

- 4 You do make the point so well that this was an extraordinarily powerful way in which members of the working class, in particular women you were talking about, were were organised, were brought together, but of course Booth himself William Booth was not particularly eh sympathetic towards the idea of socialism, the idea of this organisation being a way in which the working class could do something to improve its actual circumstances.

Booth essentially believed that what people needed was moral regeneration and he thought that these kinds of political solutions which eh and the one thing I've seen that he wrote about is about socialism, specifically was he said you're just to reorganise the distribution of wealth doesn't not really do anything, because if people are seeped in sin and drunkenness and depravity that has no effect on them.

- 5 It was really eh it was really was the afterlife that was important anyway.

Well, it's the afterlife but it's in this life that one prepares for the afterlife, so this life does matter, and it certainly matters if people are lying face down in the gutter, drunk, but just giving that person money he would have said or reorganising the distribution of wealth in his mind did not really speak to that and certainly Salvations would have said that you'd be far better off to be fully converted and working as a domestic servant and maybe having quite a materially miserable life but be saved than to be you know living in some kind of social paradise and not be saved.

So the Salvation Army's attack was was primarily upon sin rather – yes – than upon poverty and inequality, it was sin that was the cause of misery.

Exactly and sin could be a range of things.

- 6 People decide then... brought this upon themselves, that they they'd made inappropriate moral decisions eh and the only way in which they could improve their lot was really by the conversion experience.

You know they had no jobs, they were unemployed, they had nowhere proper to live or any of those, those social issues weren't critical, they were drinking because the devil had got them, Lucifer had recruited them.

Yes, but they would also say that that the Church of England clergyman who is living very comfortably in his nice cosy house with his lovely vestments and big lovely church is living in sin just as much as that drunken worker and that his sins may be a little bit different, but are just as serious, so they had a a kind of critique of wealth and inequality, but it's eh not a socialist view, no.

- 7 Why do you think it is that the Salvation Army in Victorian Britain has been relatively eh ignored by other writers?

My sense of British people in general is that they kind of cringe a little of the Salvation Army, and say oh well, hm, and there's people don't quite know how to understand this, they don't really – the questions of religious faith, questions of eh religious practice are not things that people necessarily feel either much interest in or real ability to discuss or or understand. And I I noted that when I was doing my research, when I would tell other historians what I was doing, I almost always elicited a giggle and I think as a foreigner, it's – I'm Canadian and have lived a lot of my life in the United States – religious culture is much more familiar to me, I don't have that same response to it.