after reaching Shimla, Chalchhuna died of pneumonia at Ripon Hospital in Shimla. After his death, his companion Kawlkhuma agreed to undergo training at Bombay and later became the leader founder of the Salvation Army in Mizoram. The book discusses the family history of

Chalchhuna in elucidate detail and narrations about the last and significant journey he performed and ended with reports on how his three tombstones were erected at his own village Durtlang, at Sawleng and at Shimla on different occasions.

*Indona Tha Sipai (Soldiers of a good fight)*, published in 2003, by Dr. H. Thansanga traced history of the origin and beginnings of the Salvation Army from England, its spread worldwide and to India and further to North East India. The writer is one of the first graduates among the Mizo Salvationists and played a considerable role in its growth in various capacities within the church and also from his position as a government official. He later entered into politics thereby relinquishing his position in the church and thereafter remained an active member without any official position in the church. The book traces the origin of the Salvation Army in London, its expansion to India, and finally to Mizoram. The author added many of his own inferences and observation in course of writing this historical account. He also gave special mention of several debates that took place among the Salvationist themselves and events that he considers significant and worth revisiting apart from what would be considered general events significant in writing history. This work remains to be one of the most exhaustive works on Mizo Salvationists till date.

*Krista Pasalthate (Warriors for Christ)* published in 2007 by the Salvation Army Mizoram is a record of the early officers of the Salvation Army in Mizoram, their life history and contribution towards the growth of Mizo Salvation Army.

A work of similar nature, dwelling on the history of the early adherents of the Salvation Army in Mizoram by VL Hruaia is entitled *Hranghlui Sipai Huaite. (The Early Brave Warriors)* Published in 2004, this is an exhaustive listing and recording of the early leader of the Mizo Salvationists. It also discusses about the non-salvationist donor and chiefs who sympathized with the Salvationist and their officers when they were expelled from Aizawl and elsewhere.

*Salvation Army Thu leh Hla, India Eastern Territory 1916 – 2002 (Stories about the Salvation Army in India Eastern Territory, 1916-2002)*, published in 2006 by Lalramliana discusses how literature has played a pivotal role in the founding and growth of the Salvation Army. It discusses the various set of uniformed guidelines are conveyed through literature by the International Headquarters of the Salvation Army and thereby uniformity is maintained in all the territories. The book while inviting attention of readers towards the role of literature in the Army also narrated the history of the Salvation Army in India and then in Mizoram to which the author gave special attention. It provide certain introspection into how the Salvation Army came about in Mizoram under the leadership of Kawlkhuma and attempted in arriving at a more probable dates of events differently reported by writers before him.

*History of the Church in Mizoram* published in 1991 by J. Meirion Lloyd (Headmaster of the first Mizo High School at Aizawl from December 1944 to 1964) wrote about the changes that have taken place in the life of the Mizos in the first 50 years of their experience of Christianity and about the growth of education in Mizoram. Besides these changes and developments, the book contains notes on the old social life of the Mizos.

In another similar work, *On Every High Hill*, he wrote about the land and the people including the old religion. Besides his own observation, the author relied on periodicals, reports and letters of the missionaries as well as documents in the archives of the National Library at Aberystwyth, Wales and various other published works in the Mizo Language. The work is particularly valuable because the author collected materials from many of the early Christians while he was still serving in Mizoram.

*80 Years of war*, published by the Salvation Army Central Division, Aizawl Mizoram includes articles published to commemorate the 80th anniversary of Salvation Army. The work, published in 1997, highlights the achievements made within the first 8 decades of the Salvation Army in Mizoram.

*Lushai Chrysalis* by Anthony Gilchrist McCall, published in 1949, deals with almost all the aspects of developments in the Lushai life. Based on his own

observation and as he heard from the people, he wrote about their origin and the various clans, raids and head-hunting, cultural contacts with others, their social and common economic life and, finally, the British conquest of their land. Gilchrist has tried to show what happens when a backward people is exposed to stronger culture impacts. He has also attempted to induce readers to have an insight into the various forces that work in moulding the life of the Mizos. This is particularly clear in the context of animism. Apart from stressing on the prevalence on this belief among the Lushais and the extent to which it had influenced their lives, the author is appreciative of the superstitions, myths and folklores for their historical value.

*The Salvation Army in Mizoram, A Study of its Socio- cultural contribution to Mizo Society*, by Lalbiakzuala Miller, an unpublished M.Phil. dissertation 1993 appears to be the first scholarly work done on the Salvation Army in Mizoram. Relying heavily on the works by the Salvationists themselves the work is a brief narrative of the origin and growth of the movement in Mizoram and is a valuable source of information for those having interest on the subject.

*Reports of the Foreign Mission of Presbyterian Church of Wales on Mizoram, 1894-1957*, by K. Thanzauva published in 1997 has compiled-reports written from the perspective of the missionaries for the Mission Board in Wales. The first reports briefly noted the situation under which the Mizos lived, with more stress on the need to bring about change in the Mizo life. The rest of the reports give account of the progress made in the mission field, the growth of missionary evangelizing work and the social upliftment brought about by Christianity.

*Kum Za Lamtluang Vol I (A Century's voyage, Volume I)* by Sangzuala, published in 2013, traces the history of the Salvation Army in Mizoram from its inception till the year 2009. The author himself served as officer in the Salvation Army in various capacities at the headquarters and was therefore a part of the decision making process. He had access to the records and meeting minutes, correspondences and other documents at the headquarters as a result of which the events reported are accurate.

Lamlan Thianglim Zawhin 1911-2001, (*My Pilgrim's Progress and Adventure*) by Sapliana is an autobiography published in 2009. The author, who is a Salvationist officer himself, wrote whatever he know of his own background, how he enrolled himself into the Salvation Army during its early days, how he became the officer and later on helped the army expand its areas. Despite the work being an autograhy, we can derive many useful information about the whole of the Salvationist movement in Mizoram from the narrative.

*Chhandamna Sipai Pawl Hla leh a Phuahtute* (Songs of the Salvation Army and their Composers) published by ACSAL(Advisory Council of the Salvation Army Laymen) is a collection of the history of the song writers of the Mizo Salvationist written by several authors published in 2008. The compilation not only consist of biographies of the song writers but also throw light on the condition under which their songs were written, thereby serve to corroborate in different dimension the reconstruction of the Salvationist history.

### **1.3. Statement of the problem**

The organisation and administration of the Salvation Army is somewhat different from other Christian churches. Right from the Army's beginning in England, its early years were always marked by period of conflict with the earlier established churches and the process continued to have repetition wherever it expanded. And more often than not, its main converts were at first alcoholics, morphine addicts, and prostitutes etc who were seldom given cordial reception in the polite Christian society. This was the factor that prompted William Booth to start the new church. Besides, use of baptism and the sacraments which are commonly practiced by almost all other Christian churches, were not continued to be observed by the Salvation Army. Besides, members of the Salvation Army are to completely refrain from drinking alcohol, smoking, consuming illegal drugs and gambling. In consequence, in the late 19<sup>th</sup> Century England, there emerged opponent who disrupted Salvation Army meetings and gathering by throwing rocks, rotten foods, bones, rats, rotten eggs, tar and even inflicting physical assault on members of

the Salvation Army. These groups were mostly led by the pub owners who were losing business because of Salvation Army's opposition to alcohol and targeting frequenters to saloons and public house.

The herald of Salvation Army in India by Major Frederick Tucker and his friends was not better either. For fear of losing public image before the Indians, the British officials in India restricted the street proselytising activities of the Salvationist which led to series of imprisonment and altercations.

In Mizoram too, disapproval and opposition to the early works of the Salvation Army came not only from the existing mission churches but also with a stronger force from the government and some of the native chiefs.<sup>6</sup> The relation between the Mizo Salvationists and these groups of opponents has not been substantively dealt with. In contrast, we have scholarly works like that of Emily A. Berry, "*From Criminals to Caretakers: the Salvation Army in India*" that dwelled on the relationship between the British and the Salvation Army in India.

Although Salvationists work in India gradually gained acceptance and appreciation by the Indian people and British rulers in India to the extent of awarding Kaiser-i-Hind medals to several Salvation Army officers in India<sup>7</sup> this did not seem to have any parallel repercussion in Mizoram where not only the earlier churches, but more so the government continued to have a repulsive policy for very long. In the absence of any organised traditional religious grouping, does it mean that the established church had paramount influence on the officers of the British administrators posted in Mizoram? This factor seems to have been fairly central among the Salvationists in Mizoram as majority of writings on them dwelled weightily on this.

Till date, Salvationists continued to be comparatively less in number in Mizoram as compared to the other churches. Written works focusing on them is, therefore, far from being satisfactory both in terms of numbers and value.

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<sup>6</sup> Solveigh Smith, *By Love Compelled*, Kolkatta, Prince Printers and Co., 2004, p.132.

<sup>7</sup> Robert Sandall, *The History of the Salvation Army 1883 – 1953, Social Reform and Welfare Work*, London, Thomas Nelson and Sons Ltd, 1995, p.278

There is a need for putting into record the history of Salvationist in Mizoram from its inception to the present day. Again, since neither the colonial government nor the missionaries are directly responsible for the establishment of Salvation Army in Mizoram, we have comparatively less written works by these two agents. And this very fact that the organisation was not introduced by them must have gone into shaping the attitude of these two agents towards the Salvation Army. In that, since they were not the agents to welcome the coming of this movement in Mizoram, what little record they kept about this movement appears to have been written from that outlook. The underlying social cultural factors augmenting the birth of a new denomination in the presence of other already-established Christian denominations and the factors that hampered the growth of this new denomination stands out as the area that needs to be culled for which this study is taken up.

The availability of work on the subject is limited both in term of quantity and variety. The main problem of the case is therefore that, since the majority of written work on, with the exception of few outside writers, the history of the Salvation Army in Mizoram are written by the Mizo salvationist themselves, they are all written in local vernacular thereby rendering access to it limited to local readers only. In contrast there has been substantial number of research work taken up with regard to other Christian denominations in Mizoram. Again as regards the Salvation Army itself is concerned, there are both published and unpublished work on its development in India, but the same is immensely lacking when it comes to North East India and Mizoram. In addition, these salvationist authors seem to have relied on a single source as a result of which, despite the different titles given, they convey almost no different dimension to what is already written before them.

#### **1.4. Objective**

1. To study the origin and growth of Salvation Army.
2. To examine and analyse the life history of the pioneer Mizo Salvationist and early followers.
3. To analyse the historical background under which the need of a new denomination was fostered.
4. To examine the pattern of growth of the denomination as compared to the existing churches.
5. To examine the role of the Salvation Army in the development of the social life of Mizoram.
6. To examine the various innovations brought about by the Salvation Army.

#### **1.5 Area of Study**

The study is limited to Salvation Army movement in Mizoram and its expansion from there to neighbouring states. The area of study will be focused mainly on Mizoram and where required include its neighbouring areas and regions like Sikkim, Meghalaya, Assam, Cachar, Arunachal, Tripura, Manipur, Nagaland as Salvation Army churches and social centres in these states are administered by the Territorial Headquarters in Aizawl, Mizoram.

#### **1.6 Methodology**

The methodology adopted for the present study is largely confined to content analysis and re-interpretation of the sources. Government reports, Gazetteers and Church papers form the primary source. Use of archival sources will also be pursued as far as possible. Tools of oral traditions is also employed to enrich the research. Published and unpublished works of researchers and



students of cognate disciplines and relevant streams available at Central Library, Mizoram University; University of Calgary's Digital Repository, University of Calgary, Alberta; Digital Library of Northeastern University, Boston, Massachusetts; Library of Officers' Training Centre, Aizawl; Archives of India Eastern Territory, Aizawl; Mizoram Tribal Institute, Aizawl; The Salvation Army International Heritage Centre, London; Aizawl Theological College, Aizawl, Synod Archives, Aizawl; form the secondary source. Journals and newspapers reporting on the subject are included along with works of local writers.

### **1.7. Origin of the Salvation Army: Individual Initiative**

The Salvation Army is an integral part of the Christian Church. Although distinctive in government and practice, the Army's doctrine follows the mainstream of Christian belief and its articles of faith emphasise God's saving purposes. Its objects are 'the advancement of the Christian religion... of education, the relief of poverty, and other charitable objects beneficial to society or the community of mankind as a whole. Its objects are 'the advancement of the Christian religion, of education, the relief of poverty, and other charitable objects beneficial to society or the community of mankind as a whole.'<sup>8</sup> The movement, founded in 1865 by William Booth, an English Methodist minister, has spread from London, England to many parts of the world.

William Booth was born in Sneinton, Nottingham, United Kingdom on 10 April 1829, to a family not well-off and at the age of thirteen was apprenticed to a local Unitarian pawnbroker. The squalor William Booth daily witnessed in the shop, with people pawning their Sunday cloths to live for another week, produced a profound psychological effect. This took the form of a frustrated desire to help those suffering such economic and social privations. The poverty around him in Nottingham during the 1840s was exacerbated by the

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<sup>8</sup> About us: The Salvation Army, available on <http://www.salvationarmy.org/ihq/about> accessed on 21<sup>st</sup> September 2013

depressed economic condition of the lace market. Other local industries suffered too in a decade which later became known as the “Hungry Forties”. The death of his father on 23 September 1843 worsened the condition. Not only his poverty and of those around him but aspects of life in Nottingham provoked his interest. In 1842 he became a strong supporter of the Chartists. His friend of later years, W. T. Stead wrote in 1891 that “Young William Booth grew up in an atmosphere of unrest, in a hotbed of quasi-revolutionary discontent. The poverty that he saw on every side filled him with a spirit of passionate revolt against constituted authority...He went to their meetings, he cheered their speeches, he subscribed to the Charter<sup>9</sup>, and, if need had arisen, he would have been disappointed if he could not have shouldered a pike or fired a musket....’The Chartists were for the poor’, so the boy reasoned, ‘therefore I am a Chartist.’<sup>10</sup>

Although the Chartists attracted William Booth, the choice between politics and religion was ultimately decided by an American Evangelist Rev. James Caughney who visited Nottingham in 1846. “William Booth caught fire from the flame of this revivalist’s oratory. He was deeply and pervasively influenced by the uncompromising realism of the American preacher. Caughney and other evangelists encouraged William Booth to start street meetings and work for the conversion of others. Subsequently one Sunday, he marched his first regiment of the ragged and neglected into the aisles of this (Wesleyan Chapel) most respectable Temple, and ushered them into the best pews he could find, and sat among them. Befittingly, he was cautioned by the Elders and was told to bring such people in only through the back door and sit

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<sup>9</sup> Chartism attempted to extend democracy to all men and help the working classes. It failed in its specific aims but its legacy inspired working people to think of freedom for the first time. Chartism arose when the *Northern Star*, a newspaper that campaigned for better wages and conditions for workers, started to support The People’s Charter. The Charter was a demand for political reform and it was produced by a cabinet-maker called William Lovett in 1838. The 1830s and 1840s were a time of falling living and working standards for many working class people, and the Charter became the focus for their hopes and protests. It demanded equal rights for all men and a greater form of democracy copied from BBC, The Bitesize series (website)  
<https://www.bbc.co.uk/bitesize/guides/zhdhvcw/revision/1> accessed on 17th Nov 2020

<sup>10</sup> Glenn K. Horridge, *The Salvation Army, Origin and Early Days: 1865-1900*, Powys, Abernant Publishing, 2015, p. 10.

them in the seats reserved for their class. Such an attitude did little to dampen William Booth's enthusiasm, and his interest in open air work made him a victim of the Methodist vicissitudes so prevalent during the nineteenth century and especially in the 1840s and 1850s. He was soon suspended from his Chapel on the grounds of being a Reformer. Booth, with a support of Mr E.H Rabbits became a preacher in the Reform Movement on 10th April 1852 and the next month he became engaged to another reformer Catherine Mumford. Booth rapidly found it difficult to settle under the strict control of the local Reformist committee at Walworth and decided to not renew his initial three-month contract with them. Booth joined the Congregationalists in the expectation of training as a minister. However, disagreeing with certain aspects of their doctrines, he resigned shortly before entering their seminary. In November, Booth accepted charge of a religious circuit at Spalding, controlled by a splinter group of Reformers. Thereafter, William was accepted in 1854 by the (Methodist New) Connexion's Annual Conference and appointed to evangelise in London. On 16 June 1855 William and Catherine were married, two years after which they were transferred to the Brighthouse Circuit and between 1858 and 1861, they served so successfully at Gateshead that their Chapel became known as 'The Converting Shop'. The spiritual revival of 1859 onwards helped the Booths in this and future successes. Failure of the 1861 Annual Conference to return them to evangelistic work was due partly to internal jealousy, but more so to the anti - revivalist conservatism prevalent in the Established Church and in the denominations of the time. The result was William Booth's resignation, presented to the 1862 Conference.<sup>11</sup>

Booth abandoned the conventional concept of a church and a pulpit, instead resorted to taking his message to the people. His fervour led to disagreement with church leaders in London, who preferred traditional methods. As a result, he withdrew from the church and traveled throughout England, conducting evangelistic meetings. First known as the "Christian Mission" to provide social welfare assistance to the residents of urban slums and save them from their sinful lifestyles of prostitution, gambling, and drunkenness, the rapid deployment of the first Salvationists was aided by the adoption of a quasi-

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<sup>11</sup> Glenn K. Horridge, p.10

military command structure in 1878 when the title, 'The Salvation Army', was brought into use<sup>12</sup>. Responding to a recurrent theme in Christianity, which sees the Church as engaged in spiritual warfare, the Army used certain soldierly features such as uniforms, flags and ranks to identify, inspire and regulate its endeavours<sup>13</sup>.

### **1.7.1. The Three Ss: Soup, Soap, Salvation.**

The period during which the Salvation Army began forming itself were a time of great suffering for poor people, particularly in the north of England of which Booth himself was the product. And it was this class that became his target, which earned him the displeasure of his early associates. It was only expected that his mind would be largely set upon improving the lot of those struggling in life. During World Wars I and II, the Salvation Army provided physical, emotional, and spiritual comfort to the allied forces' overseas soldiers. They distributed up to 900 doughnuts per day, boosted morale, and read letters aloud to those who could not read. The volunteers conducted concerts and church services for the soldiers. They operated 1,000 canteens on twenty-six battlefronts. They continue, today, to provide services to veterans and disaster relief to those in need, running charity shops, operating shelters for the homeless, and providing disaster relief and humanitarian aid to developing countries. William Booth described the organisation's approach: "The three 'S's' best expressed the way in which the Army administered to the 'down and outs': first, soup; second, soap; and finally, salvation." Worldwide facilities include children's homes, maternity homes, and hotels offering free lodging and meals. Institutions include community centres, rehabilitation centres, hospitals, children's camps, foster care centres, senior citizen residences, senior centres, and homeless shelters, which enrol people in work programs. Its programs address juvenile delinquency, alcohol and substance abuse, war and disaster relief, veteran's assistance, unemployment and

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<sup>12</sup> Robert Sandall, *History of the Salvation Army, Volume I (1865 – 1878)*, New York: Thomas Nelson and Sons Ltd, 1947, p. 237

<sup>13</sup> Shaw Clifton, *Who are these Salvationists?* Alexandria, Crest Books, 1999, p. 212

indigence, family counselling, and day-care needs, in addition to religious services.<sup>14</sup>

### **1.7.2. Gender Equality and Women Empowerment:**

The Salvation Army has been historically distinctive because its women hold leadership and preaching positions. In fact, women led expansion of the organisation and continue to give leadership in all facets. General Eva Burrows, elected in 1986 as international leader, held the highest ecclesiastical leadership position of any woman in the world at the time of her election. While many churches debate the issue of ordination of women, the preaching and pulpit ministry of the Salvation Army has been open to women since its beginning.

Section XII of the Constitution from the first Conference of evangelists, which was recorded in the Christian Mission Conference Minute recorded the validity of Female preachers as:

*'As it is manifest from the Scripture of the Old and especially the New Testament that God has sanctioned the labours of the Godly women in His Church; Godly women possessing the necessary gifts and qualifications, shall be employed as preachers itinerant or otherwise and class leaders and as such shall have appointments given to them on the preachers's plan; and they shall be eligible for any office, and to speak and vote at all official meetings'.*<sup>15</sup>

The idea of a mixed Conference was very unusual for the 1860s and 1870s or before, and where women were held to be on an equal footing with men was unheard of and, in religious circles, generally considered heretical. Catherine Booth was to be of great importance on the formation of William's ideas concerning the Sacraments, women's role in the Mission/Army, and education. Like William she was expelled from the Methodists in London on the grounds

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<sup>14</sup> Robert Sandall, *The History of the Salvation Army Vol. II (1878-1886)*, p. 583.

<sup>15</sup> Allen Satterlee, *Turning Points: How The Salvation Army Found a Different Path*, Virginia, 2004, p. 5

of being a Reformer. And by the time of their marriage in 1885, her views on religion were very set as was evident from the control she mustered over the Gateshead New Connexion Circuit in 1860 when she took over during William Booth's illness.<sup>16</sup>

### **1.7.3. Administrative Structure:**

The administrative structure of The Salvation Army can best be described as being top-down and strongly hierarchical, based upon a military model. All official positions with the exception of the General are appointed, however many non-Salvationists are also employed in various capacities.

Internationally, the Salvation Army currently operates in over 130 countries, with its work administered by The Salvation Army International Headquarters (IHQ) in London, United Kingdom. The international leader of The Salvation Army is the General, who works with the administrative departments of IHQ to direct Salvation Army operations around the world. These administrative departments are headed by International Secretaries. The Chief of the Staff, a commissioner appointed by the General to be second-in-command, is the Army's chief executive whose function is to implement the General's policy decisions and effect liaison between departments.<sup>17</sup>

The Salvation Army worldwide is split into five zones (Africa, Europe, Americas, South Asia and East Asia), which are headed up by International (Zonal) Secretaries. The next level in The Salvation Army hierarchy is the territory. The Headquarters are called Territorial Headquarters or THQ. The Territory is headed by the Territorial Commander, usually having the rank of Commissioner or Colonel, who reports directly to IHQ. The Territorial Commander is assisted by a Chief Secretary (normally a Colonel) and other departmental Secretaries who are responsible for overseeing the operation of The Salvation Army's activities throughout the Territory. Under such territory are divisions that has a number of corps, societies and outposts. The local

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<sup>16</sup> Allen Satterlee: p. 6

<sup>17</sup> Salvation Army, Australia Territory (website)  
<https://www.salvationarmy.org.au/about-us/leadership-and-structure/structure-symbols-and-terminology/> (Accessed on 12<sup>th</sup> October 2020)

Salvation Army church is called a corps, and its members are known as 'soldiers', while clergy are known as 'officers' who hold varying ranks. Officers are full-time ministers of religion, trained and commissioned (ordained) by The Salvation Army. Their work involves all the usual duties of a minister, and can also include diverse roles in Salvation Army social service programs or administration. Officers have different ranks and wear uniform whenever they are 'on duty'. Those holding positions of leadership within the corps are called 'local officers'. Such positions include leadership of the band, songster brigade (choir), or other groups. Local officer positions are voluntary, unpaid, and are open to both men and women.<sup>18</sup>

#### **1.7.4. Ranks in the Salvation Army:**

Following the soldiery tradition, leaders of the Salvation Army are given ranks. The ranks are lieutenant, captain, major, lieutenant colonel, colonel and commissioner. The international leader holds the rank of general and is selected by a high council of active-duty commissioner and territorial commanders. Salvation Army officers must devote full time to Army work. An officer who marries must marry another Salvation Army officer or leave his or her officer status. Married captains and majors will individually carry the rank applicable to their own length of service, not that of their spouse. In case of married officers, the conferred ranks of lieutenant colonel, colonel and commissioner will be held jointly. As ordained ministers of the gospel, they are authorised to perform marriage ceremonies, funeral services, and infant dedications. They also provide counselling and consolation to the bereaved.

The soldiers of The Salvation Army (wearing blue epaulets), the committed laity, are local citizens in communities throughout the U.S. who give allegiance to the doctrines and disciplines of the Army. There are approximately 450,000 soldiers in the United States. These soldiers may take on volunteer responsibilities in the congregation or help in the Army's social service outreach. Many soldiers give valuable service in directing and leading

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<sup>18</sup> Salvation Army, New Zealand Territory (website)  
<https://www.salvationarmy.org.nz/about-us/leadership-and-structure/structure-symbols-and-terminology> (Accessed on 26th October 2020)

youth groups in character-building activities. Many take part in the Army's musical programs and teach young people to sing and play.

As a valuable means of service to the community, soldiers visit the sick and lonely in hospitals, nursing homes, and correctional institutions. Social service programs are enhanced by the commitment of soldiers who often give their time in the Army's basic ministries of shelter and food provision. Soldiers abstain from the use of alcoholic beverages, drugs, and tobacco.

Volunteers: From its inception, The Salvation Army has relied heavily on volunteers who support its programs. Often referred to as "the army behind The Army," volunteers play a crucial role to provide quality social services for the entire community. Volunteers are valuable assets in The Salvation Army's efforts to meet the changing needs of our world. Through the skills and experience they bring to The Army; volunteers make significant contributions to society by positively impacting the lives of those they assist. Salvation Army volunteers change lives, uplift families and support communities throughout our nation every day.<sup>19</sup>

#### **1.7.5. Absence of the Sacraments.**

In the initial period the "Lord's Supper" was also practiced and was freely administered monthly in Christian Missions stations to all members and Christian friends in good standing. Since the days of the Protestant Reformation there had been spirited debate regarding the exact theological meaning and proper administration of the sacraments. Formal reasons for abandoning each ceremony were given. For baptism, the reasons were the following:

1. The all-important baptism in the New Testament was not water baptism but the baptism of the Holy Ghost.<sup>20</sup>

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<sup>19</sup> Salvation Army, Southern Territory, United States of America (website) <https://salvationarmysouth.org/about-us/people/>, accessed on 27th October 2020

<sup>20</sup> The main position on Spirit baptism among the Reformed churches, dispensationalists, and many Baptists is that the baptism with the Holy Spirit occurs simultaneously with regeneration, when those who have faith in Jesus Christ receive the Holy Spirit and are incorporated into the body of Christ.



2. Because Jesus Himself never baptised anyone, His example proves it is not essential.
3. The efficacy of the act: the record of Scripture indicates that baptism is not essential to salvation.
4. Conflicting views related to administration.

Reasons for discontinuing communion were as follows:

1. The Lord's example at the Last Supper<sup>21</sup> was meant to call His followers to remembrance at every meal, not just a special observance.
2. Because so much controversy surrounded the observation of communion<sup>22</sup>, it ought to be avoided altogether.
3. As with baptism, it is not essential to salvation nor in itself capable of rendering change in an individual's life.
4. That other commands, such as foot washing<sup>23</sup>, have largely been ignored. That being the case, why should communion receive special attention?

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Regeneration: Wikipaedia (website)

[https://en.wikipedia.org/wiki/Baptism\\_with\\_the\\_Holy\\_Spirit](https://en.wikipedia.org/wiki/Baptism_with_the_Holy_Spirit) (Accessed on 25th August 2020)

<sup>21</sup> The Last Supper: **Last Supper**, also called **Lord's Supper**, in the New Testament, the final meal shared by Jesus and his disciples in an upper room in Jerusalem, the occasion of the institution of the Eucharist. The story of the Last Supper on the night before Christ's crucifixion is reported in four books of the New Testament (Matthew 26:17–29; Mark 14:12–25; Luke 22:7–38; and I Corinthians 11:23–25). The letters of the St. Paul the Apostle and the Acts of the Apostles demonstrate that early Christians believed that this institution included a mandate to continue the celebration as an anticipation in this life of the joys of the banquet that was to come in the kingdom of God. Britannica (website) <https://www.britannica.com/event/Last-Supper-Christianity> (accessed on 25th August 2020)

<sup>22</sup> an act or instance of sharing a Christian sacrament in which consecrated bread and wine are consumed as memorials of Christ's death or as symbols for the realization of a spiritual union between Christ and communicant or as the body and blood of Christ. Merriam-Webster dictionary (website) <https://www.merriam-webster.com/dictionary/communion> (Accessed on August 2020)

<sup>23</sup> **Foot washing**, also called **washing of feet**, is a religious rite practiced by the hierarchy of the Roman Catholic Church on Maundy Thursday of Holy Week (preceding Easter) and by members of some other Christian churches in their worship services. Britannica Encyclopaedia (website) <https://www.britannica.com/topic/foot-washing> (Accessed on 26th August 2020)

5. The use of wine in communion was a snare to those who had just been saved from strong drink.<sup>24</sup>

#### **1.7.6. Symbols of the Salvation Army:**

Salvationists make use of a number of symbols to identify themselves and the nature of social services they provide.

The Red Shield: The Red Shield is an internationally recognised symbol of Salvation Army service to those needing it. Its origins trace back to the turn of the century when one of the symbols of the Salvation Army was a silver shield with the words ‘Salvation Army’ emblazoned across it. The shield was worn as a badge by many Salvation Army personnel, particularly those serving with the Defence Forces.<sup>25</sup> In the aftermath of the Boer War, an Australian Salvationist, Major George Carpenter, was concerned that the silver shield worn by Salvationists in times of war would reflect light, particularly during the night, giving the location of troops to the enemy. As a result, the silver was replaced by the red enamel and became known as the ‘Red Shield’. The pattern is the same internationally, with only the language being different. Today, the Red Shield logo used on signage, printed materials and fundraising appeals has white lettering and border on a red background. Because the Red Shield emblem came to represent the Salvation Army’s reputation for being at the frontline of need, the Red Shield was incorporated into the name of The Salvation Army’s annual fundraising drive in New Zealand, the Red Shield Appeal.

The crest: While less recognisable than the Red Shield, the crest is a meaningful symbol of Salvation Army beliefs. English Salvation Army Captain William Ebdon designed the crest in 1878 and the only alteration to his original design was the addition of the crown. Its emblems set forth the leading doctrines of The Salvation Army as follows: The sun (the surround)

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<sup>24</sup> Allen Satterlee, 2004, pp 49, 50.

<sup>25</sup> The Salvation Army, New Zealand Territory (website)  
<https://www.salvationarmy.org.nz/about-us/leadership-and-structure/structure-symbols-and-terminology> Accessed on 17th Nov 2020

represents the light and fire of the Holy Spirit, the cross of Jesus stands at the centre of the crest and the Salvationist's faith. The 'S' stands for Salvation from sin, the swords represent the fight against sin, the shots (seven dots on the circle) stand for the truths of the gospel and the crown speaks of God's reward for His faithful people. As different from other Christian churches, "Blood and Fire" is symbolic in value for the salvationists. This describes the blood of Jesus shed on the cross to save all people and the fire of the Holy Spirit which purifies believers.

The flag: Around the world, The Salvation Army flag is a symbol of the Army's war against sin and social evil. The red of the flag represents the blood of Christ, the blue border stands for purity, and the yellow star in the centre signifies the fire of the Holy Spirit. The flag is used at special occasions such as marriages, funerals, marches, open-air meetings, enrolments of soldiers, farewells, and retirements. The first Salvation Army flag was designed and presented to the Coventry Corps in England by Catherine Booth in 1878. At the time the centre of the flag was a yellow sun representing the Light of Life. This was changed to the star in 1882.

Uniforms : The Salvation Army uniform reflects the military model upon which the Army is organised. Internally it provides a sense of identity and belonging. Externally it is a widely recognised symbol of availability and service, so the salvationists could easily identified all over the world. As with many of our symbols, the uniform has its origins in 19th Century London. The first Captain of The Salvation Army, a former chimney sweep named Elijah Cadman, instigated the wearing of the military-style uniforms. The original uniform was modelled on Victorian military garb but has evolved over the years. From frock coats, tall hats and black ties for men and plain dresses and small Quaker-style bonnets for women, to the military-type uniform worn today, the uniform has adapted to fit the culture in which it finds itself. Today, most Salvationists don't wear hats and many people often wear a casual

uniform. There is variation in uniform internationally because of climate and other circumstances.<sup>26</sup>

Brass bands: The Salvation Army today is renowned worldwide for its brass bands and choirs, but the introduction of bands to The Army happened almost by chance. The first Salvation Army band was launched in Salisbury, England, in 1878 and was made up of Charles Fry, a local builder and leader of the Methodist orchestra, and his three sons. Salvation Army evangelists in Salisbury were having trouble with local hooligans, so Fry and his sons offered to act as bodyguards while the Salvationists sang in the marketplace.

As an afterthought, the Frys brought their instruments to accompany the singing. In this unwitting fashion, the first Salvation Army band was born. Their immediate success led the Fry family to sell their business and become full-time musicians with the Army. Within the next few years, brass bands sprang up all over the country, leading to their prominent place in The Salvation Army of today.

The drum: To Salvationists, the drum has always been more than a musical instrument. From the first, the drum's supreme function was as a 'mercy seat' in open-air meetings. Thousands of people have knelt at the drum and claimed Salvation from their sins. When the Army drum made its first appearance, some people said its use in religious meetings was nothing less than sacrilege, but William Booth claimed it was just as proper to "beat" the people into a Salvation meeting as to "ring" them into church. Of course, the drum is also very much a part of The Salvation Army musical tradition, playing as it does with the brass band.

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<sup>26</sup> The Salvation Army, New Zealand Territory (website)  
<https://www.salvationarmy.org.nz/about-us/leadership-and-structure/structure-symbols-and-terminology> , accessed on 17th Nov 2020

## **1.8. Its growth**

In 1867, Booth had only 10 full-time Salvationist workers, but by 1874, the number had grown to 1,000 volunteers and 42 evangelists, all serving under the name. In 1880, the Salvation Army started its work in three other countries: Australia, Ireland, and the United States. The Salvation Army movement further expanded rapidly to Canada, Australia, France, Switzerland, India, South Africa, Iceland, and local neighbourhood units. The Salvation Army is active in virtually every corner of the world and is currently led by General General Brian Peddle who assumed office as the 21st General in August 2018.<sup>27</sup>

This ‘church militant’ had a far reaching religious, social, political and legal effect on late nineteenth century Britain and its message of Salvation by faith and works quickly echoed around the world. Salvation Army the world over has been using certain terminology in to designate the ranks of their officers as well as the area of operations and are not quite like those used by other Christian denominations.

## **1.9. Salvation Army in India**

India became the Army’s first missionary field in the East when on 19 September 1882, four pioneers of Salvationists Major Frederick Tucker later known as Booth Tucker after his marriage with Emma Booth daughter of William Booth, Captain Henry Bullard, Lieutenants Arthur Norman and Mary Ann Thompson arrived at Bombay.<sup>28</sup> Following their arrival, the party continued parading on the streets of Bombay with music of cornet, tambourines and drums that soon provoked not only opposition but also persecution leading to imprisonment of the Salvationist. The British administrators in India felt that the Salvationist’s style of proselytising with its outdoor processions and brass instruments was disruptive and embarrassing.

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<sup>27</sup> Salvation Army, International Headquarters (website)  
<https://www.salvationarmy.org/ihq/thegeneral> (Accessed on 15th January 2021)

<sup>28</sup> Solveigh Smith, p. 2.

Not only did the colonial authorities fear uprising among the Hindu and Muslim communities when faced with such missionizing, but British officials were also concerned that the antics of the Salvationists would weaken the public image of the British people in India.<sup>29</sup> However these persecutions meted out on them and its resultant defence put up by Major Frederick Tucker happened to garner support and sympathy from several groups of people who started speaking in their support.<sup>30</sup> Evidently, despite their initial altercations with the law, the Salvationists managed to continue proselytizing in India.

One of the most significant aspects of their ministry was its adoption and adaptation of the native customs, music and dress to further their goal of winning the Indians over. Booth Tucker used the name of *Fakir Singh* and the title Salvation Army was translated as *Muktifauj*. Along with spreading their religion the Salvationists in India focused on developing its social service projects including schools, hospitals, and famine relief bureaus. The government of India entrusted these Salvationists the responsibility of running rehabilitation centres where groups of people designated as ‘criminals’ by the local authorities were accommodated and rehabilitated.<sup>31</sup> The success of the centres and its resultant change in the relation between the Salvationists in India and the Government is best highlighted in a speech before the Royal Commission on the public service of India by the then Governor of Bengal (the Earl of Ronaldshay) who stated “we have been enormously interested in seeing the silk factory conducted by the Salvation Army. The young members of the criminal tribes were working away merrily. The experiment, first tried under Sir John Hewett’s Government is evidently proving a great success and is providing a solution of one of the most troublesome problems with which the government has to deal. The greatest credit is due to the Salvation Army for the success now being achieved”.<sup>32</sup>

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<sup>29</sup> Emily A. Berry, ‘*From Criminals to Caretakers : The Salvation Army in India, 1882 – 1914*’, PhD Thesis, Northeastern University, 2008, p.12. Available from : Northeastern University Digital Repository Service (accessed on 15 July 2018)

<sup>30</sup> Robert Sandall, *The History of the Salvation Army, Volume III (1883-1953)*, p.275.

<sup>31</sup> Emily A. Berry, p.13.

<sup>32</sup> Robert Sandall, *The History of the Salvation Army, Volume III (1883-1953)*, p. 276.

Results of such success were reverberated with stories of similar success in different regions of India and even reached Ceylon. As the Salvationists in India grew larger, and news of their progress and success reached further and wider, the movement had its repercussion in Mizoram, the then Lushai Hills as well. Remarkably however, it was not through the efforts of missionaries from abroad that the Army took root in Mizoram or the Lushai Hills, but by the initiative of one of its own sons *Kawlkhuma* who became a Christian at the age of 14 after hearing the speech of a Mizo pastor while he was attending school.<sup>33</sup> *Kawlkhuma* is said to have developed a zeal of evangelising his own native people and while undergoing a training as a compounder in the local civil hospital, he along with his friends started an association of Christians with an intention to have special set of rules, to live together in a separate community and its members wearing uniform for a better identity and witness. Subsequently, they started designing their own uniform and wore them wherever they go. Seeing this, one shopkeeper Dohnuna informed them of a similar organization called the “Salvation Army” which *Kawlkhuma* and his friends readily contacted and joined. Thus began the commencement of the Salvation Army in Mizoram.

### **1.10. Chapterization.**

Chapter one deals with the introduction and general understanding of the term Salvation Army. It lays out the objectives of the study, methodology, area of study, statement of the problem and importance of the study. It discusses the various terminology which are used by the Salvation Army that are not common to other christian denominations. It also introduces the origin and development of the Salvation Army in its early days in London, its unique characteristics as somewhat distinct from other Christian denominations and its peculiar characteristics by which they are known to the world at large. It also trace the expansion of its activities and spread to other countries of the world.

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<sup>33</sup> Solveigh Smith, p.129.

Chapter two deal with the beginning of the Salvation Army in India. The life and achievements of the pioneers, their activities, their relation with the colonial authority, program and expansion activities along with conversion throughout India. It started with the life of Booth Tucker upon whose initiative and effort rested the beginning and growth of the mission. The initial setback of their evangelizing movement which however changed with the passage of time and how later the colonial power used the Salvation Army as an agency of change in India.

Chapter three examines how the Salvation Army came about in Mizoram by studying the life of the early founders and leaders, the history particularly of Kawkhuma. This chapter highlights the social background in which the birth of a new group of believers who later, on hearing about the existence of an already formed organization that suit their ambition, joined the Salvation Army. It then studies the various steps taken by the leaders that eventually brought about the formation of the new domination in the then Lushai Hills and the circumstances that followed. The initial period of the Salvation Army in the Lushai Hills was a period of struggle. This chapter traces those struggles and achievement of their goals. Since Salvation Army, unlike the other Christian denominations in Mizoram, was not established because of the effort of any outside missionaries either from India, nor the North East India, all expansion activities of the Salvation Army in the North East emanated from Mizoram. These states are therefore covered in this chapter.

Chapter four records the various event that followed the official recognition of the Mizo Salvationists by the Salvation Army International Headquarters. How the army in Mizoram began and continued to mobilize themselves in the fashion as regulated by the International Army and under which it went through different phases of promotion from Lushai District to India Eastern Territory.

Chapter five examine the contribution made by the Salvationist in the social life of Mizoram.



Chapter six analyse the Salvation Army in Mizoram in terms of the goals and purpose of what it stands for.

Conclusion

## CHAPTER-2

### SALVATION ARMY IN INDIA

India became the Army's first missionary field in the East when on 19<sup>th</sup> September 1882, four pioneers of Salvationists Major Frederick Tucker, ( later known as Booth Tucker after his marriage with Emma Booth daughter of William Booth) Captain Henry Bullard, Lieutenants Arthur Norman and Mary Ann Thompson arrived at Bombay. General William Booth was eager and willing to expand his organisation throughout the globe, but the specific enterprise of moving to India was precipitated by a young man named Frederic Tucker who was himself a product of the Empire and the British ruling class.

#### 2.1. Booth Tucker:

Frederick Booth Tucker was born in India on 21st March 1853 at Monghyr in Bihar, where his father William Thornhill Tucker was the Deputy Commissioner or Collector.<sup>34</sup> The son of a government official in the Indian Civil Service with several preceding generations of distinguished British ancestors, a Commissioner and a ruler over a considerably big district, the representative of the British Raj to thousands of people, directing public affairs, and administering justice, Frederick Tucker's earliest memories were of his home in India.<sup>35</sup> Frederick Tucker was five years old when the Mutiny broke out in 1857. His father would leave his wife and children at home while he travelled to maintain law and order throughout the district under his supervision. Frederick and his kins however enjoyed close and happy relationship with many Indian servants who protected their belongings even when the Mutiny broke out and this provided an exposure to Indian culture which ultimately influenced his later career. For example , the study and use of Indian languages would become a key element of Frederick Tucker's later

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<sup>34</sup> Harry Williams, *Booth Tucker: William Booth's First Gentleman*, London, Hodder and Stoughton, 1930, p.15.

<sup>35</sup> F. A. Mackenzie, *Booth-Tucker: Sadhu and Saint*, Kent, Hodder and Stoughton, 1980, p. 10.

missionary works, an affinity he developed as a youth studying Urdu and other languages.<sup>36</sup>

Due to the breakdown of law and order situation during the Revolt of 1857, Frederick Tucker along with his mother and sisters were sent to England and thereafter to be looked after by their grandparents. After completing his public School, Frederick Tucker was admitted to Cheltenham College in 1866 and where he stayed till 1873. Frederick Tucker passed entrance to the Indian Civil Service and was placed nineteenth out of the thirty four who passed in 1874. He also studied Law making use of the stipends awarded to him for possessing certificate of horse riding.<sup>37</sup>

In the Second campaign of the American evangelists, D. L. Moody and Sankey in 1875, Frederick Tucker was born again (to experience the new birth, is a phrase, particularly in evangelicalism, that refers to "spiritual rebirth", or a regeneration of the human spirit from the Holy Spirit, contrasted with physical birth) of the Spirit.<sup>38</sup> The experience was immensely overwhelming to him that he thought of instantly renouncing the Civil Service for evangelism but he was finally convinced when his family members advised him that he can always continue a Christian vocation even in Government service.

In 1876, he received an order from the Under Secretary of State appointing him a member of the Civil Service of India in the Presidency of Bengal , which then comprised the whole of North India from Burma to Afghanistan . Frederick Tucker's first appointment was at Amritsar, as assistant-commissioner with Colonel Hall, deputy commissioner, as his immediate Chief. While at Amritsar, Frederick Tucker is said to have improved his knowledge of Indian languages, history and religion than any of his Indian Lieutenants. He is also said to have an acute knowledge of the Indian mind, having mixed with Indian people since childhood , and he was careful and thorough in fulfilling his official duties. The only trouble from the official point of view was that he began an active campaign to convert the people to

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<sup>36</sup> Emily A. Berry, p.162.

<sup>37</sup> Harry Williams, p.14.

<sup>38</sup> Harry Williams, p.15.

Christianity which created murmurs among his English counterparts, complaints from his colleagues and even attacks from some newspapers.<sup>39</sup>

However, Frederick Tucker had a firm opinion that his position did not include any pledge to abstain from religious activities and that he had a right to spend his leisure as he wished. Besides, Frederick Tucker found in his Chief, Colonel Hall a real champion and a friend. In his book, *Muktifauj*, Frederick Tucker himself said:

*“although Colonel Hall made no profession of religion, he more than once championed my cause when the local newspaper correspondence complained of my endeavours to make converts to Christianity”.*<sup>40</sup>

Tucker even thought of becoming a missionary of the Church Missionary Society, but decided not to when Colonel Hall advised him not to think of resigning. In Amritsar, Frederick caught up with Aunt Charlotte, a missionary of “The Indian Female Normal School and Instruction Society” who became closely in touch with Tucker and even happened to be the only close relative in his wedding in the Anglican Church in Amritsar and who signed the marriage register. The wedding was followed by a temporary appointment to the Secretariat of the Government of India at the summer headquarters in Simla.

Tucker’s marriage to Louisa only strengthened him in his Christian activities and without children she was free to share his interest. Even after he moved to Dharamshala in Shimla, a hill station, Frederick Tucker continued to be unceasing in his religious work, not only among the Indians, but also among the British troops. And when a revival began among the soldiers and a large number of men were soundly converted and due to this, official uneasiness increased over his religious activities. To some of the higher rulers, men like Frederick Tucker occupying official posts and working actively to promote religion, was a menace to national peace. However, Tucker’s chief was his very loyal friend, and when the Lieutenant-Governor made particular inquiries

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<sup>39</sup> F.A. Mackenzie, p. 31

<sup>40</sup> Harry Williams, p.34.

as to whether or not his religious meetings interfere with his work, his chief defended him in the warmest possible manner.<sup>41</sup>

After observing the activities of the church-sponsored missionaries in India, Frederick Tucker had long felt strong dissatisfaction over the advancement of Christianity in India for which he blamed the missionaries and their leisurely way of pursuing their mission. And while he was contemplating a better alternative to this, Frederick Tucker read an account in a London religious paper, of a new organisation the Salvation Army which adopted extraordinary methods of evangelisation. The account appealed to him so much that he sent a donation to the Salvation Army headquarters in London. The acknowledgement of his donation arrived with a copy of the Christmas issue of *The War Cry*, the official monthly magazine of the Salvation Army.<sup>42</sup> To Frederick Tucker, the reports and articles seemed to offer what he had desired for the Christian missions in India. This *War Cry* had just completed its first year in publication, its Bible lessons were poignantly conveyed and to the point, it gave reports of those alcoholics from working class homes including those with criminal records who are Lieutenants in charge of mission stations changing people's lives and. Frederick Tucker was particularly inspired by an article by William Booth based on the story of Nathan (the prophet in the Bible who challenged the conduct of King David). The story was ended with these words:

*“IF YOU HAVE ANY CARE FOR YOURSELF YOU MUST DEAL STRAIGHT WITH THE PEOPLE. If you do not, they will perish and then you will hear of it again. An account of our stewardship will have to be rendered. The eyes you look into will confront you again, and those lips that are now silent while you speak will have an opportunity of speaking to you then. Oh, shall they reproach you with the bitter, never-to-be-*

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<sup>41</sup> F.A. Mackenzie, p. 30

<sup>42</sup> F.A. Mackenzie, p. 33

*forgotten reproach, of not having dealt faithfully with them, not having told them the truth ?’<sup>43</sup>*

The contents of the article is said to have deeply touched Tucker whose zeal for evangelisation was eating him up when the vision of capturing India’s 300 millions for Christ had entered his mind.

Harold Begbie wrote :

*“In this humble paper, Tucker found story after story of triumph and conquest: narration’s of souls rescued from perdition by the hands of rejoicing faith. It was like a trumpet to his soul.”*

These were the people he should observe.<sup>44</sup>

Frederick Tucker was enthralled by their stories and inspired by their activities and aggressive approach. Leaving Louisa in Dharamshala, he obtained four months leave and sailed for England to seek out General Booth and his followers. Sensing his evangelical restlessness, his superior, Colonel Jenkins, sent him a letter saying:

*“I cannot say goodbye to you without expressing to you how thoroughly I have appreciated your able and energetic work during the whole time you have served under me in the district. Your just rule has clearly pointed you out as a man who will shine well in after life. I feel you will err in the step should you decide to leave the service. A good man should be able to do good anywhere”<sup>45</sup>*

After reaching London, attending a meeting led by William Booth, Frederick Tucker sought out the General and informed him of his willingness to join the Salvation Army saying *“I want to join you”*. On hearing that this was the first

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<sup>43</sup> F. A. Mackenzie, p.34.

<sup>44</sup> Harry Williams, p.41.

<sup>45</sup> Harry Williams, p.42.

Salvation Army Tucker had attended, William Booth told him that he has not seen enough of the Salvation Army to truly know what they are. He told Frederick Tucker to go among his people (the Salvation Army) and find the dark side as well as the bright side and to discover everything for himself.<sup>46</sup>

Soon afterwards in another gathering of the Salvation Army at Bristol, Frederick Tucker went up to the Captain and said, *“I am going to be a Soldier in your Army, so give me a badge that I may wear it”* and was given a strap of red ribbon wearing which he visited friends in London telling them that he was going to resign from his post in the Indian Civil Service and become a Salvationist. None of whom he shared his decision were agreed to it. His wife too resolved with a very gloomy heart to adopt to his decision after seeing Frederick Tucker was unmovable. True to his word William Thronhill cut his son out of his life and out of his will.<sup>47</sup>

After Tucker did a closer and more personal inspection of the Army and their works for six months, he returned to the General and told him of his firm decision of joining the Salvation Army to which the General said *“I won’t give you any advice, but if you resign from the Civil Service, I will accept you as an Officer”*. Frederick Tucker was then enlisted under the Banner of the Salvation Army in August 1881 and was given a position in the Legal Department of the Salvation Army’s headquarters at London.<sup>48</sup> Although Frederick Tucker had just renounced administration for the life of an evangelist, appointment to the Legal Department seemed appropriate for the Salvation Army as the organisation was in trouble in a score of towns where civil disobedience involving the police was blamed on its militant Christianity. It was also acquiring properties, receiving legacies and entering into covenants, all of which required legal experience and it was only Frederick Tucker who could come to the assistance of William Booth to accept his orders, worked long office hours and preached in all the hours that remained.<sup>49</sup>

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<sup>46</sup> F.A. Mackenzie, p. 34.

<sup>47</sup> Harry Williams, p.43.

<sup>48</sup> F. A. Mackenzie, p.46.

<sup>49</sup> Harry Williams, p.50.

The Salvation Army was increasingly becoming an international force and with the move from Whitechapel Road to Queen Victoria Street, Headquarters took a new title “The International Headquarters of The Salvation Army”. In 1880 Commissioner George Scott Railton was sent with seven women officers to open The Salvation Army in the U.S.A., but a few months earlier, the Shirleys - Salvationists immigrants from the U.K. had connected meetings in Philadelphia. By intent, the Booth’s eldest daughter Catherine at twenty-one had established the Army in France and become “La Marechale”. When a pastor in Geneva sent to Paris an order for a hundred coreopsis of *En Avant* - the French equivalent of the *War Cry* - Colonel Clibbon, the editor, travelled himself with the papers and L’Armee du Salut was launched in Switzerland. Canada now had the Salvation Army. Once again this was due to irrepressible Salvationist immigrants, and the same was true of Australia.<sup>50</sup>

As Tucker drafted constitutions for the Salvation Army’s operations in new countries, he pondered plans for India. Until now the Salvation Army had only grown in nominally Christian countries. But he put his finger on the key factor in invading a non-Christian one, what William Booth was to describe as “getting into the skins” of those he sought to influence. It would be an approach far different from that of the mission stations which the major denominations had dotted across the Indian subcontinent.<sup>51</sup>

Harry Williams stated that Tucker knew Indian history, all he needed was funds to launch an expeditionary force. At the outset, William Booth had to be convinced, not that an Asian extension was desirable but that it was feasible because the year Frederick joined the army, William Booth had to maintain the army on a total budget of 11,000-pound sterling which was highly insufficient considering that the total Headquarters salary item alone was 404.16.10d.<sup>52</sup> The decision of William Booth to discard boards and committees had its toll on the Army as backing of evangelical donors dwindled greatly. However, this was not to deter either Booth or Frederick to pursue the vision of winning over the Indian subcontinent.

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<sup>50</sup> Harry Williams, pp.54

<sup>51</sup> Harry Williams, pp.54,55.

<sup>52</sup> F.A. Mackenzie, p. 48,49.



Meanwhile others were prompting Booth to look to Asia; on 1st September 1881, the War Cry carried a letter stating:

Bombay, Aug 2, 1881

*My dear Brother Booth*

*The way seems open for a visit to England to study some of the most successful methods of mission work. I am only waiting to secure the cheapest passage and am hastening my preparation to leave. I hope to reach London in time to see some dear brethren at the Ecumenical Conference of Methodism; but my main purpose is to go out into the most aggressive lines of Mission work, those especially which aim at the lowest classes and which win souls and develop workers there from among the rescued ones. I am satisfied that saving heathen in London and India is so much one work that what succeeds best there will win out speedily here. Expect then a "spy" among you. Most of our evangelical churches were born into the world by a revival of preaching the Gospel to the poor; but most of them have left the land-marks their fathers set....<sup>53</sup>*

the letter carried no name but is believed to have been sent by Mr Gladwin.

When in December Tucker made a tour to visit the infant Salvation Army in Scotland, India was in all his preaching and he returned to London with one hundred pounds collected for his dream of an Indian Salvation Army. The Exeter Hall was fast becoming a popular venue for the Salvation Army special

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<sup>53</sup> Harry Williams, p.54.

meeting and on Boxing Day in 1881, Judge Tucker made use of the opportunity to make plea for India.<sup>54</sup>

In July 1882, William Booth decided that Tucker should have at least a few months experience in running a typical London corps and therefore appointed him to Camberwell and told him to select one or two officers who could be prepared for the invasion of India. Following this Captain Henry Bullard and lieutenant Arthur Norman were appointed to Camberwell immediately. The two months experience in Camberwell was not only to weld the little group that must learn to survive as a team in an alien society, but it gave to Frederick Tucker personal proof that he could use the Army's tactics with acceptance. Thereafter every issue of *War Cry* carried some reminder of the claims of India.<sup>55</sup> During this period Tucker could further strategize his plan for the Indian invasion. Although the English missionary attack had been launched nearly ninety years before Tucker planned his campaign, by William Carey, it has since been maintained at great cost of men and effort.<sup>56</sup> Tucker was of the view that their influence was weakened because they went to India as white men maintaining their European way of life and thereby represented the ruling race in the mind of the Indians. He believed that the Indians should not be approached as Europeans, and that Indian Christ should be preached. Besides this native lifestyle will also to a great extent bring the cost of invasion lower. He also prepared the Hindustani hymn book and designed the uniform that they would wear in the future.

27th July 1882 was the official dedication of the pioneer party by William and Catherine Booth the latter presenting colours (the flag) to the "1st Indian Division" expressed the certainty that, rightly delivered, the gospel would appeal to Hindus. Captain Bullard in response said he hoped they would soon be sending Hindu converts to England to "tell the English heathen the way to Heaven". Then on 10th August, Tucker took his party to Cheltenham where Captain Whatmore plastered the town with posters and handbills thereby filled the Colosseum despite making admission required purchase of tickets. It is

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<sup>54</sup> Harry Williams, p.53.

<sup>55</sup> Harry Williams, pp.66,67.

<sup>56</sup> F. A. Mackenzie, p.52.

assumed that many of Tucker's schoolmasters were there and contributed to the good collection for the Indian contingent.<sup>57</sup> Lieutenant Mary Thompson from Jeighley in Yourkshire decided to yield to Tucker's invitation and signed in for the assignment when departure date was approaching.

It was then a party of six consisted of Major and Mrs. Tucker, Captain Bullard, Lieutenants Norman and Mary Thompson and Sister Jennings that set out by the Ancona. Surprisingly they were allowed to hold meetings on board twice a day and when there was no opportunity for preaching they studied the Bible and under Tucker's tutelage learned Urdu. Sister Jennings fell ill and her condition was so serious but he time that the Ancona berthed in Port Said that Mrs. Tucker escorted her back to England . This left the three men and one woman who proceeded to India.

## **2.2 The Arrival in India**

Long before Tucker and his group arrived at Bombay, the news about the Salvation Army's invasion to India reached their destination by a cable. This was because General William Booth already sent a letter to the Bombay Guardian detailing the Salvation Army's plan of attack in India and asking for public support for their endeavours. The letter was published on 9th September 1882 which provoked mixed reaction ranging from curiosity and excitement to anxiety and apprehension. European colonialists felt not only a concern that the Salvationists would cause tension and hostility among the native Hindus and Muslims, but they also feared that the Salvation Army's officers actions of shaking tambourines and singing in the streets would weaken the dignified image of strength and poorer the British had toiled hard to cultivate.

Even in the missionary circles, the news was received with mixed emotions, while many were eager to give the newcomers a cordial welcome, others

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<sup>57</sup> Harry Williams, p.68.

feared what might come of this new thing.<sup>58</sup> Upon their arrival in Bombay, the *Times of India* stated:

*“we cannot judge of what the conduct of the Salvationists in India will be by what the conduct of some of the Salvationists in England has been, but if Christianity be made a laughing stock by any of their doings here, or if the natives are offended by an unseemly exhibition of offensive though puerile bigotry, it is certainly the duty of the police here to interfere”.*<sup>59</sup>

One issue of the *Bombay Guardian* wherein General William Booth’s letter was published was copied in print and sent to the Commissioners for information. The Bombay authorities were deeply concerned about the Salvationists’ pending invasion and felt it necessary to alert all local police commissioners about the nature and intentions of the Salvation Army. Great care was taken to avoid offending the religious sensibilities of Indians to avoid another uprising like the Sepoy Mutiny.

It was only a little band of four Salvationists that landed at Apollo Bandar in Bombay, on the 19th September 1882. And yet there was not an English or Vernacular Newspaper in the country which did not publish the story of their landing and continue for months to chronicle their doings. The press not only reflected the general attitude and interest of the public, but that of the Government itself, from the Viceroy in Simla, and the Governors of the Presidencies and Provinces, to the Magistrates and Police, who sought for instructions as to how they were to deal with this novel invasion of the land.<sup>60</sup>

On landing ashore the party was met by the clergyman, Mr. Gladwin and by other missionaries who had resolved to join them. The superintendent of police hurried up to Major Tucker and demanded where the rest of the army were and became astounded when Major Tucker replied that there were no more apart

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<sup>58</sup> F. A. Mackenzie, p.60.

<sup>59</sup> “The Salvation Army commenced operations in Bombay yesterday” *Times of India* 1882, p.2. quoted in Emily A. Berry, p. 168

<sup>60</sup> Frederick Booth Tucker, *Muktifauj, Or Forty Years with the Salvation Army in India and Ceylon*, Delhi, Gyan Punblishing House, Reprint 2018, p. 12.

from him and his three companions. Even the little crowd that had gathered in anticipation of the pomp and ceremony of the landing of a strong force could hardly recognise the pioneers as they fail to meet their expectation. Tucker led the army, carrying the flag presented by Catherine Booth, Bullard followed playing a cornet and Norman next beating the drum, Mary Thompson brought up the rear with the first tambourine display the Bombay crowd had seen. They were followed by a curious crowd along with the police.

Next day, Major Tucker was ready to open his campaign in earnest. He had named the bullock carts “War Chariots” and assembled them as a prominent feature of the processions. But before the time for the procession to start, Tucker was summoned to the presence of the commissioner of police, and informed that processions out of doors were not allowed and they must confine their gatherings to tents or halls. When an Englishman, member of a famous Anglo-Indian family, to sell little books in the street like a beggar, for an English girl to beat the tambourine in the street, and an Englishman to play the cornet like a member of a circus, the officials could not take their activities lightly. It was feared that their activities would not only bring Englishmen into ridicule, but would stir up native riot and strife. The continued parading on the streets of Bombay with music of cornet, tambourines and drums that soon provoked not only opposition but also persecution leading to imprisonment of the Salvationist. The British administrators in India felt that the Salvationist’s style of proselytising with its outdoor processions and brass instruments was disruptive and embarrassing.<sup>61</sup>

Not only did the colonial authorities fear uprising among the Hindu and Muslim communities when faced with such missionizing, but they were also concerned that the antics of the Salvationists would weaken the public image of the British people in India.<sup>62</sup> This was to lead to six months’ confrontation till the India office in London through the Viceroy’s H.Q. in Shimla told the Bombay authorities to restrain further action. Though there were but four Salvationists-five when Mrs Tucker caught up with them - they were never all

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<sup>61</sup> Emily A. Berry, p.12.

<sup>62</sup> Emily A. Berry, p.12.

in court, the lock-up or prison at the same time, so meetings continued and neither the public nor the authorities were permitted to forget the challenge. It appears that all that happened then was never considered as hindrance or a setback by Tucker and his team as can be gleaned in an excerpt the *War Cry* report which stated :

*Having arranged a code with Major Tucker, we are able to get a great deal of information at a very small expense, one word often meaning half-a-dozen. He has wired us as follows:*

*“Bombay, 10 a.m. 21st September - Lieutenant Norman locked up in police - cell, Streets lined. Tremendous crowds. Send 480 more War Cry next week.”*

*“2.5 p.m. 22nd September - Suit has gone against us . Officers released. Processions forbidden by the authorities. Think it best to suspend for a time. Great crowds. Good order. Perfect attention.”*

*“900 at Knee Drill in Theatre. People flicking to hear of Salvation. Going on with processions. Major Tucker, Lieutenants Norman and Mary Ann Thompson locked up in cell.”<sup>63</sup>*

However, these persecutions meted out on them and its resultant defence put up by Major Frederick Tucker may be said to have garnered support and sympathy from several groups of people who started speaking in their behalf.<sup>64</sup> Evidently, despite their initial altercations with the law, the Salvationists managed to continue proselytising in India and many felt sympathy with the Salvationist pioneers which is testified by the fact that no less than 20 vernacular newspapers wrote in favour of the Army.

*The Hindu Prakash*, with the largest circulation in Bombay, stated:

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<sup>63</sup> Quoted in Harry Williams, p.73.

<sup>64</sup> Robert Sandall, *The History of the Salvation Army, Volume III (1883-1953)*, p. 275.

*‘This is a question of liberty of conscience. Why should it be granted to some, and denied to others?’*<sup>65</sup>

The Indian also Mirror stated:

*“If the Salvation Army can prove that Christianity is really the religion of the poor, that it can doff lavender-coloured breeches and Christy’s patent helmets to put on the mendicants’ ochre garb; that it can dance , shout and march with the ordinary proletarian poor human nature from the mill, the mine and the workshop; if the Salvation Army can prove that it will have done service towards the future evangelisation of India’.*

An Indian newspaper, *The Liberal*, printed a generous invitation and stated:”Give us your truth but destroy not ours: to the virtues of Eastern life superadd the graces of Christian life and character . . . May God bless and be with you”.<sup>66</sup>

The Lamp of Judaism, a local Jewish paper asked:

*‘why should not the members of the new Christian sect have their processions in Bombay with music when Hindus are allowed their Gunpati, the Mohammedans their taboot and barniahs their marriage processions with great beating of tom-tom?’.*

In Calcutta the Brahma Samaj, a reformed branch of Hinduism, staged a mass meeting where its leader, Keshab Chandar Sen, sent a telegram to Major Tucker stating and stated:

*“One of the largest meetings ever convened in Calcutta was held in the town hall this evening to protest against unjust treatment of the Salvationists in Bombay. A memorial to the*

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<sup>65</sup> Solveigh Smith, p.7.

<sup>66</sup> Solveigh Smith, p.7.

*viceroys was adopted, asking for religious neutrality and equal protection to all. Great enthusiasm prevailed.”*<sup>67</sup>

The *Kaiser-i-Hind* even indulged in a little flattery,” beautiful faces, a fine procession and sweet tongue battery are not things to be afraid of”<sup>68</sup>

Although India was a land of many religions where each community works to safeguard their practices and cultures, but they have all ceased to be missionary minded and no longer made converts. Any event of conversion, which seldom happened, were always followed by riots and law suits. It was in this context the magistrate of Bombay city feared that the activities of the Salvationists will bring about disorder.

While the legal battle continued, Captain Bullard and Lieutenant Norman were sent off to Calcutta which was then the capital city of India. They held a meeting in the American Episcopal church in Dharmtala Street of which Henry Bullard wrote

*“the great building was crowded and every bit of standing space in both the body of the church and gallery was filled. All classes of community were represented....”*<sup>69</sup>

A similar kind of meeting was held in the Duff College Church and the Wesleyan church and a huge open-air gathering was held in Wellington Square in the heart of the city.

After a week’s stay, they returned to Bombay and the English daily *The Statesman*, wrote:

*‘The Salvationists leave Calcutta today to return and assist in the great work in Bombay....the dread of hostilities between them and any class of natives due to utter ignorance...and the watchdog measures taken by the Bombay police were a*

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<sup>67</sup> Solveigh Smith, p.7.

<sup>68</sup> Harry Williams, p.74.



*ridiculous blunder. The Salvationists never argue or dispute, they attack no system of religion....it becomes necessary to modify one's judgement respecting salvationists' 'irreverence' when one sees it near enough. The apparent familiarity, the 'free and easiness' with which they address the Deity, appears to us to result from their extraordinary realisation of His continuous presence....The Salvationist, so it seems to us, in all their proceedings, never for a moment lay aside their consciousness that they are in the immediate presence of the Deity. They never quit it. They are as close to His feet while singing a song, beating the drum, or talking to the crowd, as when prostrate in prayer, and so without any ceremonial preparation they break out in prayer in the ordinary language of conversation and , with as little ceremony, break off and address the congregation.<sup>70</sup>*

The next time when the Salvationists were brought before the magistrate Major Tucker presented a masterly defence and the accused were discharged, through this was to prove only a temporary respite from the over-zealous attentions to the law. Here he used to perils policy against the colonial authorities to suit his purposes, focusing more on the letter of the law than its spirit which was aimed at protecting Hindus and Muslims from Christians missionaries. His impassioned argument included the following: "For ourselves we do not wish to act in any way contrary to the orders of the Government! Far from it! But we cannot consent to be robbed of our legal rights in this manner."<sup>71</sup> This must have convinced Mr. Webb, the magistrate, who within a week, dismissed the Salvationists with merely a warning to comply with police instructions in the future.<sup>72</sup>

An even larger and more publicised set of arrests came on the 18th of February 1883 when a group of four officers including Tucker himself were arrested for disturbing the peace in Bombay and once again brought before the magistrate

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<sup>70</sup> Quoted in Solveigh Smith, p.8.

<sup>71</sup> Frederick Booth Tucker, Muktifauj, p.22

<sup>72</sup> Frederick Booth Tucker, Muktifauj, p.24.

Mr. Dosabhoy Framjee. This time however they did not solely rely on Tucker to mount their legal defense; as Mr. T. Lewis Ingram, an English barrister of Allahabad, travelled to Bombay and offered to defend the prisoners free of charge.<sup>73</sup> They were however found guilty.

According to F.A. Mackenzie, while the Major Tucker was confined to Bombay jail, there was a great agitation, not only in India but in Great Britain. As Salvation Army in England had a number of influential friends, strong representations were immediately made to the Government at home against this persecution. The government communicated with authorities in Calcutta who in turn conveyed the missive to Bombay authorities with the result that even the mighty Governor of the Province was made to feel that he was treading on dangerous ground. The immediate result was that when Captain Bullard and two women-officers were arrested for singing in the street, the public prosecutor declared that he did not wish to press the charge by maintaining that he knew of no law empowering the police to stop persons singing in the street.<sup>74</sup> They were promptly released. The month in prison ended, Major Tucker found on his release a great crowd of sympathisers awaiting him as he stepped out of jail. They held a thanksgiving service on a piece of ground nearby, formed in procession and marched back to the Salvation Army headquarters singing hymns to which the police no longer put any effort to interfere with.

This was followed by a series of altercations till it seem that colonial authorities had come to the realisation that the only way to deal with the Salvationist was to compromise<sup>75</sup> and that they had no intention of abandoning their invasion of the subcontinent.

Booth Tucker's vision was *'to see the whole of India kneeling at the feet of Jesus and he wanted without delay to spread the good news to other parts of India'*. He decided to visit a number of towns in northern India, places which were known to him and where he knew the language. With his wife and

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<sup>73</sup> Frederick Booth Tucker, *Muktifauj*, pp.24-27.

<sup>74</sup> F. A. Mackenzie, p.79.

<sup>75</sup> Emily A. Berry, p.188.

Captains Bullard and Norman, who had recently returned from Calcutta, he set off for the north and covered no less than 2,500 miles.<sup>76</sup> No wonder some of the interest shown was due to the nation-wide publicity given to the Army through newspapers. In Allahabad great crowds thronged the meetings held in the Baptist church and the Methodist church. At Delhi, they were received at the railway station by an influential Mohammedan prince, numerous Indian Christians and other well-wishers. The Deputy Commissioner allowed a procession and they were given the use of the town hall for a meeting to which many hundreds were unable to gain admission.

In Lahore, which is now the second largest city of Pakistan, members of the Brahmo Samaj and Arya Samaj had arranged a torchlight procession. Meetings were held in the railway theatre, the Rang Mahal, and in the Montgomery Hall, at the time regarded as the finest auditorium in India, all overcrowded. At Lucknow, they marched through the streets playing music and singing. In the city of Benares, sacred to Hindus, a large shamiana (open tent) was erected on the banks of the river Ganges, where meetings were held after they had marched through the crowds of Hindu devotees.<sup>77</sup>

However, there were others who felt that the Salvationist, because of their rowdiness, deserved the punishments meted out on them. The Times of India also wrote:

*“The arrests (of the Salvationists) will be warmly approved by Europeans as well as natives”*<sup>78</sup>

They were also accused of purposely flouting the law to gain publicity,

*“Perhaps the blowing of the trumpet yesterday, knowing that it was forbidden, was a method of getting newspaper attention”*.<sup>79</sup>

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<sup>76</sup> Solveigh Smith, p.10.

<sup>77</sup> Solveigh Smith, p.10.

<sup>78</sup> Quoted in Emily A. Berry, p.175.

The article painted Lt. Norman as an opportunist, stating,

*“He was offered bail, but preferred a cheap and easy martyrdom and the best of all possible advertisements”*.<sup>80</sup>

The early conflict not only involved the European authorities but also native-born Indian personnels in the administration. One such case was that of the magistrate named Mr. Dosabhoj Framjee, who heard the case of conflict of the Salvationists. He was a Parsi man, who fined them rupees one hundred, he as a member of an Indian religious group felt particularly offended by the Salvationists overt proselytising. He argued

*“I say that if the Salvation Army wish to reach the hearts of the of the people, they must avoid noisy demonstrations and, like the great Master try to bring people to God in all meekness and simplicity”*.<sup>81</sup>

The arrest of Lt. Norman was only the beginning of the Salvationist’ confrontation with the colonial authorities as the governor of Bombay continued to insist further restrictions on their activities. As Tucker himself wrote in *Muktifauj*

*“Not only was music forbidden, but our Flag was taken away, on the pretext that it might arouse fanatical feelings, and that our motto Blood and Fire would probably be misunderstood. We were prohibited even from singsong as we marched and instructions were given that if we refused to comply, we were to be ordered to disperse, and in case of a refusal to do so, we were to be arrested and prosecuted for “taking part in an unlawful assembly, which was likely to lead to a breach of the peace.”*<sup>82</sup>

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<sup>79</sup> Emily A. Berry, p.175.

<sup>80</sup> Emily A. Berry, p.175.

<sup>81</sup> Quoted in Emily A. Berry, p.177.

<sup>82</sup> Frederick Booth Tucker, *Muktifauj*, p.14.

Although the local government seemed determined to limit the activities of the Salvationists, Tucker and his group also seemed equally determined to ignore the restrictions of the government. After their initial period of direct opposition to the Indian police, the Salvationist gradually improved relations with the local authorities. Overtime, the Salvation Army ably demonstrated its utility to the Indian colony and even find itself collaborating with the Empire.

### **2.3. The growth of Muktifauj:**

Throughout the 1880s the *Muktifauj* continued to develop their missionary work, sending more personnel to India and Ceylon, spreading throughout the countryside, gaining converts, establishing churches and other social service facilities importing their unique ministry from Britain to the Indian subcontinent, modifying their efforts to accommodate the local climate and culture as they saw fit.<sup>83</sup> Much like what they did in Britain in focusing the lower classes, the technique adapted incorporated a great deal of cultural adaptations including food habits, language and dress. Besides, Tucker's own experience-based observation had concluded for a down to earth approach.

Booth Tucker used the name of *Fakir Singh* and the title Salvation Army was translated as '*Muktifauj*'. They gradually modified their uniform to increasingly incorporate Indian style by the process of which the Salvationist in India were both associating themselves with the Indians, and clearly distinguishing themselves from the British authorities against the established custom of maintaining their customs as a means of demonstrating British superiority to the Indian audience.

The Salvation Army prided itself on recruiting personnel who were prepared to fully immerse themselves in their mission.<sup>84</sup> In addition, by showing to eat the local cuisine Salvationist were again disassociating themselves from the

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<sup>83</sup> Emily A. Berry, p.205.

<sup>84</sup> Emily A. Berry, pp. 208, 209.

British and stepping outside the colonial hierarchies. As the Salvation Army missionaries travelled throughout India, they not only discarded their European shoes for sandals and began eating with their hands, but they also started sleeping in the open air and using Indian sacking for bedding instead of blanket. When they travelled via train, they rode third class and often sat in the Indian compartment instead of utilising those set apart for the Europeans.<sup>85</sup>

It appears that these adaptations to the local lifestyle served to develop closer relationships with the Indian people and also provided a much economical method of evangelisation. The Salvation Army missionaries were also encouraged to learn the local language with the result that any officer embarking to India would take up learning of, apart from Hindi the local vernaculars like Gujarati, Urdu, Marathi, Tamil etc even while boarding the ship they sail on. The church listings in an 1890 issue of the *Bombay Guardian* include six daily services held by the Salvation Army, three in Marathi, two in Gujarati and one in English and Hindustani. These listings reveal that the Salvation Army was both preaching in more languages and holding more services than any other Christian church in Bombay. As of 1911 the Salvation Army reported the use of 12 different languages in their Indian ministry.<sup>86</sup>

Besides, many of the officers of the Salvation Army adopted Indian names which they used instead of their European names. Frederick Tucker bacon known as Fakir Singh, Fred Grundy became Eshwaran Das, Frederick's second wife Emma Booth-Tucker became Raheeman etc, and these names were used throughout Salvation Amy publications. Music being a vital part of Salvation Army's ministry, tunes associated with traditional Indian rituals were refit with new lyrics. In fact, Tucker had created a Hindustani hymnal with translated versions of popular hymns before his arrival and distributed them to those greeting him on arrival. The use of music in their procession is said to have been most influential part of their cultural adaptation as the majority of people who attended their gatherings are said to have gathered to see them like the music and the marches.

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<sup>85</sup> Frederick Booth Tucker, *Muktifauj*, p.73.

<sup>86</sup> Quoted in Emily A. Berry, p.213.

**2.4 Female Officers:** The first group of officers sent to India included equal number of men and women and female missionaries continued to play a vital role. This trend continued everywhere with the result that Indian women were won over more easily when they see women officers ministering. Even when Emma Booth Tucker came to join her husband in 1888, Frederick Tucker declared that she came 'in the interest of India's 125 million women - so difficult to be reached by any but women - as well as the steadily increasing numbers of women officers.'<sup>87</sup>

The Salvation Army in India made a concerted effort to reach the women in India perhaps to unlock the heavily barred gates of superstitions still looming large in India. It can be also said that it was by seeing women holding prominent leadership position in the Salvation Army that the womenfolk of India soon joined the army. To see women play a leading role was seen as emancipating on the part of the women. Not only was Emma Booth Tucker seen to lead the army but Colonel Catherine Banniser, a single women officer, joined later and held several significant positions of authority while in India which included Territorial Commander of the Punjab and the Marathi Territories. And after the Booth Tucker left India, his office was taken up by Lucy Booth, the General's daughter known as *Ruhani* in India.<sup>88</sup>

### **2.5 Native agency:**

There is a Salvationists belief prevalent in Britain that new converts should be promptly be trained to convert others and thus ultimately come to hold leadership positions within the Army. In tandem, Salvationists in India too maintained that native officers were the hopes of India because they were the ones who knew the land, the people language, climate and were available in

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<sup>87</sup> Booth Tucker, *The Consul*, London : Salvationist Publishing And Supplies, 1928, preface

<sup>88</sup> Emily A. Berry, p.221 .

sufficient numbers. This resulted in the rise of many native-born Indians to the ranks of leaders and officers in the Salvation Army. As a result, by 1888 there were 74 SA officers working in Ceylon out of which 53 were indigenous people. While in contrast, Jeffrey Cox identifies 50 ordained Indians working under 8 missionary organisations in Punjab thus revealing that the Salvationists had more Indian preachers than several other churches combined.<sup>89</sup>

**2.6 Social Service Works:** From its earliest days in England Salvationist had undertaken various social service programs like soup kitchens, shelters, homes for the children etc. A year after General William Booth outlined a massive social upliftment program in his *Darkest England and the Way Out*, Frederick Booth Tucker published *Darkest India* giving an outline of his plan for adapting the General's social scheme to serve the poor in India where "His object is to supply the destitute with food, shelter and clothing, to provide them with work and to set them on their feet for making a fresh start in life".<sup>90</sup>

Tucker besides emulating the General's ideas, stressed on detailed plans for projects unique to India's situation and offered a lengthy list of twenty four different trades in which the poor of India would be engaged. Following the Army tradition, he organized these tasks into "brigades," according to their trades like the weavers brigade, the rope makers brigade, the shoemakers brigade, the tanners brigade, the carpenters brigade, the painters brigade, the umbrella makers brigade, etc .

Understanding the unique and complicated views of the Indian people, Tucker wrote his memoir in Mukhtifauj wherein he stated:

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<sup>89</sup> Jeffrey Cox, *Imperial Fault Lines: Christianity and Colonial Power 1818 – 1940*, Stanford: Stanford University Press, 2002, p. 49.

<sup>90</sup> Booth Tucker, *Darkest India: A Supplement to General William Booth's "In Darkest England and The Way Out"*, Createspace Independent Publishing, 1981, p.4.



*“caste is a sort of gigantic hereditary trades-unionism of the most elaborate nature”*<sup>91</sup>

Further in his *Darkest India*, argued:

*“You can rarely meet the most ignorant and uneducated native without finding that he is thoroughly expert at some kind of handicraft”*.<sup>92</sup>

He stated that object of these operations is to find work for these workless multitudes.

**2.7 The land colonies :** Booth Tucker pursued his goal of developing self-sufficient ‘land colonies’ in which poor, landless Indians would work together under the leadership of the Salvationists to feed themselves, the first of which was a colony called *Muktipur* (meaning ‘place of salvation’) in Gujarat where the British gave them 557 acres of land.<sup>93</sup> One such remarkable and successful colony is a 2000 acres of land acquired by the Salvation Army and named *Shantinagar (Village of Peace)* in Punjab officially opened on 28 May 1916, and is some 150 miles south of Lahore (now Pakistan). The place being advantageous because of abundant supply of water for irrigation, and the settlers being expert farmers. The success of such settlement can be evidenced by the making over of a much larger plot of land of 25000 acres of land at Amritnagar in Punjab by the judicial headmanship to the Salvation Army in 1924 for the purpose of establishing a colony similar to that of *Shantinagar*.<sup>94</sup> Two other centres were also opened in the Himalayan range, viz China in Bahar State and Ani in the Kulu valley.

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<sup>91</sup> Frederick Booth Tucker, *Muktipur*, p.9.

<sup>92</sup> Frederick Booth Tucker, *Darkest India*, p.68.

<sup>93</sup> Emily A. Berry, pp.240,241.

<sup>94</sup> Solveigh Smith, p.97.

## **2.8 Relief work during famines:**

During the famines of 1896 and 1900, Salvationist carried out food distribution and relief programs. In 1896 India was devastated by famine, when failure of successive monsoons brought about the worst drought in 200 years and an area of 475,000 square miles with a population of 60 million was affected. Despite the ravaging menace of the famine, only 10 percent (6 million) could benefit from government relief leaving the rest 90 percent with no remedy. To combat the devastation, the Salvation Army set up numerous depots, some for the distribution of grains, some for the sale of grains at cheaper rates, 25 percent lower than the cost price. Many famine-ridden people were given employment at around 27 relief works, where their work was sinking wells, building sun-dried brick halls, digging tanks (ponds), levelling lands, and constructing roads.<sup>95</sup>

## **2.9 Industrial training centres and Schools.**

The most distressing feature of the famine and planet was the thousands of infants and young children who were left orphaned. Making the use of the famine fund, more than 1,000 children were brought together and given shelter in Salvation Army famine homes in different part of India.<sup>96</sup> This further necessitated replacing the famine homes by converting them into schools so that by giving them education, the thought of the hideous past would be removed as far as possible.

Although the government was doing much to assist the cause of education, the poorer classes were neglected because the prevalent caste system dictated that if low or non-caste children attended, the high-caste would remain home. In order to remedy this the Salvation Army started day schools in many villages, where not only soldiers' children but other village children were also taught. In the North India Territory alone, 28 such schools were established by 1899. The

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<sup>95</sup> Solveigh Smith, p.71.

<sup>96</sup> Solveigh Smith, p.72.

success of these schools can be ascertained from the fact that the government started financially supporting them and by 1911 the Salvationists boasted 409 village day schools as well as 20 industrial Homes for children with over 10,000 boys and girls being served.<sup>97</sup> Job training and the development of local industries being a part of the Salvation Army's mission for both children and adult and in keeping with his *Darkest India*, scheme, Booth Tucker worked to open training homes (both spiritual and industrial) and factories for handicrafts.

He also decided that raising silk - worms would be a good industry for the people of India and the Salvation Army began producing silk and also promoted weaving industry. By 1911 the Salvationists claimed 7 serving schools and 130 looms at work.<sup>98</sup> When Sir Louis Dane, the Lieutenant-Governor of the Punjab and Sir James Wilson, the Financial Commissioner saw the Salvation Army handloom, invented by Staff Captain Maxwell, in actual operation, they formed the idea of establishing a hand-loom weaving school where improved methods could be taught and up-to-date implements introduced. Following this a part of the large fortress in Ludhiana was placed at the disposal of the Salvation Army and was formally opened as Sir Louis Dane Weaving School of the Punjab and very soon the whole of the fort was made over for the much-needed extension.<sup>99</sup> Nearly every settlement for the 'Criminal Tribes' became in process of time a weaving school as the inmates are comparatively less conservative than the traditional weavers and are therefore open to the new and improved methods and machines introduced. The weaving schools received a further fillip when the Tata Company made over to the Salvation Army their Silk Farm in Bangalore which became an admirable training centre.

## **2.10 Village Banks**

Attempt to promote industry brought to light the inherent obstacle faced by the villagers in the form of money lenders who charged exorbitant rate of interest

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<sup>97</sup> Quoted in Emily A. Berry, p.234.

<sup>98</sup> Booth Tucker, *What the Salvation Army is doing in India and Ceylon*, p.2.

<sup>99</sup> Frederick Booth Tucker, *Darkest India*, p.134.

to the extent of virtually strangles the borrowers. To remedy this situation, the Salvation Army started establishing its own village banking system lending money at low interest to help people buy land. The 1906 reports stated:

*‘Already we have in operation 22 village banks. In one village the people were so grateful for what had been done for them in this way, that they have been collecting money amongst themselves and have purchased a piece of land, valued at about 100 rupees, which they presented to the Salvation Army’.*<sup>100</sup>

Seven years after these banks were established by the Salvation Army, the government passed the Co-operative Credit Societies Act with the special view to helping agriculturist, artisans, weavers and others requiring assistance in their trades and occupation to obtain financial help at reasonable rates and very soon the need of such village banks no longer existed since the government got the better of the money lenders.

## **2.11 Medical Work**

By the 1890s, the Salvationists had also extended their activities to include yet another valuable service in the form of medical missions which began in South India in the city of Nagercoil where a dispensary was opened in 1895 and the Catherine Booth Hospital on 27 April 1901 whose inauguration was officiated by the Prime Minister of Travancore State. Booth Tucker stated :

*‘Our Indian Medical Work was started by Lieutenant-Colonel Sikundar (Dr. Andrews) who for about thirty-three years laboured in India starting our three Hospitals at Nagercoil in Travancore at Anand in*

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<sup>100</sup> Quoted in Solveigh Smith, p.76.

*Gujarat, and at Moradabad, in the United Provinces*.<sup>101</sup>

The hospital at Morabad particularly proved helpful during the war when it was placed at the disposal of the Government as one of the best and most perfectly equipped hospital in the country together with its staff. This mission evidently brought much favour for the Salvationist as it nurtured respect and support from the local authorities and the native people.

## **2.12 The beggars of the east.**

Another notable pioneering work for which the Salvation Army can be attributed is the sanitary reforms with the beggar population found in abundance in the east. The genesis of this project is traced to Colombo in Ceylon (now Sri Lanka) where the doctor of the city brought a public notice pointing out that if the beggar population is allowed to exist unchecked, the flies which settled on their sores infested and infected the food sold in the bazar shops, they would never have a healthy city. And when census of the beggars shows an alarming death rate coupled with the ever increasing addition of the population, the message of the doctor was resonated by the press who in some of the papers advocated the Salvation Army as an agency fit to tackle the case.<sup>102</sup> Thus the Salvation Army was made to take up the repulsive task of taking charge of the hopelessly diseased, and permanently or temporarily incapable. A large disused jail was placed at their disposal for the purpose.

This was soon reverberated in Bombay when in May 1910 the Bombay Government and Municipality, after considering the Ceylon system, decided dealing with the work on purely voluntary lines. The Salvation Army was the agency chosen for putting the plan into operation. One such camp was situated at Rowli Hill, Matunga (an area in the heart of the Bombay, now Mumbai,

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<sup>101</sup> Frederick Booth Tucker, *Muktifauj*, p. 187.

<sup>102</sup> Frederick Booth Tucker, *Muktifauj*, p. 197.

city). Quite a number of the beggars in the camp were employed on cane work, the young people were taught weaving, special hand-loom were installed with the object of inducing the beggars to make their own clothing and also that of those incapables of any form of work.<sup>103</sup>

### **2.13 Work among the ‘Criminal Tribes’:**

One of the most significant aspects of the Salvation Army, apart from its adoption and adaptation of the native customs and certain traditions, was its work in bringing the life of the ‘criminal tribes’ to the helm of normal life. By the time *Darkest India* was published in 1891, the Salvationist had already been working for two years with prisons in the cities of Bombay and Colombo, Ceylon where they operated homes for released prisoners to help them reestablish themselves in society. The service rendered by the Salvationist can be said to help prevent at least some freed prisoners from immediately returning to criminal behaviour as is evident from the writing of one tribe to the Salvationist

*“Your good name has come to us, and we long place ourselves under your care and control. We are in great distress!”*<sup>104</sup>

As stated by Booth Tucker, tribes numbering at least one million men, women and children, have spread out and divided the entire country between themselves as a happy hunting ground where they could gain a comparatively comfortable and say subsistence by preying on society at large. During a campaign in 1908, a Mr Tweedy, commissioner of Rohilkhand (Previously Rampur State is a region in the northwestern part of the Uttar Pradesh ), and a member of the Government of the United Provinces, approached Booth-Tucker with a request to undertake the work of reforming the region’s criminal tribes and successfully negotiated a plan for such settlement at Gorakhpur. As Tucker himself asserted:

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<sup>103</sup> Frederick Booth Tucker, *Muktifauj*, p.201.

<sup>104</sup> Frederick Booth Tucker, *Muktifauj*, p.210.

*“We gladly agreed to the proposal, and the matter was then submitted to the Lieutenant-Governor and met with his cordial approval. Sir John Hewlett suggested that we should make an experiment with one Tribe and promised that if this should be successful other tribes should be committed to our charge’.*<sup>105</sup>

The official story in the history of the Army’s activities in India also wrote:

*“A start was made by opening a Stella net for 300 Dom who were under the charge of the police at Gorakhpur. A set of buildings, which had been police lines, was placed at the Army’s disposal and Brigadier and MRs. Hunter (Bahadur and Ratna Bai) were appointed to take charge of the settlements. The Doms were the most uncompromising of human material, unruly, inveterate drunkards and gamblers. It was the practice when a Dom died to put a coin in the first as taken that there would be something with which to start gambling on the other side of the dark river. Domestic affair were confusing to say the least; when a husband went to jail, as often happened the wife would take to herself another husband “to protect her virtue,” so she would say. When the first husband was released from jail, he would claim his wife back, but if the second husband objected they would fight it out between them and the victor would win the wife. The children would seldom know who their real father was. To find work for the settlers was of paramount importance. When first they were told to work they laughed scornfully, ‘Work?’ They said. ‘We never work, we dance and sing.’ It was indeed raw material the officers were dealing with.”*<sup>106</sup>

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<sup>105</sup> Frederick Booth Tucker, *Muktifauj*, p.207.

<sup>106</sup> Quoted in Petervander Veer, *Imperial Encounters: Religion and Modernity in India and Britain*, Princeton: Princeton University Press, 2001, p65.

The Doms were taught how to use the Maxwell loom and how to do agricultural work. It was not only in Rohilkhand that the Salvation Army acquaint a role in the compulsory reeducation and supervision of criminal tribes and castes, but also in the Punjab and in South India. Thus, the Salvation Army can be said to have secured for its endeavours a captive audience. The problem of making the settlers self-supporting was one of the most serious, seeing that scarcely any of them had done at any time an honest day's labour. Few knew any handicraft, or had any inclination for agriculture.

The rapidity with which a change was brought about surprised the most experienced Government officials. Of all the settlements it could be said by 1923 that the settlers supported themselves by their own labour, governmental assistance being limited to schools, buildings, supervision, and grants for the old and infirm. Day schools were established in all the settlements and in one of the schools with sixteen teachers, nine of these came from the settlers themselves. However, not everyone in the settlement encountered a change, there were individuals who were described by Commissioner Booth Tucker as "won't-be-goods" and the officers had at times to face considerable danger.

One of the most remarkable of these schemes was at Port Blair in the Andaman Islands. A large party of the most desperate "crime" from Uttarakhand, the then United Provinces was moved there. The first Salvation Army officer to be placed in charge of the venture was Adjutant (now Colonel) Edwin H. Shepard. He planned the settlement, mapped out the building plots and started the settlers on an entirely new way of life. Agriculture and weaving were the lines of labour. The manager's domestic staff consisted of convicts supplied from the local goal. The houseboy was a murderer, his wife was a murderess. The compounder of the dispensary was also a murderer. Yet, in such a surroundings, Sunday afternoons would find a Bible class in session, with about a hundred voluntarily present, most of them young men.<sup>107</sup> About two years after the establishment of this settlement the Chief Commissioner of the Andaman Islands testified that the people under the Salvation Army control gave far less trouble than did the ordinary population.

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<sup>107</sup> Robert Sandall, *History of the Salvation Army, Volume III*, p.277.



Colonel Robert J. Blackman wrote :

*“The Salvation Army alone is now responsible for thirty-five settlements in various Provinces. . . .These settlements are not charitable institutions where the inmates are maintained in idleness. They are places where erstwhile criminals maintain themselves by honest industry. Considering that the tribesmen and women were originally filthy outcasts, living on vermin, clothed with minimum quantity of loathsome rags and practising demonolatry with abominable rites, it is wonderful to read in one of the leading Indian newspapers that the settlements are not merely weaning the tribespeople from crime, but are making them models of well-conducted life, skilled artisans, educated and accustomed to observe social and hygienic rules which make them happy and healthy patterns to many of those who in the past suffered from their malpractices”.*<sup>108</sup>

In may be noted that the best evidence to the reality of the reformation of these lawless tribes under the guidance of the Salvation Army is that they no longer exist as such. Some of the original tribesmen and their descendants are still to be found on certain Salvation Army settlements which were founded for them, but they, with the tribes that have been absorbed into the ordinary population, have been entirely released from restrictions of the Criminal Tribes Act. The Indian government, in recognition of the value of their work in this connection, bestowed upon a number of Salvation Army officers Kaiser-i-Hind medals. These included Colonel Edwin Shepard (silver 1916 and gold 1924), and Brigadiers Solomon Smith (gold 1925) and William Francis, and Major Leslie R. Gale (silver) respectively.<sup>109</sup>

The success of the renters and its resultant change in the relation between the Salvationists in India and the Government is best highlighted in a speech

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<sup>108</sup> Quoted J. Blackham: Incomparable India; tradition, supersititions, truth in Robert Sandall, *History of the Salvation Army, Volume III*, pp.277,278.

<sup>109</sup> Robert Sandall, *History of the Salvation Army, Volume III*, p.278.

before the Royal Commission on the public service of India by the then Governor of Bengal (the Earl of Ronaldshay)

*“we have been enormously interested in seeing the silk factory conducted by the Salvation Army. The young members of the criminal tribes were working away merrily. The experiment, first tried under Sir John Hewett’s Government is evidently proving a great success and is providing a solution of one of the most troublesome problems with which the government has to deal. The greatest credit is due to the Salvation Army for the success now being achieved”.*<sup>110</sup>

The example set by the Government of the United Provinces was quickly followed in succession by the Punjab, Madras, Bengal and Bihar and Orissa Governments. Booth Tucker in his *Muktifauj* stated that there were now twenty four institutions with a total population of 7840 and the tribes that they dealt with included Sansias, Bjatus, Haburahs, Nats, Karwal, Doms, Maghaya Doms, Yerikulas, Veppur Paribas and Korachas.<sup>111</sup>

As the work of the Salvationists in India prospered their relationship with the colonial authorities too received a positive reciprocal change. This is evidently marked by the support of the police they got in any of their public gatherings. The improved relation is also highly evident in the visit of the General to the Indian subcontinent where he was always given a cordial stately host by the concerned British official in the jurisdiction.

Results of such success were reverberated with stories of similar success in different regions of India and even reached Ceylon. As the Salvationists in India grew larger, and news of their progress and success reached further and wider, the movement had its repercussion in Mizoram the then Lushai Hills.

Remarkably however, it was not through the efforts of missionaries from abroad that the Army took root in Mizoram, but by the initiative of person

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<sup>110</sup> Robert Sandall, *History of the Salvation Army, Volume III*, p.276.

<sup>111</sup> Frederick Booth Tucker, *Muktifauj*, p.217.

named Kawkhuma who became a Christian at the age of 14 after hearing the speech of a Mizo pastor while he was attending school.<sup>112</sup> Kawkhuma is said to have developed a zeal of evangelizing his own native people and while undergoing a training as a compounder in the local civil hospital, he along with his friends started an association of Christians with an intention to have special set of rules, to live together in a separate community and its members wearing uniform for a better identity and witness. Subsequently, they started designing their own uniform and wore them wherever they go. Seeing this, one shopkeeper Dohnuna informed them of a similar organisation called the “Salvation Army” which Kawl Khuma and his friends readily contacted and joined the Salvation Army. Thus began the commencement of the Salvation Army in Mizoram.

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<sup>112</sup> Solveigh Smith, p.129.

## **CHAPTER - 3**

### **SALVATION ARMY IN MIZORAM**

#### **3. Christianity in North East India:**

The significance of the Treaty of Yandaboo signed between the British and the Burmese on 24 February 1826 can hardly be exaggerated in the context of studying the history of Christianity in North East India. It may be stated that the treaty introduced a very profound change for the people of North East India as it brought the entire area under the British administration and therefore politically linked it with a major Indian power. This expansion of the British administration was accompanied by the Christian activities into this region. Tribes and clans that hitherto remained scattered and independent were now brought under the umbrella of the British administration as well as the target of the Christian mission.

The Christian activity of India was not a single mission but comprised of separate effort of many Christian denominations like; the Roman Catholic, the Baptist Mission, the Presbyterian, the Lutheran, Anglican, Adventist, Salvation Army etc. Again, these denominations were not confined to a single place of origin but emanated from and were sponsored by different countries like England, Wales, the United States, Australia, New Zealand, Germany, Italy etc. So with the expansion of the British administration in the North East a number of Christian Missions started stepping their foot into the North East. The major denominational missions that came into North-East India were, first, the Serampore Baptist Mission, followed up by the American Baptist Mission and the Welsh Presbyterian Mission, the English Baptist Mission, the Anglican, the Lutheran, the Seventh Day Adventist and Roman Catholic missions.

Regarding the Khasi Hills, significantly meaningful interaction with Christianity seem to have begun with the Welsh Calvinistic Methodists, later

known as Welsh Presbyterian Mission, in 1841 which resulted in the establishment of the first church among the tribes of North-East India at Nongsawlia, in Meghalaya in 1846. By 1866, 65 schools were established in every *shyiemship* along with one Teacher Training school at Nongsawlia in 1867. A dispensary was established at Mawphlang in 1878. The Khasi Christians were organised into Presbytery in 1867, and the Cherra Theological College was established in Cherrapunji in 1887 later shifted to Shillong and named John Roberts Theological Seminary. The turn of the century saw the Khasi Christians growing steadily. The 1905 revival among them had accelerated their numerical growth.<sup>113</sup> The Roman Catholics too had entered the Khasi Hills in 1892, but the two World Wars disrupted much of their work. This was, however, resumed after the World War II and they made an outstanding contribution especially in the areas of education and medical work. It has gained numerous adherents among the Khasi with a result that among the Christian denomination, the Roman Catholic grew to be the largest among the Khasis.

In Garo Hills, Christianity seemed to have set its footings after two Garos were baptized on 8th February 1863 at Guwahati and returned to the Garo Hills, Meghalaya to evangelise their own people in 1864. Soon thereafter, the American Baptist Mission established its station in Tura in 1877. And by the turn of the century, there were about 10,000 Garo Christians. This was followed by the entry of Roman Catholic Missions to Garo Hills in 1931, the Church of England in 1935 and the Seventh Day Adventists in 1950.<sup>114</sup>

The efforts of the American Baptists in the 1870s saw the first baptism on Naga soil on 23rd December 1872. The Nagas now claim to be 100% Christian, both in Nagaland and Manipur. In Manipur, mission was started in 1894 by William Pettigrew of the Arthington Aborigines Mission, he later joining the American Baptists.

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<sup>113</sup> Hrangkhuma Fanai et al., Christianity in North East India; Witnessing to Christ in North-East India', *Regnum Edinburg Centenary Series*, Volume 31, 2016, p.23.

<sup>114</sup> Hrangkhuma Fanai et al., p, 24.

The first substantial mission work in Assam began when the American Baptist Mission turned its full attention to Assam in 1841, shifting from a station they had opened in Sadya in Upper Assam to Brahmaputra Valley for the following twenty years. Their ministry was exclusively among the Assamese and membership is small even today. The Bodos of Assam received the gospel in the middle of the nineteenth century after one Apinta embraced Christianity in 1849 at Guwahati while studying in the Baptist Boarding School to become the first Bodo Christian. The Anglicans took over a small mission station at Tezpur in 1847-48. The Lutheran Mission began its work in western Assam bordering West Bengal, based in a colony in Mornai where some Santhal migrants worked in a tea estate during the 1870s. The outcome of this mission was the Northern Evangelical Lutheran Church with a membership of 25,000 with 180 congregations and a 100,000-strong Christian population in 2008.<sup>115</sup>

In 1927, the American Baptist missionaries established a mission station in Tukhrajara, which was taken over by the Australian Baptist Missionary Society. The Goalpara Bodo Baptist Christian Association has grown into a church with a membership of 10,000, and the Association is 22,000-strong with 155 congregations in 2005.<sup>116</sup> In the 1960s, the Roman Catholics began to work among the Bodos from a mission station at Bengto, now in Chirang District. The Bodo Baptist Convention, formed as the Mongoldoi Baptist Christian Association in 1914, had 25,086 members in 268 congregations in 2005. Most of the Protestant Bodo churches joined the Bodo Baptist Board in 1955. The aim of the Bodo Baptist Convention is 'Translation and revision of the Bodo Bible, development of the Bodo Literatures, particularly Christian Literatures.'<sup>117</sup>

Christianity began among the Rabha of Assam in 1939 with the baptism of Konoram Rabha. As a result of his witness, 25 Rabha became Christians. However, since they could not find any church to join, 23 of them reverted back to their Rabha religion. Since the ABVMS could not work there for long.

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<sup>115</sup> Hrangkhuma Fanai et al., p.25.

<sup>116</sup> N. Borgoary, 'A Gist report of the Bongaigaon Diocese, HELC', in Souvenir: The Golden Jubilee, 46 cited in Hrangkhuma Fanai et al., Christianity in North East India; Witnessing to Christ in North-East India, p.26.

<sup>117</sup> Hrangkhuma Fanai, p.26

In 1970 they requested the Baptist Church of Mizoram to take over their mission. The first Mizo Baptist missionaries, the Rev. Rokhama and his wife were sent in the same year. Now the Rabha Baptist Union has become a self-supporting, self-governing and self-propagating church, growing towards maturity.<sup>118</sup>

It was through the American Baptist missionaries that the Karbi of Assam received the gospel in 1859, growth of Christianity among them was slow during the nineteenth century. The first church was organized in Eastern Karbi Anglong at Chekso in 1905. At present, there are eight associations under the Karbi Anglong Baptist Association (KABA). The Roman Catholics and the Presbyterians also began work among the Karbis in 1914 and 1980 respectively.<sup>119</sup>

The tribes in Tripura received the gospel mostly in the twentieth century. The Mizos in Tripura were evangelized by the Mizoram Mizo Christians. They in turn evangelized their related tribes of Darlong and some other Halam groups of people. The New Zealand Baptists worked in Tripura, mostly among the Garo and the Mizo groups in 1938. The Zoram Baptist Mission has been working among the Halam groups of people since 1971, and more recently among the Tripuri groups, such as the Jamatia, Noatia, Debbarma and Riang. There are now several Indian indigenous missions working in Tripura, some in co-operation with the Tripura Baptist Christian Union.<sup>120</sup>

The Arunachalis of Arunachal Pradesh too received Christianity in the nineteenth century but sustained missionary work has been forbidden both by the British colonial government and the Republic of India thereby putting a halt to any further progress in the field. In spite of certain restrictions, in the last few decades several Christian groups from Mizoram and Nagaland have been evangelising the Arunachalis, and a substantial number of churches have been planted among the Adi, Nishi, Adi-Galong, Apatani and other tribes.<sup>121</sup>

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<sup>118</sup> Hrangkhuma Fanai, p.27

<sup>119</sup> Hrangkhuma Fanai, p.28.

<sup>120</sup> Hrangkhuma Fanai, p.28.

<sup>121</sup> Hrangkhuma Fanai, p.29.

After Rev. William Williams, a Welsh Presbyterian Missionary visited Mizoram in March 1891 and came back with the intention of returning again to work among the Mizos, but unfortunately died of Typhoid. Missionary work begun in Mizoram in the last decade of the nineteenth century, first by J.H. Lorraine and F.W. Savidge of the Arthington Aborigines Mission ( 11th January 1894), replaced by D.E. Jones of the Welsh Presbyterians in 1897. In 1903 English Baptists (of the Baptist Missionary Society started by William Carey) began work in the southern part of Mizoram, when the former pioneer missionaries Lorraine and Savidge had made their base in Serkawn, near Lunglei. In 1907, Rev. R.A. Lorraine, the brother of J.H. Lorraine, established an independent mission agency, called the Lakher Pioneer Mission, among the Maras of the southernmost part of Mizoram.<sup>122</sup> By the end of the twentieth century, Meghalaya, Mizoram and Nagaland were predominantly Christian, as were almost all the hill tribes of Manipur.<sup>123</sup>

When almost every christian denomination in the North East began under the initiative of the missionaries from outside, the Salvation Army took root in Mizoram as a result the initiative.

### **3.2 Kawlkhuma:**

Kawlkhuma was born on 1.11.1889 at Lungtian, near Tachhip. His father was Chhimthangvunga and his mother was Kawlchhingpuii. The chief of Tachhip was Lianphunga who, along with Zahrawka, raided and burnt villages along the Chengri river killing several people and carried home several others in captivity. To avenge this Tachhip was burned down by the British-Indian army because of which Kawlkhuma had to flee to Chawngmo near Kelsih village. Soon thereafter, they moved to Rultui near Muallungthu where his father passed away in 1899.<sup>124</sup> Kawlkhuma always desired to seek education and in 1902 he moved to Aizawl to earn his livelihood by cleaning utensils of

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<sup>122</sup> Hrangkhuma Fanai, p.29.

<sup>123</sup> Hrangkhuma Fanai, p.30.

<sup>124</sup> Ngurliana, *Chhandamna Sipai Pawl, Aizawl*, Gosen Press, 1991, p.3.



the army personnel and to start attending school.<sup>125</sup> Being strongly determined, he was among the first batch to have completed Middle English School which was then, equivalent to Class VIII.<sup>126</sup>

It was while attending this school Pu Chhuahkhama, the first Presbyterian pastor among the Mizos, taught about the parable of the leper Lazarus in the Bible. Fully convinced of what was taught to him, Kawlkhuma decided to sacrifice his, what could be, an enjoyable life here for the next or afterlife.<sup>127</sup> This was the first turning point in his life when he resolved to lead the Christian way of life. From the very next day he travelled home to his village and started convincing his family members, who were initially unhappy with his own conversion, into accepting the Christian faith.<sup>128</sup> After he completed his training as Compounder (now called pharmacists) at Aizawl Civil Hospital, he was appointed as compounder at a dispensary at Diarkhai (near Sialsuk, at around 40kms south of Aizawl). But before long, Kawlkhuma moved into Aizawl in 1909 again to work in a Mission hospital started by a missionary named Dr. Peter Frazer.<sup>129</sup>

After Dr. Frazer left Aizawl and went home in 1912, Kawlkhuma joined Public Works Department as a Mohurrer (Section Assistant). Having settled himself a secure livelihood, he married Khuangi whom his family had chosen for him; but before many months had passed he found that his relationship with her was far from happy.<sup>130</sup> Looking around at the moral behaviour of some of his so-called Christian associates, he had concluded that even law-breakers, eventually would be readmitted to the Church, and with little compunction, he divorced his wife Khuangi and without the consent of the church married a lady of his fancy Daihveli. Continuing to live in the Mission compound and work at the dispensary, at the end of the twelfth month, Kawlkhuma confidently applied for readmission into the church from where

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<sup>125</sup> Ngurliana, p.4.

<sup>126</sup> R. Lalaava, *Biodata of Mizo Mi Bikte*, Aizawl, Maranatha Printing Press, 2010, p.99.

<sup>127</sup> H. Thansanga, *Indona Tha Sipai*, Aizawl, Lengchhawn Press, 2003, p.191.

<sup>128</sup> Ngurliana, p.4.

<sup>129</sup> H. Thansanga, p.192.

<sup>130</sup> Rosalie M Wheaton, *Kawlkhuma*, London, Salvationist Publishing and Supplies, 1966, p.19

he was expelled. But his application was rejected.<sup>131</sup> It is said that Kawlkhuma never was peaceful about the decision he made in this nuptial change, he is said to have been filled with remorse.

### 3.3 Revival in Mizoram.

During the 18th Century there was widespread revival in America and England and this was attributed to Charles Wesley ministry. This revival was retained and further aflame in Welsh which in turn inflamed the Welsh Mission in the Khasi and Jaintia hills in the North East India. When the revival had its ripples in the Khasi Hills, few visitors from the then Lushai hills are said to have gone and come back with the same zeal and enthusiasm. Their return thereafter brought about of similar revival in the Lushai hills. This was responsible for the second wave of revival in the Lushai hills in 1913.

Kawlkhuma too, after attending the meetings, could not return from the meetings unchanged. The revival that prevailed had the theme of “the end-of-days drawing near and the coming of Jesus being heralded”. All these intensified the anxiety and restlessness of Kawlkhuma who could no longer contain the feeling of remorse he had for having divorced his wife and married a lady of his own fancy thereafter. He himself said:

*“while others happy and content are progressing towards heaven, I am moving towards hell”<sup>132</sup>.*

It is said that he even saw vision where a sharp steel object was floating in the air slitting all those twisting God’s word in their own whims.<sup>133</sup> He is said to have felt strongly that his marital decision always stood as a hindrance to his entry into heaven. Consequently, despite still loving her greatly, Kawlkhuma sent his second wife back to her home. He is also said to have rectified

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<sup>131</sup> Lalbiakzuala Miller, *The Salvation Army, A Study of its Socio-cultural contribution to Mizo Society*, M. Phil dissertation submitted to the Department of History, North Eastern Hill University, Shillong, 1993, p.20.

<sup>132</sup> Ngurliana, p.5.

<sup>133</sup> H. Thansanga, p.193.

whatever he found to be wrong in his habits and deeds. He repaid all his debts and also sought apology to everyone he felt was wronged by him.<sup>134</sup> This was followed by another vision where he saw a ladder connecting the earth with heaven at the end of which was a very bright star which he reckoned as God showing his approval of the decision he had made.<sup>135</sup>

Kawlkhuma also convicted himself that “in order to win others, I must first win over myself in setting right all the wrongs I have committed”. Thus having come to know that his former wife Khuangi still remains single, he called her back to be his wife.<sup>136</sup> By then Kawlkhuma has served as Mohurrer, for a year and was paid Rs 20 per month. However, the monthly remuneration paid to him always required fabricating fake bills for works that are not really done, because he was made to work without approved provision for the same. He regarded this lapse as another offence that would debar him entry into heaven and he thought

*“instead of earning Rs 20/- and going to hell, it is better to preach the right way to the world”.*<sup>137</sup>

Having made his decision, he relinquished the Mohoer’s job which made him looked extremely foolish by his employer and colleagues.<sup>138</sup> On coming to know this, his supervisor the Overseer Makthanga reacted and lamented:

*“Has Kawlkhuma gone mad? When a government job is so hard to get hold of, is he leaving to preach the gospel, pursue him to not do what he plans to do”.*<sup>139</sup>

When he summoned Kawlkhuma to his office trying to convince him to stay, Kawlkhuma replied “I cannot help but preach the gospel, reckon my leaving the office as my resignation, I’m not coming back”. This was while he was the sole bread earner in his family.

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<sup>134</sup> R. Lalauva, p.99.

<sup>135</sup> Ngurliana, pp.6,7.

<sup>136</sup> H. Thansanga, p.194,

<sup>137</sup> Ngurliana, p.6.

<sup>138</sup> Ngurliana, p.7.

<sup>139</sup> H. Thansanga, p.194.

After leaving the Mohoer's job, he is said to have wandered around meeting people he had hurt in the past, repenting and begging their forgiveness. He ceased doing what he considered to be wrong and resolved to radically pursue the life of submission to God. Alongside he developed great compassion for the non-believers for the good news is not known to them. At the same time, he is said to have also deep concern over the self-styled churchmen who in their character and behaviour show no Christlike-goodness.

### **3.4 Rechristened**

Having remarried his lawful wife, he was in a position to be admitted into the fold of the church again. Accordingly, he was rechristened in 1914.<sup>140</sup> During his spare time, Kawlkhuma would go from village to village, together with a Christian friend Chalchhuna from Durtlang, preaching the gospel of Christ, winning many converts.<sup>141</sup> They desired to form a community of Christians with an intention to have special set of rules, to live together in a separate community and its members wearing uniform for a better identity and witness. Subsequently, they started designing their own uniform and wore them wherever they go.

Though they have not formed a separate denomination as such, they called themselves "*Pathian Thuawih Dik Pawl*" or (Association of the True Believers of the God). They opined that a true follower of Christ should abstain from all kinds of intoxicants. They had the intention of dwelling together away from the rest of the crowd to pursue their goal of living this life. They also decided that any one committing adultery should wear a black strip of cloth on the collar of their shirt/blouse.<sup>142</sup> With such a , what would at that time be considered radical, view, it was becoming increasingly difficult to fit

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<sup>140</sup> Ngurliana, p.7.

<sup>141</sup> Solveigh Smith, p.129.

<sup>142</sup> R. Lalauva, p.99.

in the then mainstream church. The first gathering of these group is said to have happened on 7 February 1915.<sup>143</sup>

Their uniform consisted of Khaki Coat with a piece of red cloth sewn on the upper edge of the breast pocket, they occasionally had meeting observed with singing, dancing and sermons. Donning their uniform, Kawlkhuma and his friends once visited Dohnuna, one who took care of the chicken farm at the Governor's quarter. Seeing them, a man by the name of Raldoleta (Leta in short), the first matriculate among the Mizo, informed them of a similar organization called the "Salvation Army" saying 'they wear uniform and have a set of rules which discourages smoking and drinking and wearing jewelry and chewing betel nut . They have military ranks and there are many thousands of soldiers in countries all over the world ' .<sup>144</sup>

With a desire to know more about the Salvation Army, towards the end of 1915, Kawlkhuma and his friend visited Pu Dohnuna at his new home at Kulikawn who in turn gave them two books namely "The Doctrines of the Salvation Army" and "Orders and Regulations for Soldiers". Fully convinced by the writings of these books, they exclaimed "this is even better than what we all can possibly conceive" they particularly like the portion which was read out by Kawlkhuma " The first and main condition of soldier ship is acceptance of Jesus Christ as one's personal Saviour. This is the only way in which any person can pass from the natural state of fallen man into salvation from sin"<sup>145</sup>

They continued to inquire about the Salvation Army and when they were told of Salvationist headquarters in India at Simla, Kawlkhuma immediately wrote to Frederick Booth Tucker who was the leader of the Salvation Army in India. On receiving his reply conveying his eagerness to meet two people who can speak Hindi and English if they could travel to Shimla, Kawlkhuma and his friends were overjoyed. They sought the help of Vanhlira from Sairang who readily gave them sixty rupees for their journey and further told them to intimate him if the need for more arise. Wearing their uniform, Kawlkhuma

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<sup>143</sup> Sangzuala, *A Century's Voyage*, Aizawl, R.D. Printech, 2013, p.1.

<sup>144</sup> Solveigh Smith, p.130.

<sup>145</sup> ( Cited in Section 2 - The New Birth subsection 1 - Salvation from Sin/ Orders and Regulations of the Salvation Army : Compiled Volumes p. 13)

and Chalchhuna left for Simla from Sairang by boat on 18 May 1916 and arrived at their destination after a 10 days journey on the noon of 28 the same month.<sup>146</sup>

On arrival they were warmly received and greeted by Booth Tucker himself and other Salvationists and were even made to witness a meeting of the Officer Council and some other meetings including open-air meetings and were immensely impressed with the Salvationists joyful expression of the Christian faith. However while in the hope for everything to go well, Chalchhuna unfortunately fell ill of pneumonia and after the doctors and nurses at Rippon Hospital, Simla gave in their utmost effort, he died on 15 June 1916. He was given a full-fledged Salvationist funeral or promotion to glory as practiced by the Salvationists.<sup>147</sup>

After bidding farewell to his friend in Simla cemetery, Kawlkhuma did not return to the Mizo Hills but, on the invitation of Booth Tucker, was enrolled for Officers Training which he always desired in his heart. Towards the end of June 1916, he arrived at the Training College in Bombay.<sup>148</sup> Having arrived 3 months late, after the session started, Kawlkhuma had to work hard in order to catch up with his colleagues, but by devoting every spare minute to study, he soon began to understand training procedure and what was required of him personally as a Salvationists. Kawlkhuma found every lesson to be more inspiring than the previous and as he became accustomed to Salvation Army methods of conducting meetings, preaching and praying , he discovered that they followed almost exactly his own train of thought. At the end of the fourth month, he felt ready to return to Mizoram and to pass on to his friends whatever he had learned. But he remained in Bombay week after week and was astonished to find that each new day revealed some new treasure of knowledge or spiritual truth.<sup>149</sup>

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<sup>146</sup> Lalramliana, 'India Eastern a Chhandamna Sipai Pawl Din dan 1917-1927', *Hnehna Ropui (Glorious Victory)*, Aizawl, India Eastern Territory, 2017, p.1.

<sup>147</sup> H. Thansanga, p.211.

<sup>148</sup> Lalbiakzuala Miller, pp.23,24.

<sup>149</sup> Rosalie M. Wheatton, p.42.

To Kawkhuma there is only one mission at hand, that is, to go back to his beloved hills and open up the work of the Salvation Army as soon as his training was over. On being commissioned as Officer of the Salvation Army, true to his call, he accepted with a heavy heart, his appointment to work among the Criminal Tribes at Gorakhpur at the erstwhile United Provinces.<sup>150</sup> Although the one single desire of Kawkhuma was to launch the Salvation Army in Mizoram, as stated earlier, the whole of Mizoram was divided between the two missions; viz. the Presbyterian in the North and the Baptist Mission in the South. And apparently the two missions worked in their respective jurisdictions peacefully. This being the well thought out arrangement not only between the two missions but also very much approved by the British authorities who would ensure that status quo to that effect is maintained. It therefore follows that any other mission, including the Salvation Army for that matter, would not be solicited by the Missions and the British authorities by then.

Although Kawkhuma joined the appointment at Gorakhpur, his heart was restless for his home folks as a result of which he wrote to Commissioner Frederick Tucker that he (Tucker) will be acting against the will of God if he (Kawkhuma) is not transferred to the Lushai Hills. Impressed by his zeal, the commissioner wrote back to him and stated:

*“Having noted your desire to return to your people, we feel we cannot detain you any longer. You will, therefore, return to your district as you desire. One thing of which we are apprehensive is that some disharmony may spring up between you and the existing missions. Guard against this, remember “there is no restraint to the Lord to save by many or by few” May God make you strong and effective witness to your people”.*<sup>151</sup>

With the Welsh mission and the Baptist Mission dividing the Lushai hills into two Mission North and South Lushai Hills and coupled by the Lakher Pioner

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<sup>150</sup> H. Thansanga, p.212.

<sup>151</sup> Rosalie M. Wheaton, p.45.

Mission in the extreme south later called Chhimtuipui District , it is only natural that any more additions in terms of Christian missions would be deemed uncalled for on the part of the missions and the British authorities. It seem only evident that the government did not allow the Salvation Army to work in the Lushai Hills by then. Moreover Salvation Army as a whole was still young just having completed its 50 years or so. All these must have caused the commissioner to appoint Kawlkhuma elsewhere and not to his native state immediately and to have shared to Khawlkhuma his concerns over conflicts that could arise.

Despite the concern cited above, it remains yet unclear as to why despite his concern about the probable conflict the commissioner allowed Kawlkhuma to proceed to his home. One plausible explanation may be attributed to the restlessness of Kawlkhuma to go back to his people seeing which the commissioner must have sympathised with him. The other could be that despite the agreement between the already stationed missions and the government and its accompanying concern over conflicts, it is possible that the commissioner was not able to scale or gauge the level of conflict that could arise. Further still, it could also be true that despite all concerns the commission was eager to see this son of the soil with such a zeal in his heart set his foot on his soil and bear fruit.

The trip to Shimla opened the way for the Salvation Army's footing in Mizoram, from June 1916, Kawlkhuma underwent Training of Officers at Bombay after which he was commissioned and given appointment to work among the Criminal Tribes in Gorakhpur.<sup>152</sup> On his request however he was soon allowed to go home and work among his people in the Mizoram. After almost a year after he left Mizoram, Kawlkhuma entered Aizawl.

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<sup>152</sup> Lalbiakzuala Miller, p.24.



### **3.6. The Salvation Army of Mizoram.**

Having been allowed to go home, Kawlkhuma joyfully left for Mizoram with enormous zeal to start ministering to his own people. Almost a year has passed since he had said farewell to his home folks. On arrival he first spent a night with his friends at Durtlang who were so overcome with joy on receiving him. Kawlkhuma is said to have exclaimed “when we met with each other, our joy was aflame”.<sup>153</sup> Fully attired in the Indian Salvationist uniform which consisted of a red shirt and an orange ‘lungi’ along with a cloth draped on his shoulders, topped with a hat on which was written “The Salvation Army” on red ribbon. Commissioner Booth Tucker had adapted this dress to suit the Indian mind and the Indian climate. With a dress which at first glare would seem like an Indian Sadhu dress, Kawlkhuma entered the streets of Aizawl.<sup>154</sup> The day was 26 April 1917 and he entered into Aizawl passing the street which was crowded with people witnessing of the military parade and farewell of his tribesmen who had enlisted for service in the battle fields of France.

As Kawlkhuma walked past through the streets many of his friends greeted him and many others laughed at him on seeing him wear the uniform which to the onlookers make him look like a Hindu priest. Some of the ladies even ridiculed him saying that his dress is effeminate.<sup>155</sup> Undeterred and confident that their laughter was only because of their ignorance of the value of what he is pursuing, he proceeded to his home in Mission Veng with his friends and few other spectators who joined them. This day 26 April 1917 is reckoned and celebrated as the foundation day of the Salvation Army in Lushai Hills or as the day of the Salvationists in Mizoram till date.

Having reached home, Kawlkhuma shared about his journey at Simla and Bombay to those joining him at his home, they prayed and worshipped together. This was followed by a regular gathering at various houses, street preaching and singing at several open locations. Pu Zakunga, one of the

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<sup>153</sup> Ngurliana, p.16.

<sup>154</sup> H. Thansanga, p.212.

<sup>155</sup> Ngurliana, p.17.

pioneer merchants of Aizawl, offered them his home for their meetings.<sup>156</sup> They were able to gather surprisingly good amount of listeners as well as onlookers due largely to their unique dresses and enthusiastic behavior which attracted any bystander. Khuma hadn't been home long before he received a letter from Colonel Such Singh (Blower), Chief Secretary for India and Ceylon, which stated:

*“As we are unable at present to commence Salvation Army work officially in your district, we advise you to return to your former occupation. you will still retain your rank of Lieutenant, but we will be unable to pay you any remuneration. However we shall constantly pray for you that the Lord may use you mightily in His service”.*

The reason for this letter was a refusal from the government to permit more than the two existing missions to operate in Mizoram.<sup>157</sup> Since the time of Shakespeare, the Baptist and the Presbyterian had accepted the political division of the North and South Lushai hills and this arrangement had been observed by both and had never been infringed in any way. Other missions were not allowed to by Government to enter. D.E. Jones and the other missionaries were therefore alarmed at the entry and growth of the Salvation Army in Mizoram.<sup>158</sup>

As they received no financial help from anyone, whatever effort was put to push forward their dreams was all made good purely by their own donations and contributions. They continued to hold separate service at the home of the members, most commonly at the houses of Chiangdailova at Mission Veng, and Zakunga at Thakthing. In their preaching they emphasised heavily on 'assurance of salvation' which the Mizo people in general are yet to be familiarised with.

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<sup>156</sup> Sangzuala, *Kum Za Lamthluang*, Aizawl, Beraw Press, 2009, p.4.

<sup>157</sup> Solveigh Smith, p.132.

<sup>158</sup> J. Meirion Lloyd, *History of the Church in Mizoram*, Calcutta, Swapna Printing Works, 1991, p.200.

### 3.7 Response of the existing churches.

As the Mizo Salvationist continue their bold move which caused much perturbation to the already established church, the supposedly extant division of the North and South Lushai Hills into Welsh and Baptist mission still being upheld, they were closely watched and immediately action taken to put a stop to their activities and status quo resumed. The Welsh mission, particularly leaders of Mission Veng (Mission Veng is an area in South Aizawl where the Welsh Mission operated from their arrival in Aizawl) church warned them that they would be expelled out of Mission Veng if they continue their activities.<sup>159</sup>

Simultaneously, the church also attempted cajoling Kawlkhuma and his associates to containing themselves within the church than to start a new church and even to the extent of allowing them "to wear uniform and do what Salvationist do in general if they do not contravene the teachings of the Mission. This was communicated in writing in a letter signed by Upa (elder) Thanga and Pastor Liangkhaia, the concluding paragraph of which read

*“If the Mission Church is willing to support you with salary and allow you to work as you please, will you agree to it and not start a new church?”*

Kawlkhuma is said to have responded:

*“There is no problem of agreeing to being supported and being allowed to work if my calibre make the cut , but kindly respond to my question ‘if pagan people and drunkards wants to support you for doing what they want you to do, will you agree to have pagan worship and drink like they do’ I will give you my final response after getting answer to this question”.*<sup>160</sup>

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<sup>159</sup> Ngurliana, p.18.

<sup>160</sup> Ngurliana, p.20.

It is not known why Kawlkhuma made such comparison with the pagan, the state of being the church have moved away from into becoming the church, and drunkards, which again is remarkably an offence termed as sin by the Welsh and Baptist missionaries. Efforts of the church to contain Kawlkhuma and his friends within the confines of the church having failed, the Superintendent and the Welsh Missionaries resolved to drive them out of Aizawl.

Kawlkhuma's family along with Chiangdailova's family left Mission Veng in January 1918 and spent a night at Durtlang (north of Aizawl). From Durtlang they were joined by six families, viz. families of Sergeant Buki (d/o Chalchhuna), Dokhaia, Phungeka, Saphthanga, Kaichhunga, Chhingkhuma.

Among them, Chhingkhuma was a minister of Durtlang Chief and was himself a born-again Christian. He regarded the banishment of Kawlkhuma and his friends unbecoming of a Christian and therefore tried to convince *Durtlang* Chief who also was a Christian. However, the Durtlang Chief, fearing the Superintendent and the Welsh Mission did not dare defy their order. Having failed in his attempt, Kaichhunga stated:

*“If zealous Christians who are joyous in spirit are the ones to be expelled, let me join them. Rate me whichever way you deem fit, I am a soldier in the Salvation army”*

Having said thus, he joined the Salvationist leaving behind his ministership in *Durtlang*. One Lalzidinga, son of Hrangchhuana Sailo (Chief of *Ngopa* a village in the easter hills), who was studying in Aizawl, was so filled with sympathy that to help carry the load he followed the exiled till Sawleng (A village in the North East of Aizawl).<sup>161</sup>

The exiled were 46 in number who left Aizawl, having been assured of permission to settle by Lalhleia Sailo (Chief of Ratu, a village in the North East of Aizawl), their initial destination was Ratu<sup>162</sup>. However with children

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<sup>161</sup> Sangzuala, *Kum Za Lamtluang*, p.5.

<sup>162</sup> Ngurliana, p.22.

and their belongings since Ratu was too far a destination to reach on foot, they sought to settle at any village they come across. They were first denied their request to reside at Sihphir village (to the North of Aizawl) whose chief Rohrenga told them that he cannot grant them what Durtlang Chief has denied to them. Proceeding in the north east direction, they reached Khawruhlian (a village in the east of Aizawl) where they were again denied permission to stay by the chief Khawzadala. After a long three day journey, they were both tired and losing hope when they were again denied by Lalsavunga (the chief of Phaileng village).

Reaching Sawleng village on the fourth day, their spirit regained vigour and great relief when the chief in charge Thuamluaia, after getting approval from his father Lahlleia whom Kawlkhuma had sought refuge earlier, welcomed them to stay in his village.<sup>163</sup> On seeing Lalzidinga joining the exiled, Thuamluaia is said to have given a feast to them killing a pig in his honour.<sup>164</sup> Lahlleia the Ratu chief is said to have conveyed to his son:-

*“God has on His behalf, entrusted the care of every clan to me, and there are Lusei, Ralte, Hmar and Paihte tribes in this village. They are free to worship in their own ways, and so I see no reason why we should reject those that belong to the salvation Army, let them settle there”.*<sup>165</sup>

On being asked whether they would desire to settle with the village folks or stay mingled together in a separate locality, the exiled chose the latter seeing that this suit their original desire to live separately in groups, wear uniform etc. They were then allowed to stay and build their houses and a meeting hall at the southern extremity of Sawleng village.<sup>166</sup> The first settlers were families of 1. Kawlkhuma (from Mission Veng), 2. Chiangdailova (from Mission Veng), 3. Pawilama brother of Chalchhuna (from Durtlang), 4. Dokhaia (from Durtlang),

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<sup>163</sup> Ngurliana, p.23.

<sup>164</sup> Lalramliana, *Salvation Army Thu leh Hla, (Literature of the Salvation Army)*, Aizawl, Lois Bet, 2006, p.43

<sup>165</sup> Sangzuala, *Kum Za Lamtluang*, p.6.

<sup>166</sup> The Young Mizo Association, Sawleng, *Sawleng Khaw Chanchin (Mizoram Salvation Army Dinna Hmasa Ber0*, 1993, RD Printers, Aizawl, p.8.

5. Phungeka (from Durtlang), 6. Kaichhunga (from Durtlang), 7. Chhingkhuma (from Durtlang) and 8. Saphanga (from Durtlang). Initially, with the intention of evading house tax, they built a long building to house all the eight families together. They were joined by the four families of 1. Laithangpuia (from Sihphir), 2. Thawma (from Aizawl), 3. Thangluaia (from Aizawl) and 4. Nela (from Aizawl) joined them the next year in 1919.<sup>167</sup>

While busy arranging their settlements at this site in Sawleng they started worship meetings at the residence of Pawihlama the younger brother of Chalchhuna who died at Simla. Before long they were also in possession of a drum or *khuang* which Pu Vanhlira procured for them at the price of sixty rupees. This added fuel to their already lively singing in their worship meetings. Despite living a hard-earned livelihood, they toiled hard and were able to complete construction of a Meeting Hall.

### **3.8 Activities of the early Salvationists:**

Camping at Sawleng village was followed by a series of rallies wherein all Salvationist were expected to come together, worship together, pray together and discuss their plans for next course of action. They continued to settle there at *Leisekawt* area till the time all residents of this place moved to Sawleng proper when Lalthuamluaia , on becoming a full-fledged chief of Sawleng, invited both the Salvationist and residents of Papui village to form a bigger population of Sawleng.<sup>168</sup> By the time the Superintendant N.E. Perry ordered closure of hamlets in 1925 there were only three families (viz; families of Kaichhunga, Laithangpuia and Phungeka) who were also forced to move into Sawleng proper.<sup>169</sup> Since 1990, upon the insistence of the Youth of Aizawl Bazar Corps, the site continued to be called “ZIKLAG” or a place of refuge akin to the cave where David sought refuge as found in Psalms Chapter 27.

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<sup>167</sup> V. L. Ruata, ‘Sawleng Corps bul tantute chanchin tlem’ (Short stories about the pioneers of Sawleng Corps), *The Holy Land 100 years Souvenir*, 2018, p.68.

<sup>168</sup> K. Rozika, resident of Sawleng whose mother was born in the Salvation Army camp, interviewed on 4<sup>th</sup> January 2021.

<sup>169</sup> V. L. Ruata, Sawleng Corps bultantute chanchin tlem, p.69.

Verse 6 of the Holy Bible.<sup>170</sup> However after 2001 the place came to be rechristened as the Holy Land by Salvationist headquarters in Aizawl.<sup>171</sup>

The First Rally was convened at Sawleng on 18 April 1919. The rally had 51 delegates, Sawleng Salvationists numbering 46 were added by Kapliana and his wife from Khawruhlian, Lalkaithanga and Chhunkunga from Aizawl and Sina from Thenzawl (a village in the south of Aizawl). Besides several worship meetings, the rally passed two resolutions. The first being decision to purchase a plot of land of Saikhama at Sabuakawn at the price of Rs 50/-. This decision and the action taken proved useful later when Kawlkhuma had to stay in Aizawl to translate and print Salvationist publications. Secondly it was also decided that, since they thought this would help further their mission goals, a trumpet be bought for which they made a plan to appeal to the public in general to donate funds. The plan proved successful and they were able to soon collect more than Rs 166.<sup>172</sup> The rally further intensified the movement and when the delegates returned home they become more active in sharing their faith which became instrumental in winning friends into joining them. Among those who joined Salvationist in Aizawl, Dawna from Venghnuai even surrendered the house which he was occupying to be used as a meeting hall for the Salvationists and he himself moved to another locality.<sup>173</sup> Salvationist in Venghnuai started using this house as their meeting hall since the beginning of August 1919. Soon thereafter Kawlkhuma went to Aizawl to witness the meeting at Venghnuai, Aizawl and in the congregation that followed enrolled Lalkaithanga into the Salvation Army Roll.<sup>174</sup> Little did Kawlkhuma know how this former drunkard who decided to join them will be his right-handed man who will later sustain the Army in the Lushai Hills during his absence. With the consent of Kawlkhuma, Lalkaithanga himself soon enrolled Chhuanga and his wife Chawngi.<sup>175</sup>

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<sup>170</sup> V. L. Hruaia et al., 'Sawleng the Holy Land', *The Holy Land 100 years Souvenir*, 2018, p.19.

<sup>171</sup> Jonathan Thanruma, 'Holy Land leh Kei' (Me and the Holy Land), *The Holy Land 100 years Souvenir*, 2018, p.25.

<sup>172</sup> Ngurliana, p.27.

<sup>173</sup> Sangzuala, *Kum Za Lamtluang*, p.8.

<sup>174</sup> Ngurliana, p.28.

<sup>175</sup> Ngurliana, p.28.

The second rally was held at Aizawl in October 1919 solely for the purpose of having interface meeting and worship meetings now that there are new entrants who joined the army. Some of the salvationist who had stopped wearing uniform because of their fear of the public in general and the mission in particular also resumed wearing them after the rally.

The second Rally was soon followed by another rally during Christmas week at Sawleng. By this time the two trumpets have arrived. The decisions arrived at this rally were: firstly, the three families from Aizawl (Thangluaia and his wife, Thawma and his wife, Nela and his family) are to move to Sawleng for the further progress of the Salvation Army: secondly, Dokhaia shall settle at Khawruhlian to begin Salvationist work there and to also rear cattle and supply foodstuffs to Kawlkhuma in Aizawl: finally, the cattle for Dokhaia need to be procured. They began making contributions for it, Kawlkhuma gave sixty rupees made from the sale of his house first, followed by several others, they were soon able to buy the cattle required.<sup>176</sup>

### **3.9. First Salvationist Publications.**

With progress witnessed, salvationists in Sawleng desired that Salvationist publications on Orders and Regulations, songs, doctrines be translated into Mizo language. By late January 1920, Kawlkhuma moved to Aizawl along with his wife to translate in the local language the doctrines, rules and regulations and hymns of the Salvation Army. This time too, after failing to find any place to conduct his work as no one else dared to provide them space to do the translation work for fear of the Welsh Mission, Zakunga sheltered Kawlkhuma in his kitchen.<sup>177</sup> After Kawlkhuma spent four months translating the Salvationist published books into Mizo, they were then printed using a Hand-press owned by Tebawnga of Lakhipur in Assam, Kawlkhuma's old associate since the time of working together at Dr Fraser's clinic.<sup>178</sup> These publication proved instrumental in spreading the teachings and belief of the Salvation Army by providing a ready information about who they are and what

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<sup>176</sup> Ngurliana, p.30

<sup>177</sup> Sangzuala, *Kum Za Lamtluang*, p.16.

<sup>178</sup> Sangzuala, *A Century's Voyage*, p.17.



they do and believe. By June 1920, Kawlkhuma received a letter from Biate village (south east of Aizawl) conveying their desire to join the Salvation Army and a request to visit them which was soon made good by a team of three from Aizawl and another three from Sawleng.<sup>179</sup>

### **3. 10. Investigation by the General of the Salvation Army.**

Despite having been banished by the Superintendent and the Welsh Mission , the Salvationists continued launching their operation and this soon caused further resentment among those responsible for their banishment. The Welsh Mission wrote to the General of the Salvation Army in London alleging that Kawlkhuma is being excommunicated from the Church for having divorced his first wife and marrying another.<sup>180</sup> It was also reported that Kawlkhuma belonged to *Tlira pawl*, a man notorious for his gnostic teachings.<sup>181</sup>

The General in turn forwarded the allegations to Kawlkhuma conveying

*“This is what the mission workers in your land said about you, if you have anything to say from your side, you may write to me, we never reach conclusion on allegations without hearing what the complainant has to say, only upon receiving your response we will take our decision and let you know the decision we arrive at”.* Kawlkhuma replied *“the information about my marital inconsistency and that I was excommunicated are true, but to be written off as still being excommunicated isn't true, my coming to join the Salvation Army was after I was readmitted to the church. As regards my joining Tlira pawl isn't right either, there are many critical point of Tlira's teaching I cannot agree with, had I accepted him, I would not have sought to join the Salvation*

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<sup>179</sup> Ngurliana, p.33.

<sup>180</sup> Ngurliana, p.34.

<sup>181</sup> J. Meirion Lloyd, p.176.

*Army. Most of the allegations are of days before I was born again”.*

Kawlkhuma heaved a sigh of relieve when he received the General’s reply conveying that the Headquarters of the Salvation Army was most interested in hearing about what happen after he was born again, and not concerned with what happened before that, and thus will not make any alteration to Kawlkhuma's position or designation.<sup>182</sup>

In February 1919, much to yet another relief, they were in receipt of a communication from Col. Blower (Sukh Singh) which also encouraged them to stay steadfast in their pursuit. The next year in September 1920 Kawlkhuma and Pu Chhunkunga travelled to Calcutta Headquarters where they were told to send five persons to be trained officers in the Salvation Army.

### **3.11 Training of Mizo Salvationist for Officers.**

Upon the return of Kawlkhuma and Chhunkunga from Calcutta, elated by all that transpired, they soon organized the fourth rally on 20 October 1920. The meetings selected the following persons - Thawma, Pawihlama and Selhnuna from Sawleng village, Lalkaithanga, Liana and Siana from Aizawl to undergo officers training. The group led by Kawlkhuma left Aizawl on 30 October 1920 for Calcutta. After having completed the training, they were commissioned on 20 March 1921 and soon after their arrival at Aizawl they were given appointments at different postings as such: Lt. Siana at Aizawl, Lt. Thawma at Sawleng, Lt. Liana at Ratu, Lt. Pawihlama at Darlawn (village in the east of Aizawl) , Lt. Selhnuna at Khawruhlian, Lt. Lalkaithanga at Biate (village in the south east of Aizawl).

Along with the deployment of these officers, Kawlkhuma, who had been pursuing his work without remuneration from April 1917, also started receiving it from March 1921 . Their arrival was immediately followed by a

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<sup>182</sup> Ngurliana, pp.34,35.

meeting which appointed local officers<sup>183</sup> Chhunkunga as CSM (Corps Sergeant Major) of Aizawl Venghnuai Corps, Phungeka as CSM of Sawleng Corps, Thawmliana as CSM of Biate Corps, Buki as Sergeant of Sawleng Corps, Thuami as Sergeant for Sawleng Corps, Dophunga as Sergeant of Biate Corps, Sawithanga as Sergeant of Biakte Corps, Chhunga as Sergeant of Aizawl Corps. New appointments brought forth more entrants to the Salvation army in Lushai Hills and such reports brought the interest of the headquarters that they sent to visit the Lushai hills Major Walker, the first among English Salvationists to visit Lushai Hills.<sup>184</sup>

The training attended by the Six Mizo salvationists coincided with the launching of *Beihruai Meiling* worldwide by General Bramwell Booth in 1921. Salvationist in the Lushai hills gave their utmost pursue in this endeavour dividing the Lushai Hills into three regions into which they appointed concerned officers for each regions. They focussed their effort on spreading the Gospel and winning their fellow men into accepting Jesus Christ as their Lord and saviour. As all the villagers they went to share the gospel were always engaged in their menial works, the Salvationist would carry with them a hoe so as to help them in their agricultural work as they share the gospel with them.<sup>185</sup> Salvationists were on most occasions not allowed to stay in the villages they visited. However they stayed persistent in their endeavour and were successful in winning favour and trust of few villages like Thingsai (A village in the south of Aizawl) where they were not only allowed to preach but also requested to prolong their stay.

Despite being denied settling down in Biate village, Lt Lalkaithanga remained persistent and visited Biate from outside the village at regular intervals. His repeated visits and preachings on the way won over five persons in Sialhawk (a village South East of Aizawl) who finally were sworn in on 2 January 1922. The same year on 6 March 1922, Lt. Lalkaithanga and his associates entered Tlangpui village not far from Sialhawk village. In this village there were still pagan or unchristian people. The Chief Lalthima Sailo arranged a

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<sup>183</sup> Church elders are called 'local officers' in the Salvation Army.

<sup>184</sup> H. Thansanga, p.221.

<sup>185</sup> Ngurliana, p.43.

meeting for them in his house and 25 persons came and knelt before the Mercy Seat and four of them, including the Chief himself were converted.<sup>186</sup> This was after Lt. Lalkaithanga pointed out to Lalthima Sailo stated:

*“The superintendent being N. E. Parry who has an immense dislike of the Salvation Army, might even remove your chieftainship. Your father may also not agree to it, give it a further thought and do not decide it now”.*<sup>187</sup>

The resistance of Salvation Army in Mizoram by the Welsh Mission was, as can be seen from statements made earlier, aggravated by the Colonial authorities. The Salvationist were particularly unhappy with N. E. Parry whom they regarded as being vehemently opposing them.

### **3.12 Visit of the Territorial Commander: Fifth Rally**

Even as reports of the progress made by the Mizo Salvationists reached Calcutta, there were also reports of their misgivings from the Welsh Mission. Accordingly the Territorial Commander Lt. Colonel James Toff (Jeya kumar) accompanied by Major Walker came to the Lushai Hills on 14 October 1922 to see if the reports of the Welsh Mission were justified.<sup>188</sup> The next day a rally like meeting was convened and the number of delegates was surprisingly high, the Territorial Commander also officiated the wedding ceremony of two couples who were Lt Lalkaithanga and his wife Hangtei and Dala and his wife Pangi. They became the first couples to be wedded according to Salvation Army rites in the then Lushai Hills.<sup>189</sup>

While they continued to be ridiculed and frowned upon, the Mizo Salvationists continued open-air meetings beating drums and blowing trumpets in the streets. Complaints about them too continued as a result of which they were ordered to stop their ministry by the the then Superintendent Scott. Shocked at

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<sup>186</sup> Sangzuala, *A Century's Voyage*, p.24.

<sup>187</sup> Ngurliana, p.46.

<sup>188</sup> H. Thansanga, p.221.

<sup>189</sup> Sangzuala, *A Century's Voyage*, p.26.

the order, because the Salvationists believed that unless being told, the residence of the Governor was too far away to hear the noise they made, they visited the Governor who in turn told them to apply for permission to conduct meetings on important occasions.<sup>190</sup> By this time the Army numbered around 600.<sup>191</sup>

### **3.13. Withdrawal of recognition of the Lushai Salvationist by the Headquarters.**

Complaints had been sent in to the government that the Lushai Salvationists were causing disturbances among the people by interfering with the already established churches and headquarters was advised to withdraw its forces.<sup>192</sup> This was not the end, when General Bramwell Booth visited India and reached Calcutta on 9 January, 1923, the Welsh Missionary met him submitting their complaints of the Lushai Salvationist as a result of which Kawkhuma was called down to Calcutta in April 1923. The allegation stated:

*“The thousands of new Christians are harassed by the Salvation Army agents now, who teach that Baptism and the Sacraments are not necessary any more than the washing of the feet etc. It is a pity that they will not work in villages where there are no Christians but simply try to upset our people”.*<sup>193</sup>

It was upon the second allegation that the headquarters decided to revoke the operations of the Salvation Army in Mizoram. Lt Kawkhuma was told:-

*“The General regretfully revokes the ministry of the Salvation Army in Lushai Hills. We shall no longer be able to tend to you, so please return to the Presbyterian Church,*

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<sup>190</sup> Ngurliana, p.47.

<sup>191</sup> J. Meirion Lloyd, p.200.

<sup>192</sup> Solveigh Smith, p.133.

<sup>193</sup> J. Meirion Lloyd, p.200.

*and do not wear uniforms anymore without our permission”.*<sup>194</sup>

Grief-stricken, Kawlkhuma replied:

*“Many of our people were never Christians at all until we preached in their villages, it is true that our earliest Salvationists, like myself, belonged to the mission, but when we gathered a few workers our aim was to preach to the unconverted, like William Booth did in London”.*

He felt defeated when he had to pass on the instruction

*“No uniform may be worn, the Salvationists are to be persuaded to amalgamate with the mission,”.*

Kawlkhuma himself was given a new appointment as compounder in the Army’s Bongaon ( a city and a municipality in the North 24 Parganas district in West Bengal)<sup>195</sup> dispensary in Bengal. When the Lushai Salvationists read Kawlkhuma’s letter conveying the news, his right-hand man Lt. Lalkaithanga exclaimed:

*“I can never change my allegiance, if soldiers in Aizawl decides to leave us, I will go to wherever we have soldiers, and If they also decide to leave me again, carrying the Bible and the hymn book, along with the Army flag, climb the highest hill in Mizoram and pray to God to open a way for the Salvation Army in Mizoram, I will not return, I will pray till death”.*<sup>196</sup>

Despite what transpired, the Lushai Salvationist stood determined and soon, in yet another Rally on 17 May 1923 made several bold decisions for the

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<sup>194</sup> Sangzuala, *A Century’s Voyage*, p.27.

<sup>195</sup> Solveigh Smith, p.133.

<sup>196</sup> Ngurliana, p.49.

continuity of the Salvation Army in Mizoram that ultimately proved their allegiance to the Army.

It was instructed by the headquarters that no officer is allowed to continue functioning as officer in Mizoram and that they may return to the Presbyterian. The Rally decided that 'all Lushai officers will go back to their homes and their respective corps may decide what may be done.' In the case of Kawkhuma, Lalkaithanga and Thawma, the headquarters provisioned that they can go to Calcutta and work there if they wish to continue to work as Officers. On this, Lt. Lalkaithanga resolved that he would not go anywhere but will remain in Mizo Hills and tend to the needs of the Salvation Army while earning himself his livelihood. It was then decided in the Rally that Lt. Lalkaithanga, assisted by Thawmliana, Dokhaia an Bengpenga is to look after the Lushai Salvation Army. After the Rally, realising the state of despair of the Salvationists, Lt. Lalkaithanga wasted no time in touring all the villages to encourage and console them. The Lushai Salvationist continued their work for God as their conscience bade them, money had been collected towards the annual Self Denial and sent to headquarters despite their unrecognised status.<sup>197</sup>

Lalkaithanga felt it required to write to the General informing their hardships and the need to be tended by the headquarters along the following lines:

Aizawl 20.6.1923

*Dear General,*

*I have a lot to thank you for as well as a lot of grievances to state, which I beseech you to lend a ear to. I admire and thank you for obeying your father's wishes by bravely*

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<sup>197</sup> Solveigh Smith, p.133.

*carrying forth the doctrines set down by him and by spreading it worldwide. We who come from a very impoverished and pitiful place chanced to come upon your father's rules and regulations and have bravely and staunchly stood by it. We have been misunderstood by others because of it, and have met with a lot of opposition. Our joy knew no bounds when Adjutant Walker paid us a visit, and we are eagerly awaiting the day of your own visit.*

*The people opposing your coming will no doubt be the Missionaries and Evangelists. Dear General, everyone is astounded that you have cut our land loose. Please do not cut us off forever. Do not obey the wishes of those who have so little of the love of Christ and of those who do not want to acknowledge the Salvation Army. It is right that you should be joined to us once more at the earliest possible.<sup>198</sup>*

*May God bless you in all you do.*

*Yours sympathetically,*

*On behalf of the Salvationists in Zoram.*

*Lt Lalkaithanga.*

The response to this letter arrived on 3 September 1923. It was written on the General's behalf by Commissioner Henry, International Secretary. It was very kind and sympathetic response, and it is probable that this may have been the cause of the new efforts made by the Missionaries and Leaders to continue talks. They began continuous efforts to win them over to their side.<sup>199</sup>

### **3.14. Mizo Chiefs sent letters to General Bramwell Booth.**

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<sup>198</sup> Sangzuala, *A Century's Voyage*, p.30.

<sup>199</sup> Sangzuala, *A Century's Voyage*, p.31



Although the Headquarters of the Salvation Army had withdrawn its recognition of the Mizo Salvationists and many of them left it to join the Welsh Mission, some of the Mizo Salvationist remained steadfast in their allegiance to the organisation. All the while the scorn and contempt vented out on them worsened. Seeing this deplorable condition of the Mizo Salvationists, four Lushai chiefs took the step of conveying the plight of their citizens to the General of the Salvation Army, General Bramwell Booth. The first among them was Thuamluaia Sailo who provided shelter to the Mizo Salvationists when they were expelled from Aizawl. He wrote on 29 June 1923:

*“Dear Sir, I have something very important to convey to you, so please listen to what I have to say. I cannot agree to the fact that you have cut off ties with the Salvation Army in Lushai Hills while it was running so smoothly. When Capt. Kawlkhuma was studying the Orders and Regulations of Soldiers, I gave him space in this land. And because of his undaunted effort, it became known among many people in Mizoram. Seeing their zealous effort I am highly appreciative of their work. Despite the fact that they were labelled “trouble makers of Mizoram”, no other Lushai Chief will know it better than myself that they bring peace and good work in the Lushai Land (Mizoram). That your people, whose number has increased to 600, are now abandoned by you, is a tale of sorrow. No parent, who give birth to many children but decide to forsake them, deserve praise. Why shouldn't you rear up these people who decided to follow your perfect doctrine and hoist your flag high? You must reclaim them immediately. I pray God reveal to your heart that a true General like you give love to your people who are like sheep without a shepherd. That you have turned away from your people in this manner is cowardice and not love. Faithful General, you have many children in Lushai land, so you must wisely and patiently avert anyone who tempt you to forsake them. Had your*

*father been in your place, I believe he would not turn away from their plight. With God by your side, you also should show mercy and use your strength and wisdom for them. I hopefully wait for your response. May God bless you”.*<sup>200</sup>

Thanzama Sailo, chief of Thiltlang village also wrote on 3 July 1923:

*Dear General,*

*Can you really leave Lushai Land? I find it hard to believe that you really can. This land would be most piteous without the Salvation Army. I cannot believe that you can forget your people here along with the all the needy living here. There are many in our land who weep, longing for the Salvation Army. We feel that our land would be healed if there could be a General in Aizawl and another in Lunglei. The Salvation Army here have nowhere to worship now and I know how tremulous they have become. They wander without knowing where to go, and are in need of a courageous Genera. If there could be one for Lushai Hills, all their problems would be sure to melt.*<sup>201</sup>

Another letter of the same nature was sent by Thuamluaia's father Lalhleia Sailo, Chief of Ratu who had given permission to let Kawlkhuma and his followers stay at Sawleng. He wrote on 25 September 1923:

*My Friend General,*

*I have a matter of the utmost urgency to convey to you at the present moment. I am Lalhleia, Chief of the North, and am now 60 years old. I began to rule when I was 15 and have experience enough to know that every race has its own way of searching out its gods and worshipping them. The Salvation Army came and settled in my village in 1920, and*

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<sup>200</sup> Translated from Ngurliana, pp.63,64.

<sup>201</sup> Sangzuala, *A Century's Voyage*, pp.35,36.

*115 people chose it for their religion. I came to understand them quite well and I have done my level best for their upliftment. But now that you have forsaken them, they are facing the threat of obliteration and if you could not but know of their present need for God and your love, I strongly believe that you could not help but weep for them. Even I, an outsider, witnessing your abandonment, share their affliction.*

*The orders you have given to sever all ties with these true soldiers and zealous Officers and your forbidding them to wear uniforms anymore has stunned everyone. Is this rule of discarding innocent and righteous people to be found in your O&R? When you came Calcutta, an Officer from my village came to meet you, and he related to me the legendary conversion between you and your father. On his death bed your father had asked, "Will you continue to lead this Salvation Army?", and you had answered "I will". He had persisted "Will you lead them indeed?" and you had promised, "I will truly lead them". I had believed then that you would be ready to help and lead the Salvation Army anywhere, and so I could hardly believe it when I hear people say, "The Salvation Army of Zoram has been cut off by their leaders". You appointed Officers to help the poor and the needy, and they have indeed fulfilled the task allotted to them to the best of their abilities. And God has stationed you to help those Officers of Zoram need your help. Please try your utmost for them.<sup>202</sup>*

Lalthima Sailo, Chief of Tlangpui, the first among the Chiefs of Lushai Hills to convert to Salvation Army also wrote on 25 October 1923 addressing both the General and Colone Jaya Veera:

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<sup>202</sup> Sangzuala, *A Century's Voyage*, pp.33,34.

*Dear beloved,*

*I believe that many people flocked to us when you tended to us. But now that you have cut off all ties with us, many that could have been saved now remain unsaved. It is like the song that says, “Many are dying because you are idle”. We are in dire need of a leader to lead us in God’s name. I had a mind to convert all my villagers to the Salvation Army and was shocked when you decided to abandon us. Just as you pray for God’s help, I also pray to you to renew your ties with the Soldiers of Zoram. You want success, and so do we. Everyone, including all our Chiefs, are saddened at your abandonment. It is only a handful of Missionaries and Evangelists who do not want you here. Now in some villages there are only a handful of Soldiers who are not in a position to organize meaningful worship services, and they are side-lined by the Mission Church and forbidden to join them. We feel greatly for them in their affliction. I believe that it is God’s will that you come to our aid at the earliest. I have written these from my heart and with prayers. Be well,  
Yours in Christ and the Salvation Army.<sup>203</sup>*

In the event of the affairs, the Welsh Missionaries summoned them again on 3 September 1923 saying :

*“we have received your General’s letter and he has informed us to have a peaceful negotiation with you so that we minister together as one, that is the reason we have summoned you”.*<sup>204</sup>

The Mizo Salvationists were asked if they would comply with the above. Lt. Lalkaithanga was asked this question and even promised a remuneration and freedom to preach as he please, but he replied

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<sup>203</sup> Sangzuala, *A Century’s Voyage*, pp.34,35.

<sup>204</sup> Sangzuala, *A Century’s Voyage*, p.29.

*“Unless God changes my heart and give me the desire for what you offer, I cannot say yes to you”.*<sup>205</sup>

The meeting ended with little or no result.

The Welsh Missionaries then continued furthering their pursuit in seeing that the Salvation Army did not survive in the Mizo Hills, their representatives Revs. E.L. Mendus, T.W. Reese, and Pengwern Jones met personally with Col. Melling, Secretary of the Salvation Army, Calcutta in the Dharamtola (in Kolkata) office in January 1924. They maintained that (i) The Whole of Mizoram is already fully occupied by the two missions.... (ii) ...that the Mizo Christians have committed themselves to try to win the whole land to Christ in the next ten years, (iii) The Mizo Christians are now seriously contemplating establishing their own Foreign Mission work and intended to provide not only the men but the money too for this project. (iv) Now here is the prospect of an indigenous self-contained church...(v) the multiplication of Christian organisations among the people so simple and primitive....would be a grave and serious step to take and lead to inevitable confusion and injury.<sup>206</sup> In addition, the missionaries also, citing the work of the Salvation Army among the depressed and criminal classes etc, informed that such condition are not relevant in the Lushai Hills. They also asked the Calcutta headquarters “what they (Mizo Salvationists) thought they could do for the Lushais that we (Presbyterian Mission) were not doing”.<sup>207</sup>

The main purpose of their visit appears to be impressing upon the Salvation headquarters that there remains no further scope for the Salvation Army to operate in the Lushai Hills. Even after Lt. Col. Melling assured them that they, from Calcutta, would encourage the Army to join the local village churches, the missionaries pressed further for assurance that the Salvation Army would not re-enter Mizoram to resume work there. When no such assurance was

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<sup>205</sup> Ngurliana, p.54.

<sup>206</sup> J. Meirion Lloyd, pp.201,202.

<sup>207</sup> J. Meirion Lloyd, p.202.

given, the Mission took initiative to persuade the Mizo salvationist to disband and join the local church.<sup>208</sup>

### **3.15 The initiative of the Presbyterian Church Leaders to win them back.**

Pastor Liangkhaia, Pastor Chhuahkhama, Tirhkoh Saiaithanga and tirhkoh Taitea travelled the length and breadth of the land with little success. The state of being unrecognised by their parent organisation has become widely known to the public as a result of which the Lushai Salvationist were despised by people in general and this was further compounded by several restrictions imposed on them such as they were not allowed to attend service of the Mission churches, Salvationist children were not allowed admission in their schools and this was a serious problem because all the schools are run by the missions. Any one wearing the Army uniform were ridiculed in public and no one was allowed to provide accommodation to traveling Salvationists. It is also to be noted that the Mizos have the custom of gathering at the house of the deceased when someone dies to comfort the bereaved family. Over time, this has made it almost a norm expected of any family considered at par with others, to have many such mourners , comforters and consolers . Failure to receive such compassion would be rare and considered strange. It was in this context that the Lushai Salvationist were abandoned, people belonging to the Mission church were instructed to not attend to the Salvationist on such occasions.<sup>209</sup> Being ‘*endawng*’ or despised by others is one of the most dreaded things feared by a Mizo and religion is on standard measuring rod for saving oneself from such despise.<sup>210</sup>

Another visit was made by the Territorial Commander Colonel Jeye Veer to the Mizo Salvationists. The main purpose behind the Territorial Commander’s visit being to validate or otherwise the contention of the Welsh Missionaries: that:

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<sup>208</sup> J. Meirion Lloyd, pp.202,203.

<sup>209</sup> Ngurliana, pp.54,55.

<sup>210</sup> James Dokhuma, *80 Years or War*, Aizawl, Lenghhawn Press, 1997, p.28.

*"excepting one or two of them, all Lushai Salvationists previously belonged to the presbyterian church and can therefore be considered as stolen sheep".*

The other submission being that "the Mizo Christians have committed themselves to try to win the whole land to Christ in the next ten years". The next following statement being that the multiplication of Christian organisation (which go to mean the entry of the Salvation Army into Mizoram, adding the already established Presbyterian and Baptist Churches) among a people so simple and primitive ...would be a grave and serious step to take and lead to inevitable confusion and injury to the life of the churches already established.<sup>211</sup> And these were the reason behind the decision of the Calcutta headquarters to withdraw their affiliation of the Lushai Salvation Army. However, as pointed out earlier, despite their official recognition being withdrawn and their correspondence never responded to thereafter, the Lushai Salvationists continued their monthly report, continued collecting Self Denial fund and submitting them to the Calcutta Headquarters.<sup>212</sup>

On the arrival of Territorial Commander Colonel Jeye Veer and his team, when reaching the Bungalow, the Superintendent N. E. Parry is said to have stood before the entrance demanding the Salvationist guests to produce his permission to enter the Lushai Hills. They replied telling him that they have obtained permission from the Governor in Shillong. When the superintendent told them how the Mizos detest them (the Salvation Army), they replied him that four Mizo chiefs wrote to the Salvation army inviting them and added that they brought the letters along.<sup>213</sup>

The debate continues as to what was true of the allegations. The next day after their arrival, the Territorial Commander and his team met leaders of the Presbyterian Church represented by Pastor Liangkhaia and Upa Thanga. The bone of contention being whether or not Lushai Salvationists were non-believers before they joined the Army or they were from the presbyterian. It

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<sup>211</sup> J. Meirion Lloyd, p.201.

<sup>212</sup> Ngurliana, p.79.

<sup>213</sup> Ngurliana, p.78.

was over this matter the meeting discussed their point of views. Apparently there wasn't much that could be arrived upon in as far as working together in the Presbyterian church is considered. Since the two main contentions : one being majority of the Lushai Salvationists were initially presbyterian members, to which the Mizo Salvationists mentioned several people who joined the Salvation Army while being non-believers. The other contention was that even the leader Lt Lalkaithanga himself was enrolled in Sunday School: to this Lt Lalkaithanga himself declared that long before he attended Sunday School, he had joined the Salvation Army and that it was upon the advice of Kawlkhuma he joined the Sunday School to learn the word of God.<sup>214</sup>

It appears that the Territorial Commander of the Salvation Army Headquarters was convinced by the discussions as a result of which he told his friends “we won”. This was followed by a Rally which began on 8th October 1924 at Venghnuai meeting hall wherein the guests encouraged the Lushai Salvationists to remain steadfast and work hard for God and the Army. While the Colonel and his English friends left Aizawl on 9 October 1924 and proceeded to Calcutta, Kawlkhuma (a locality in south Aizawl) was allowed to stay back to tour the villages meeting the Salvationist till December. Another Rally was hosted in 16 March 1925.

The next year, Kawlkhuma was given a working furlough to console and encourage the soldiers in the Lushai hills. This was the instruction of the General after he received report of Colonel Jeye Veera about the Lushai Salvationists. Another Rally was held on 2nd October. This was again followed by another Rally on 12 March 1926 wherein Major Nana from Calcutta headquarters joined them. This added fuel to their hopes as Major Nana was sent by Colonel Jeya Veera to convey to the Lushai Salvationists that the Salvation Army Headquarters would definitely re-join them.<sup>215</sup>

Having been released to work as officer in the Lushai Hills, Kawlkhuma was made to be the head of the Lushai Salvation Army on 10 March 1927. When in October 1927 Kawlkhuma was asked to select soldiers to be trained as officers

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<sup>214</sup> Ngurliana, p.81.

<sup>215</sup> Ngurliana, p.89.



by the Calcutta authorities, it added the joy and confidence of the Lushai Salvationists. The selected candidates were Chhunga from Ratu village, Tesina from Thingthelh ( a village in the north of Aizawl) village, Bela from Darlawn village (in the North East of Aizawl), Sapliana from Biate (a village South East of Aizawl) village, Khuanghnuna from Aizawl, Hranghrimi (wife of Khuanghnuna) from Aizawl, Siana from Darlawn village, Laldela from Phulpui village (a village located in the South of Aizawl) and Dengvunga from Sawleng village. Having completed their course the officers came home on 22 December 1928 and left for the place of their posting on 22 January 1929. The officers and their place of posting were Lt Sapliana at Biate Corps, Lt. Dengvunga at Khawruhlian Corps, Lt Siana at Darlawn Corps, Lt. Bela at Sialhawk Corps, Lt. Chhunga at Buallawn Corps, Lt. Tesina at Thingthelh Corps, Lt. Khuanghnuna at Ratu Corps, Lt. Laldela at Calcutta Headquarters.

Finally on 13 January 1929, the Lushai Salvationists were again given official recognition by the International Headquarters of the Salvation Army. Those trained Mizo Salvationist officers who were still deemed eligible were also re-employed with this recognition, they were: Lt Liana at Tlangpui Corps, Lt. Selhnuna at Tukkalh Corps, Lt. Thawma at Aizawl Corps and Lt. Lalkaithanga at Khawdungsei Corps. Kawlkhuma was designated as District Officer.

## **CHAPTER - 4**

### **SALVATION ARMY AS A CHURCH COMMUNITY**

#### **4.1. Growth and Expansion of the Salvation Army in Mizoram.**

With the official recognition of the Lushai Salvation Army by the International Headquarters at London in place, the Mizo Salvationist continued to strive for their growth and expansion. The period ensuing the official recognition was marked by series of events and achievement. The administrative structure of the Salvation Army being what it is, the first sixty years after its inception saw series of alterations in the status of the Salvation Army in Mizoram from being the Lushai Hill District in 1929 to becoming India Eastern Territory in 1993.

##### **4.1.a The Lushai Hill District of the Salvation Army:**

From 13 January 1929, the erstwhile Lushai Hill Section became the “Lushai Hill District” under the Calcutta Headquarters and its leader Kawlkhuma promoted to the rank of a Major and made the District Officer. The area comprised primarily of the then Lushai Hills, parts of Cachar in Assam and Manipur. By the end of the year 1929 its members numbered 718.

This was soon followed by a visit by Colonel Mackenzie the Territorial Commander from Calcutta, on 11 May 1929 who visited many places where the Salvationist lived in Mizoram. Upon seeing the Lushai Salvationists’ activities and striving in their own method which appeared to him as crude, he advised them to have Corps Cadet class to farther the salvationist growth and progress in an orderly manner. The next year Corps Cadet course was started

in three areas viz. Aizawl, Biate and Ratu and ten people started to learn the said course.<sup>216</sup>

Mackenzie came again on 15 May 1930 and a Rally (Conference held by Salvations Army are called Rally) was hosted wherein many salvationists from different parts of Mizoram came together. Seeing the zeal and vigour of the Mizo salvationists in the Rally as well as the corresponding lack of provisions for hosting such event, the Territorial Commander felt the urgency of having a Meeting Hall for which he immediately set upon the task of finding a site for the same. When he came again the next year on 15 March 1931, he laid the foundation stones in two corners of the levelled site for the Hall at Kulikawn.<sup>217</sup> The next year on 3 January 1932, the Superintendent of the Mizo Hills Major A. G. McCall inaugurated the Bramwell Booth Memorial Hall.

Col Mackenzie was said to be exceptionally concerned about the Lushai Hills that during his tenure he visited Aizawl five times during the course of which he often shared with the Superintendent of the Lushai Hills, Col. A. G. McCall, his concern about the welfare of the people. Although all his proposed welfare schemes could not materialise due largely to his transfer, a handful of them were successfully executed for the benefit of the concerned. The projects that began during his tenure of Territorial Commandership were – first, sending of Salvation Army Officers to Silk School and its resultant farming of Silk in Mizoram; second, opening of dispensaries where medicines are sold at cheaper rates; third, opening of Hotel for travellers in Aizawl; fourth, plan for

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<sup>216</sup> Corps Cadet: The Corps Cadets Program is an international Salvation Army leadership and Christian discipleship program for students in the 7th Grade and up. It aims at raising up leaders to carry out the Salvation Army mission which is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination. The Corps Cadet curriculum includes opportunities for development of leadership skills, exposure to Salvation Army history, policies and procedures, spiritual and self-development through the application of Biblical principles to life, as well as opportunities for community service.

From the Salvation Army, Australia Southern Territory, *What is Corps Cadet*, available at <https://www.sarmy.org.au/en/Ministry/TSA-Youth/Corps-Cadets/> (accessed on 28/10/2020)

<sup>217</sup> Sangzuala, *A Century's Voyage*, p.48.

establishing a paper mill at Tuirial. The last among these could not materialise as Col. Mackenzie was transferred before any tangible outcome was met.

On 2 April 1934, the Governor of Assam, Shillong gave the Salvation Army permission to work in the Lushai Hills, Silchar in Assam and along the Tipaimukh (Mizoram-Manipur border, to the north-east of Aizawl). The number of trained Officers too kept increasing as soldiers continued to be sent as candidates to Calcutta Training College every consecutive year till 1937.

In 1941 the first session of cadets was trained in Aizawl. Major Jewkes from Calcutta gave oversight, Major Kawlkhuma was the resident teacher.<sup>218</sup> Central hall in Kulikawn (in south Aizawl) was used as a lecture hall and Capt. Ngurliana and Capt. Ngeni also helped in the lectures.<sup>219</sup>

#### **4.1.b. The Lushai Hills Division of the Salvation Army.**

On 11 May 1945 the Lushai Hill District of the Salvation Army became a Lushai Hills Division and, following the change in the administrative structure of the government, Mizo Hills Division, under the Calcutta Headquarters. Along with this Kawlkhuma was given the rank of Brigadier and positioned as Divisional Commander.<sup>220</sup> By then the Lushai Division had 30 corps and few other outposts and societies including those in Cachar District in Assam and Jiribam District in Manipur.

On the occasion of the 30th anniversary of the Lushai Salvationists in 1947, Lt. Col. R. L. Rust (given the Indian name of Vetha Dasen) visited Aizawl and was greeted by 600 Mizo Salvationists on his arrival. Three memorable weeks were spent preaching the gospel in the scattered village, witnessing many conversions, rejoicing etc. But they met an accident on their homeward

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<sup>218</sup> Solveigh Smith, p.134.

<sup>219</sup> Sangzuala, A Century,s Voyage, p.52.

<sup>220</sup> Sangzuala, 1938-1957, *Hnehna Ropui*,p.12.

journey in which the Lt. Col Rust unfortunately lost his life. Later Rust Memorial Hall was built in Aizawl to honor his life and service.<sup>221</sup>

The first white officer to be appointed in the Lushai Hills division, Adjutant D. Parker, was posted as Assistant Divisional Officer in 1948. The same year K. Khara attended the International College for Officers in London and was the first Mizo officer to have acquired such experience. This was soon followed by Major F. J. Coxhead and his wife who arrived in January 1950 as Divisional Commander and Financial Secretary at Calcutta THQ. He was also the Principal of the Officer's Training College at Aizawl. A new District of Cachar was born after several new centers were opened, and Brig. Kawlkhuma was made the District Officer of the Cachar District.<sup>222</sup>

In this year 1950, a rally was held at Kolasib which was graced by the Territorial Commander Carter and the Territorial Commander from Bombay. The next year saw the revival of Salvation Army Hotel and Dispensary at Bazar Bungkawn, Aizawl which had stopped earlier. The year 1951 also saw the beginning of Young People's department (the children ministry in the the Salvation Army) among the Mizo Salvationist.<sup>223</sup>

The Salvation Army Youth rally took place in 1954 at Saitual where around 500 delegates participated. The Territorial Young People Secretary (TYPS) Major Milton Rand from Calcutta graced the occasion.<sup>224</sup>

In 1955 Brigadier Kawlkhuma was promoted to the rank of Lt. Colonel. The next year saw him retiring from active service. The year 1964 saw a new Territorial Commander Fletcher who officiated the Young Peoples Council held at Kolasib. The next year 1965 being the centenary of the International Salvation Army, around 1000 soldiers comprising of 500 corps cadets , adherents and officers took the streets of Aizawl in march of witness.<sup>225</sup>

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<sup>221</sup> Solveigh Smith, pp.135,136.

<sup>222</sup> Sangzuala, A Century,s Voyage, p.92.

<sup>223</sup> H. Thansanga, p.244.

<sup>224</sup> H. Thansanga, p.245.

<sup>225</sup> H. Thansanga, p.245.

Few Mizo salvationists also participated in the centenary celebration at Bombay. In 1966, Lt. Col. Kawlkhuma was given the highest award of the Salvation Army namely Order of the Founder". Even after his retirement in 1956, Lt. Col. Kawlkhuma continued ministering to corps encouraging the youth. He was promoted to glory on 16 April 1971.<sup>226</sup>

From January 1973, for administrative purpose, the Lushai District of the Salvation Army was divided into two Divisions, Northern Division and Eastern Division, the former's headquarters remained at Aizawl, the latter located at Thingsulthliah (to the east of Aizawl). Brig Ngurliana was appointed the Divisional Commander of the Northern while Brig Saplina headed the Thingsulthliah headquarters. Cachar and Manipur were also divided into two districts with Major Sawichhunga as the District Officer of Cachar and Maj. F. Kapliana his Manipur counterpart. In 1973, Major Chiangnuna came from Calcutta to be the Training Principal of Aizawl and officer in charge of the Motherless Babies Home.<sup>227</sup>

#### **4.1.c India Eastern Regional Command.**

In early 1973, the Mizo Hills Division of the Salvation Army became India Eastern Region with its headquarters at Silchar. Brig. K Khara , promoted to Lt. Colonel rank, came home from Calcutta Headquarters to be the Regional Commander. He was joined by Maj. Sangzuala to be his assistant. Cachar and Manipur were also made to become districts under the Regional Headquarters. Upon the request of the Regional Commander which was approved by the Calcutta authorities, Regional Headquarters was shifted to Aizawl in October 1973.<sup>228</sup>

#### **4.1.d Provincial Command.**

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<sup>226</sup> H. Thansanga, p.248.

<sup>227</sup> Sangzuala, *Kum Zabi Lamtluang*, p.109.

<sup>228</sup> Sangzuala, *Kum Zabi Lamtluang*, p.109.

India Eastern Regional Command was changed to Provincial Command in 1974 and Brig. Sapliana became the Assistant Provincial Commander. Major Sawichhunga was appointed the Accountant of Provincial Command.<sup>229</sup>

By this time, both the officers and the salvationists of Mizoram had long felt the need of coming directly under the administration of the International Headquarters of the Salvation Army in London. Firstly it was felt that the intermediary role played by the Calcutta Headquarters was not only delaying communications but also that the Calcutta Headquarters could not fully recognise the many prospects for growth that the Mizo salvationist contemplate. Secondly with the progress that has been made and the prospect for the future, the Mizo Salvationists desired to improve the gratuity to officers through becoming Self Support Territory.<sup>230</sup> In addition, the great distance to Calcutta Headquarters render tending them difficult and was time consuming and expensive. The Mizo Salvationist made repeated effort to see that their concerns were heard by the International Headquarters.

#### **4.1.e India Eastern Command:**

The effort made towards coming under direct control of the International Headquarters did not go in vain. On 1 April 1978 at Ellora Hotel in Silchar, India Eastern Command was conferred by Commissioner Arthur Hook, International Secretary, IHQ, London with headquarters at Silchar.<sup>231</sup> Major Kapliana was promoted to the rank of Lt. Colonel and made the Officer Commanding. The same year new districts were opened in June at Kolasib, Darlawn and Lunglei. Along with this the erstwhile Northern Division having its headquarters at Aizawl was renamed Mizoram Central Division.<sup>232</sup> With this, the India Eastern Command had two divisions and five districts.

Due to communal riots that broke out between the localities in Silchar and the Mizos in July 1979<sup>233</sup> because of which the headquarters building was damaged, it was necessary for the administration to be transferred to

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<sup>229</sup> Sangzuala, *Kum Zabi Lamtluang*, p.109.

<sup>230</sup> H. Thansanga, pp.254,255.

<sup>231</sup> Sangzuala, *A Century's Voyage*, p.127.

<sup>232</sup> Sangzuala, *Kum Zabi Lamtluang*, p.121.

<sup>233</sup> Sangzuala, *Kum Zabi Lamtluang*, p.124.

Aizawl.<sup>234</sup> As there were no quarters of officers in Aizawl, while there were empty quarters in Calcutta headquarters, the Officers and Staff of the Eastern India Command moved to Calcutta on 7th April 1980, few months after the Command operated in Aizawl.<sup>235</sup>

#### **4.1.f Eastern India Territory:**

On 15 February 1982, the International Headquarters London conferred the status of Eastern India Territory with Col. Inez M. Newberry as the Territorial Commander, Lt. Col. F. Kapliana as the Chief Secretary and Maj. Sangzuala as the Financial Secretary.<sup>236</sup>

#### **4.1.g India Eastern Region:**

Before long, this status of the India Eastern Region too was again altered when the territory was divided into two regions namely the India North Eastern Regions at Calcutta and the India Eastern Region, Aizawl in 1985. In Mizoram, Major. Sawichhunga was promoted to Lt. Colonel and appointed its Regional Commander. Brigadier Vaikhuma was appointed General Secretary, Capt. Lalthanngura its Chancellor and Capt. Rohmingthanga its Accountant.

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The Salvationist were immensely disheartened at the thought of reverting to the status of a Region they had left eight years back when they were determined to have a Territory.

#### **4.1.h India Eastern Command:**

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<sup>234</sup> Solveigh Smith, p.138.

<sup>235</sup> Sangzuala, *Kum Zabi Lamtluang*, p.125.

<sup>236</sup> Sangzuala, *Kum Zabi Lamtluang*, p.125.

<sup>237</sup> Sangzuala, *A Century's Voyage*, p.138.



On 1 June 1991, India Eastern Command was reinstated and Lt Colonel. M. Gnanadhas was given the full rank of Colonel and appointed the Officer Commanding which he continued till 30 July 1992.<sup>238</sup>

#### **4.1.i India Eastern Territory:**

In 1993, Mizoram was bestowed its much sought-after status of India Eastern Territory with Colonel Sawichhunga its first Territorial Commander. The Mizo salvationist had long felt that unless they become a Salvation Territory (in the order of the Salvation Army administrative structure) under the International Headquarters, there was very less to be expected in view of the ways in which their earlier petitions and suggestions were handled by the Calcutta authorities. It was felt that the zeal and passion of the young and growing Mizo Salvationist could not be administered well by the century-old Headquarters which had become absorbed with the settled lifestyle. The Local Officers and Soldiers had therefore submitted a petition long back in August 1971. The long felt need of the Mizo Salvationists was finally met on 21st March when Commissioner John Nelson the International Secretary declared it to the eager gathering at Temple Corps in Aizawl.<sup>239</sup>

With Aizawl as its Territorial Headquarters, India Eastern Territory has the following seven divisions and one district under its jurisdiction.

1. Central North Division: Covering the central and northern part of Aizawl District with Divisional Headquarters at Dawrpui, Aizawl, the Division had 58 Corps, 17 Societies and had 11560 number of salvationists.
2. Central South Division : Covering the southern part of Aizawl District, Serchhip District and Champhai District with Divisional Headquarters at Kulikawn, Aizawl comprised of 72 Corps, 17 Societies and 13885 salvationists.

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<sup>238</sup> Sangzuala, *Kum Zabi Lamtluang*, p.145.

<sup>239</sup> Sangzuala, *Kum Zabi Lamtluang*, p.154.

3. Southern Division : Covering Lunglei District, Lawngtlai District and Saiha District with Divisional Headquarters at Lunglei, comprised of 24 Corps, 11 Societies and 4 Outposts and 3070 salvationists.
4. Western Division : Covering Kolasib District and Cachar Hills with Divisional Headquarters at Kolasib with 37 Corps, 17 Societies and 2 Outposts and the total 4545 salvationists.
5. Eastern Division : Covering the state of Manipur with Divisional Headquarters at Churachandpur, Manipur comprised of 13 Corps, 10 Societies and with 2019 salvationists.
6. Himalayan Division : Comprising of Assam, Arunachal Pradesh, Meghalaya, part of West Bengal - Darjeeling, Kalimpong, Namchi, Fatapukur, the Kingdom of Bhutan and Nagaland this Division with its Headquarters at Siliguri, West Bengal. It had 11 Corps, 31 Societies and 10 Outposts and 1754 salvationists.
7. Northern Division : Covering the northern parts of Mizoram with Divisional Headquarters at Darlawn, Mizoram with 15 Corps, 8 Societies and 1 Outpost and 2202 salvationists when India Eastern Territory was inaugurated.
8. Tripura District : It covers Tripura with District Headquarters at Agartala, Tripura. There are 6 Corps, 35 Societies and 1 Outpost and the total number of soldiers in the Division with 1860 salvationists.

#### **4.2 Regional Expansion.**

As stated earlier, unlike many other denominations in the Lushai Hills, the Salvation Army in Mizoram instead of coming into existence out of the initiative of other states in the North East, the Lushai Salvationist themselves were responsible for and were instrumental in the expansion of the Salvationist operation in North East India.

#### **4.2.1. Work in the Cachar District:**

When in December 1949 Brig. Kawlkhuma visited International Headquarters at London, the then General Albert Osborn told him to minister the backyard tribe on Cachar District, Assam and Jiribam District in Manipur. Before his death on 15 May 1941 in England, Mr Thomas Dykes who used to live in the Cachar tea garden and who himself was the owner of some the areas, has left his inheritance to the Salvation Army half of which was to be used for provision of the destitute and the needy in England and Scotland and for the purpose of Officers Training and British immigrants. He left the other half for bringing about betterment in the life of the people of Cachar whose misery he witnessed during his stay there.<sup>240</sup> Apparently, Thomas Dykes had come to know about the work of the Salvation Army in Mizoram from General Higgins which gave him the idea that their work could, perhaps be extended to the uneducated farmers in North Cachar Hills and the shores of Barack river. He desired that his wealth be made use of by the Salvation Army to improvise the lives of the farmers in Cachar and in the event of that being impossible, he wanted that the same be made use for Assam and Bengal. It was on this account that General Higgins instructed Brig. Kawlkhuma to begin the work so desired by Thomas Dykes.<sup>241</sup>

Soon after his arrival from London, leaving Senior Major Coxhead to take charge of the 39 corps which had so far been established, Brig. Kawlkhuma and his wife along with Capt. Seni set out to pioneer the work among the people in Southern Cachar on 25 January 1950. The district was in a state of political upheaval following the partitioning of nearby East Pakistan from India.<sup>242</sup> The team soon learned that certain Lushai Salvationists from Kolasib have come to settle in Boldaboldi (a village in Hailakandi of the Cachar Hills) namely Mr. Vungtea, Mrs. Zothangliani and Mr. Sena. Brig. Kawlkhuma visited the Boldaboldi village in October 1950 and by the next year on 15 January 1951, established the first corps in Cachar under the officership of Capt. Mawia and his wife to be the commanding officer of Boldaboldi III

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<sup>240</sup> Sangzuala, *A Century's Voyage*, pp.185,186.

<sup>241</sup> Thansanga, p.399.

<sup>242</sup> Solveigh Smith, p.136.

where they established a Lower Primary School. The next Corps to be opened in Cachar was Boldaboldi II where Capt. Enggina and his wife were posted as Commanding Officer and teacher of the newly established Lower Primary School. The next year saw 6 successful candidates for the CClass III exams.<sup>243</sup> To make do with the need for more qualified teacher at Boldaboldi III School, Lt. Sangzuala and his wife were appointed and stationed there. The year saw all 6 candidates passed the Class III exams. As there was no schools in the nearby area , to facilitate the successful students venue for studying further these Salvation Army run schools kept adding a new class every year, more qualified teachers deployed and with the financial support of the headquarter met from the funds left by Thomas dykes, the schools considerably improved the life of the farmer children of the Cachar areas.<sup>244</sup>

#### **4.2.2.Work in Manipur:**

In 1935 Mr Tualpua from Bungpilon (a village in the Pherzawl district of Manipur) visited Aizawl and is said to have joined the Salvation Army.<sup>245</sup> With the intention of starting the Salvation Army in Manipur, he went to Calcutta for officers' training and was commissioned on 28 August 1938. However, while he was away attending the said training, all his fellow salvationists at home left him. It was only Mr Zulawma residing in Tinsuong (a village in Tipaimukh Tehsil in Churachandpur District of Manipur) refused to leave the Salvation Army and continued to conduct open air meet hoisting the flag all alone regularly. This was, however, followed by a number of Mizo Salvationists who shifted to Manipur. Member families of Zahluna, Aisela, Pachhunga, Sangthanga and Lena started holding meeting as Salvationists at Saikawt (in Churachandpur area) from the year 1948. At Lamka (a town in Churachandpur District of Manipur) too Salvationists began to hold meetings from 1950.<sup>246</sup>

It was after Kawlkhuma set out to Churachandpur in Manipur in 1952 to meet with these innovators that they set upon to establish Salvation Army in

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<sup>243</sup> Sangzuala, *A Century's Voyage*, p.93.

<sup>244</sup> Thansanga, p.402.

<sup>245</sup> India Eastern Territory, *Hnehna Ropui* (Glorious Victory), p.73.

<sup>246</sup> Thansanga, p.418.

Manipur. On 8th August 1953, F. J. Vungkhuma and his wife went for Officer's Training and were commissioned on 10 March 1954. They opened the Lamka Corps and meet together in worship at the home of Khualsinga.<sup>247</sup> Soon after this the Chief of Lamka granted them a site where they later built a hall made of bamboos and a thatched roof. When in January 1956 Kawkhuma returned to Aizawl to enter retirement, he left this new openings Cachar and Manipur with a soldiers' roll of 400 men.<sup>248</sup>

#### **4.2.3. Work in Nagaland:**

Salvationist work in Nagaland began almost in the same manner as in Manipur. In that, rather than the concerted effort of the Salvationist headquarters in Aizawl of the Officers, it was the initiative of certain individuals who, on being transferred because of their profession, desired to start Salvation Army in Nagaland. Earlier, although there were a couple of Mizo families in Kohima, Nagaland who came from Mizoram, it was a settled practice that they had one common Sunday service under the banner '*Mizo Kohhran*' (Mizo church). Initially, even Salvationists who came from Mizoram joined the said Mizo church. It was Mr H. Zadowla who was serving at the North Eastern Hill University (NEHU), while being posted at Kohima Campus, took the initiative to have Salvation Army opened in Nagaland. On 16 September 1992, he travelled to the nearest Salvationist Divisional Headquarters in Manipur to discuss the plan for establishing the Salvation Army in Nagaland. The Manipur headquarters visited Kohima on 30 October 1992 to prepare the said plan. On 11 November the same year, the salvationist member of the Mizo church in Kohima started meeting together at the house of Mr Lalrinmawia. The first Commanding Officer of Kohima Society was Capt. J. Thanruma who arrived on 3 March 1993.<sup>249</sup> The same year the Salvationist in Kohima began observing Good Friday on their own separate from the Mizo church for the first time. This was followed by the opening of a Society in

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<sup>247</sup> Sangzuala, *A Century's Voyage*, p.94.

<sup>248</sup> Solveigh Smith, p.136.

<sup>249</sup> H. Thansanga, p.437.

Dimapur (the most populous city of Nagaland in the Assam Nagaland border along the Dhansiri river) during the tenure of the Capt Zothanmawia.<sup>250</sup>

#### **4.2.4. Work in Meghalaya:**

In 1978 Major Lalchhawna, Cachar District Officer went to Shillong (Meghalaya) to extend Self Denial appeals. He was also instructed by the Mizoram headquarters to explore the possibility of launching the Salvation Army in Shillong. Shillong is a strategic centre of importance in many ways like in terms of governance since the days of the East India Company, an early thriving centre of education where students from all the states of North East India flock together and is also the headquarters of the Assam Rifles etc. It therefore had many Mizos too like those who retired from serving in army, residing in Shillong. Among these residents were few Salvationists too. It was banking upon these retired residents, government employees posted in Shilling along with few Salvationists youth pursuing their studies that the work of the Salvation Army started and continued in Meghalaya primarily in Shillong. The Salvation Army has two corps in Shillong, one at Nongrim Hills (at the heart of the Shillong City) and the other at Madanrting (the upper Shillong).<sup>251</sup>

#### **4.2.5. Work in Sikkim:**

Salvation Army work in Sikkim is said to have begun since 1985 when Major Lalkiamlova, the Field Secretary who was also in charge of Outreach works of the Mizoram Salvation Army, Regional Command paid a visit to Sikkim exploring whether there are necessities in the state for which the Salvation Army can reach out to. With the finding of the exploratory visit being concluded in the affirmative, the first person to be appointed to look after the outreach in Sikkim was Mr. F. Sanglura who reached Namchi (the second largest town of Sikkim next to Gangtok) on 18 January 1989. Work began among the people who were non Christians, holding to their traditional

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<sup>250</sup> India Eastern Territory, *Hnehna Ropui* (Glorious Victory), p.73.

<sup>251</sup> Thansanga, p.432.

religion. By the year 2001 the number of converts in Namchi Corps were 65.<sup>252</sup>

#### **4.2.6. Work in Tripura:**

Several migrating Mizo groups continued to pass by Jampui Hills (a part of the Mizo Hills range located in the North East of Tripura state) since the 16th century one after another and from the 20th century inhabit the place peacefully. The first contacts with the Mizos in this region were made by Captain Kawlkhuma, Lieutenant Lalkaithanga and Lieutenant Selkhuma who went spreading the gospel to them on 20 March 1922. Leaving Aizawl they visited places like Phuldungsei, Sakhan, Tlangsang, Vanghnun and Hmunpui all North West of Aizawl where Mizos settled. However it was during the 1980s when concerted effort was made in the region that Salvation Army began to have a notable foothold in Tripura. A society in Behliangchhip (in Jampui Hills) was opened which became a corps on 28 April 1981. With Headquarters at Agartala, Tripura, there were 6 Corps, 35 Societies and 1 Outpost and the total number of soldiers in the Tripura Division was 1860.<sup>253</sup>

#### **4.2.7. Work in Arunachal Pradesh:**

Salvation Army work in Arunachal Pradesh is said to have started from 2002 as an outcome of a friendly conversation between Mr. James Sumlaksanga, a Salvationists from Aizawl and an Arunachali named Takum Mize whom he met in the course of business travel through the upper Siang ( a tributary of Brahmaputra river) region of Arunachal Pradesh, visiting Pasighat (Headquarters of East Siang District of Arunachal Pradesh) town and Oyan ( village in East Siang District south of Pasighat) . Mr. Takum Mize, who had earlier served as Personal Assistant to the Chief Minister Mr Gegong Apang, was inspired by what was told to him about the Salvation Army and the work they do among the poor and needy. Mr. James Sumlaksanga also shared the same story with one Kunung Ering from Pangin (a village in Siang District to

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<sup>252</sup> Thansanga, p.444.

<sup>253</sup> Thansanga, p.429.

the North West of Pasighat).<sup>254</sup> Desirous to know more and convinced to become members of the Salvation Army these two Arunachalis travelled to Aizawl and were inducted to the Army on 17 July 2002. Their conversion was followed by induction of more members who began meeting together at Oyan on 8 November 2002 and at Pangin on 10 November 2002 where church building soon came up.<sup>255</sup> The headquarters of the Salvation Army India Eastern Territory soon created an extension office at Pasighat and appointed an extension officer Captain V. Thangzamanga who arrived in April 2003.<sup>256</sup> Two more centres were opened after Pasighat, namely at Bilat (a village at East Siang District to the south of Pasighat) and Komsing (a village to the North West of Pasighat). The Arunachal Pradesh is under the Himalayan Division under the India Eastern Territory of the Salvation Army.<sup>257</sup>

#### **4.2.8. Work in North Bengal:**

The work of the Salvation Army in North Bengal was handed over to the India Eastern Territory from the Northern Territory in the year 2001. Apart from the Social Work centres like Deaf and Dumb School in Darjeeling and Mary Scott Home for the Blind in Kalimpong and Catherine Booth Memorial English School, Siliguri, the main outreach of the Salvation Army in this region under the India Eastern Territory is the Criminal tribes of Fatupukur in the South of Siliguri where a evangelization of the tribe finally led to the birth of the Fatapukur corps comprising of converts from this tribe who lived on robbing tourists in the area.<sup>258</sup> The first designated officer Lt. Emmanuel Mahapatra arrived at the school on 5 May 2001. Despite the existence of a church and the

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<sup>254</sup> Thansanga, p.448.

<sup>255</sup> Thansanga, p.448.

<sup>256</sup> Thangzamang, the first (Salvationist) Extension Officer posted at Pasighat, interviewed on 17<sup>th</sup> February 2021

<sup>257</sup> The Salvation Army, India Eastern Territory., *Hnenhna Ropui*, p.5.

<sup>258</sup> Emmanuel Mahapatra, the first designated officer of the Salvation Army, interviewed on 19<sup>th</sup> February 2021.



school building, there was no Christian worship service held before his arrival. Lt. Emmanuel Mahapatra not only took over the charge of tending the school but also gave concerted effort to revive the worship service. Since majority of the students were from family of robbers dwelling at Irani Basti, Fatapukur, such students could neither pay their required fees nor regularly attend school because of the disturbed life they had at home. The officer, realising their need for encouragement and motivation, regularly paid visit to all the households giving them moral support and listening to their hardships. This became instrumental in establishing relationship with these tribes who gradually came near enough to observe the christian worship and way of life. It was after acquainting themselves with the life of the Salvationists working in the school that these people finally expressed their desire to convert to Christianity. Within a span of one year, there were more than 100 converts. By the time Lt. Emmanuel Mahapatra left Fatapukur in January 2011, there were six centres of worship opened and running. The corps record 400 salvationists who were once highway robbers.<sup>259</sup>

#### **4.3. The Territory becoming self support.**

Anywhere the local desired to have Salvation operating, it has always been a given policy of William Booth that such region shall make every effort to support and maintain themselves. According to Allen Satterlee, in recent years, World Services funds administered by International Headquarters have been strained beyond limits. While the needs are great the income is far too small with the result that many valid needs remain unmet and the International Headquarters has been forced to wean supported territories and commands from World Services financial support. At the same time, it is observed that with the World Services, some countries have become too reliant on it and thereby failed to fully exploit their own ability to raise funds locally. It is only

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<sup>259</sup> Emmanuel Mahapatra, interviewed on 19<sup>th</sup> February 2021

when a territory looks within itself for support that further maturation can take place.<sup>260</sup>

The Mizo Salvationist had, since the beginning, a situation in which was already preparing them for the same. Despite having undergone a training and fully competent to become a Salvationist Officer, Lt Kawlkhuma's remunerations was withdrawn soon after he reached home from Bombay because of the circumstances mandated by the agreement of two missions in Mizoram which was employed to invalidate the work of Salvation Army in Mizoram. The situation was worsened when the army was withdrawn from Mizoram. However this situation goes to display the determination of the Lushai Salvationists who continued to not only meet their day to day monetary needs of their congregation but also continued to collect Self Denial and submit the same to the Calcutta authorities even when their letters were never responded.<sup>261</sup>

After the International Headquarters rejoined Mizoram Salvationist in 1929, valid officers were re-employed and new officers trained and paid. From this period till October 1972, all officers were paid by the International Headquarters and only 10 percent of whatever each local corps could generate from tithes (known as cartridge in the Salvation Army) was submitted to the headquarters. The rest of the requirement continued to be met by the International Headquarters. However from 1972, there arose several Corps who began to declare themselves self support by meeting all the running expenditure including Officers' remuneration and pension from their own collection. The Salvation Army administrative structure makes this possible. According to Major Sangzuala, by 1981, there were 11 Self Support Corps as follows:<sup>262</sup>

Central Corps in Aizawl	from October 1972
Bazar Corps in Aizawl	from October 1972

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<sup>260</sup> Allen Satterlee, p.42.

<sup>261</sup> Ngurliana, p.79.

<sup>262</sup> Sangzuala, A Century's Voyage, p. 168.

Saitual Corps (east of Aizawl)	from October 1976
Lunglei Corps in Lunglei	from October 1976
Lamka Corps in Manipur	from October 1976
Darlawn Corps (north east of Aizawl)	from October 1980
Gilgal Corps in Aizawl	from October 1980
Bethlehem Corps in Aizawl	from October 1980
Dinthar Corps in Aizawl	from October 1980
Chaltlang Corps in Aizawl	from October 1981
Ramhlun Corps in Aizawl	from October 1981

When Capt. Kiamlova was appointed as the Divisional Officer of Central Division in 1985, he initiated a budget by which the Division (it being the seat of Headquarters for the Mizoram Salvation Army) can fully become a Self-Support Division. By 1986, all the corps in his Division paid a fixed amount as per the budget to the Divisional Headquarters every month who in turn pay the officers their remuneration. The budget was made in such a way that even as some of the corps were unable to submit to the headquarters in tandem with what the bigger corps were doing, the bigger corps' budget was prepared to dole them out. By the year 1995-1996, the Territory became a fully self-support Territory. Since then, apart from certain schemes and capital grant for construction of church buildings etc, no fund comes from the International Headquarters. The Salvationists' contribution meets the maintenance need of the Territory.<sup>263</sup>

Thus, from mere 718 Salvationist in 1929 to 56966 in 2020, the Mizo Salvationists witnessed a period of tremendous growth. Although this figure stands nowhere near the growth rate of the other denomination, the period of study was marked by a gradual increase not only in the number of Salvationists but also in terms of its geographical extension as well as volume

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<sup>263</sup> Thansanga, p.290.

and variety of outreach activities. But the most remarkable change one can notice was the structural growth in its governance starting from a District to becoming a fully self-support full-fledged Territory.

## **CHAPTER – 5**

### **SALVATION ARMY AND SOCIAL SERVICE**

#### **5.**

Although the Salvation Army has often been distinctively known and to some even notorious for its resort to militant or aggressive Christianity, another notable distinctive character is its concerted effort towards uplifting the social life of the people in general. By many, the Salvation Army is often seen to be entirely a charity agency rather than a christian church or organisation. This trend of being overtly concerned with the social life of the people may be attributed to the turbulent socio-economic condition prevalent among the working class during the time of the Industrial Revolution of which Booth himself was the product. William Booth described the organisation's approach: "The three 'S's' best expressed the way in which the Army administered to the 'down and outs': first, soup; second, soap; and finally, salvation."

The Salvation Army provided physical, emotional, and spiritual comfort to the allied forces' overseas soldiers during the two World Wars by reading letters for those who could not read them, holding church service and concerts for them, giving doughnuts and other food stuffs and thereby emotionally cheering them up. Worldwide facilities include children's homes, maternity homes, and hotels offering free lodging and meals. Institutions include community centres,

rehabilitation centres, hospitals, children's camps, foster care centres, senior citizen residences, senior centres, and homeless shelters, which enrol people in work programs. Its programs address juvenile delinquency, alcohol and substance abuse, war and disaster relief, veteran's assistance, unemployment and indigence, family counselling, and day-care needs, in addition to religious services.<sup>264</sup>

Likewise, in Mizoram Kawlkhuma and his early followers do not seem to have come from a very sound economic background and this was further worsened by the state of their being expelled from Aizawl, being denied membership in villages by majority of the Mizo chiefs and more so by the colonial authorities of their times. It became only natural that the Salvationists faced a challenging time in terms of their economic survival too. As a result of this they have among themselves took up several social initiatives which extended to benefit the needy among the Mizo in general.

### **5.1. Self Denial:**

In August, 1886, challenging the audience to garner support for the Salvation Army to expand its ministries around the globe William Booth delivered a stirring message at London's Exeter Hall. A yellow pledge card was distributed to everyone on which to write their response. Among the audience was a Salvation Army Officer, Major John Carleton, a one-time Irish textile executive who, although living on an inadequate resource, was struck with an idea of how he could contribute to this special offering. Carlton wrote that by going without pudding every day for a year, he will be able to save 50 shillings. He made a pledge to remit the amount so saved for the cause.<sup>265</sup> The pledge made by Major Carleton is said to have affected William Booth more deeply than any of the generous pledges made that day. However, William

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<sup>264</sup> Robert Sandall, *History of the Salvation Army, Vol I*, p.58.

<sup>265</sup> Vance Christie , WILLIAM BOOTH & THE IMPACT OF SELF-DENIAL GIVING, available from <http://vancechristie.com/2014/05/29/william-booth-impact-self-denial-giving/> (accessed on 27/10/2020)

Booth could not resolve well with the thought of one of his officers skimping on his meals for an entire year.

The next morning William Booth came up with a unique plan of his own, according to which no member of the Salvation Army should have to go without something for an entire year. Instead, they could all unite to deny themselves some normal expense for a week and donate the money saved to Army funds. Thus began the campaign for Self Denial which, to this day, continued to be handed down by the old generation to new generations in the Salvation Army.

The first Self-Denial Week was confined to the United Kingdom and raised 4,820 pounds. Self-Denial Week became an annual event in the Salvation Army. It was observed wherever Salvationists ministered throughout the world and came to be held one week each spring.<sup>266</sup> The proceeds from these appeals are distributed to Social institutions like orphanage, relief homes, victims of natural disaster and calamities etc. The practice continued to thrive till today and it is one of the major contributions made by the local Salvationists to their respective headquarters.

This appeal was also introduced in Mizoram from 1920, and continued till date. However the actual utilisation of the proceeds in Mizoram began in March 1940 in the form of motherless babies home.<sup>267</sup> This can be considered the first social work project started by the Salvation Army in Mizoram. In Mizoram, “Self Denial Month” is observed annually in the month of September during which every corps is expected to carry out a house to house campaign for all the Salvationist. Lessons on Self Denial and Outreach (to Missions) are learned in this meetings. Initially when the Mizo Salvationists was the sole organisation running orphanage, the campaigners made appeal to everyone in their neighbourhood and all well-wishers. The cause being found justified, a fairly good number of non-salvationist also contributed in large amounts. With the passage of time, appeal campaign to non-salvationist was

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<sup>266</sup> Vance Christie , WILLIAM BOOTH & THE IMPACT OF SELF-DENIAL GIVING, available from <http://vancechristie.com/2014/05/29/william-booth-impact-self-denial-giving/> (accessed on 27/10/2020)

<sup>267</sup> Sangzuala, *Kum Zabi Lamtluang*, p. 64.

gradually discontinued and remained confined to the Salvationists. However, there are few who, in their own accord, continue to contribute to the Self Denial. Considering the population of Salvationist in India Eastern Territory, which is 56002 in 2019, the amount collected for Self-Denial is fairly substantial, it totalled more than Rupees Three Hundred Lakhs.<sup>268</sup>

## **5.2. Social Institutions:**

**Orphanage:** Salvation Army in Mizoram like their counterparts in the rest of the world took to providing shelters and care for the needy, following are such homes run and managed by them.

### **5.2.1. *Motherless Babies' Home Aizawl:***

In a meeting of Officers of the Salvation Army in Mizoram held in March 1940 at Central Corps, Kulikawn, Captain Siama reported the pathetic condition of an infant in Arro village whose mother passed away.<sup>269</sup> This report so convinced the offer support to the cause that they decided to set aside a portion of their salary/remuneration for looking after such orphans. One notable mention may be made here that the first infant who grew up here is now a family man living with his family and serving under the Government of Mizoram. The number of babies requiring such help added up and in the year 1948 the babies were brought to Aizawl and looked after in one Hmingliana's home at Dawrpui (in the centre of Aizawl). They were later shifted to a proper home built for the purpose at Tuikual where home mothers or babysitters were deployed to look after the babies under the supervision of Officer Couples.<sup>270</sup> Motherless children from all over Mizoram were admitted with no discrimination on the religion or denomination of their parents. Many children who grew up here often continue living in the homes of Salvationists families in the nearby areas. These families in turn continue to support them till they are married off or till they find themselves an occupation. At present there are

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<sup>268</sup> Statistics of the Salvation Army, India Eastern Territory

<sup>269</sup> Sangzuala, *Kum Zabi Lamtluang*, p. 63.

<sup>270</sup> Sangzuala, *Kum Zabi Lamtluang*, p. 65.

50 inmates who are all registered clients under the Integrated Child Protection Scheme Funding.<sup>271</sup>

#### **5.2.2.Hlimna In (Happy Home) Saitual:**

This Home, meant for girls, was first established in 1980 at Kolasib three years after which it was shifted to Keifang (a village in the north east of Aizawl) and again shifted to its present site at Saitual (adjacent to Keifang) in a Building constructed out of the funds received from the headquarters of the Salvation Army. Here, girls aged between 6 and 8 are admitted and registered under the Integrated Child Protection Scheme. Many girls who passed out their HSLC from this institutions were employed under the Government of Mizoram as office clerks, nurse, art teacher, tailoring instructor etc.<sup>272</sup> Hlimna In continued to exist and provide shelter to girls till date.

#### **5.2.3.Muanna In (Peace Home) Aizawl :**

Under the initiative and support of the Central Corps, Muanna In for boys was inaugurated on 20 February 1979 and later took over by the Salvation Army headquarters from 1985.<sup>273</sup> Till date the soldiers in the adjacent area continue to support the inmates for their education purpose that include paying of their monthly fees, buying them school uniforms and buying them lunch packs.<sup>274</sup> More than 300 boys have grown up in this home and completed their stay, found themselves livelihood in government employment, banks and in businesses.

#### **5.2.4.Orphanage, Siaha:**

As in the case of most other homes, Orphanage for Boys at Siaha started under the initiative of the soldiers of Siaha Corps. Initially it was situated in New Colony Siaha accommodating boys aged between 6 and 18, now shifted to ECM Veng, Siaha and came under ICPS since 2014.<sup>275</sup> Boys who passed out from this home find themselves occupation as army, businessman etc. The

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<sup>271</sup> Jenny Zingengmawii, *Sipai Inkhawm Zirlai 2020*, Aizawl, The Salvation Army Centenary Press, 2020, p.165.

<sup>272</sup> Jenny Zingengmawii, p.165.

<sup>273</sup> Jenny Zingengmawii, p.169.

<sup>274</sup> Lalbiakzuala Miller, p.55.

<sup>275</sup> Jenny Zingengmawii, p.170.



orphanage continued till date and is manned by an Officer of the Salvation Army as Home Father.

#### **5.2.5. *Kawlkhuma Home, Lunglei :***

This orphanage home named after the founder Kawlkhuma was inaugurated on 1 March 1980 and initially functioned as home for the boys and girls. Later the girls were moved to Hlimna In at Keifang and the boys moved to a more congenial place in a new site purchased for the purpose at Chanmari, Lunglei. It has 15 inmates aged between 6 and 12. Since 2015 the home became ICPS Funded Home.<sup>276</sup> Some of the boys who grew up here are now employed under the Government of Mizoram while a number of them became private entrepreneurs.

#### **5.2.6. *Enna In (or House of Light) Boys Home, Kolasib:***

One Thankhuma in Bairabi opened an orphanage in his own home and after running it for some years handed over to the Salvation Army along with his land. However for better proximity to required facilities, it was shifted to Kolasib in 1980. The home can accommodate 25 boys.<sup>277</sup>

#### **5.2.7. *Home for the Blind, Kolasib :***

Upon realisation of the need to open a school for the blind, the Salvation Army was requested by the Mizoram government, viz the Social Welfare department to take up the task which, after consultation with the International Headquarters at London, was approved. Kolasib was chosen for the site where a land was given and all provisions made ready. In June 1975, Lt. Lalkiamlova assigned to be the first blind teacher was sent off to Mary Scott Home and School for the Blind to undergo a training. While studying there, he translated the Mizoram Primary School text into Braille. After his return the Blind School was officially inaugurated on 15th April 1977.<sup>278</sup>

In addition the Salvation Army in Mizoram also runs other Social centres like Old-Aged home in New Serchhip (a district capital town in south of Aizawl)

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<sup>276</sup> Vanlalngheta, Officer in charge of Kawlkhuma Home for Boys, Lunglei, interviewed on 14<sup>th</sup> December 2020

<sup>277</sup> Jenny Zingengmawii, p.170.

<sup>278</sup> Lalbiakzuala Miller, p.51.

which was started in 2010, and an Adult Rehabilitation Centre at Chhiahtlang (a village south of Aizawl) which began in the same year.<sup>279</sup>

#### **5.2.8. Centres outside Mizoram:**

It may in this connection be added that unlike the other Christian denomination in Mizoram who came into being as a result of the effort of their counterpart or parent organisation in the North East, when Salvation Army started its work in the Mizo Hills, no other state in North Eastern India have the movement started. As a result till date all Salvation Army's works in the North East are initiated and looked after by the Salvation Army in Mizoram.

##### **5.2.8.1 *Motherless Babies Home Muolvaiphei, (Churachandpur District in Manipur):***

The women wing of the Salvation Army called "Home League" was responsible for collecting and donating funds for this home in the initial period. In the ensuing Home League Rally of 1982, it was decided that a more proper home for these motherless babies. A man named Taithuama donated a plot of land in Muolvaiphei, Churachandpur, Manipur. The building was soon erected, inaugurated on 15 August 1982 and made to function under the Manipur (now named Eastern) Division Home League.<sup>280</sup> It has a capacity of 12 wards and is catering to the needy in the region. Adjacent to the Motherless Babies home is this home for the boys which was opened on 3rd August 1985, it has a capacity for looking after 25 boys.

##### **5.2.8.2 *Boys Home, Silchar:***

The Boys Home of Silchar was inaugurated in 1988 to accommodate 20 boys, this home caters to areas in and around Silchar<sup>281</sup>. Boys from different communities are sheltered here.

##### **5.2.8.3 *Home and School for the Deaf, (Darjeeling in West Bengal):***

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<sup>279</sup> Jenny Zingengmawii, p.170.

<sup>280</sup> Jenny Zingengmawii, p.170.

<sup>281</sup> Lalbiakzuala Khiangte, Officer in charge of Home and School for the Deaf, Darjeeling, interviewed on 20<sup>th</sup> October 2020

This Home was started by a Salvation Army officer Brigadier V. Page in 1972. The home had inmates coming not only from India but also from Sikkim, Nepal and Bhutan. The responsibility of looking after this institution was transferred from India Northern Territory to Salvation Army, Mizoram since 1986. The cost of education students up to Class IV is borne by the Government of West Bengal while the rest up to Class X is borne by the Salvation Army Mizoram. Students numbering upto 100 are looked after in this school.

#### **5.2.8.4 Mary Scott Home and School for the Blind, Kalimpong:**

Started in 1940 by a lady doctor Mary Scott, it was handed over to the Salvation Army in 1955. The home provides education upto Class VIII after which they could pursue higher studies while still residing in the home.<sup>282</sup>

#### **5.2.9. Street Ministry**

During the last part of the 1970s and the beginning of the 1980s, Salvation Army took up its endeavour to clean an area in the heart of Aizawl commonly known as “*Atta lane*”, infamous for abundance of liquor shops, prostitutes, and smugglers peddling all sorts of intoxicants. The place was also filled with putrid rubbish and stinking water. People often call this place “where you find everything except God”. Since all these activities were carried out in the open and that too in the heart of the city, it became a matter of deep concern for the people in general and salvationists of Bazar Corps who hail from the area. Under the initiative of Maj. Thansiamia the Commanding Officer and Cadet (Soldiers in the Salvation Army undergoing Officer’s Training are called Cadets) J. Thanruma, an operation was carried out during 5-10 May 1980.<sup>283</sup> Each day after a community prayer, the team comprising of the Officers and Soldiers would go to the *Atta lane* with the Brass Band and Choir. Brass Band render their march music and at regular intervals the choir would present

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<sup>282</sup> Jenny Zingengmawii, p.165.

<sup>283</sup> Sangzuala, *Century’s Voyage*, p.259.

songs. Officers shared messages from the gospel of Christ inviting people to come to Christ. Team members offer one-on-one counselling to those needing it. Under the leadership of K. Hmingthanga, a Local Officer in the Bazar Corps, soldiers clean up the place using their own vehicles to carry off the filth and stinking garbage.<sup>284</sup>

The operation proved successful. Not only was the filth cleaned, but those who desired to change their lives and lead an honest and respectable livelihood were tended to. A “Good will League Centre” was opened in the ground floor of Bazar Corps church building where they were taught tailoring thereby giving them an opportunity to start their lives afresh. The infamous Ätta lane is no longer existent and the area remained clean and respectable to this day.<sup>285</sup>

#### **5.2.10. Red light Area:**

Although open prostitution was banned in Mizoram, it continued to be carried out discreetly in places like Red-rose (a hotel well known for such practice), and the area between Bawngkawn and Thuampui (the northern extremity of Aizawl) and the roads leading to Sairang and Durtlang. It was again a matter of deep concern for the Salvation Army in Mizoram. When Cadet J. Thanruma and his wife were commissioned and became Captains, they were given appointment to work as missionaries in the Andaman and Nicobar Islands. But while they were learning Hindi and getting themselves prepared, there was a sudden change of plan from the higher authorities and the couple were left with no assigned task to do. This temporal freedom from other responsibilities enabled the couple to devote themselves to tend to the needs in these red-light areas. While the Street ministry was somewhat successful in itself, it was not sufficient to bring about a sustainable change to take place in the lives of the people that the ministry catered to. Realising that a more permanent stationing of an officer in the said area is needed, the Salvation Army opened up a counselling centre right within the red-light area where it became more

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<sup>284</sup> Sangzuala, *Century's Voyage*, p.260.

<sup>285</sup> Sangzuala, *Century's Voyage*, p.260.

accessible to those desiring to have counselling. The centre was inaugurated on 11 January 1990 at Bawngkawn.<sup>286</sup>

#### **5.2.11. Rehabilitation Centre:**

The centre was renamed “Samaritan House” shortly after its inception. Because of the complexities of the lives of those dropping in, there arose the need to extent the scope of its operations too. Although many who came were cared for and helped with in renouncing their unhealthy lifestyle, many of them had nowhere to go as a result of which they were compelled to return to the lifestyle they have just renounced their lives of. To cater to the need that arose, bigger building was rented where the needy could spend their time of recovery free of cost for six months. During this six months the inmates were taught tailoring and were also given teachings from the Bible. However as more client kept pouring in, the shelter could no longer house them. A new building was constructed for the purpose and occupied on 1 June 1992 at Mualpui, Aizawl.<sup>287</sup>

**5.2.12. Community Health Action Network (CHAN):** When the news of the alarming rate of HIV/AIDs spread in North East India reached the ears of the International Headquarters of the Salvation Army in London, a Medical team of four headed by Captain Dr. Ian Campbel was immediately sent to investigate the case. With funds provided by NORAD (Norwegian Agency for Development Cooperation) to the IHQ, a project called Community Health Action Network (CHAN) was launched on 10th September 1991.<sup>288</sup> Dr. Ian and his team came back to Aizawl in 1993 after duly obtaining a sanction of \$80,000/- (Rupees 96,00,000/- INR)<sup>289</sup>. A new centre was constructed at a site donated by Lt.Col. Kawlkhuma and before his death he and named it “Norway

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<sup>286</sup> J. Thanruma, *Min Hruaina ah Chuan Ka Kal A*, Aizawl, Blue Mountain Offset Printers, 2011, p.98

<sup>287</sup> Sangzuala, *A Century's Voyage*, p.256.

<sup>288</sup> Sangzuala, *A Century's Voyage*, p.256.

<sup>289</sup> Sangzuala, *A Century's Voyage*, p.256.

House” where clients come and were given care in the form of counselling by trained counsellors doctors and psychologists.

The centre housed recreational facilities audio-visual entertainment, board games and musical instruments etc. Free food and snacks were served to the clients. Since the type of drug most commonly used in Aizawl was injection of powdered tablets, in most cases it lead to destruction of the blood vessels which first swelled up and then flared up to even burst. The wound that so arose were not easy to heal. Very often clients with such wounds need prolonged care. In gloomier situations, such wounds led to amputation of leg too. Such drug addicts were, apart from getting their desire fulfilled, least bothered about the sanitary aspects of their practice in injecting themselves and their partners by sharing syringe / needles, they were therefore the prime suspect for spreading of HIV/AIDS. The project was registered under the Act of Society in 1995 by the Government of Mizoram.<sup>290</sup>

While clients coming to drop-ins were catered to at the centre, CHAN did not remain confined to the centre. Volunteer Teams traveled all throughout India Eastern Territory area, where awareness campaign meetings were conducted wooing as many people as possible by inviting the local celebrities to grace the meetings. Incentives were given to local churches when they invited the CHAN team for such awareness campaigns. In addition, prone areas in the outskirts of Aizawl are surveyed and houses visited. Apart from the awareness campaign teams were also built to monitor both the health condition and the activities of the clients.

### **5.2.13. Music:**

Mizo Salvationists can be said to have contributed towards bringing change or development in the musical practice of the Mizo life in two profound ways. The first being the introduction of musical instruments to accompany congregational singing in worship and the introductions of western musical

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<sup>290</sup> Sangzuala, *A Century's Voyage*, p.256.

tradition and instrument to the Mizo music life. The first being the use of '*khuang*' or drum to add rhythm to the congregational singing. Although the use of this instrument had been prevalent among the Mizos in the past it was seen as an item of frivolity associated with drinking. When the Christian Missionaries came to Mizoram and saw some Mizo men misbehave with their wives when drunk, '*zu*' drinking was taught to be unbecoming of a Christian. Along with it '*khuang*' beating too became denounced as passé among those who consider themselves Christians.

When the Mizo Salvationists started dwelling in their Sawleng camp and met together, they decided to buy a drum to accompany their congregational singing. Earlier when Kawlkhuma was in Simla, he was impressed with the drum used in the open air meetings conducted by the Salvationists. This drum was unlike the drum the Mizos had used. It was bigger and louder. Appeal was made to all Salvationists and their friends and with the money so donated, one such drum was bought from outside Mizoram. Upon its arrival sometime in July 1918, Kawlkhuma took it to the streets and even played it outside the Mission Veng church to accompany their singing for which Pastor Chhuahkhama is said to have rebuked him. From Aizawl this drum was brought to Sawleng on the way to which they held a meeting and an open air meeting at Khawruhlian.<sup>291</sup>

The use of drum in congregational singing is said to have attracted a lot of people belonging to both the Salvation Army and the other churches as a result of which it gradually came to be used by the other churches. Mizo Salvationists can be attributed to this because it was upon experiencing the outcome of using drum in a gathering at Pawilama's house at Sawleng that four preachers from the Welsh Mission namely Laipawnga, Tebawnga, Khuanga and Kapa started desiring to have it too that ultimately led them to make one.<sup>292</sup> Despite the initial hesitation on the part of the Mission leaders, the use of *khuang* continued and grew till it became widespread in all the churches of Mizoram.

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<sup>291</sup> Lalramliana, pp.56.57.

<sup>292</sup> Ngurliana, p.25.

The introduction of Brass instruments and brass band is another notable contribution made by the Mizo Salvationist in the field of Music. Similarly like the drum, it was in Simla that Kawkhuma first saw the use of a trumpet and was impressed by it. Soon after the use of the drum began, the Salvationists again bought a trumpet which arrived in December 1919 at Sawleng. Although the instrument was highly coveted, since no one was taught how to play it, it could not be played by anyone for some time.

The use of brass band proper is devoid without brass music arrangements written in staff notation. The introduction of staff notation to the Mizos may be the best contribution made by the Salvation Army in this field.

#### **5.2.14. Salvation Army Medical Fellowship (SAFM):**

This is an international fellowship of dedicated medical personnel instituted in 1943 by Mrs. General Minnie Carpenter.<sup>293</sup> Physical suffering in the world today challenges both the medical and the physical and emotional resources of medical personnel. The Fellowship encourages a Christian witness and application of Christian principles in hospitals, clinics and various other places of medical care. In Mizoram too, SAFM began with 6 female Nurses and 1 male Nurse since 9 November 1979.<sup>294</sup> The fellowship had grown over the years and apart from holding the fellowship gatherings, it has been reaching out to societies by conducting free medical checkups and distributing free medicines in the rural areas where medical facilities are not accessible.

**5.2.15. League of Mercy (LOM) :** The League of Mercy began in 1892 in Canada and is made up of people of all ages whose mission is to engage in a caring ministry. The main objective of the League of Mercy is to respond to

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<sup>293</sup> Salvation Army Ministries, Salvation Army Medical Fellowship, available from <https://www.salvationarmy.org.za/salvation-army-ministries/> (accessed on 27<sup>th</sup> October 2020)

<sup>294</sup> Vanlalnungi, IET Women's Ministries, *Hnehna Ropui*, p.40



the spiritual and social needs of the community. ‘In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me’ (Mathew 25:40 from the Bible) It was introduced in our Mizoram on 17 July, 1994. Five years from its inception, the league was joined by 37 corps with members increasing to 1063 and by 2017 when the Mizoram Salvation Army celebrated its centenary it rose to 101 centres and 6600 members.<sup>295</sup>

League Of Mercy in Mizoram directs its emphasised focus on the downtrodden, the unattended, the unknown and tries to identify such persons in their localities. In addition to those identified people, often of older age, they also offered continued support to more than 20 elderly people in the Adult Rehabilitation Centre (ARC) and children at orphanage.

### **5.3.1 Women’s Ministries:**

If William Booth is the father of The Salvation Army, his wife Catherine is seen as the Army Mother. Her contribution to the organisation was just as valuable, and was behind the Army’s views on many different issues. In 1859, Catherine wrote a pamphlet entitled ‘Female Ministry: Woman’s Right to Preach the Gospel’ in which she argued powerfully for the right of women to preach the Christian message.<sup>296</sup> Although she was not the only person saying these things, it was still ground-breaking at the time, in a world in which leadership and church ministry were usually reserved for men. The importance of the role of women in The Salvation Army is reflected in its leadership. Evangeline Booth, previously Commander in the US, became the first female leader, elected the fourth General in 1934 – and other women have followed. In all areas of Salvation Army leadership – locally and nationally – women are represented.

Women’s Ministries provide a programme of meetings and other activities based on the fourfold aims of the Army’s international women’s organisation,

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<sup>295</sup> Vanlalnungi, IET Women’s Ministries, *Hnehna Ropui*, p.40

<sup>296</sup> Allen Satterlee, p.12.

the Home League, which was inaugurated in 1907. The aims are worship, education, fellowship and service. The motto of the Home League is: 'I will live a pure life in my house ...' (Psalm 101:2b, Good News Bible).

In Mizoram too, the Salvationist ladies are said to have organised themselves as women league and started holding worship services since 1922/23 as maintained by Dartei (Darromawii) and are said to have practiced *buhfaitham* (contribution of rice by every household to the ministry which are then sold and bought by the church community) since then.<sup>297</sup> Brig Sapliana also reported about the women folk weaving a *pawnpui* (traditional Mizo quilt) and selling them to buy a church bell for their corps while he was posted in Central Corps in 1931.<sup>298</sup> Brig. Ngurliana also wrote that when he was posted at Central Corps, the women meetings were begun and conducted under the leadership of his wife Khuangchhungi. The first register of names started being maintained on the 21 April 1935 which is recorded and held as the rising day of Home League for India Eastern Territory.<sup>299</sup> The Women fellowship continued to hold meetings and their activities even while the Mizo Salvationists remained disconnected by the headquarters. They collected offerings, bowl of rice, weaving raw materials etc and from the proceeds help the poor the sick. The May-June 1935 edition of *Sipai Tlangau* the official organs of the Lushai Salvationist contained article wherein was written about the women folk as "Home League" elaborating their ministry as taking good and proper care of their home and family and that believers are eligible members. It further state that since their ministry comprised of taking care of babies, of households, repair of clothes etc Mizoram has much to reap from them.<sup>300</sup>

Since this women ministry came to be officially recognized in the likeness of the Salvation Army practice the world over and came to be called Home League, they are said to have decided to shoulder the responsibility of looking after the Motherless Babies who are brought under the charge of the Lushai

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<sup>297</sup> Vanlalnungi, IET Women's Ministirs, *Hnehna Ropui*, p.40

<sup>298</sup> Sapliana, *Lamlan Thianghlim Zawhin (1911 - 2001)*, Aizawl, Lengchhawn Press, 2009 p.43.

<sup>299</sup> Sangzuala, *Century's Voyage*, p.61.

<sup>300</sup> Vanlalnungi, IET Women's Ministirs, *Hnehna Ropui*, p.39.

Salvationists. So, under the leadership of the then Divisional Home League Secretary Khuagchhungi, efforts were made to bring all known motherless babies from the villages and to be looked after under one roof. Thus since 1948 Home League of all the corps made their own budget and targets to support the Motherless Babies home at Tuikual Aizawl. The January - February 1941 issue of Sipai Tlangau showed Lushai Salvationists statistics as 1. Corps/Centre as 7, 2. Home League members as 147 and Home League Local Officers as 7. By 2016 the number of corps where Home league operates and the number of members has gone up to 289 and 9389 respectively with Local Officers numbering 913. The bowl of rice collection or "*buhfaitham*" has increased manifold throughout the years and with the Territory becoming Self-Support, 60% of the fund generated from this collection is submitted to the Territorial Headquarters which in turn suffices 34% of funds required for outreach programs<sup>301</sup>. The Territorial Home League themselves support 119 missionaries.<sup>302</sup>

**5.3.2 Fellowship of the Least Coin:** The Fellowship of the Least Coin originated in the Philippines and is now a worldwide ecumenical program as adopted by 80 countries around the world. This prayer Movement serves to bring Christian women together in fellowship of prayer without any discrimination of race, nationality, colour, culture or denomination. Women of the world are bound together by both giving "least coins" and by women of every region receiving grants. The purpose of the fellowship is to encourage women to pray more. Towards this end, it is named the "least coin" fellowship with the intention of counting the number of prayers offered by the number of coins. The the number of prayers indicated by the number of coins mattered more than the denomination of the coin.

The least coin fellowship was adopted by India Eastern Territory in 2004 and there is no separate membership for eligibility. Any women can make a box in which she saves her least coin overtime she prays. Majority of the Corps in

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<sup>301</sup> Vanlalnungi, IET Women's Ministirs, *Hnehna Ropui*, p.40.

<sup>302</sup> Vanlalnungi, IET Women's Ministirs, *Hnehna Ropui*, p.40.

Mizoram continue this fellowship. In some areas, women form a group and have a common box to put their coins. A separate Sunday is allocated in the Territory for the purpose and women brought their boxes that day and submitted all their coins to their corresponding headquarters which is then utilised for the women-related activities.<sup>303</sup>

### **5.3.3. Works taken up with the government:**

1. *Sericulture*: The Salvation Army in India have been successfully running a Silk School in Bangalore the facility of which was given by the Tatas<sup>304</sup>. Citing this, Col Mackenzie and McCall decided together to send some Mizo trainees to this School. This was made real Lt. Ngurliana and Biaka were sent to Maldah in West Bengal and later Lt. Khuanghnuna, Lt Vawra and Lianchhingpuia were also sent for the same. And several households of villages in Mizoram were also advised to grow mulberry plants. The chief of Kelsih (south of Aizawl) also gave a plot land for this plantation.<sup>305</sup> It is as an offshoot of this venture that the Sericulture Department of Government of Mizoram later continued.
2. *Dispensaries*: Upon the initiative of Col Mackenzie, a dispensary was opened at Ratu where the poor could buy medicines at a considerably reduced price. The Dispensary at Ratu was manned by Zadailova and the other at Aizawl Bazar Bungkawn by Pahanga.<sup>306</sup>
3. *Hotel*: Despite the abundance of travellers, Aizawl was bereft of any guest house thereby often putting these travellers in awkward and insecure bewilderment. To cater to this, Col Mackenzie instructed the opening of a Hotel at Bungkawn which offered safe and pleasant stay to those traveling.<sup>307</sup>

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<sup>303</sup> H. Lalnunluangi, A Local Officer, Secretary of Home League, Ebenezer Corps, interviewed on 12<sup>th</sup> Feb 2021

<sup>304</sup> Frederick Booth Tucker, *Muktifauj*, p 181.

<sup>305</sup> Kiamlova Ralte, A retired officer of the Salvation Army, who was himself a part of the development of the Salvation Army in Mizoram and outside in various capacities, interviewed on 19<sup>th</sup> February 2021.

<sup>306</sup> Ngurliana, p.104.

<sup>307</sup> Ngurliana, p.104.

4. *Plan to establish a Paper Mill*: Seeing the abundance of quality bamboo in the Lushai Hills, Col Mackenzie made a plan to establish a paper mill along the bank of Tuirial river as the raw material for the same was grown by nature in plenty. Major Meredith was sent to survey the site but while the project was about to take shape, Col Mackenzie had to leave to join his new assignment.<sup>308</sup>

**5.4. Work among the Brus:** When in 1956, Ngurliana was posted to Cachar, the Salvation Army played a great role in resisting the plan of the Cachar Forest Department to oust the Brus from their paddy fields/rice cultivation area for which he was even warned by the then government officials. Capt Ngurliana however, seeing the plight of the Bru farmers, persistently requested the Governor and the District Forest Officer warning them in return by saying “before reducing these farmers to extreme poverty, you should fear God”.<sup>309</sup> Ngurliana observed that the Brus, Hrangkhols, Boldaboldi residing in Damchhora, Batchhora and Jalnachhora were manipulated by the non-tribals who tilt their land. Although these tribals own the land, they let the non-tribals use their land because they had no cattle to plow the fields. Capt Ngurliana sought the help of the Salvation Army Headquarters which was granted by way of cash donation which was used to purchase 18 cows with harness. He let a pair of cows with harness to one farmer family for three years after which the earnings/income from cultivation was used to buy cattle to be owned by such earning farmers. The first batch of cows would then go to another farmer family for another three years and continue in the same fashion. But before his plan bore much fruit and before the farmers really improved their lot, there was insurgency problem embroiling the whole of Mizoram as a result of which Capt Ngurliana was unable to muster control over these group of people. As a result some of them sold the cows and left their settlements squandering their money thus proving fatal to the plan of uplifting their lot.<sup>310</sup>

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<sup>308</sup> Ngurliana, p.104.

<sup>309</sup> Advisory Council of the Salvation Army Laymen, *Chhandamna Sipai Pawl Hla leh A Phuahtute*, Aizawl, 2008, p.31

<sup>310</sup> Advisory Council of the Salvation Army Laymen, 2008, p.31

## CHAPTER – 6

### CONCLUSION

1. Despite having seen a hundred years of ministry in Mizoram, the Salvation Army remains to be comparatively unknown to the world around them as compared to the other denominations. This may largely be due to the fact that the Mizoram Salvation Army was not started by the International or Indian headquarters. As stated in the introductory chapter, the bulk of the writings on any of the Christian denominations in India are left behind by the pioneer missionaries who started them. This does not hold true in case of Mizoram Salvation Army.
2. While examining the origin and growth of the Salvation Army from England to India and then finally to India, the common factor for the birth and growth appears to be 'discontentment within the existing church with regard to ministering to the people and a desire to have a more straight forward implementation of what the founders perceived as true Christian beliefs and responsibilities". When William Booth invited the poor folks of East London into the church and offered them the best seats, he was warned by his (Methodist) elders who maintain social/class distinction within the church where rent for pews were paid by the well-to-do church goers. When, with a desire to be heard by more people on the street, he conducted open air meetings, he was finally suspended from preaching on grounds of being a reformer. Frederick Tucker, finding the mission work of the missions in India unsatisfactory, decided to join the Salvation Army after reading about its soldiery tactics involved in aggressive evangelism. Likewise, after Kawkhuma became a Christian and before long, he desired for a much more radical adherence to the teachings in the Bible and when 'he observed that the church was not strictly adhering to its doctrine especially regarding disciplining of its members with regard to marital irregularities, he along with few friends formed themselves into what

they call “*Pathian Thu Awih Dik Pawl*”, who would abstain from the use of any intoxicants and tobacco and its by products, organise themselves distinct from the rest of the community, wear uniform so that they can be distinguished easily for what they are after. Kawlkhuma found it particularly intolerable seeing church members involving themselves in illegal activities without any remorse and yet continued to be seen and approved as church members. He along with his companions even contemplated to settle together away from the common populace so as to enable unhindered and undiluted adherence to Biblical teachings. It may thus be surmised that what Kawlkhuma sought to proceed upon was not set against the Welsh Mission church but the prosaic Christian life within the church which seemed too mediocre to him. In each of their case, William Booth, Frederick Tucker and Kawlkhuma radically pursued what they believed to be true to the extent that the church, which they have been attending, can contain them no longer.

3. The revival of 1913 was a factor that has gone into bringing about new movements and new denominations among which was the Salvation Army of Mizoram. According to Lawmsanga, conflict between the revival movement and the church was responsible for the birth of many new theologies.<sup>311</sup> He maintained that there was a rift between these two groups regarding the way in which they perceived revival and how they desired it would take a turn. While the pastors and the church leaders favoured the revival as they see it come from the West, the new theologians and other local revival leaders desired the indigenous revival. Saiaithanga in his *Mizo Kohhran Chanchin* wrote that it was this division that led to the birth of the Salvation Army and the Pentecostal Church in Mizoram.<sup>312</sup> The birth of the *Pathian Thu Awih Dik Pawl* can therefore be attributed to the revival of 1913 in which

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<sup>311</sup> Lawmsanga, *A Critical Study on Christian Mission with Special Reference to Presbyterian Church of Mizoram*, ( Doctoral Thesis submitted to the Department of Theology and Religion,) Birmingham, Univeristy of Birmingham, 2010, p.142.

<sup>312</sup> Saiaithanga, *Mizo Kohhran Chanchin*(History of the Mizo Church), Aizawl, Regional Theological Literature Committee, 1969, p.175.

Kawlkhuma was not only a participant but was among those who continued to strive for its deeper reach into the social life.

4. The doctrine of sanctification and emphasis on social activism occupied supreme in the life of William Booth. The resultant tenets of Salvation Army in the articles of war is “Holiness in the lifestyle”, according to which Salvationists are to completely refrain from drinking alcohol, smoking, consuming illegal drugs and gambling). Sanctification has been the largest desire of Kawlkhuma too and has been the reason why he visioned forming a community free from and at war against any impurities including marital irregularities of which he himself was a bondage before the revival. While in the case of William Booth, his vision was focussed on the urban slums where the wage earners displaced by machination of industries led a morbid social life to which he himself belonged, Kawlkhuma was determined to raise a group of believers who would even disassociate themselves from their local folks for the purpose of obeying God rightly. In both the case, it was sanctity both the leaders were intensely after. Further it was this radical pursuit that ultimately brought about to connect the hitherto unheard of parties together. It was on seeing their uniquely radical move of the Pathian Tui Awih Dik Pawl that people informed them about the Salvation Army and their resemblance. Thus, radical adherence to their beliefs compelled them to take measures till the church they were attending could no longer contain them. It was this highly visible radical characteristics that ultimately brought about the interface between the Salvation Army and the *Pathian Thu Awih Dik Pawl*.
5. But this aggressive or radical temperament of the early Salvationist both in England and Mizoram do not seem to have been emulated by Mizo Salvationists of the later period. The distinctiveness and specific need, and the corresponding response to that, this element has dwindled among the Salvationists of the later years. Instead, majority of the Salvationists seem to rest satisfied with conforming to the



standards of the larger denominations, Presbyterian in the North and Baptist Mission in the South. Mizo Salvationist of the later period do not seem to emphasise this call any longer. It appears that an organisation with such radical goals and aggressive tactics can remain committed to its original goals only as long as it remains discrete in membership and focus more on the efficacy of the movement than the number of its members. The early Salvationist, few as they are, were all striving towards the same goal as a result of which, progress made by them was centred toward a united goal.

6. Such distinct call and strategy require familiarisation and dedication to the specific call which is unlikely to happen in a speedy growth expected by the leaders. While the roles of elders in such an organisation are distinctive and specific, there is a very general approach towards recruiting and promoting soldiers to these designations or status. The introspection of A. G. McCall on the Mizo church in general is much more rampant in this organisation. In that Mc Call has written, in connection with an unwanted revival incident, that “defiance of mission sanction may lie in the fact that this Mission had practiced what was almost equality of status in various Educational and Religious Committees. To admit at this stage that Lushai is qualified to pass final and authoritative opinions on matters not indigenous to the country and her traditions is to incur inevitable risks.”<sup>313</sup> It may, in this direction, observed that the more distinct call of the Salvation Army cannot be expected to be achieved through a general and casual approach of recruiting soldiers. It may further be added that given the strength of the officers, such proper and satisfactory familiarization teaching can not be given to so many members.

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<sup>313</sup> A. G. MCCal, p.225.

7. William Booth was discreet in recruitment of officers and salvationists. This being the case, Salvationists in the other countries remain focussed in the goals and practices of the organisation. In Mizoram too, the pioneers evicted commitment towards their goal and remain focused despite the hardships they had to endure. With the passage of time however, there seem to be a general lack of commitment in the new generation Mizo Salvationist. It would seem that the same conviction and awareness has not been successfully handed down by the old to the new generation. In addition, although Mizo Salvationists are much fewer as compared to the other church within Mizoram, their number is significantly large as compared to their counterparts in other countries. While this achievement can be seen as a positive outcome on the part of the Mizo Salvationists, viewed in terms of relevance to the purpose of the movement, members' increase may not necessarily a positive attribute since a lot of effort is consumed by administering the non-functional clout of any movement. Rather than the emphasis on social activism, for which Salvation Army is known for in other parts of the world, the bulk of the effort of the Mizo Salvationists remained confined within the church congregation. The original Army's mission on the "unchurched" and "others" became considerably relegated.
  
8. Unlike other Christian denominations, the entrance of the Salvation Army into India and Mizoram did not happen along with British Colonialism. Therefore, instead of enjoying its patronage, it received opposition in both India and Mizoram. In India it was because of fear of tarnishing the image of the British before the Indians. In Mizoram it was because the British authority already worked with the Welsh Mission in the North and the Baptist Mission in the South Mizoram. With this in view, the missionaries are often discredited by the Mizo Salvationists for their initial resistance to the birth of such movement in Mizoram. However it need to be noted also that Welsh Missionaries were partly responsible by making the social background ready for the birth of a new movement in the likes of what Salvation Army as

founded by William Booth seeks to achieve and promote. In other words, although the early Mizo Salvationists often discredited the Welsh Mission for their initial resistance to the birth of the Salvation Army in Mizoram, the Welsh Missionaries were inadvertently responsible for its birth.

9. Although the Salvation Army is an integral part of the Christian Church, the Army's mission was to the unchurched, many of whom had felt alienated from the Church and avoided anything that resembled religious formalism.<sup>314</sup> While dwelling on the issue regarding the sacraments, William Booth distanced the Army from the existing denominations saying, "We came into this position originally by determining not to be a church.."<sup>315</sup> The word "others" had been often been seen as synonym to what the Salvation Army is set up for. It is said that the Founder of The Salvation Army, General William Booth, once sent a telegram to officers around the world to remind them of the main focus of their work. The telegram contained only one word - "others." That single word captured the foundation for the entire organisation. Unlike much of the Salvationist community in the rest of the world, the Salvation Army in Mizoram had, over a period of time, become increasingly absorbed in the activities of the church goes themselves rather than reaching out to the unchurched. This might perhaps be due to the fact that at the outset, Kawlkhuma and his friends were majorly concerned about refining themselves in the pursuit of living a God-fearing life rather than reaching out to the need of others. In addition, despite the various social works undertaken which may at best be considered "others"-concerned work, the existence and functions of various non-government organisations in Mizoram can be said to have reduced the need of such social work to be performed by the Salvation Army in a manner done by their counterparts in other countries. In Mizoram, many non-governmental organisations such as Young Mizo Association (YMA) primarily founded on Christian

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<sup>314</sup> Allen Setterlee, p.48.

<sup>315</sup> Quoted in Allen Setterlee, p.48.

principles of helping the needy, Mizo Hmeichhe Insuihkhawm Pawl (MHIP or association of Mizo Women) that exist to take up the cause of the women folks, and many other organisations under different Christian denominations that go in addressing the cause of the needy, has done much to ameliorate much of the social pangs of the people. In the presence of so many alternative, Mizo Salvation Army failed to garner significant recognition in this field as compared to their counterpart in other countries. However, it was with the coming of the Salvation Army, often known as a social agency because of abundance of works in the social realm that a series of new innovations began in the Mizo life hitherto non-existent : (a) Orphanage (b) Blind School (c) School for Deaf and Dumb (d) Mulberry Plantation and Silk weaving (e) Drop-in Centre for Drug addicts (f) Red light area operation, shelter for such clients, training for their vocation (g) Hotel and Dispensaries (h) Network for awareness on HIV and care centre for the victims (i) Organising sports activities within the church community. And as a church community, Mizo Salvationists pioneered in Mizoram the practice of (a) Self-Denial (b) Open-air preaching and service (c) Use of brass band for ministering (d) Use of musical instruments inside the church including *Khuang* for congregational singing (e) Opening of music schools teaching staff notation (f) Home League Ministry (g) League of Mercy (h) Corps Cadet

10. The most notable contribution of the Salvation Army is in the form of challenge it posed before the Mizo Christian life. Since its early days in London, the main focus of the Salvation Army had always been the downtrodden, the plight of the poor and the neglected. These needs of uplifting the poor had never been seen by the churches as their religious responsibilities. It was this failure of the churches in those time to answer to this need that ultimately prompted William Booth to start a new organization which then evidently pursued the task of tending first to their physical and then to their spiritual need. In Mizoram too although Christianity has been in stay for more than two decades by the the time the Salvation Army appeared in the scene, the

existing churches and the society at large was yet to look these challenge as a detached issue outside their domain. In that Salvation Army with their flagship programme of “Self-Denial” can be said to have brought about a change in the Social Outlook of the Mizos to a large extent. This practice of Self Denial embody the idea of forgoing a fraction of what a person would consume by himself and contributing that fraction for the needy. When this programme was introduced in Mizoram, the Salvationists would go to every households regardless of their denomination and would almost always be given something to go back with. In addition, the social-focussed welfare programmes of the Salvation Army like School for the Blind, Deaf and Dumb house, Adult Rehabilitation Centres, Street Ministries , Destitute homes, Red Lights area centres, Old age homes, orphanage etc can be said to have, to a certain extent, offered a challenge to the Mizos to take the responsibility of tending the needy. By the turn of the century many NGO’s have a regular charity programmes for those in need of help.

11. Women’s role and place in leadership may be the most distinct contribution made by the Salvation Army in Mizoram. Ever since the early days of the Salvation Army (even when it was the Christian Mission) women held leadership positions equal to men, and are in decision making bodies exercising voting rights, conducting ceremonies and officiating all religious functions in their respective capacities as soldiers, local officers, cadets, lieutenants, Captain etc. The same has provision has continued among the Salvationist in Mizoram whereas the rest of the other denominations are far from allowing such egalitarianism.

12. Another character in the religious aspect which is distinct from that of the other Christian denominations in Mizoram is the absence of sacraments vis: Baptism and the Last Supper. Maintaining that these practices can lead to ‘reliance on outward forms instead of seeking the inward grace’ the Salvation Army has decided to stop the use of

sacraments officially soon after its birth. In Mizoram too, when the “*Pathian Thu Awih Dik Pawl*” joined the Salvation Army, they accepted and embraced the above belief in toto. With the underlying belief that “the death and resurrection of Jesus Christ is sufficient” this belief continued to be the major issue of debate and arguments between the Salvationists and the other Christian denominations in Mizoram.<sup>316</sup>

13. The celebration of death as the day of victory and as departure of the soul from earth to heaven (promotion to glory) and the use of musical instruments for singing in the church and the introduction of staff notation in music are also changes introduced by the Salvation Army into the life of the Mizos.
  
14. In comparison with the other Christian denominations in Mizoram, the numerical growth of Salvation Army may be said to have been relatively slow. This may be attributed to the absence of the sacraments in the Salvation Army. As in the case of other countries where Salvation Army expanded, in Mizoram too, the sacraments continued to be considered essential and indispensable for the bulk of the Christian community. However, as stated in Chapter One, the founders of the Salvation Army had, after a serious consideration of matter, resolved to do away with the practice or ceremonies like the Lord’s Supper and the Baptism by the use of water. Doubts and questions continued almost everywhere the Salvation Army set its foot upon. And the Salvation Army, on its part, had repeatedly made several coordinated effort and reviewed the matter. Each review, however, served to only further strengthen the decision that was announced by William Booth in January 2, 1883. Although observation of the said ceremonies are not prohibited anywhere, as an organisation, the Salvation Army has been consistently abstaining the use of these ceremonies. As a result, the absence of these ceremonies regarded as induction to Christianity and public declaration of accepting the Christian faith, often create doubts in and reluctance to join the army.

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<sup>316</sup> Ngurliana, pp. 104.105.

15. Despite the disagreement between the Salvationists and the Welsh Mission in the early days of the Salvation Army in Mizoram, the general relation do not seem to have been strained completely. For instance, when the Bramwell Booth Memorial Hall at Kulikawn was ready for inauguration 1932 the Salvationist invited no other then Rev. E. L. Mendus, who was one of the members who went to Calcutta Headquarters of the Salvation Army to convince them into withdrawing the work of the Salvation Army in Mizoram. Rev. E. L. Mendud did not, however, agreed to their invitation. At Darlawn, the Salvationists and the Welsh Mission members held worship meetings together and even build a church together where they take turns in performing various ceremony. As maintained by Pu Thangliana of Darlawn village, in 1921 the Mizo Salvationists and the Welsh mission hold worship meeting together at Khumlohtlang ( a site above the office of the Block Development Officer, Darlawn)<sup>317</sup>. He further stated that till 1923 neither of them had a meeting hall on their own and they continued to gather together. In a meeting which is chaired by a Salvationist, the preacher would be from the Welsh Mission and vice versa. This continued till 1923 whence the International Headquarters of the Salvation Army revoked their recognition of the Mizo Salvationists. However even after revocation and its resultant removal of Mizo Salvationist Officers, the members continued their meetings and strove to have a meeting hall of their own. It was only after 1924 the Salvationists began having their own meeting hall.

16. Furthermore, the disagreement between pioneers of the Welsh and the Salvation Army do not seem to have fully gripped their attitude towards each other. For instance, when the drum arrived in Aizawl, the desire of Kawlkhuma was to accompany the singing in the Mission Veng church from which he, along with his companions, were driven out. The pangs of such strife do not seem to have permuted their passion for worshipping together.

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<sup>317</sup> Darlawn Corps, *Lalpa Kan Fak Che, (Darlawn Corps Centenary Souvenir)*, Aizawl, K.L. Offset, 2020, p.3.

17. The most significant indicator of the genial relationship that developed later between the Salvation Army and the Welsh Mission may be said to have been the celebration of the 100th anniversary of the Salvation Army in 1965. Salvation Army in Mizoram was then Mizo Hills Division with around 7072 members. There was a desire to have a celebration which may be attended by delegates from all the corps and societies in the Division. By this time, the only halls big enough to accommodate them in Aizawl were Vanapa Hall (an auditorium in the heart of the Aizawl City, constructed by the Government of Mizoram for holding public meetings) and the 'Biak In pui' (Presbyterian Church at Mission Veng). The Divisional leaders preferred the 'Biak Inpui' for which the Divisional Commander, James Kennedy submitted an application to the Kohhran (church in Mizo) Committee of Mission Veng. After the committee sat on 11 October 1965 and allowed the use of their church building, the celebration was convened on 14 October 1965. With regard to the conduct of worship service and the items involved therein, the presbyterian church and the Salvation Army may be said to be of two opposing poles. While the Salvationist use all sorts of symbols and fanfare with other musical instruments in their worship gatherings, the Presbyterians conduct their worship services in the most solemn and serious manner. The significance of this event can hardly be exaggerated in the history of the Salvation Army in Mizoram.

18. Another notable event in this regard is the celebration of the Gospel Centenary in Mizoram in 1994. The first contact of Mizoram with Christianity being attributed to Rev. Williams Williams, a Welsh Presbyterian Missionary, the celebration of the 100th anniversary of Christianity in Mizoram in the state capital Aizawl was hosted by the Presbyterian Church. A series of meetings was planned to commemorate the anniversary. The unity of the churches in Mizoram was explicitly displayed by these meetings wherein representative of all the churches were given a role to play in the celebration meetings.



The then General of the Salvation Army, Eva Burrows was one of the official delegates from abroad and was invited to grace the occasion. The Salvationists too, on their part, made no utterance of the difference in their denomination and their rising day according to which they were 76 years old but joined the centenary celebration and observed a week-long celebration to mark the occasion.









19. In addition, apart from their uniqueness as distinct from other churches, the Mizo Salvationists are again different from their counterparts in other states of India. In that, while their counterpart in other states remain dependent on overseas aid the Mizo Salvationist have evolved to become totally independent of overseas aid with the exception of certain occasional help to fund specific schemes.
20. Subsequent to the above state of being self-support, another character that make the Salvation army in Mizoram distinct from the rest of their Indian counterparts is Laymen's involvement. William Booth was discreet in recruitment of soldiers and officers. He even dispensed with democratic form of governance and opted for an autocratic or military structure. With the passage of time however, there seem to be a gradual deviation from these principle among Mizo Salvationist. We find in Mizoram, unlike other parts of the world excepting Canada and Australia, Salvationists laymen leaders became increasingly involved in the decision making process of the organisation. Although these incorporations are all done after due approval of the IHQ of the Salvation Army, the Salvation Army in Mizoram who alienated themselves from the already established churches had to gradually revert back to the kind of congregation it once distanced itself from

Salvation Army in Mizoram, as seen from above, has evolved to have its own identity and in the process are not only different from the other Christian denominations in Mizoram but are also unique and different from the rest of the country.

**APPENDICES:**

Ranks in the Salvation Army along with their epeulets.

EXH.005.003.0001

Ranks in The Salvation Army	
	A senior soldier who feels called to be an officer goes to The Salvation Army Officer Training College and becomes a... <b>CADET</b>
	After two years training, the Cadet is commissioned (ordained) and appointed as a <b>LIEUTENANT</b>
	After five years service, and advanced training studies, a Lieutenant is promoted to <b>CAPTAIN</b>
	After fifteen years of service, a captain is promoted to... <b>MAJOR</b>
	<b>LIEUT COLONELS</b> ...are promoted and appointed by the General
	<b>COLONELS</b> ...are promoted and appointed by the General
	<b>COMMISSIONERS</b> ...are promoted and appointed by the General
	One officer at a time is elected world leader of The Salvation Army, and is known as... <b>THE GENERAL</b>

## Symbols of the Salvation Army:

### The Salvation Army crest

**Captain William Ebdon** designed the Salvation Army crest in 1878 when The Christian Mission became 'The Salvation Army'. The crest is made up of six different symbols and a motto which represent the beliefs and mission of The Salvation Army.



#### The cross

The cross in the centre is the main Christian symbol. Members of The Salvation Army believe that Jesus died on a cross to save people, and that he was brought back to life again. This is their most important belief.

#### The letter 'S'

The 'S' stands for 'Salvation'. The Salvation Army offers salvation to others by helping anyone who is in need and by telling people about God's love.

#### Two swords

The two swords represent fighting against evil with words and actions. The Salvation Army doesn't actually fight with fists, swords or guns. They use 'weapons' such as love, kindness, a listening ear, the words of the Bible, and practical help.

#### A sun

The sun is a symbol of the light and fire of God's Holy Spirit.

#### A crown

The crown represents the reward from God which Christians will get in Heaven. It's a reward for being faithful to God.

#### Seven 'gospel shots'

The seven shots on the crest represent the truth of the Christian gospel.

**The Salvation Army motto 'Blood and Fire'** is also included on the crest. The blood is Jesus' blood from his death on the cross. The fire is a symbol of God's Holy Spirit which is given to Christians to help and guide them.

To find out more about Salvation Army symbols visit:  
[www.salvationarmy.org.uk/schools](http://www.salvationarmy.org.uk/schools)



# The Salvation Army flag



## The Salvation Army flag

Catherine and William Booth, the founders of The Salvation Army, designed the flag in 1878. As they travelled to different Salvation Army corps they presented each one with their own flag, symbolising three important Christian beliefs.

**Blue** represents the purity of God.

**Red** stands for the blood of Jesus who died to save people.

**Yellow** symbolises the light and fire of God's Holy Spirit.

To find out more about Salvation Army symbols visit:  
[www.salvationarmy.org.uk/schools](http://www.salvationarmy.org.uk/schools)



Registered Charity No. 214779, and in Scotland SC009359

# The Red Shield



## The Red Shield

Members of The Salvation Army were wearing shield badges as part of their uniform as early as the 1880s, but the Red Shield became well-known during the First World War. Today this symbol is used by The Salvation Army all over the world.

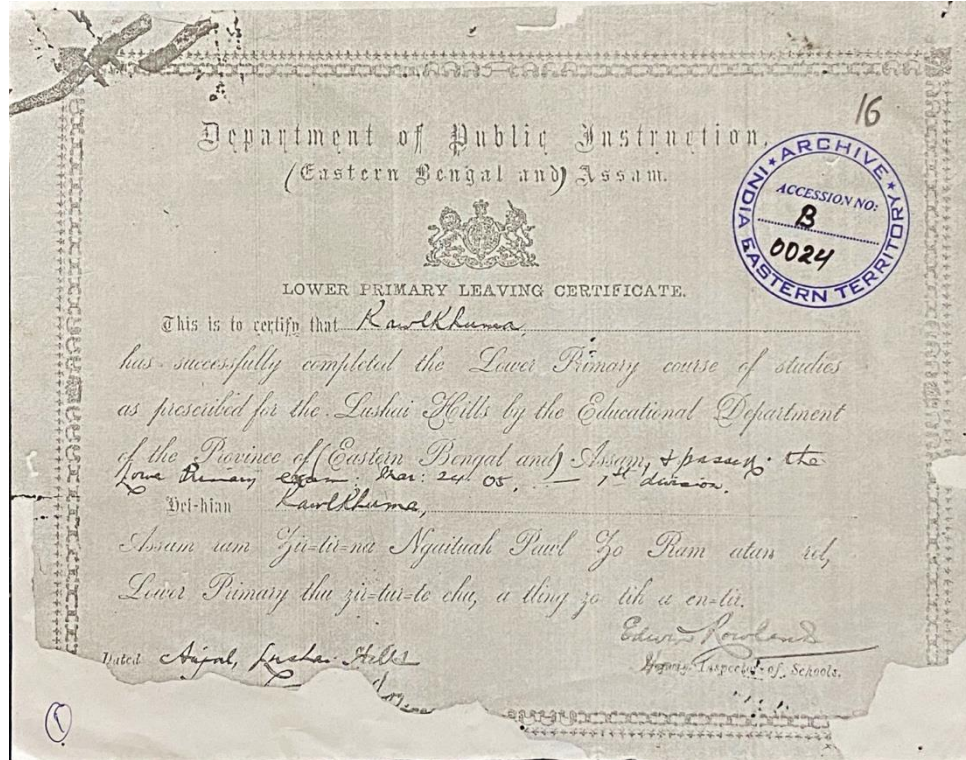
The shield 'tells of a fight on a spiritual battlefield which must last as long as life itself, and that God in Christ is a Shield to protect and save us to the uttermost' (excerpt from one of The Salvation Army's magazines, *All The World*, June 1917).

To find out more about Salvation Army symbols visit:  
[www.salvationarmy.org.uk/schools](http://www.salvationarmy.org.uk/schools)



Registered Charity No. 214779, and in Scotland SC009359

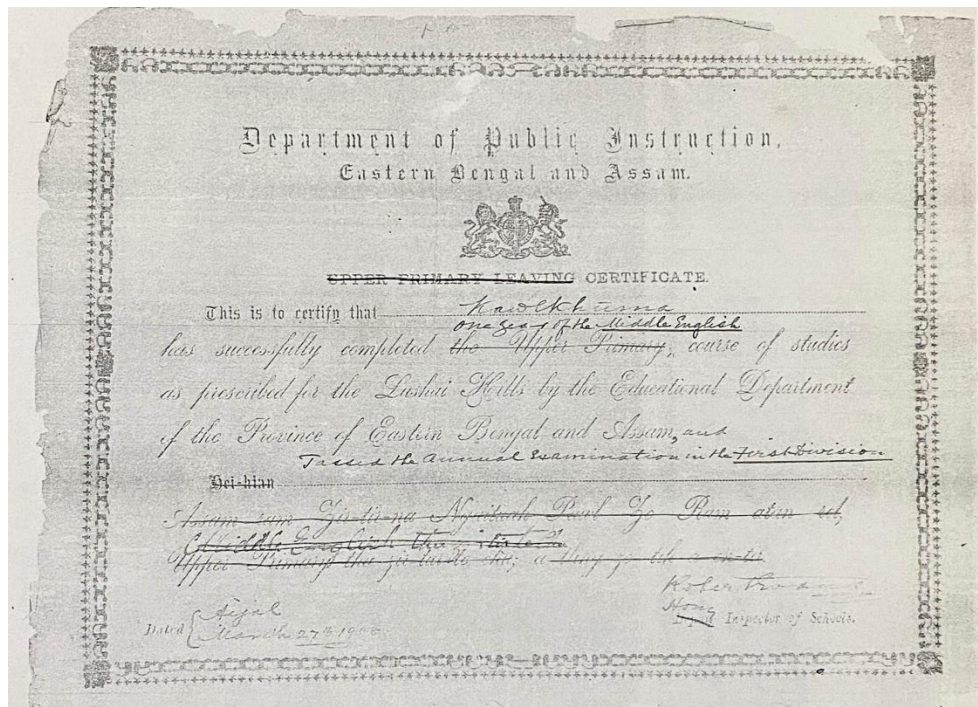
Kawlkhuma's Lower Primary Leaving Certificate



Kawlkhuma's Upper Primary Leaving Certificate

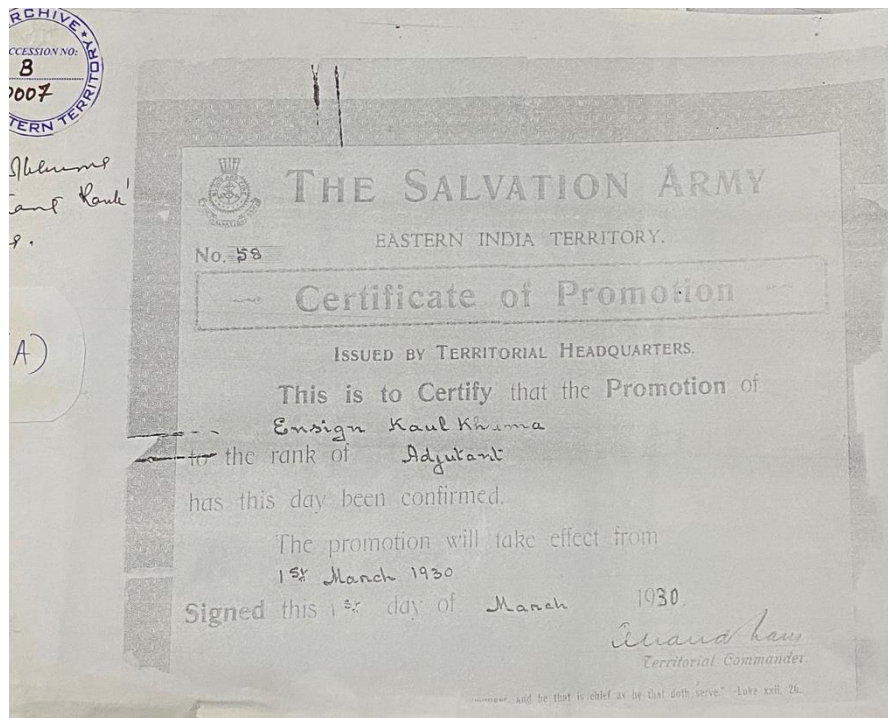


Kawlkhuma's One Year Middle School Certificate





**Kawlkhuma's Certificate of Promotion from Ensign to Adjutant**



**Government of Assam conveys permission to the Salvation Army:**

No.20/-917, 3597, A.P. AFFIT and POL. DEPARTMENT.

**POLITICAL BRANCH**

From: T.A. Danson, Esq. C.I.E., I.C.S.,  
Chief Secretary to the Government of Assam,  
Shillong.

To: Colonel Ches. F.A. Mckenzie,  
Territorial Commander, The Salvation Army  
37, Durrani Street, Calcutta.

Date: Shillong, the, 3rd April, 1934.

Ke pu.

Ke lehka No.2127 C.E. taurik 22nd December 1934 a ke  
thu kalzel ameh chuan hetiang hi a ni.

Governor in Council thu pek den ngin Ghandaana Sipai  
pawl Officer in hman Silitar emeh thandungah push Cachar phui an te.  
Aijal leh Tipatuk eh te Aijal e Duzhont tlangdungah te walea taka  
rang an bauk phui a ni. hongah te hian Aijal leh Tipatuk kang:-

**CIRCLE III, A.**

1) Keizam	2) Namizawi	3) Saizawl	4) Shaitang
5) Darisaw	6) Silitar	7) Buallawn	8) Vervak
9) Vaitin	10) Sakawrdai	11) Tinghuan	12) Khasuchar
13) Zohman	14) Palsang.		

**Aijal leh Duzhont kang Circle II.**

1) Chaitiang	2) Sehlawh	3) Pihartiang	4) Sihphir
5) Nausel	6) Muthi	7) Zokhawsang	8) Lungdai
9) Niapui	10) Chaitiang (North)	11) Saizawl	12) Kulpui
13) Bungtiang	14) Kowhrullian	15) Saipuh	16) Veadant
17) Zanlawn	18) Mualvan	19) Kawmpai	20) Thingdawl
21) Tumpui	22) Kolastib	23) Deitrap	24) Bilkhawthlir
	25) Vairangte.		

**Aijal leh Tipatuk kang Circle II (B)**

1) Khawhrullian	2) Lalak	3) Kepran	4) Zaungin
5) Suangpullawn	6) Phuaibuang	7) Khawlian	8) Daido
	9) Vandawng.		

Yours respectfully,

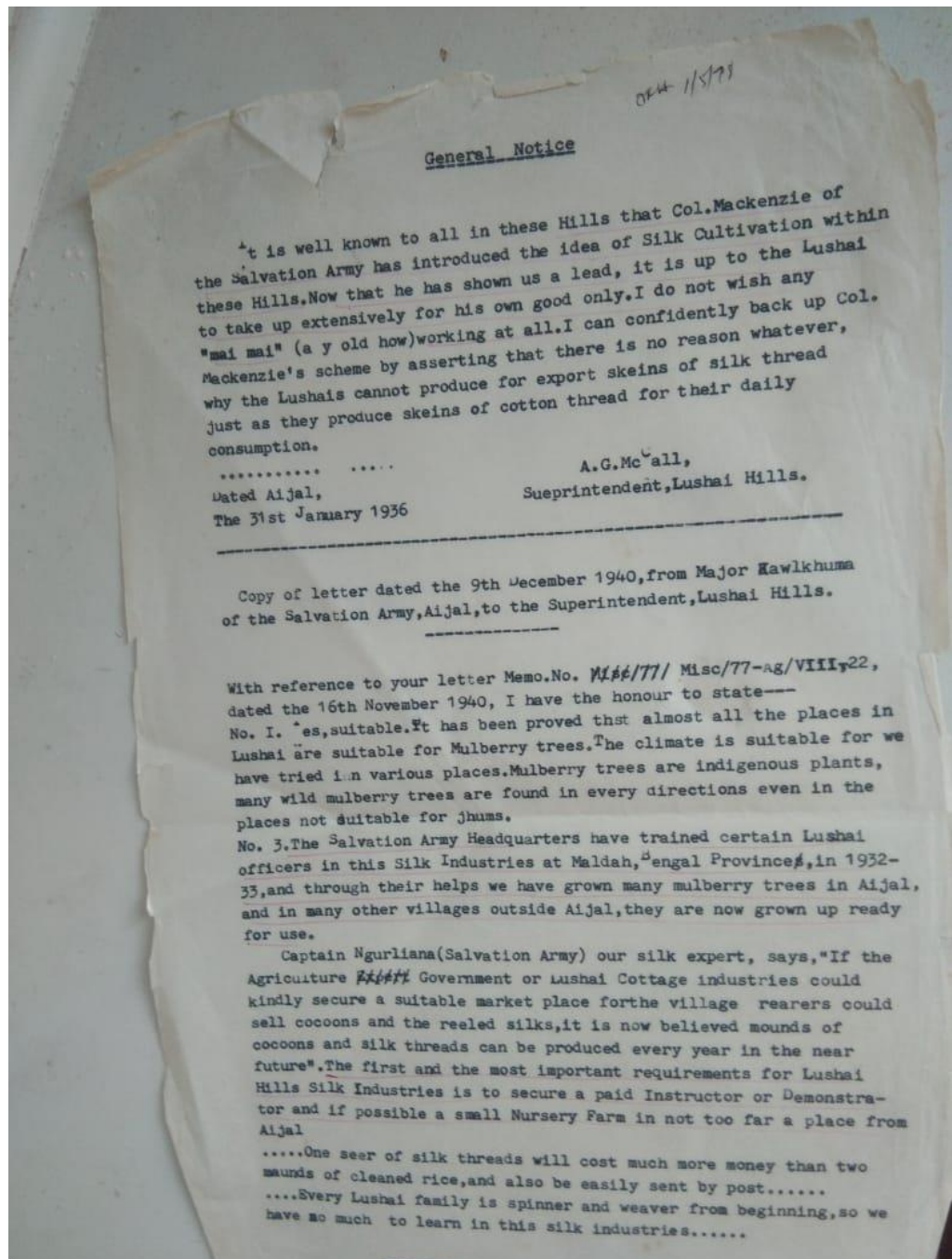
Sd/- T.A. DANSON  
Chief Secretary to the Government of Assam, Shillong.

Memo.No.POL.917, 3590-99 Ap Dated Shillong 3rd April, 1934.

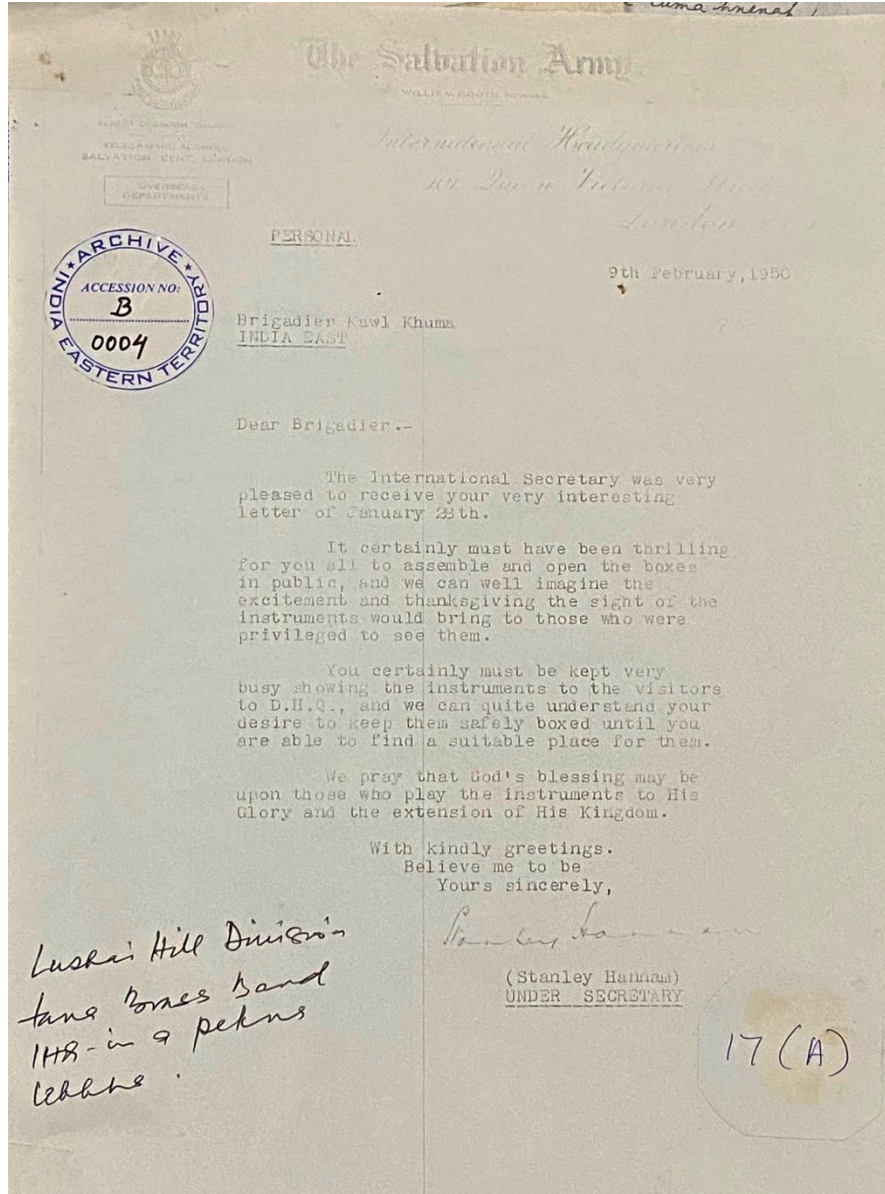
Copy to Mr.Mc.Coll., Superintendent, Lushai Hills ten la chhoungin  
hmasawna thatuk ni turin npaungin thupetu (order) Governor  
of Assam, Secretary to the Governor of Assam a ni Memo No.  
455-37, 6/11 dated 4th May, 1934.  
Copy hmasawn nan G i/c Circle No ami te hongah an hrist naturin  
hrilh an ni.

Sd/- Mc Coll, Superintendent  
Lushai Hills. S.E. of 121

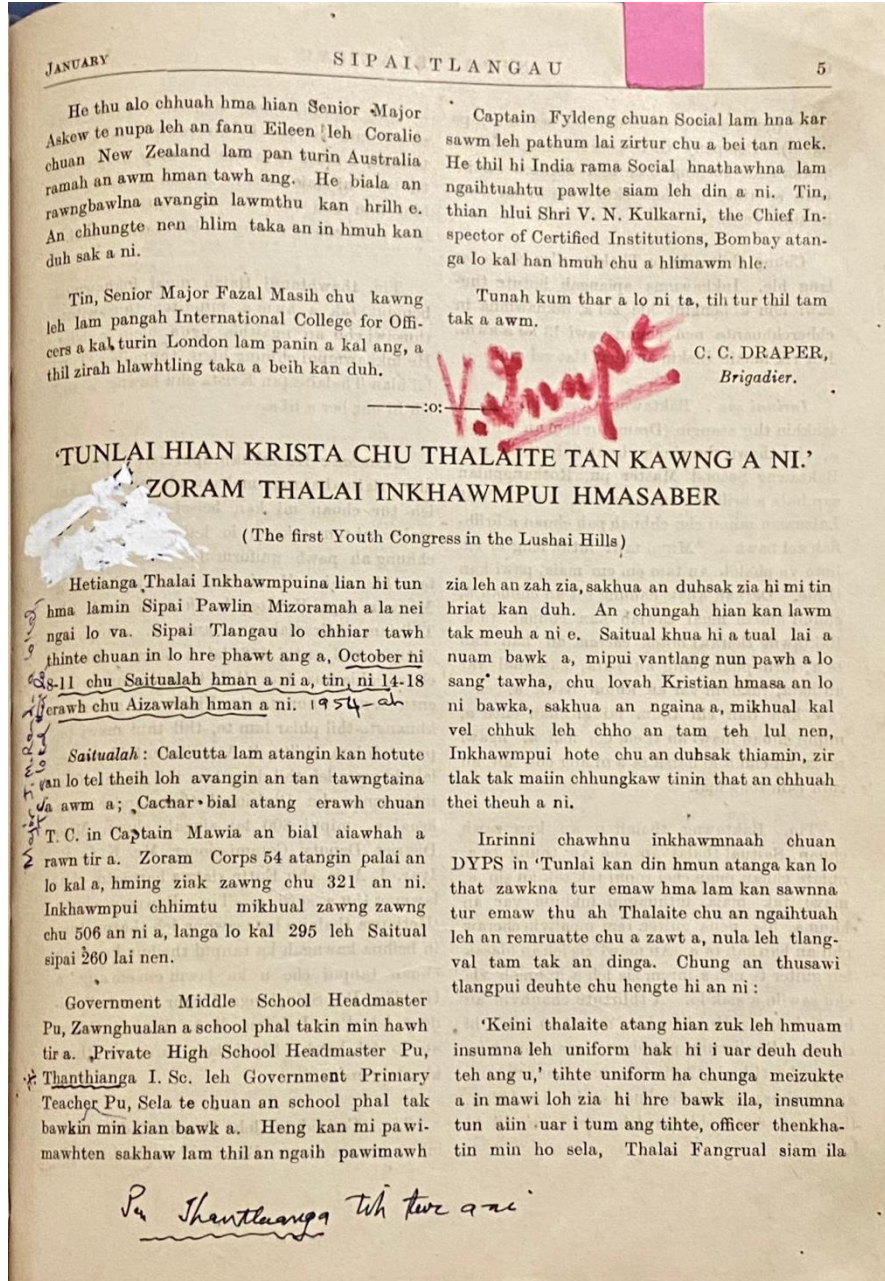
**Superintendent of the Lushai Hills endorsing initiative of the  
Salvation Army to cultivate mulberry for Silk production.**



**Acknowledgement of receipt of Brass Band given by the International Headquarters, London**



**Sipai Tlangau reporting the first Youth Rally of the Salvation Army in Mizoram.**



**Sipai Tlangau reporting the celebrations of 100<sup>th</sup> Anniversary of the Salvation Army in Mission Veng Presbyterian Church.**

General tan chuan han zin chhuah vel chu thil awl-ai a ni hau lo mai. A chang chuan a taksate pawh a hah thin. Lawnga a zinnate chuan nasa takin a tihrehawm a, la khawsak ve ngai lohna ramahte chuan a muhil thei lo va, mahse ni tina a thiltih tur pawimawh tak mai atan chuan a inpeih reng thin. A hnathawh tur lak ata kaipeng tur reng reng thil chu a duh ngai lo.

**KUM ZA BI KHAT LAWMNA  
AIZAWLAH**

*Major J. Kennedy, Divisional Commander  
ziak atangin*

Thla ruk lai DHQ a thawktute inpuah-chahna chuan mi 500 lai Centenary inkhawmpui Aizawla runna chu a rawn thlen ta a. Mi thenkhat chu mel 120 lai ke a lo kal te an ni a: mahse inkhawmpui an han hman zawh meuh chuan thil manhla tak mai niin an hria. He hun tan nan hian, Officer ho, thawk lai leh chawl tawhte inkhawmna a b̄kin a awm a. chu chu Chief Secretary Lieut.—Colonel Bhushanamin a ho va. Nakin hnuah Aizawl Theatre Hall ah inkhawmna a awm leh a, chu in chu Sipai Pawl chhinchhiahnate, India rama Sipai Pawl hnathawh entirna leh ram hrang hranga an thawhna dan programme a mawi taka chei a ni a. Tin, Deputy Commissioner Mr. T. S. Gill leh a nupui, leh khawpui a hotu dangte nen DHQ a thawktute nen thingpui in hona a awm a. D. C. in Sipai Pawl chanehin tlem a sawi hnu chuan, 'Joy Strings' music ngaihthlak a ni a, chu mi chhung chuan mi sawmte huenah D. C. chuan Salvation Century tih lehkhaw mawi tak a pe theuh. Tlai lama inkhawmna ah chuan biak in khatin mi an lo kal a, officer, local officer, sipai leh officer chawl tawhte aiawha thusawina hun a awm. Darlawng jeh Chhawrtui

Corps zaipawl chuan mawi tak maiin hla an rem pawk. He inkhawmah hian Chief Secretary in thu a sawi leh a. A tuk lehah chuan chanchin awm reng tur thil a lo awm. Mision Veng Prebiteryan Church mawi tak mai, Aizawl Cathedral tih mai theih chu Chhandamna Sipai Pawl te lawm thu sawina inkhawm nan hman a ni a. Chu tah chuan Sipai Pawl puanzarte zarln, mipui a khatin an lo kal a. Major Kharan inkhawm chu a hruai a, astor Liangkhaia leh Kohhran zaipawl leh Upa Vanchuanga leh Aizawl Sipai Pawl tha laiin chanpual an nei. Divisional Commanderin thu a sawi a. Tin, Brigadier sapliana'n Sipai Pawl chanchin tawitein a sawi bawk, Tin, chawhnu lamah hm-eichhe tan home leage mi 300 lai lo kalna inkhawm a awm a. Chu mi ni tlai lamah chuan music lam leh drama lam inkhawmna a awm. Cadet mipa hoten guitar nen mawi takin hla an rem. Aizawl thalai hote chuan Commissioner Gilliard drama siam, 'Sneinton atanga rawl thar' tih an chang a. He inkhawmah hian leng lo an tam lutuk avangin, chu inkhawm ang chiah chu Biak in dangah neih leh a ngai hial. A puizia mai chu, inrinni chhun laia sipai 1,000 thelh mai Hriatpuina kawng zawh tura Aizawl Central Hall a lo kal khawm chuan a entir a ni. Motor lian chi pathum, Sipai Pawl damdaw in hnathawh, skul hnathawh leh William Booth te nupa hnathawh entirin chei a ni a. Chu chuan Baktawng Band rual kawng zawh hmahruai chu a zui a ni.

He kawng zawh hian Aizawl Khawpui chu a chawk nghing hle, hetiang a Sipai Pawl mel thum lai kawng zawh a, Halle-luia, ti a auna hi an la hmuh ngai loh avangin, He kawng zawhna avang hian trafic lam pawh control a ni a, thlalakna neite chu thla lain an hmanhlel bawk.

Tin, milem lam leh lhil rithei lam inkhawm

# A Programme leaflet of the Celebration of Mizoram Gospel Centenary.

**PROGRAMME TLANGPUI**

**1. URLAWKA:**  
 NI 3-9 Jan, 1994 Centenary hma kar khi  
 Urawka atana hman a ni ang a. Hemi hun chung hian  
 Corps/Society tih emaw, Combined pawhin, Chanchinta  
 (Gospel) puandama behpui thak a ni ang a, he! hi dupuah  
 hman a ni ang :-

**CHANCHINTHA :**

- 1) Chhnekuaah
- 2) Corps/Society-ah
- 3) Khawlangah
- 4) Hnathawnaah
- 5) Ramthmah

He thpu tihawhling tur han Corps/Society tin-  
 ah a hawhlin theina tur ber kawng dapn hma lak tur a ni.  
 Camping, Crusade, Mobile Crusade, Street Preaching, Home  
 Crusade leh remchang dangie hmangan hma lak tur a ni.  
 Corps/Society ten mahni remhrat dan leh dau dann hman  
 tur a ni.

**2. CENTENARY EVE:**  
 Centenary Jinn Zan (Centenary Eve) chu  
 Centre hrang hrang 10-ah a hubova inkhawma zan a ni ang  
 a. A chunga Chanchinta Behpui khakhawma khi a ni  
 ang.

**3. CENTENARY NI :** 11.1.1994

6:00 A.M. : Blak In tihah dar yawi 100 yuak a  
 ni ang a. Lawmthusaaw Tawngal-  
 In a zui ang.

10:00 A.M. : Kohhran hrang hrang Joint Prog-  
 ramme a awm ang.

**4. FOLLOW-UP PROGRAMME :**

12:30 P.M. : Joint Programme hman zawhah DHQ  
 Centenary Building hawm ngah a ni ang.

1:00 P.M. : Chhun Thingpui in ho a ni ang.

1:45 P.M. : Kawng zawh.

6:00 P.M. : Public Meeting (Vanlang Puhian biak  
 hona)


12:1.94 Chhun : Home League Day (with Gen.Eva  
 Burrows)  
 Wed Zan : Public Meeting (with Gen.Eva  
 Burrows)

13.1.94 Chhun : Youth Day  
 Thurs Zan : Youth Night.

14.1.94 Chhun : Missionary Convention  
 Fri Zan : Missionary Night (Public Mee-  
 ting)

15.1.94 Chhun : Spiritual Day (Tharau lam ni)  
 Corp-ah  
 Sat Tlai : RUMATHEH  
 Zan : Mahni Corp-ah.

Prepare by the Publicity Board of The Gospel Centenary,  
 The Salvation Army, Eastern India Territory, Aizawl, Mizoram.  
 Printed at **THE NEW CENTRAL PRINTING & PAPER WORKS**,  
 Industrial Estate, Zungul, Aizawl.




1. SAP UPA (REV. E. W. SAVIDGE)  
 2. PU BUANGA (REV. J. LORRAIN)  
 (Mizo incheia incheia)

**CHANCHINTHA THLENTUTE KE  
 CHU A VA MAWI EM !!**

**FILET NO. 1**

**A GOSPEL CENTENARY**

**11th, JANUARY, 1994**



## A pamphlet on the Celebration of Mizoram Gospel Centenary by The Salvation Army.

### MIZORAM GOSPEL CENTENARY

Kan hna lawka Gospel Centenary loawm tur January 11, 1994 chu Mizoram-a Kristen zawng zawng ten urhsun takta serh a. Pathian hnaa jawmhu sawi turm kan ngen a che u.

Kein Sipai pawl pawhin ni 8th January 1993 Khan Executive Officer chuan, Division leh District level-a hmag ngel tura rei a ni a, chumi dungzui chuan Central Division chuan, Division level a hman mai bakah pawl, Corps leh Society zawng ten Corps level a hmag tura hiraduma, ni 13th April, 1993 ah Circular a chuan lawh bawh a. Tunah hian Central Division chuan urhsun takta hmag turm hna a la mek zel a. Sub-Committee hrang hrang te samin hong thil chi hrang hrang te hi a buatsah ta a :

- (1) Y.C. Zalpawl members 100 ata tem lo
- (2) Band (Tawlawrawt ruai) 100 ata tem lo
- (3) Tambourine (Kutluhng ruai) 100 ata tem lo
- (4) Kawngzawna ropui
- (5) Bazar Bungsawmah Centenary Building ropui tak leh D.H.O aran lawna neih.
- (6) Ni 15th January, 1994 ah Corps leh Society zawng zawng Ruaithehna.

### MISSIONARY HMASA TEN MIZORAM AN RAWN THILEN DAN

Sap ram Leeds khuaa Mi hausa tak mai, Arthington-a chuan ama sumn Rev.F.W.Savidge (Sap Upra) leh Rev.H.Lorrain (Pu Bhang) te chu Mizoram (Lushai Hills)-a Chanchintha hrii turin a. Jan 11, 1894 ah, Alzawi an lo thlang a. Hei ni hi Chanchintha thienma Ni hmasaber ah chhinchhah a lo ni ta a ni. A kum 100-na kan lo lawm dawn ta a ni.

*11-1-1894 of Heron's Army on May 15-1-1894 of Rev. F. W. Savidge*

Kum 3 chhungin Mizoramng leh Mizozia te ngun takin an zir a. Mizo A.A.W.B te, Dictionary Bu te an siam hna a. Luka zaik, Johana zaik leh Tirkohle Thilith Bu te hi an leiding hman bawh. Tichuan, Mizorama Chanchintha rawn thien dan chu tu kohhnan mai tih mah ni lovin, Mihaua Arthingtona na tih-awng Kristianama rawn hnan a ni. Chuwangin, Mizo Kristen zawng zawng chuan Centenary hi kan Centenary a ni, iih kan hirawka ngai hica ni.

Arthingtona hi Chanchintha hrii ngai maih Johana ram apiangah hrii lawh tha ni ma ni a. A ni hrii te pahh chhu Aborram (una Arunachal Pradesh ni ta) ah a tr leh ta thui a. An kalsawm dawn thi an lo hriatin. Welsh Calvinistic Methodist Mission (Tuna Presbyterian lo ni ta) chuan kum 1897 Khan Rev. David Jones (Zosiphania) an rawn tr a. A kum leh 1898 ah Rev. Edwin Rowlands (Zosiphana) an rawn tr leh a. Heia tang hnan kohhnan maan an lo chunzawm ta a. Chuwangin, 1897 hi Presbyterian Kohhnan mai hmag hmecha a din kum a lo ni ta a ni.

Mizoram chu British sothkar chuan Bung hinhah thein Chhim leh Hmar ah a then ta a. Hei hi an lo hriatin. Baptist Missionary Society chuan Mizoramah Pu Bhang leh Sap Upra te hlo bha an rawn tr thar te leh a. Welsh Mission sap te ren khan in be renin, Chhim hnan an chang ta a. Chu chu 1903 ah Kham a ni. Kum 1903 hi Mizoram Baptist hming hmecha a pian kum a lo ni ta bawh.

Tichuan, Mizoram (Lushai Hills) ram jallil aanga luj rawn hmag. Thawng luah lawngeleng te iaktaca chuan chu nuam tin an him hie a. Nsarh lai chu Phawziw Buh chhnaa leh Thangpui chhna hman zawh chuan an kai tang a, chumi hman chuan, hmag chhengeche tak leh ramngaw dur pui pui hnaaah luudung chu an rawn zawhcho zel a. Tukhawthla leh Star chak tak tak te, a tam awangin an lawng pawh chu hmecha ngai lo thin a. Ai la hmagngeloh leh hrii-rangloh tam tam tak an lawng a, chunge chu a. A ni chenge samzal dan chi hrang hrang, luj tuan dan hihak danglam lo thin te, tul pawn tak leh chak taka luang te, a chang chang maung tak leh hawm nel love a luang te chuan, an rifu leh an ngaihuana a hie a. Chung karah chuan tuikan mawt dan chi hrang hranga mawt pawh chu an hie reng a.

*Reverd Heron's of a Army*

Lungpang sang tak tak karah te, luj kwang zim tak leh thuk tak te, a chang leh waikam ramngaw chhah tak tak leh mau sang tak tak awma hman te chu an kal pel a. Zawng real lam tak te chu thingzarah te leh taupho ah te an infam a. Vawikhat ciu Saket hian phanrang bok ciu a rawn su pler bawh bawh mai a, chutuhai chuan Sanghal hnan an lawng hmalah chuan luj a rawn hiech pler bawh a, a awma chuan an hrechiam mai. Sawa mawt tak tak te, luj sawa te leh thost lam em te chuan an zinnaa chu a thihlawm hie a. Thai khat chu vawkamah nel an eibem a, mau ro an tuah a. Mau kawrang chhungah hian Rai a lo bira a, mau rawhpuak thawmah chuan a lo heng chhuk, hmanthim lamah a thungo leh ta mai a, an haw hie ngie ngie a.

Tichuan, niin mhiring chen Johana ram, Mizoram hmar lam ramngaw dur pui leh chhah pui pui chu pallangan an kal zel a. Pathian ah chawh chwawin Saifang an thien hnaa job chuan an kal zel a. Tichuan, ni 11, January, 1894 ah chuan Alzawi an rawn thlang thei ta a ni. Hei hi Chanchintha thien hmasak ber na ni an chhinchhah a lo ni ta a ni.

Heitanga hasanaa hnuata, Chanchintha rawn thienwue ke chu a va mawi em i; Chuwangin, Kristian pawl hrang hrang te hian, ropui taka kan serh a kan chwawinwawi a va pui em. Tharal lama mawswama thar kan dawn naan leh Tharal lam sal tang te, Setana bawha la tang zawng zawng te chanchinhuana jublii ni thei ngai seia a va duhawm em.

Thiangpamah Hindu leh Muslim, chhak lamah Buddhist leh Communist hual vela awm Mizoram te lakte chu Lalpan a zawngchhuka. Eileh barah te ramdangangin nuansa ve rih lo mahla, Gospel Chanchintha hie ram leh hman kan ni ta, Khaswela ram vame ber pawl kan lo ni ta a ni. "Mi thim hnuata kaite chuan eng nasa tak an hmu ta. Thihna him rama awmie chhungle ngel chuan eng chu a lo thlang is" (Isaia 9:2) iih thu angan Chanchintha eng kan lo hmuah tak awang hian Lalpa chu fakin awm rawh se.



## **GLOSSARY:**

Many common Salvation Army terms come from its military structure and heritage. Some of the most common are defined below.

**Adherent:** A person who regards The Salvation Army as their spiritual home but has not chosen to make the commitment of 'soldiership' in The Salvation Army

**Articles of War (Soldier's Covenant):** The statement of beliefs and promises which every intending soldier is required to sign before enrolment

**“Blood & Fire”:** The Salvation Army's motto, referring to the symbolism of the sacrificial blood of Jesus Christ and the purifying, illuminating fire of the Holy Spirit

**Cadet:** A Salvationist undertaking theological and practical training for officership

**Candidate:** A soldier who has been accepted to enter training as an officer

**Chief of the Staff:** The leader second in command of The Salvation Army worldwide. The Chief of the Staff is appointed by the General

**Citadel:** The property or church building where Salvationists meet for worship. Other terms used are 'fortress' and 'temple'

**Colonel:** A rank appointed to Salvation Army officers on merit by the General

**Command:** A smaller type of Salvation Army Territory directed by a designated 'Officer Commanding'

**Commissioner:** The highest rank of a Salvation Army officer except for General, appointed on merit by the General. Most Territorial Commanders are Commissioner in rank

**Congress:** Central gatherings held in divisions, regions, territories or internationally, attended by officers and their fellow Salvationists

**Corps (pronounced 'core'):** A Salvation Army church, similar in concept to that of a parish, sometimes comprising several congregations

**Corps Cadet:** A young Salvationist who undertakes a course of Bible study, Salvation Army doctrine and history, and practical training in their corps

**Corps Officer:** A Salvation Army officer who is appointed a leader of a Corps

**Corps Sergeant Major (CSM):** Similar to the chief 'elder' or lay leader in other Christian denominations, the CSM is the chief local officer for public work who assists the corps officer with meetings (worship services) and usually takes command and responsibility in the corps officer's absence

**Dedication Service:** The Salvation Army's equivalent to a christening service, it consists of a public presentation of infants to God. It differs from christening or infant baptism in that the main emphasis is upon specific vows made by the parent/s concerning the child's upbringing

**Disposition of Forces ('dispo'):** A directory of contact details used within The Salvation Army mainly for Army officers, programs and centres

**Division:** A grouping of districts, similar to a diocese in the Anglican Church. Territories are divided into Divisions, each of

which has a number of Corps and social centres which are mostly run by officers

**Divisional Commander (DC):** The leader of a Salvation Army division

**Divisional Headquarters (DHQ):** The administrative headquarters of a division

**Farewell Orders:** The transfer of officers to new appointments

**Furlough:** Holidays for officers

**General:** The General is the officer elected (by the High Council) to lead The Salvation Army worldwide, and is based at International Headquarters in London. All appointments are made, and all regulations issued, under the General's authority

**High Council:** A group called together on a needs-basis, the High Council elects the General in accordance with The Salvation Army Act 1980. The High Council comprises the Chief of the Staff, all active (as opposed to retired) commissioners except the spouse of the General, and all territorial commanders

**Holiness Table:** see Mercy Seat

**International Headquarters (IHQ):** The General directs Salvation Army operations throughout the world through the administrative departments of International Headquarters (IHQ) in London, which are headed by International Secretaries

**International Secretary:** An officer appointed by the General to supervise administrative departments at International Headquarters representing various parts of Salvation Army work worldwide

**Junior Soldier:** A child who, having come to faith in Christ and signed the Junior Soldier's Promise, is enrolled as a Salvationist

**League of Mercy:** League of Mercy commenced in 1892 to respond to spiritual and social needs through visitation in the local community

**Lieutenant-Colonel:** This is a rank appointed to Salvation Army officers on merit by the General

**Local Officer:** A soldier appointed to a position of responsibility and authority in the corps, who carries out the duties of the appointment without being separated from his/her regular employment/lifestyle and without receiving remuneration from The Salvation Army

**Major:** The rank of a Salvation Army officer who has completed further studies and 15 years service

**Meeting:** Church service

**Mercy Seat (penitent form, holiness table):** A bench or table provided as a place where people can kneel to pray, seeking salvation or sanctification, or making a special consecration of their life to God's will and service

**Officer:** Ordained Salvation Army clergy, who wear uniforms with red epaulettes indicating their rank

**Orders and Regulations for The Salvation Army:** Effectively a 'Code of Conduct' for all Salvation Army soldiers and officers.

**Order of the Founder (The):** An order of merit marking meritorious Christian example and witness, and distinguished or memorable service

**Order of the Silver Star (The):** An order expressing gratitude to parents of commissioned officers in The Salvation Army

**Outpost:** A locality in which Army work is carried on and where it is hoped a society or corps will develop

**Penitent form:** see Mercy Seat

**Promotion to Glory:** The Army's description of the death of a Salvationist, with 'glory' symbolising life after death in God's presence

**Quarters:** The house provided for Salvation Army officers, their spouses and their families

**Ranks:** Officers in The Salvation Army have different ranks. These include Cadet, Captain, Major, Lieut-Colonel, Colonel and Commissioner

**Red Shield:** A widely recognised Salvation Army symbol of caring service for those in need

**Red Shield Appeal:** An annual financial appeal to the general public to help fund The Salvation Army's extensive social programme

**Salvation:** The work of grace which God accomplishes in a repentant person whose trust is in Jesus Christ. The deeper experience of this grace, known as holiness or sanctification, is the outcome of wholehearted commitment to God. Read more in [Our Faith](#)

**Salvationist:** Member of The Salvation Army, whether an officer, soldier, adherent or friend

**Secretary:** Departmental head

**Soldier:** A Christian person who has, with the approval of their corps' senior pastoral care council, been enrolled as a member of The Salvation Army after undertaking soldiership classes and signing the Articles of War (Soldier's Covenant).

**Songster Bridgade:** Salvation Army choir

**Swearing-in:** The public enrolment of Salvation Army soldiers

**Timbrel:** Musical instrument, similar to a tambourine, often used in Salvation Army worship

**Territory:** For administrative purposes, The Salvation Army internationally is divided into world Territories. Usually, each country forms a single Salvation Army Territory, but somewhere the Army is numerically strong are divided into two or more

**Territorial Commander (TC):** The leader of a Salvation Army Territory

**Territorial Headquarters (THQ):** The administrative headquarters for a Territory

**War Cry:** The Salvation Army's official flagship journal, many issues of which are published in many countries. The *War Cry* was first published in England in 1879

**Young People's Sergeant Major (YPSM):** A local officer responsible for the young people's work, under the commanding officer

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