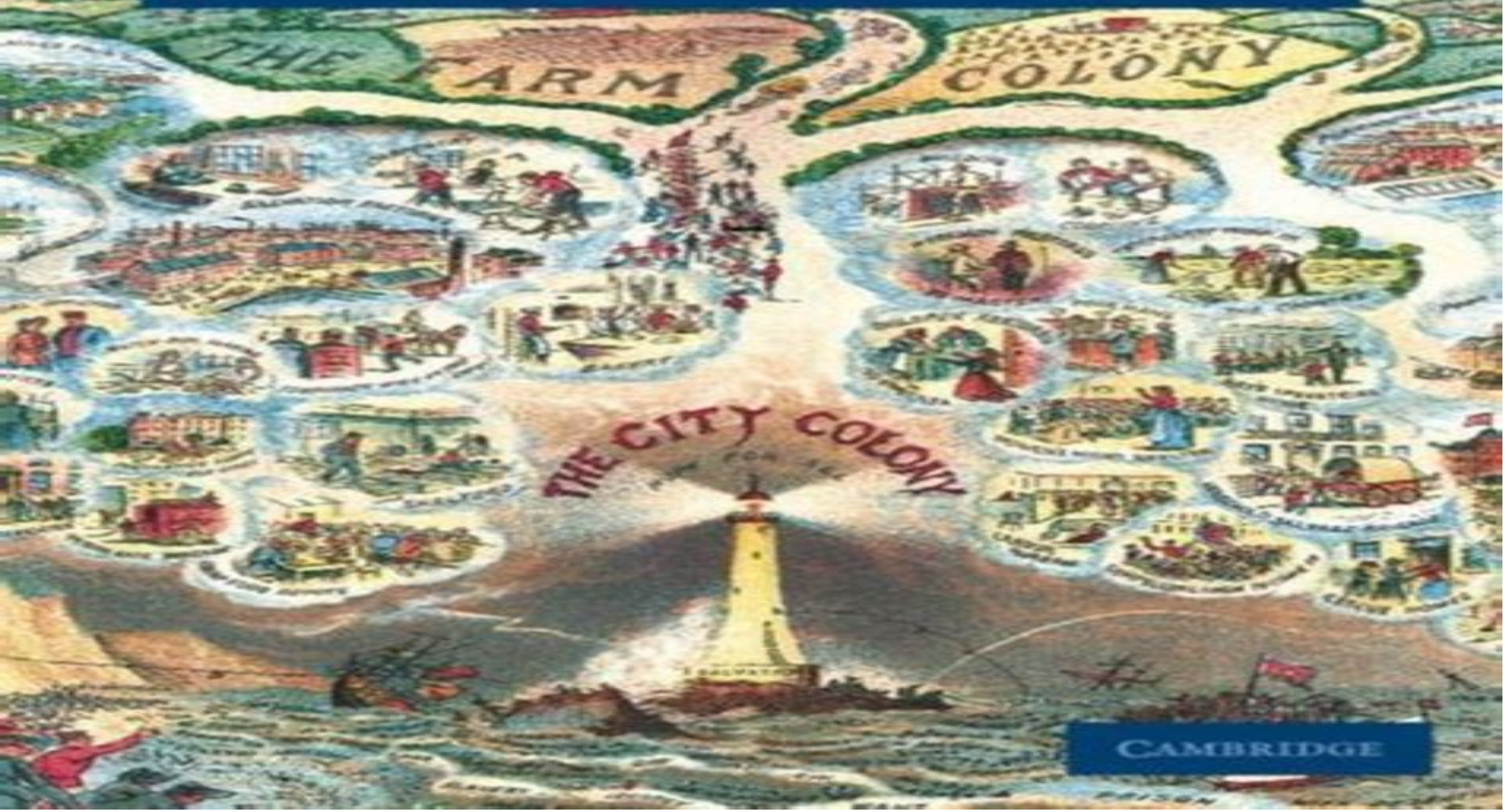


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# IN DARKEST ENGLAND AND THE WAY OUT

WILLIAM BOOTH



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# Darkest England

**Frances Knight**



## **Darkest England:**

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**In Darkest England and the Way Out** William Booth, 2014-04-17 A classic work in the literature of poverty published in 1890 by William Booth founder of the Salvation Army

**Territorial Terrors** Gerhard Stilz, 2007

**Victorian Christianity at the Fin de Siècle** Frances Knight, 2015-10-23 The period known as the fin de siècle defined in this groundbreaking book as chiefly the period between 1885 and 1901 was a fluid and unsettling epoch of optimism and pessimism endings and beginnings as well as of new forms of creativity and anxiety The end of the century has attracted much interest from scholars of literary and cultural studies who regard it as a critical moment in the history of their disciplines but it has been relatively ignored by religious historians Frances Knight here sets right that neglect She shows how late Victorian society often said to be one of the most intensely Christian cultures the world has ever seen reacted to the bold agendas being set by the thinkers of the fin de siècle and how prominent Church figures during the era first identified many of the concerns that have preoccupied Christians latterly These include an active interest in social justice and the creation of new types of communities increasingly open discussion of the sexual exploitation of children debates about society's decadence new ideas about the role of women and the belief in the redemptive powers of art pioneered by figures as diverse as P T Forsyth Percy Dearmer and Samuel and Henrietta Barnett Examining in particular the Christian world of fin de siècle London the author offers penetrating insights into a society in which the ritual and culture of Christianity sometimes permeated the aesthetic movement and where devotees of the aesthetic movement like Walter Pater Oscar Wilde and their disciples often revealed a fascination with Christianity She argues that the long 1890s was a decisive decade in which various sections of Christian opinion both on the progressive and the more conservative wings of the faith began to express views which set the tone for attitudes which would become commonplace in the twentieth century

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**In Darkest England, and the Way Out** William Booth, 2019-07-19 William Booth was an English Methodist preacher who founded The Salvation Army and became its first General

*The Age of Light, Soap, and Water* Mariana Valverde, 2008-01-01 BACK IN PRINT WITH A NEW INTRODUCTION The turn of the last century saw a great wave of moral fervour among Protestant social reformers in English Canada Their targets for moral reform were various sex hygiene immigration policy slum clearance prostitution and whited slavery Mariana Valverde's groundbreaking *The Age of Light Soap and Water* examines the work and the ideas of moralist clergy social workers politicians and bureaucrats who sought to maintain or create a white Protestant Canada The morality idealized by evangelical feminist and medical activists was not as is often assumed completely repressive and puritanical On the contrary the self defined social purity movement at the centre of this book talked endlessly

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*The Persistence of Victorian Liberalism* examines the question of where to locate the ideological break between classical liberalism and the underlying principles of the modern Welfare State While most historians of 19th century Britain argue that such a shift occurred prior to 1900 Haggard challenges the contention that classical liberalism had been so undermined by this point that the modern Welfare State was largely inevitable He considers the public discussion of progress poverty charity socialism and social reform and he concludes that the vast majority of the Victorian middle and upper classes remained wedded to the tenets of classical liberalism up to the close of the century In contrast to traditional characterizations Haggard argues that progress individualism and character continued to resonate within Victorian society throughout the late Victorian period Private philanthropy grew increasingly active as a remedy to urban poverty The London Socialist movement the New Unionism the Independent Labour Party and the New Liberalism each proponents of socialistic reforms found themselves marginalized politically The key to the social debates of the day was the concept of the deserving versus the undeserving poor Although the deserving might expect some private or public aid the undeserving were to be punished for their lack of character Until this notion was overturned the Welfare State would remain outside the realm of practical politics **What Price the Poor?** Ann M. Woodall, 2005 In this fascinating book Ann Woodall investigates and compares the work and thought of William Booth and Karl Marx *What Price the Poor* raises important questions about the relationship between theological discourse and the sociological imagination and it firmly places the development of theoretical and practical social analysis and application within the context of social history F *Happiness and Utility* Georgios Varouxakis, Mark Philp, 2019-07-29

*Happiness and Utility* brings together experts on utilitarianism to explore the concept of happiness within the utilitarian tradition situating it in earlier eighteenth century thinkers and working through some of its developments at the end of the

nineteenth and beginning of the twentieth centuries Drawing on a range of philosophical and historical approaches to the study of the central idea of utilitarianism the chapters provide a rich set of insights into a founding component of ethics and modern political and economic thought as well as political and economic practice In doing so the chapters examine the multiple dimensions of utilitarianism and the contested interpretations of this standard for judgement in morality and public policy

**Saved, Sanctified and Serving** Denis Metrustery,2016-06-01 This comprehensive significant work on Salvation Army theology and practice is designed to help reinforce Salvationists appreciation of their movement s rationale and mission helping to maintain and increase the Army s unique position within the Church and as part of global faith based responses to humanitarian need The writers in this volume hold and proclaim a clear vision for the Army s future fully seizing contemporary opportunities while retaining the fire and zeal of the primitive Movement

**Pulling the Devil's Kingdom Down** Pamela J. Walker,2001-04-02 Those people in uniforms who ring bells and raise money for the poor during the holiday season belong to a religious movement that in 1865 combined early feminism street preaching holiness theology and intentionally outrageous singing into what soon became the Salvation Army In Pulling the Devil s Kingdom Down Pamela Walker emphasizes how thoroughly 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 toughs The Salvation Army was a neighborhood religion with a battle plan especially suited to urban working class geography and cultural life The ability to use popular leisure activities as inspiration was a major factor in the Army s success since pubs music halls sports and betting were regarded as its principal rivals Salvationist women claimed the right to preach and enjoyed spiritual authority and public visibility more extensively than in virtually any other religious or secular organization Opposition to the new movement was equally energetic and took many forms but even as contemporary music hall performers ridiculed the Hallelujah Lasses the Salvation Army was spreading across Great Britain and the Continent and on to North America The Army offered a distinctive response to the dilemmas facing Victorian Christians in particular the relationship between what Salvationists believed and the work they did Walker fills in the social cultural and religious contexts that make that relationship come to life

**The Review of Reviews** William Thomas Stead,1892 *Current Literature* ,1891 In  
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**Monthly Review of Reviews** Albert Shaw,1906 **Punch** Henry Mayhew,Tom Taylor,Mark Lemon,Shirley Brooks,Sir  
Francis Cowley Burnand,Sir Owen Seaman,1907

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