



THE SALVATION ARMY HERITAGE CENTRE & ARCHIVES
TE RUA MAHARA O TE OPE WHAKAORA

MARCH 2021

REVELATIONS 13

NEWSLETTER OF THE SALVATION ARMY HERITAGE CENTRE & ARCHIVES IN NEW ZEALAND

TRANSCRIBING FOR THE DIGITAL AGE

Working Towards Making Salvation Army History Accessible

SPARKLING SERVICE

Recycled Sign Re-used at Outposts Throughout the District

TRI-COLOUR RIBBON

A New Zealand Phenomenon Revealed in Heritage Series 6

EASTER CONGRESS AT WANGANUI

The Steps of the Sarjeant Art Gallery | Wanganui

THE VEITCH FAMILY

Scotland | Australia | New Zealand

Print

If you wish to print the newsletter PDF:

- 1) Print both pages as A3 sheets/posters, or
- 2) Print |'actual size'| A3 double-sided | flip on short edge | then, if you wish, fold as illustrated.



Contact

The Salvation Army Heritage Centre & Archives

Te Rua Mahara o Te Ope Whakaora

Booth College of Mission

20 William Booth Grove, Upper Hutt 5018

PO Box 40542, Upper Hutt 5140

Phone: + 64 4 528 8628 ext 65051

Email: archives@salvationarmy.org.nz



The Heritage Centre and Archives also has a webpage on which you can find information and articles of interest:

<https://archives.salvationarmy.org.nz/>

ISSN 2624-179X (Print) ISSN 2624-1803 (Online)

WELCOME

to REVELATIONS 13

► Here at the Heritage Centre & Archives we have a large [treasure trove](#) of Salvation Army history, and it is our privilege to make sure that it is preserved in a way that [the treasure trove will be available to the territory into the future](#).

One of the more exciting parts of our role is doing research. So often we are searching for a particular piece of information, but in the process discover several other pieces of information that may relate to previous searches or previously unknown information.

The main aim for researching is to unlock the information that is contained in the treasure trove. Once we have that information we then share it with people either on a [one-to-one](#) basis, or through our [website](#), [newsletter](#) and by our [Heritage Series](#) publications.

In this issue we will let you into some of the secrets we have found such as the [Tri-Colour ribbon](#) worn by many early salvationists either on their uniform or everyday wear as a sign of their commitment to Salvation Army ideals. If you want to know more, go to our website.

One of the aids to [preservation and research](#) is "digitisation". This allows us to find information much more readily and hopefully in the future allow us to share the treasure trove by way of a virtual museum.

You can also read about the '[Drunken Mason](#)' and the little-known story of the [Veitch Family](#).

Enjoy your read.

Major Garry Mellsop | [Interim Director](#) ◀

If you'd like to visit our Facebook Page Salvation Army Archives NZFT: <https://www.facebook.com/SalvationArmyArchivesNZFT/>

TRANSCRIBING FOR THE DIGITAL AGE

Working Towards Making Salvation Army History Accessible

► As time goes on, our collection grows. We're now well into the digital era and find ourselves looking forward more and more.

We (at Archives) have changed the way we work. We're planning for our future. We are embracing digital. [More and more of our records are 'born digital'](#). Correspondence, photographs, financial records, corps records come to us on a hard drive or USB stick, rather than in boxes.

Yet as we plan forwards, we find ourselves looking back. [How can we safely preserve our institutional knowledge for future-proofing?](#) So the digitisation began. We are also digitising many of the registers, making them 'word searchable' for our researchers. Staff at BCM have already been utilising the digitised copies of historic DISPOs (appointments dating back to 1883).

The boxes of '[unidentified people](#)' has been digitised and sorted. Some characters have even been identified through your help on our Facebook page.

In time, we hope to have an online platform where you can view our collection, [search through photos, registers, War Cry](#) and more. It's a slow process as there's a lot to work through. The project is huge. But the reward will be priceless and serve us for years to come.

One often moans about the digital world, but we are excited by the prospect of accessibility. Having everything digitised will give artefacts that haven't seen the light of day, since being boxed away, a second lease of life.

[The dream](#) is to have an online 'virtual museum' for your viewing and researching pleasures. That dream is materialising each day. ◀



SPARKLING SERVICE

Recycled Sign Re-used at Outposts Throughout the District



Lieutenants Hayes and Brown, the Officers of Dargaville Corps,

States Brigadier Vince :—" On their arrival at the Outpost they get a hall or the loan of a church, fix up this announcement sheet in a prominent position, and thus announce their meeting. So far they are having very good success in this scattered district."

The War Cry 10 May 1913 page 4.

TRI-COLOUR RIBBON

A New Zealand Phenomenon Revealed in Heritage Series 6

▶ As The Salvation Army evolved into existence from the Christian Mission, in 1878, new icons began to appear. **The Army flag** came into being incorporating the **yellow, red and blue**. When new corps were opened and their first flag presented it was termed '**Presentation of Colours**'. But there also existed a personal emphasis evidenced in *The War Cry* phrases such as: 'enrolled under



Unidentified family from the South Island west coast. Some are wearing the tri-colour ribbon near their tunic button-holes.

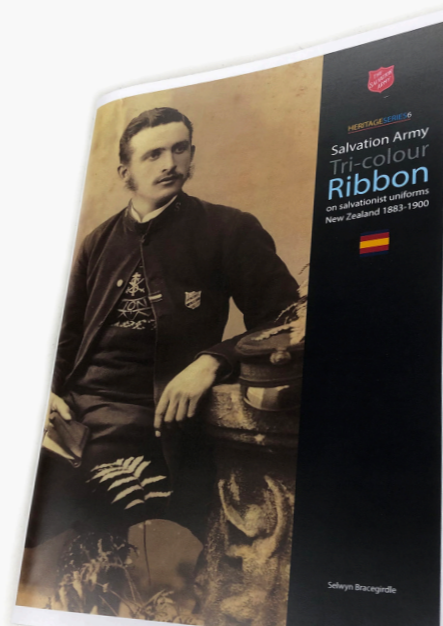
the colours'; 'stick to your colours'; and 'show by our colours that we are not of this world'.

Colonel Reuben Bailey, New Zealand Colony Commander (1891-1895), makes the following comment in *The War Cry* 20 June 1891, pages 1-2: 'If ... an officer has every reason to believe the convert to be fully saved. I think it quite right to advise him to wear some part of our uniform - a piece of **tri-colour** is sufficient for a start...'

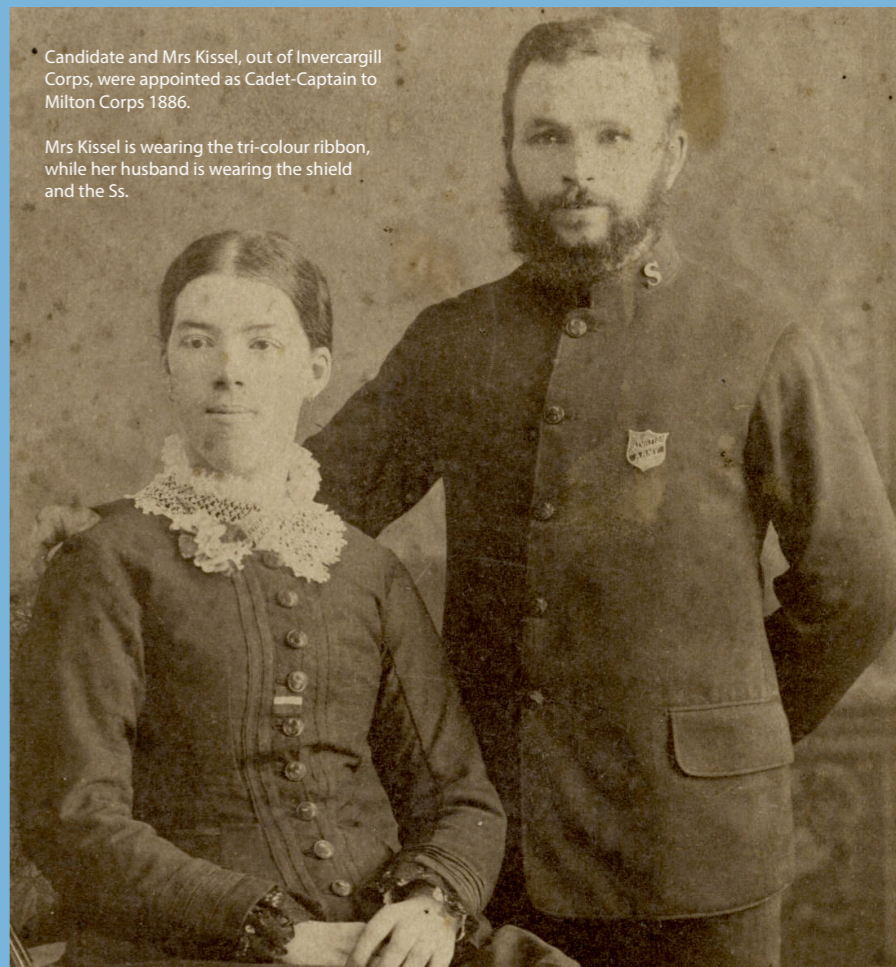
The 'Orders and Regulations for Soldiers', 1899 (Chapter IX, Fighting, Section XI - Uniform, point 9, page 124) gives the following guidance: 'Soldiers should, if possible, **wear some ribbon**, or badge, or other sign of Soldierhood, when at their daily employment.'

The War Cry included advertisements for the Trade Department, offering 'Tri-Colour Army Ribbon' at **two pence per three inch piece**. This length was specifically for sewing onto the front edge of the uniform or jacket.

In the New Zealand context particularly, the wearing of the **tri-colour ribbon** was valued by officers and soldiers to the extent that there exists, in the historical record of cabinet card photos, dozens of examples of its use. ◀



'Salvation Army Tri-colour Ribbon' was published December 2020. A4 in size with 56 pages plus cover. View on Archives web pages - address on back panel of this newsletter.

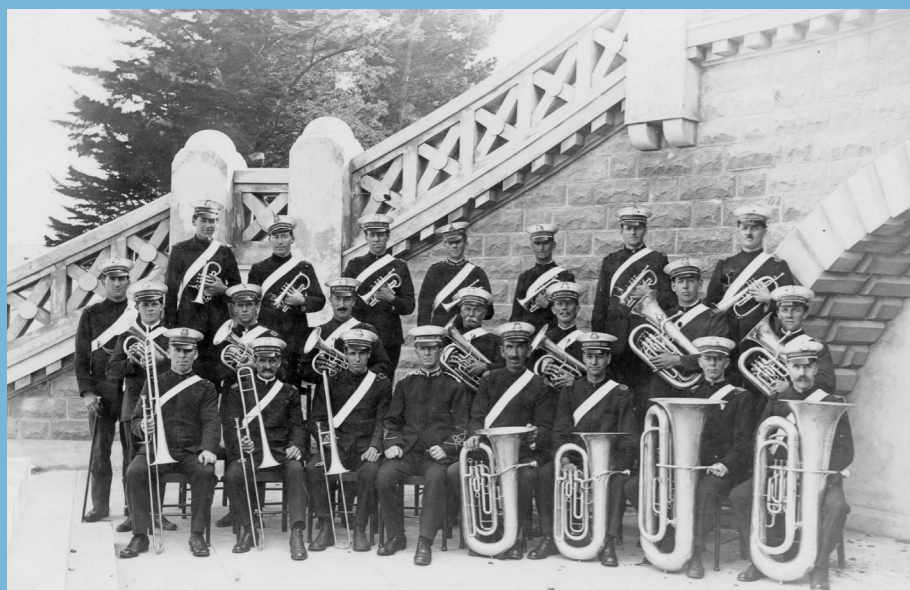


• Candidate and Mrs Kissel, out of Invercargill Corps, were appointed as Cadet-Captain to Milton Corps 1886.

Mrs Kissel is wearing the tri-colour ribbon, while her husband is wearing the shield and the Ss.

EASTER CONGRESS AT WANGANUI

The Steps of the Sarjeant Art Gallery | Wanganui



Photograph of the Wanganui Corps Band.

EASTER CONGRESS
WANGANUI 1921.

- | | |
|-----------------------------------------------------------------------------------------|------------------------------|
| Alby Bovey. Harold Cranston. Bill Thomas. | Fred Watson. IKE Allison. |
| | Bert. Day. |
| Stevens. Percy Francis. Lionel Cannons. Bill Sleyer. Dick. Thomas(Sen) Jack Dovey, | Harry Bovey. Rainey Francis. |
| George Adams. George Wilson, Bert. Mailman. Jim Wilson(B.M.). Jack Bovey. Aquila Canty. | Adams. Bob. Pickworth. |

On Thursday 24 March and Wednesday 25 March 1921, The Salvation Army held a National Congress in Wanganui. Four bands participated: Wellington City Corps, Palmerston North Corps, Fielding Corps and Wanganui Corps (above).

THE VEITCH FAMILY

Scotland | Australia | New Zealand

▶ The Veitch family arrived in New Zealand in 1887. The parents, **Captain John & Mrs Veitch**, having been transferred as Salvation Army officers to New Zealand from Australia. But the story begins in Scotland.

John was brought up in Crofthead, a coalmining district in Scotland. He had little schooling and went to work on a farm from age 9 to 13. He was apprenticed to a mason and it wasn't long before he became a '**slave to drink**'. In the New Zealand *War Cry* of 16 November 1889 he describes himself as the 'drunken mason' in those early years.

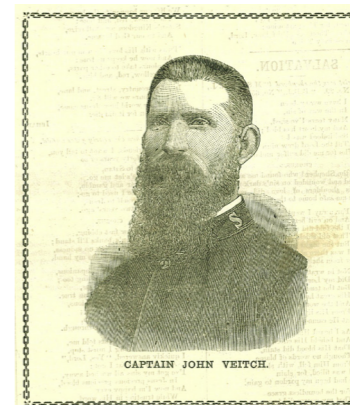
Churchgoers had a powerful influence on him that culminated in the month of September 1872, at the hour of 4am, when he found himself pacing his bedroom declaring "**I'm saved, I'm saved**", with his mate telling him to go back to bed.

John, with his family in tow, emigrated to New South Wales, settling in Paddington, Sydney. From *The War Cry*; "The Veitches soon found some kindred spirits, and went in to fight for souls. **Taking his stand in Moor Park, Sydney, he would sound out the gospel message**, and saw souls saved out in the open-air. Sunday mornings were usually spent in button-holing men and women about their souls."

Then **The Salvation Army arrived in New South Wales** and he fell in love with the Army at first sight. They served as officers at numerous corps in NSW. From *The War Cry*: "It was while at Mudgee that Captain Veitch got a telegram, asking if he was willing to go to New Zealand. He wired back, 'Yes - ready!' and in a few weeks



Cabinet Card dated 1888 of the Veitch Family.



The War Cry 16 November 1889 page 3.

the **Hallelujah Musical Family** landed in New Zealand.

"Christchurch was the first command in the new colony, and during the eleven months stay here, numbers of souls converted, 66 soldiers enrolled, and *The War Cry* circulation was raised from 1008 to 1700.

"Invercargill comes next for more than 11 months. Here the family had a portrait photograph taken.

"Some months at Oamaru, followed by Dunedin, where his progress is frequently noted in *The War Cry's* pages.

"The Captain says, in conclusion, '**I am so glad that God has used me in saving some who have become officers in the world-wide Salvation Army.**'"

In 1894 they transferred back to New South Wales. The family were shocked to hear the news that on a visit to Melbourne in 1895, to see his officer daughter, John collapsed and died suddenly on a suburban street. A life unexpectedly cut short. ◀