

Salvation Army Opens \$2.5 Million Community Center

The Salvation Army of metropolitan Atlanta officially opened its newest facility, the Peachcrest Corps Community Center, during dedication and open house ceremonies on Saturday at 3500 Sherrydale Lane in Decatur.

The 38,000 square-foot facility located in South DeKalb is the largest Salvation Army facility of its kind in the southeast, and will provide a wide range of recreational, educational, and religious activities to an estimated 70,000 persons living within a two mile radius of the center.

Built as part of the first phase of a \$10 million capital campaign, the center, constructed at a cost of \$2.5 million, will be the headquarters for The Salvation Army's community service and religious programs in Decatur and DeKalb County.

LOCATED ON the site of a dairy farm, The Salvation Army first started at Boys' and Girls' program in 1975. Utilizing the

original pre-war structures, the program has grown to serve more than 900 youngsters, over four times the number served in its first year.

Surrounded by five acres of outdoor space the facility includes a gymnasium, swimming pool, chapel, education center complete with library and tutoring center, woodshop, photography and darkroom, exercise area, a major game room and a double athletic field. In addition, the Peachcrest Corps Community Center provides the following programs and services:

- Daycare centers for children
- Senior citizens programs
- Counseling services
- Recreation for adults and children
- Community outreach center
- Home visitations to the elderly and the ill
- Family oriented activities
- Religious and spiritual services
- Educational and personal development classes

BOX 48 - Salvation Army News Era

Attorney: decision will be appealed

Board nixes club's plea

By HELEN ORDNER

Religious services in varied forms, along with nude dancing, were involved in petitions at the June session of the DeKalb County Board of Appeals.

These included one citizen attempting to prove that he does not operate a church.

The Salvation Army, which does hold religious services, told the board that the Pink Pony is not an appropriate next door neighbor.

The Pink Pony offers adult entertainment at 1837 Corporate Boulevard, adjacent to corporate headquarters of the Salvation Army. According to a spokesman for the charitable organization, that group holds weekly religious services there as does an Hispanic congregation.

TROP Inc. had filed an appeal with the board after Pink Pony's certificate of occupancy had been revoked by the county. The adult entertainment site was charged with violating a newly-amended county ordinance.

The next debate

Pink Pony's appeal was denied by the board and, its attorney said, he will test that decision with the County Commission.

Old Landmark Church of God In Christ won approval - with restrictions - of its plans to convert an 80-year-old former store building for church services.

The board, in a split vote, approved variances for the site, 1502 Stephenson Road, but required that paving there be done within two years and a wooden fence installed.

Twenty-seven more parking spaces made the difference for the First Metropolitan Community Church of Atlanta which won

approval to convert an old theater at 1379 Tullie Road into a church.

The county had recommended denial of the group's application until it found 27 off-site parking spots to bring parking slots up to the prescribed number.

Lot size requirements were reduced from three acres to approximately 1.1 acre.

A disappointed Fatai K. Fadesire got a civics lesson from board members, but not the assurance he was asking.

In his own home?

His home, the Mannbrook Drive resident said, is neither a mosque or a church.

Services at his place of worship are held on Friday, he said. On Sunday however, he invites other people from his native country to his home for what he terms "a discussion of issues." His neighbors call them holding church.

During these occasions in the past neighbors have repeatedly called police when parking overflowed, creating problems for them.

"I feel I have a right to do this in my home," Fadesire said. "It's not their choice, I don't intrude into their homes... this is an intrusion in utter disregard of my privacy."

Although his application was for variances to "maintain a religious facility," he said that is not his purpose.

Seven rows of his neighbors stood to show their objections to his activities and petitions asking relief were presented from two civic associations.

His problems prompted board members to ask for a definition of "religious facility," which apparently is given in zoning ordinances as being a "church and other places of worship."

The petition was denied and Fadesire

was told that he did not need a variance to have people over to his house, but that DeKalb officials felt that he had gone beyond that and was maintaining a church in his home

"You can't establish a religious facility in your home or the police will continue coming," board member Bruce Cowfe told him.

We can't prevent an occasional meeting in your home, Cowie said, but we and the neighbors feel you are doing more than that, he added.

You will be subject to this ordinance if you continue meetings as you are having now, Ronald Pak told him.

In other matters:

✓ U-Haul of Western Georgia Inc. was denied a variance to build storage units at 2951 Northeast Expressway.

✓ Christopher M. Hunt, after neighborhood opposition, was denied a variance for an outside stairway to a third story of his home at 2747 Grove Street.

✓ Despite neighborhood opposition, Dr. David M. Friedman was allowed to have a consulting practice at 2906 Bonanza Dr.

✓ Gerinda Harris was denied permission to install a mobile home at 4966 Flakes Mill Rd.

✓ John Papadopoulos, who is planning to open an Athens Pizza and office facilities at 4473 Hugh Howell Rd., was advised to consult with neighbors and his application was deferred one month.

✓ An application for a variance for a carport at 1509 Rochelle Dr. was denied.

✓ Martha Evans, applying for her daughters, was denied a variance to build at 355 Herford Circle on an unpaved road.

The Salvation Army Southern Territorial Museum

The Salvation Army Museum is located on the campus of The Salvation Army College for Officer Training, 1032 Metropolitan Parkway, S.W., Atlanta, Georgia 30310. The museum is open daily from 8:30 a.m. until 4:30 p.m., and at other times by appointment. Our telephone number is (404) 752-7578.

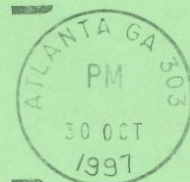
We encourage Salvationists and non-Salvationists to visit our museum, and to take a journey back in our history to catch a glimpse of the vision of our Founder, William Booth.

Remember The Salvation Army Museum when you are planning activities for your corps, church, or group. We would love to have you.

May God bless you.



The Salvation Army
Southern Historical Center
1032 Metropolitan Parkway, S.W.
Atlanta, Georgia 30310



ATL GA 303 19:52 10/30/97 #5

Sue Ellen Owens Mears
Director
DeKalb Historical Society Museum
101 East Court Square
Decatur, GA 30030

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its *message* is based on the Bible. Its *ministry* is motivated by love of God. Its *mission* is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination.



The Southern Salvationist

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FOUNDATIONS AND ADAPTATIONS

A Book Review by R. David Rightmire

The *Salvation Army: Origins and Early Days 1865 - 1900* by Glenn K. Horridge is the first published, detailed analysis of the origins, growth and organization of the Christian Mission and Salvation Army between 1865 and 1900. He assesses the development of William Booth's new religious movement by identifying the factors and conditions which proved most conducive to the Army's success. At the same time, the author reveals the important contribution the Army made to late Victorian and Edwardian British socio-religious life. Horridge seeks to go beneath the hagiographical accounts of Army origins to provide objective verification and explanation of the events themselves. He views the Army's adaptation of methods as a strength of the organization as it sought to find new and effective means of communicating the gospel to a variety of audiences. The author maintains that Booth's "springboard" policy of expansion and adaptation, combined with the utilization of

women, the adoption of the military metaphor to express its mission, Booth's autocratic control, and the use of novel methods to communicate its message, were key to the Army's success. By meeting the need among the working-class for a sense of belonging, the Army provided security amidst insecure times for its adherents. Persecution became a measure of the movement's

He assesses the development of William Booth's new religious movement by identifying the factors and conditions which proved most conducive to the Army's success.

effectiveness and a means of eliciting public sympathy. Once persecution diminished, social work replaced it as a means of attracting public support. Adaptation of missiology to encompass social work is thus interpreted as a direct result of Booth's pragmatic ecclesiology.

In Chapter one, Horridge places the emergence of the Army within the context of Victorian religious life, with a special emphasis on the importance of the revival of the 1860s. In interpreting the impact of the revival, the author shows the limitation of analysis that depends solely on statistical evaluation. The social dimensions of revivalism are emphasized within the context of the effects of industrialization on the poor. Chapter two provides a brief background sketch of the lives of William and Catherine Booth, summarizing in a few pages a complex of events leading up to the establishment of the Christian Mission in 1865. Much more detailed analysis is given of the Mission's growth and development from 1865-78. The author interprets the decision of the Booths to expand beyond East London in terms of positive growth stemming from and adaptation of methods to reach an ever greater audience within the working class. The work highlights the strengths and weaknesses of Booth's autocracy, steering a middle course between the extremes of Army historiography that view Booth's

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autocracy, steering a middle course between the autocratic control as either benevolent or tyrannical. In interpreting the rise and decline of the Christian Mission in these years, the author provides a multi-dimensional analysis that includes issues of polity, theological perspective, and ecclesiological practice. In other words, a balance of interpretation is evident in Horridge's analysis of Booth's mission and message, a balance which avoids the extremes of a one-dimensional interpretation.

The third chapter assesses the numerical and geographical growth of the newly-formed Salvation Army for the years 1878-83. The author interprets the initial success of the Army in recruiting new members in terms of three facts: autocracy, persecution, and militarism. The organizational genius of Booth, combined with the popular military metaphor of the age, and the active engagement of all adherents in the cause of spiritual warfare through novel means (often resulting in persecution), gave rise to phenomenal growth in the Army's early years. The Army met a real need within Victorian society, with its working-class appeal and the close-knit community identification which it provided to those neglected by the churches. The slower growth of the Army in Britain in the years after 1884 parallels the rapid growth of its international mis-

sion. The author points out the so-called national "decline" is a misread of the facts. He provides data to show the decline in number of corps in Britain is actually matched by an increase in membership. Horridge reveals the close connection between the growth of the Army and industrial activity throughout Britain. Thus, he points out that the reason for the closing of corps was not necessarily due to missional failure, but rather often corresponded to the decline of industry in particular cities and the migration of working-class people in search of employment.

The author interprets the initial success of the Army in recruiting new members in terms of three facts: autocracy, persecution, and militarism.

Throughout England, opposition tended to follow the Army's geographical expansion; organized opposition, however, was restricted to some southern towns. In chapter four, the author explores the effect of the Army's ministry on the social mores of society. Persecution often stemmed from attempts to control the spread of religious "deviance." Critical analysis reveals that in many instances the Army's novel methods of attracting attention provoked legitimate disagreements with the authorities and public. Booth clearly understood the effective use of accounts of "persecution" in gaining sympathy

and attracting adherents. The author establishes the direct correlation between growth of the Movement and opposition. Novelty of methods and the socio-economic impact of the Army's ministry, are only part of the story behind the persecution. There were also theological reasons for opposition, namely the Army's stance on women in the ministry and its non-sacramental practice. As persecution declined in the late 1880s, so did membership, leaving the Army without a scheme to excite public sympathy. The author views the Army's turn to social schemes (with the publication of *In Darkest England and the Way out* [1890]) as the means Booth adopted to rekindle public interest. In discussing the background of the movement's leadership, the forces of opposition to its mission, and the successes and failures of Booth's methods, Horridge looks critically at where and why the Movement grew in chapters five through nine. The author tests his interpretations by means of five case studies, which highlight the development of the Army in diverse geographical regions within Britain. The work includes numerous tables, maps, illustrations, as well as eleven appendices and an index.

The review by Dr. R. David Rightmire, a Salvationist, on the Religion faculty of Asbury College, originally appeared in the Fall 1996 issue of *Fides et Historia*, and is used by permission of the Conference on Faith and History. *The Salvation Army: Origins and Early Days 1865-1900* (Goldaming, Surrey, U.K.: Ammonite Books, 1993)

CHANGE OF ADDRESS

No, we haven't moved, but our address has changed—at least our street name has changed.

When you send mail or packages to us in the future, please send them as follows:

The Salvation Army
Southern Historical Center
1032 Metropolitan Parkway, S.W.
Atlanta, Georgia 30310

OUR MOST WANTED LIST

Occasionally, we find ourselves wishing that we could visit you individually to share with you the mission of the Southern Historical Center. We would attempt to convince you of the important part that you might play in helping us to preserve the history of our territory for future generations. We also find ourselves wishing that you could visit us to share with us the excitement which we experience when treasures from the past are received in the Center. We would also share with you our frustrations when stories come our way that "someone" cleaned out the home of a loved one, or "someone" cleaned out a corps building and carried boxes of "Salvation Army History" to the dumpster. We would not wish you feelings of guilt or nightmares, but visions of what those objects, photos and papers could mean to the future of the Army.

Let me list for you a few items which we have placed on our "most wanted list" with the hope that "someone" out there will remember those particular items in a box in the attic, a closet or in the basement.

- ◆ Southern Territory *Disposition of Forces*—1956, 1960, and 1992
- ◆ Bound Copies of *The War Cry* (Southern)—1934 and 1937
- ◆ Bound Copy of *The War Cry* (National)—1977
- ◆ Felt-O-Graph Lesson on the Beginning of The Salvation Army (as used with the Junior Soldier curriculum in the 1950s and 1960s)
- ◆ Felt-O-Graph Lesson of the Salvation Army Crest (as used with the Junior Soldier curriculum in the 1950s and 1960s)
- ◆ Felt-O-Graph Lesson of the Salvation Army Flag (as used with the Junior Soldier curriculum in the 1950s and 1960s)

The Southern
Salvationist

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of
The Salvation Army
Southern Historical Center
1032 Metropolitan Pkwy., S.W.
Atlanta, Georgia 30310
(Located on the Campus of the
College for Officer Training)

General Paul A. Rader
International Leader

Commissioner Kenneth Hood
U.S.A. Southern
Territorial Commander

Major Vern Jewett
College Principal

Major John G. Merritt
Historical Center Director

Major Jacqueline Campbell
Editor & Assistant Center Director

STOP ! ! !

When you to donate old photographs, or papers to the Historical Center, please:

- ◆ do not write on the paper or photo to identify people, places or events. Instead, type or print the names, places or events on a separate sheet of paper.
- ◆ do not attach papers or identification on the back of photos with glue, tape, staples, etc. Instead, place the sheet of paper containing this information behind the photo or paper.
- ◆ do not attempt to remove paper that has been glued or taped to the back of a photo. Instead, leave it as is and we will remove it.
- ◆ do not discard old photographs because you or the people in your corps cannot identify people/events. Instead, send them to us to make a judgment if they should be kept or discarded.

Ponderings from the Past

To Renovate a Uniform

To give an old uniform a new lease on life, first get rid of the dust, either by vigorous brushing on a table, or beating out-of-doors. Grease spots yield to the application of brown paper and a hot iron; spots, sticky or muddy, to ammonia and water; and paint stains to spirits of turpentine.

Then get a bowl of clean water, a piece of clean flannel or woolen material, and a supply of heavy hot irons. Damp the cloth, and place it on the skirt wrong side up, and press heavily until the cloth is almost dry. Attend to the seams first, a few inches at a time, then to the different widths, and lastly to the hem.

If a uniform is regularly pressed in this way it will retain its original freshness for a long time, especially if it be taken off as soon as one comes in from the street and suspended on a coat hanger.

(From *The War Cry*, October 9, 1926)

* * * * *

Hand Helps by Adjutant Russell

Don't hang on to an opinion until you have lost hold of God.

The way to introduce Heaven to strangers is to always have a sample of it with you.

If the devil knows just how a meeting is going to be led every time, he can put any inexperienced imp to watching it; but if innovations and surprises are introduced then he is terrified.

(From *The War Cry*, November 9, 1897)

**Grit, Grace and Glory All
Around the Field**
(Heading on page in *The War Cry*,
1897 with corps news)

Facts about our Founder

He was a vegetarian, eating neither fish, flesh, nor fowl.

William toured the US several times during his later life, drawing large crowds, and met President Theodore Roosevelt. In 1898 he gave the opening prayer at a session of the US Senate.

William pioneered the mass production of safety matches.

William met privately with many world leaders, including King Edward VII.

During his life, William traveled 5,000,000 miles and preached 60,000 sermons.

Words from our Founder

The Bible is intended to make Bible men—that is, good men. What will be the value of the Bible in the day of judgment apart from the transformation of character it has produced? It is of no use working correct translations of words if we cannot get the words translated into life.

Words from our Founder (continued)

Love will make you feel. A strong-hearted preacher makes a strong-hearted people. There is a great cry in many directions for more interest in the pulpit; it seems to me that there is a great necessity for more heart.

It is as easy for a rich man to go to heaven as a poor man, if he is willing to come down and consecrate his all to God. The hindrance lies in his not being willing to lay his baggage aside.

On the coming 10th of April, in many lands and in many ways, the Officers, Soldiers, and Friends of The Salvation Army will be celebrating my Eightieth Birthday. . . Sixty-five years ago I chose the Salvation of men and the extension of the Kingdom of Jesus Christ as the supreme object for which I would live and labour. . . From the hour of my first Prayer Meetings in one of the cottage homes of my native town, down to the present moment, that object has been the governing principle of my life . . .

(From the book titled *To My Officers (A Letter from) The General on his Eightieth Birthday*)

In my search I find one short exhortation that truly expresses the feelings with which I would close this letter . . . Go Forward! My comrades, what else can you do? To stand still is impossible. To go back is to cover yourselves, your Saviour, The Army, and your General with shame. Go Forward! then, must be your motto, and that at greater speed than ever.

Donations Received

The following individuals and/or units have made donations to the Historical Center since the last newsletter, and through the month of September.

Commissioner Fred Ruth
Commissioner B. Gordon Swyers
Commissioner Jacqueline Swyers
Mrs. Colonel George Marshall (R)
Colonel B. Gordon Swyers (R)
Mrs. Colonel Virginia Talmadge (R)
Lt. Colonel Harold Anderson
Lt. Colonel Ted Arrowood
Lt. Colonel Evangeline Collins
Lt. Colonel Houston Ellis (R)
Lt. Colonel Doris Fizer
Lt. Colonel Jean Mikles (R)
Lt. Colonel Richard Norris
Lt. Colonel Richard Ulyat
Lt. Colonel H. Al Ward
Brigadier Evelyn Allison (R)
Major Jacqueline Campbell
Major LaVerne Crabson
Major William Crabson
Major Betty Davis (R)
Major Rachael Cooper Hallups (R)
Major Danny Heard
Major William Powell
Major Donald Watts (R)
Captain Orville Chambless
Captain Patty Elliott
Captain Dawn Luyk
Lieutenant Eric Hallock
Lieutenant Harvey Harwell
Lieutenant Tom Richmond
Lieutenant Kari Staats
Cadets Scott and Wendy Kinley
Dr. Richard Holz
Dr. E.H. McKinley
Patricia A. Bailey
Mildred Clay
Carol K. Falck
Oscar Fuller (now deceased)
Eulah Greene
Mae Kelly
Ralph and Lillian Miller
Myra Olley
Mary Elizabeth Pertain

Gertrude Purdue
Beulah L. Samples
Frances White Woodward
Ruth Zeigler

Territorial Headquarters:
Territorial Commander's Office
Chief Secretary's Office
Home League Department
League of Mercy Department
Medical Fellowship Department
Youth Department
Music Department
Supplies and Purchasing Dept.
Correctional Services Section

College for Officer Training:
Principal's Office
Assist. Principal's Office
Curriculum Department
Library
Home Department
Food Services
Historical Center Director's Office

Divisions:
Arkansas/Oklahoma
Florida
Georgia
Maryland/West Virginia
National Capital and Virginia
Texas

Corps and Adult Rehabilitation Centers:
Bradenton, FL
Daytona Beach, FL
Jacksonville, FL
Pascagoula, MS
Charlotte, NC (ARC)
Norman, OK
Harrisonburg, VA
Morgantown, WV

To our knowledge, the above list is correct. If, however, you made a donation since our last newsletter and your name is not listed, please notify our office as soon as possible. Donations received during October will appear in our next newsletter. Thank you for your donations.

Meet The Staff

Andrea (Andie) Troxclair

When you call the Historical Center, you will probably hear a very pleasant voice on this end of the telephone line. It will be that of Andrea Troxclair, our secretary/receptionist. Andrea has been part of the staff of the Southern Historical Center since April 25, 1994. She is a graduate of the University of New Orleans with a B.S. Degree in English, and Louisiana State University with a Master's Degree in Social Work.

Michael Nagy

Becoming part of the Historical Center staff on May 19, 1997, Michael Nagy comes to us with experience and education in the field of history and archival research. He recently received the Master of Heritage Preservation Degree from Georgia State University. He is well-qualified for the position of Accessionist. If you need to speak to someone who can give you information regarding a certain historical topic, just ask to speak to Michael Nagy at (404) 756-6606.

These fine employees are not only here to work in the Historical Center, but they are here to also serve you with information that will help you make history where you live and work. We appreciate their fine service and their contribution to preserving the history of our territory.

Some of the Visitors to the Southern Historical Center Since May 1, 1997:

General Eva Burrows (R)—Australia
 Chaplain Susan Bishop—Metro State Prison
 Andrew & Fiona Justice—Enfield Citadel, London
 Dr. & Mrs. William Lodom—Annandale, VA
 Major & Mrs. Michael Marvel—IHQ, London
 Pam & Telinda Stouder—Huntington, IN
 David & Ruthanne Bugler—Chambersburg, PA
 David Jane —Bristol, England
 Bob Morris—St. Louis, MO
 Victor, Isabel & Petit Guzman— Mexico
 Majors Bruce & Judy Power—C.F.O.T., Toronto, Canada
 Captains David & Elaine Braye—C.F.O.T., St. John's, NF, Canada
 Captain Vida Pritchett— C.F.O.T., St. John's, NF, Canada
 Major Loretta Hicks—C.F.O.T., St. John's, NF, Canada
 Majors Wilbert & Bertha Abbott—C.F.O.T., St. John's, NF, Canada
 Captains Roy & Louise Perry—C.F.O.T., St. John's, NF, Canada
 C.F.O.T. Faculty Staff—Chicago, IL
 Captains Doug & Joanne Benner—C.F.O.T., Toronto, Canada

Major Deborah R. Goforth—S.F.O.T., New York
 Major Ruth Dalberg—Chicago, IL
 Majors Ralph & Ruth Looker—San Pedro, CA
 Dr. Edwin N. Gorsuch—Georgia State University
 Mark & Georgina Callejan—IHQ London, England
 Colin Campbell—Atlanta Journal—Constitution
 Dr. Nancy Eiesland—Emory University
 Dr. Gary Laderman—Emory University

PARTIAL SUMMARY:

International Headquarters:
 Visitors: 4
 Non-USA Territories
 Number: 4 Visitors: 15
 Other USA Territories
 Number: 3 Visitors: 20
 Academic Institutions (Colleges, Universities, Seminaries)
 Number: 2 Visitors: 3
 Corps Delegations
 Number: 4 Visitors: 23
 Delegations (Conference and Others)
 Number: 1 Visitors: 40

APPROXIMATE TOTAL NUMBER OF VISITORS: 400

Salvation Army Site Echoes Past

(Excerpts of an article, by Colin Campbell, which appeared in the *Atlanta Journal—Constitution* on June 17, 1997)

I didn't realize, before seeing the invitation from Major John G. Merritt that Atlanta is the site of a Salvation Army college, or that the college has a history center which includes a museum.

But there are still lots of fresh surprises in this rainy Mold Belt city, and one of them is The Salvation Army Museum at 1032 Stewart Avenue (now Metropolitan Parkway) in southwest Atlanta.

I loved wandering through that immaculate and professional place with Merritt, the museum's director, peering at old uniforms and concertinas and sheets of Salvation Army commemorative stamps from Zaire and the Dutch East Indies and sitting down in a folding wooden pew in a reconstructed little "Army" hall from the 1920s.

I also enjoyed looking at photographs of the Army's advance through the South and westward into Oklahoma and Texas during the 1880s and '90s, at its female members' formidable bonnets, at banners and flags and medals bearing the group's deceptively militant motto, "Blood and Fire," and at books, magazines, a weird 3-D video, a robot preacher and countless memorabilia of General William Booth, the group's English founder in the days of Queen Victoria.

POINTS TO REMEMBER WHEN CLEANING OUT YOUR ARMY FACILITIES OR DISCARDING OLD FILES AND PHOTOS OF YOUR CORPS

Never throw anything away until you have asked yourself the following questions:

- ◆ Will this object, photograph, letter or record have any significance to our corps in the future?
- ◆ Are these items that we should keep for future historical celebrations?
- ◆ If we do not feel that we should or can keep these items, should they be sent to the Southern Historical Center to be placed in our corps files, or used as best determined by the personnel of the Historical Center?

Categories and Kinds of Items that you might send to the Southern Historical Center:

A. ART/VISUAL

Photos, Pictures, Cartoons

B. AWARDS/RECOGNITION

Certificates, Mugs, Pins, Plaques, Plates, Ribbons, Trophies

C. COMMUNICATION

Newsletters, Newspaper Clippings, Old Letterheads, Postcards, Correspondence from the Past

D. CLOTHING

S.A. T-shirts, Sweatshirts, Jackets, Caps, Uniforms, Bonnets

E. EDUCATIONAL/ TRAINING MATERIALS

Booklets, Lesson Guides/Papers, Old Corps Cadet Lessons, Guard/Sunbeam/Adventure Corps, Officers' Advanced Training, Corps Leadership, Sunday School, old Soldiers' Passes, Scholarly Dissertations/Reports, etc.

F. MUSIC

Instruments, Sheet Music, Song Sheets, Score Manuscripts

G. SPECIAL EVENTS

Badges, Congress Arm Patches, Building Dedications, Corps/Divisional/ARC Anniversary Programs, Divisional and Territorial Events, Ingatherings, Tickets/Passes

H. PROMOTIONAL

Annual Reports, Banners/Pennants, Brochures, Bumper Stickers, Flyers/Handbills, Fund-Raising Appeals, Leaflets, Posters

I. PERSONALITIES FROM THE PAST

Biographical Information, Objects, Photos, Correspondence, etc.

M. MISCELLANEOUS INFORMATION

Other interesting information, objects not included in the above categories.

If you have a doubt whether the items from your corps have any historical significance, send them to us and allow us to make those decisions.