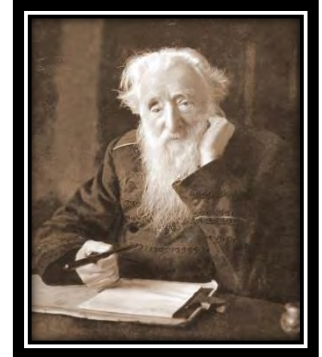


***A Victorian Love Story***  
***The romance of William and Catherine Booth***

By David Woodbury

**Introduction**

The image most of have on William Booth is that of an old man with tired eyes, white hair and white beard and perhaps that is due in part to the fact that photography was in its infancy and was only coming into its own in William's later life. However, the image I want to focus on is that of two young people around 23 years old in the flower of their youth, alive with passion and zeal.



One of the great temptations when it comes to the lives of deceased leaders is to invest them with some sort of sainthood and at times, sanitise their story. William and Catherine Booth were real people in the fullest sense of the word. What comes through from their letters is a warts and all story of two young people, passionate for each other and passionate for God. There are obvious faults in their characters and flaws in their behaviour. But they still remain real and fallible, treasures in earthen vessels, authentic people whom God used.

In many ways their story is one of the great unpublicised love stories of the 19<sup>th</sup> century. This relationship is to change both of their lives in a momentous way. Harold Begbie, in his book, *The Life of General William Booth*, eloquently writes: *In a certain measure William Booth came into the life of Catherine Mumford as Robert Browning came into the life of Elizabeth Barrett. In each case there was a resurrection of the woman, and a beauty added to the man.*<sup>1</sup>

Both William and Catherine exhibited human weaknesses, which testify to their humanness. William seems, perhaps more in his younger years, unable to pace himself and is given to constant, reoccurring periods of burnout where he needed to withdraw and recover. Catherine had been brought up by an overprotective mother and is paranoid about her health. In some ways she may have been quite justified for she suffered from a spinal condition. However, at times it seems to dominate her thinking.

There can be no doubt that William and Catherine Booth were complex personalities: intense, obsessed, opinionated, and even neurotic at times, but deeply committed to the will of God, whatever the cost. That their union not only worked but prospered is a testimony to God's grace in their lives. Even a casual reading of their lives confronts us with many of their faults and failings. Yet in all this, God used them in a remarkable way which in itself testifies that God uses fallible and imperfect people to further his kingdom.



It would appear that there is very little romantic interest in William Booth's life before this point, apart from his interaction with the Dent family during his teenage years. It is perhaps one of the most meaningful influences in the early life of William Booth when Mr and Mrs Dent took a genuine interest in the tall, gangly teenage boy. His resemblance to their deceased son resulted in them inviting William to their home and an invitation he readily accepted. One of the two teenage daughters, Anne Dent, took William's eye and it seems he was rather fond of her, however, when he was converted the romance ended. Years later he encountered Anne again and told Catherine that *the charm that lured my youthful heart is broken, and my soul's full flow of feeling turns to you.*<sup>2</sup> Occasionally William would accompany them to the Broad Street Wesley Chapel, a place that was to become crucial in the spiritual journey of William Booth.

For her part Catherine had received a declaration of love from a cousin from Derbyshire. Begbie writes that *he was a young man of somewhat striking appearance, and with more than ordinary capacity*. Catherine's heart responded. However, she turned him down as she doubted he was *truly converted*.<sup>3</sup>

### First meeting

In June 1851<sup>4</sup> at Walworth Wesleyan Chapel, William's fiery preaching style had caught the attention of Edward Rabbits, owner of a chain of footwear shops. Disillusioned, with the stagnation of the Methodist Church, Edward Rabbits, along with many others left the established church to join a Wesleyan reform movement at Binfield House in the neighbouring suburb of Clapham. The Reformers also welcomed William Booth, who had been expelled from the established Methodist church, into their community.

Edward Rabbits persuaded William to resign from his employment as a pawnbroker and enter into full-time ministry. When William raised the issue of funds, Edward Rabbits offered to underwrite his stipend of twenty shillings a week for the first three months. Quitting his job with the pawnbroker on around 8 April 1852, William found lodgings on nearby Princes Row and set his feet on a path that was to change the course of religious history.

Whether or not Edward Rabbits was playing matchmaker or not, we do not know. However, he asks a young woman named Catherine Mumford, whose spirituality and judgment he respected, to give him an assessment of William's preaching at Binfield House. <sup>5</sup> Catherine is suitably impressed and gives a glowing assessment of William's preaching.

Perhaps Edward Rabbits saw something in these two unique young people that would be of kingdom value. Sometime in March 1852 he invites a number of people to his home for supper, among them are William Booth and Catherine Mumford and her mother.<sup>6</sup> Against his better judgment William is persuaded by Edward Rabbits to recite a poem by William McGonagall, *The Grog-sellers Dream*.

The response is some discussion on moderate consumption of alcohol, which is disrupted by the young Catherine Mumford, a believer in total abstinence, insisting that the Bible does not support the idea of moderate drinking. The debate that followed became more fiery by the minute, only to be wisely terminated by Edward Rabbits announcing supper. Interestingly during the course of the supper when wine was offered, all refused.<sup>7</sup> If Catherine hadn't caught William's eye before this, she surely had now.

During Easter in April 1852, around April 8 or 10<sup>8</sup>, William was persuaded by Edward Rabbits to accompany him to a Reformist meeting in a school room in Cowper Street in the South London area. Also present is Catherine Mumford. Following the meeting William offered to take Catherine, who has been introduced to him as being in delicate health, home in a cab. Bear in mind here that William is all but penniless and hiring a cab would have been a significant luxury

In his book, *The Life of General William Booth*, Harold Begbie writes; *It was one of those fallings in love which are as instantaneous as they are mutual, which are neither approached nor immediately followed by any formal declaration of affection, and which manifest themselves even in the midst of conversations altogether absorbed in other matters. Suddenly William Booth knew that he loved this woman.* <sup>9</sup>

Catherine was later to record: *It seemed as though we had intimately known and loved each other for years, and suddenly after some temporary absence, had been brought together again, and before we reached home we both suspected, nay, felt as though we had been made for each other, and that henceforth the current of our lives must flow together.* <sup>10</sup>



## Courtship

In 1852 the then 22 year-old William Booth is a man on a mission from God. He has no doubt that he has been called by God to be an out and out evangelist, and this calling is the passion and singularity of his life. He is prepared to surrender every part of his being and strive with every fibre of his body for the mission to which he feels God has called him. His encounter with Catherine Mumford in March 1852 is to completely upset his equilibrium.

On reading the early letters that passed between them there is the sense that this was love at first sight. However, there would be a number of difficulties that would need to be resolved before any real progress in the romance.

Like many young women Catherine Mumford had some fixed ideas about the sort of man she should marry. At the age of sixteen<sup>11</sup> she had formulated her ideas on the characteristics of a suitable partner:

- He had to be truly converted
- He would be a total abstainer
- He would be a *man of sense*
- They would have to think alike on all important matters.

However, among her requirements for a suitable husband Catherine entertained some more romantic concepts. She would like him to be dark and tall, be a minister in the church and be called William.<sup>12</sup>

William Booth seemed to fit most of the requirements:

- He was truly converted
- Occasionally used alcohol for medicinal reasons
- He was *man of sense*
- Catherine felt sure that they would think alike on all important matters
- He was dark and tall
- He was to become a minister
- He was called William

Catherine would soon resolve the issue of social drinking and William Booth would become a total abstainer.

William also faced a significant challenge before the romance could continue. Evidence seems to suggest that the relationship developed at lightning speed and there is talk of an engagement within a month of first taking Catherine home in the carriage. In a letter to Catherine sometime in May 1852 he speaks of an engagement. However, in the same letter William raises some serious misgivings. His sense of calling by God is the overwhelming passion of his life and he fears such an earthly union might detract from it.

## Misgivings

Something of William's dilemma is obvious in their first meeting. After taking Catherine home in a cab Catherine's mother invites him to stay the night and William, having no permanent home at that time, accepts the invitation. This gives the young couple an opportunity for further conversation. Years later Catherine was to recall: *W. went away in a terrible controversy, feeling that he was wounded, and he has often told me since that he felt that for the first time he had met the woman who filled up his life's ideal of what a wife should be. He was really in love, and yet it was all contrary to the plans he had made. Had he not, only the day before, been able to get away from the business yoke that had galled him for these eight years gone by?*<sup>13</sup>

Perhaps it seemed to William that all his dreams and plans to serve God as a totally committed evangelist had been threatened by his attraction to this young woman. The blatant fact staring him in the face was that of divided allegiances which he full well knew could hinder his commitment to the will of God for his life. Catherine later recorded: *And yet, there was the awkward fact staring him in the face, and although he said to himself as he walked away from that door that morning, "It cannot, must not, shall not be," it was not many hours before he found himself at that door again.*

In the letter of early in May 1852 he raises a number of difficulties. Apart from his inability to support a wife in his present position is his fear that the relationship and commitment to marriage could affect his usefulness to God. He writes: *I should feel such a powerful earthly bond taking up my feelings and drawing off my heart from entire and complete devotion to God. God has of late been satisfying me with Himself, and I should fear setting up or creating another god, especially seeing that He has placed me in a position that my heart has so long desired and given me every comfort I wish.*<sup>14</sup>

Perhaps the reference to another god gives us an inkling to the depth of his love for Catherine. However, William, like Abraham, is submissive to the call of God on his life and concludes his letter: *I am resigned to the will of God. I shall endeavour to pursue the path of duty....*

It is obvious from the letter that there is some friction between them as William refers to the *very abrupt manner in which we parted last evening*. For two strong willed people, deeply committed to God, the path was never going to be easy. To satisfy their deep commitment to God and the yearning of their own hearts would probably be a challenge that would be beyond most people. But William Booth and Catherine Mumford were in no way, ordinary people.

Almost in despair William comes to the conclusion that perhaps marriage is not possible and the best he can hope for is some form of a platonic friendship. In a following letter to Catherine written around 7 May 1852, William writes: *I have read and re-read yours of yesterday evening and in answer to it what can I say? My heart dictates what for the sake of your peace I dare not write, I mean, what I feel ... I will love you as my sister, as I love my dearest friend. I cannot afford to lose your friendship. I should be lonely then. We can meet now and then and talk about books and Christ and Heaven, nothing more, can we not?*<sup>15</sup>

Make no mistake; William Booth is hopelessly in love with Catherine Mumford. He is a man smitten, besotted and passionately in love. In his letter of 7 May 1852, where he speculates about a platonic friendship he declares: *I honour you, I worship, I adore, I have loved you, oh, perhaps more than ...* and then goes on to say: *I am rambling on to forbidden ground*. Perhaps there is a sense in which he is aware of the contradiction he is expressing in this letter; the resignation to a platonic friendship and the sheer adoration of a star-struck lover.

William concludes the letter with an indication of the conflict that rages inside of him: *I love you as dearly as ever and that love is grounded on the highest esteem. But calmly, Catherine, let us do His will. I am perfectly the master of my feelings, at least to a great extent ...*

Reading the letters around the time of their courtship there is this sense of uncertainty. William seems to vacillate sometimes addressing Catherine as: *My Dear Friend*, and other times: *My dear Catherine*. In his letter of early May 1852 he addresses her as *My Dear Friend* but in his letter by 7 or 8 May 1852, it is *My dear Catherine*. However, by 10 May 1852 he is back to addressing her as *My Dear Friend*.

Although the romance had developed at a rapid rate it seems that William's misgivings persuaded him to seek advice from his mother. In a letter to Catherine on Monday 10 May 1852 he speaks of a letter received from his mother *imploring me to do nothing rashly, fearing my accustomed impetuosity, my feeling gaining the mastery over the calm teaching of reason.*<sup>16</sup>

William is not in a good place. There is a sense in which his spiritual heart and his carnal heart are in conflict and the outcome of such a conflict will always be darkness. In the same letter to Catherine he writes: *Darkness gathers thicker than ever round the path I tread, and doubt, gloom, melancholy and despair would tread me down.*

Any reading of the life of William Booth we come to the conclusion, that like many spiritual entrepreneurs, he was a man of moods, often suffering periods of melancholy and depression to the point of breakdown. Catherine was the perfect foil, knowing when to challenge him and when to comfort and encourage him. Replying to his letter of 10 May 1852, Catherine writes on 11 May: *I have been spreading your letter before the Lord & earnestly pleading for a manifestation of His will to your mind in some way or other, & now I would say a few words of comfort & encouragement. My heart feels for you far beyond what I can express. Oh, that I knew how to comfort you in an indirect way.*

At other times in their relationship Catherine can be quite direct and challenging, however, here she senses something of the pain and anguish William is experiencing. *The words "gloom, melancholy, & despair" lacerate my heart. Don't give way to such feelings for a moment.* There is a sense in which she is completely selfless in her desire that William should pursue the path that he feels God has laid out for him. She full well knows that to pursue this relationship purely for personal reasons would be contrary to the will of God and that she will find no real happiness in such a course of action.

Sometime in early May 1852, probably around 11 May, William proposes to Catherine. <sup>17</sup>Although this relationship is only new it is also intense and passionate. They are both battling with powerful and at times, overwhelming emotions which to lesser mortals, may have been quite crushing and distressing. In the same letter she writes: *Oh that we had never seen each other. Do try to forget me as far as the remembrance would injure your usefulness or spoil your peace. If I have no alternative but to oppose the will of God or trample on the desolations of my own heart, my choice is made. Thy will be done is my constant cry. I care not for myself, but oh if I cause you to err I shall never be happy again.*

There may well have been some misunderstanding over Catherine's hesitancy that hampered the marriage proposal. It is possible that William may have thought that his inability to support a wife was an impediment to Catherine in making a decision. Catherine's letter responding to William's of early May 1852 seems to be lost. However, in a letter dated 13 May 1852 Catherine makes it quite clear that such circumstances are not the reason she was unwilling to accept his proposal.

*My Dear Friend, I have read and re-read your note & I fear you did not fully understand my difficulty. It was not circumstances, I thought I had fully satisfied you on that point. I thought you felt sure that a bright prospect could not allure me, nor a dark one affright me, if we are only one in heart. My difficulty, my only reason for wishing to defer the engagement was that you might feel satisfied in your own mind that the step is right. To cause you to err would cost me far more suffering than any thing else.*<sup>18</sup>

In the same letter Catherine outlines two realities for William to consider and resolve:

- That the course they are taking is not opposed to the will of God,
- That a marriage to Catherine will make him happy.

Then she writes: *But if you feel satisfied on these two points, ... come on Saturday evening and on our knees before God let us give ourselves afresh to Him & to each other; for His sake consecrate our whole selves to His service for Him to live & die.*

William Booth wasted no time in getting himself around to the Mumford residence on Saturday 15 May 1853, where he and Catherine, on their knees before God, committed themselves to each other and to God.

George Scott Railton writing years later in his book, *The Authoritative Life of General William Booth, Founder of The Salvation Army*, writes: *The anxiety of both these two young people not to allow any thought for their own happiness to interfere with their duty to God and to their fellows delayed their marriage for years; and when they did marry it was with the perfect resolve on both sides to make everything in their own life and home subordinate to the great work to which they had given themselves.*<sup>19</sup>



### **Engagement**

If Catherine had harboured doubts about the decision they were quickly dispelled once the decision was made. In a letter written even perhaps within hours of the decision, certainly with a day or two, declaring the depth of her love and commitment, she writes: *Your letter – your visit have hushed its last murmurs and stilled every vibration of my throbbing heartstrings. All is well. I feel it is right, and I praise God for the satisfying conviction ... The thought of walking through life perfectly united, together enjoying its sunshine and battling its storms, by softest sympathy sharing every smile and every tear, and with thorough unanimity performing all its momentous duties, is to me exquisite happiness; the highest earthly bliss I desire.*

The depth of Catherine's spirituality shine through her letters, no more so in the closing lines of this letter: *The more you lead me up to Christ in all things, the more highly shall I esteem you; and, if it be possible to love you more than I do now, the more shall I love you. You are always present in my thoughts. Believe me, dear William, as ever, Your own loving, Kate.*<sup>20</sup>

The acceptance of William's marriage proposal and the subsequent engagement seems to have in some sense, given Catherine more liberty in their relationship. In the space of a few days she has gone from: *affectionately, Catherine*, to: *Your own loving, Kate*.

In her diary entry of 31 May 1852 Catherine was to write: *I have had some liberty in pleading it before God. Enjoyed a precious season at the Throne of grace this evening in offering myself, and one not less beloved, a living sacrifice to the Lord, & intreating for us both a full & complete fitness to do & suffer all His will. Lord, glorify Thyself in us through life, & in death be our salvation.* We can only assume that Catherine's reference to the *one not less beloved* and the inclusion of the word *us*, was indeed a reference to William and the developing relationship.

### **Conflict**

As we all well know true love never runs smooth and William and Catherine were to encounter some area of disagreement after their engagement. One cannot help have the impression when reading the letters that it was not always a relationship whose path was strewn with rose petals.

In her diary of early May 1852 she refers to the *abrupt manner in which we parted*. On 3 June 1852 she writes: *Have had an interview with my dearest William to night. Pleasanter to me than usual ...* And on 5 June she writes: *Talked over some important matters with my dearest William, after which we parted in better spirits & with Sunnier feelings than on any previous occasion.*

Following the engagement the couple's thoughts turned to the future, more particularly to William's future as a minister. For a while they explored the idea of William becoming a minister in the Congregational Church, no doubt influenced by Catherine who was at one point, attending Stockwell New Chapel, a Congregational Church.

Catherine suggested that William see a John Campbell in the Congregational Church and it seems that although William finally acquiesced he was far from keen on the suggestion.

On Wednesday, 4th August 1852, he writes: *I doubt not that Cotton End [Cotton End was a training school for Congregational ministerial students] has already been in your thoughts if not on your tongue, but not intending an epistle I will not pause to moralise or discuss the pro & con of Colledge (sic) life.*<sup>21</sup>

William made contact with the Congregationalists but after some further discussions he withdrew, citing his disagreement with the Calvinistic Congregational doctrine, declaring *he would sooner starve than preach such a doctrine.*<sup>22</sup> Although Catherine may have seen some security in the Congregational Church, their doctrine was certainly not a fit for William Booth, steeped in Wesleyan doctrine. *Catherine would just have to understand.*<sup>23</sup>

About this time William lays down a less than romantic routine for meetings between them: *Our meetings must & shall be salvation meetings. We will have a rule of conversation and action, somewhat after the following fashion.*  
*1st Any general information to impart. Anything oc[c]urred since we last met. Inquiries into health etc.*  
*2 What progress made in reading, shorthand, music etc.; exchange any information on the above subjects that may be required.*  
*3 Inquire closely into our religious experience and give each other counsel and advice as may be needed afterwards.*  
*4 Each pray earnestly that our meeting may be made a means of grace and for general prosperity.*  
*5 Any desultory conversation and retire never later than ¼ after 10.*  
*What think you? I have no doubt you will be perfectly willing and say that it is just what you have wanted all along but that I have stood in the way.*<sup>24</sup>

Around the middle of 1852 William took a position with Methodist Reformers and was based in Spalding, Lincolnshire. For around 14 months William and Catherine saw very little of each other and a continuous stream of letters were their main means of communication. It would appear that on William's part, letter writing was something he fitted in when he had time. In a letter dated Tuesday 30 November 1852 he comments: *Do not take this as a sample of my future letters; it is written with a number of gentlemen around me.*<sup>25</sup>

The lack of face to face personal interaction was to lead to a number of misunderstandings between the couple. In a letter now missing it seems that Catherine feared that William had been secretive about his engagement for he writes to her: *You rather surprise me by thinking & fearing that I shall not, to the letter, fulfil my promise to let it be known that I am engaged. I have done so whenever opportunity, fitting opportunity, offered, & moreover stated to Mr. Hardy some of the particulars of such engagement.*<sup>26</sup>

Catherine's letter dated 5 December 1852 was probably written over a period of days and is no doubt a response to William's of 6 December 1852: *Forgive me, my love, if what I said seemed to cast a doubt on the honourableness of your intentions as to our engagement. I did not intend it so. It was what you said about letting them have it so caused me to say it. Perhaps I did not word it happily. However, be assured of the fullest confidence of my soul on the subject & of my willingness, nay, desire that you should use only fitting opportunities to disclose it.*<sup>27</sup>

In Spalding he is a lodger in the home of the local chemist, Mr. Shadford, and he is at pains to tell Catherine that *Mrs. Shadford is indeed a kind lady. There are no young ladies.*<sup>28</sup>

From his letters it is obvious that the young William Booth is missing his sweetheart. On Monday 10 January 1852 he writes: *My own dear, darling Kate, I feel so lonely just now. You cannot imagine how much I would give for a kiss off those dear lips and an hour's chat ...*<sup>29</sup>

We need to remember that these are two people in bloom of their youth with all its emotional and hormonal challenges, separated for long periods by circumstances. In the same letter William expresses something of the frustration he is experiencing in not being with the girl he loves.

*My dearest love, never did I love you more dearly, never with a calmer and more enduring affection, and never did I more earnestly desire its consummation.*

Catherine, for her part is no doubt experiencing similar feelings and on 26 May 1853 she writes: *My own dear Love, Your precious, kind, cheering letter came before I was down stairs, so I lay down again in bed & read it. The first part roused all the tenderest feelings of my nature and filled my soul with gushing gratitude to God and tenderest affection for you. Oh, my heart does thank you, my soul appreciates your watchfulness & my body I trust will soon feel the good effects of such sweet assurances. I cannot describe (sic) my feelings; my tears blind me.*

David Bennett in his book *The General, William Booth*, suggests that *William regarded himself as under some kind of temptation, that made him suggest that they did not necessarily delay their wedding. It would seem that he was concerned that he might find himself attracted to another woman while he and Catherine were so long separated.*<sup>30</sup>

William, with his fiery, emotional style of preaching, no doubt acted as a magnet to young people and it is quite conceivable that he found himself at times the centre of young women's attention. We need to remember that a few years later he is to pen the words:

*My tempers are fitful, my passions are strong,  
They bind my poor soul and they force me to wrong;*

Since we know most hymn writers write from their own experience, are we seeing here something of a very human William Booth?

Catherine counsels him: *believe me, my own dear Love, I have confidence in your professions, & I never for one moment doubted the honourableness of your intentions. As to the time of our union, I am surprised you think it will be practicable so soon, & I cannot think it is any way necessary in order to prevent your being unfaithful, notwithstanding all the temptations to which you are exposed. You have often told me that your love was founded on the deepest esteem of your soul, that I have the preference of your judgment & soul, & that your love for me was conceived in the entire absence of passion. This being the case, & feeling some confidence in my own ability to sustain this esteem, I am not so anxious as I otherwise should be about the the (sic) temptations you may meet with, tho' I am thankful to hear they are no temptations to you.*<sup>31</sup>

As you read the later letters you see some of their humanity appearing. In a letter to her mother she discloses the satisfaction she experiences in bed with William and goes on to say: *If you know any poor wretch who dithers and shakes an hour every night as I used to do, advise them to get married.*<sup>32</sup>

William Booth and Catherine Mumford were married on 16 June, 1855, at Stockwell New Chapel. It was a partnership that lasted a lifetime. They were able to accommodate each other's failings and idiosyncrasies through huge dollops of forgiveness, understanding and love. It all came to a close with Catherine's promotion to glory on 4 October, 1890. Immediately afterwards William wrote:

*"Ever since our first meeting, now nearly forty years ago, we have been inseparable in spirit; that is, in all the main thoughts and purposes of our lives. Oh, what a loss is mine! It cannot be measured."*<sup>33</sup>

***William and Catherine Booth - 8 April 1852- 4 October 1890***



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- <sup>1</sup> *The Life of General William Booth*, Harold Begbie, The McMillan Company, New York, P122.
  - <sup>2</sup> *The letters of William and Catherine Booth, (CD)*, David Bennett, Camp Hill Publications, Brisbane, p219.
  - <sup>3</sup> *William and Catherine*, Cathy L Feuvre, Monach Books, Oxford, p18.
  - <sup>4</sup> *Catherine Booth*, Roger Green, P42
  - <sup>5</sup> *The General, William Booth, Vol 1, David Bennett, Xulon Press*, p78.
  - <sup>6</sup> *The General, William Booth, Vol 1, David Bennett, Xulon Press*, p80.
  - <sup>7</sup> *The General, William Booth, Vol 1, David Bennett, Xulon Press*, p82.
  - <sup>8</sup> Roger Green and David Bennett differ on these dates (See p44 of *Catherine Booth* by Roger Green and p80 of *The General, William Booth* by David Bennett,
  - <sup>9</sup> *The Life of General Booth*, Harold Begbie, The McMillan Company, New York, P124.
  - <sup>10</sup> *The General, William Booth, Vol 1, David Bennett, Xulon Press*, p92.
  - <sup>11</sup> *Catherine Booth, a sketch*, Mildred Duff.
  - <sup>12</sup> *William and Catherine*, Cathy L Feuvre, Monach Books, Oxford, p19.
  - <sup>13</sup> *The Life of General William Booth*, Harold Begbie, The McMillan Company, New York, P126.
  - <sup>14</sup> *The letters of William and Catherine Booth, (CD)*, David Bennett, Camp Hill Publications, Brisbane, p8.
  - <sup>15</sup> *The letters of William and Catherine Booth, (CD)*, David Bennett, Camp Hill Publications, Brisbane, p9.
  - <sup>16</sup> *The letters of William and Catherine Booth, (CD)*, David Bennett, Camp Hill Publications, Brisbane, p9.
  - <sup>17</sup> *The General, William Booth, Vol 1, David Bennett, Xulon Press*, p100f.
  - <sup>18</sup> *The General, William Booth, Vol 1, David Bennett, Xulon Press*, p98f.
  - <sup>19</sup> *The Authoritative Life Of General William Booth, Founder of The Salvation Army*, G. S. Railton
  - <sup>20</sup> *The letters of William and Catherine Booth, (CD)*, David Bennett, Camp Hill Publications, Brisbane, p12f.
  - <sup>21</sup> *The letters of William and Catherine Booth, (CD)*, David Bennett, Camp Hill Publications, Brisbane, p17.
  - <sup>22</sup> *The General, William Booth, Vol 1, David Bennett, Xulon Press*, p112.
  - <sup>23</sup> *William and Catherine*, Cathy L Feuvre, Monach Books, Oxford, p54.
  - <sup>24</sup> *The letters of William and Catherine Booth, (CD)*, David Bennett, Camp Hill Publications, Brisbane, p15.
  - <sup>25</sup> *The letters of William and Catherine Booth, (CD)*, David Bennett, Camp Hill Publications, Brisbane, p21.
  - <sup>26</sup> *The letters of William and Catherine Booth, (CD)*, David Bennett, Camp Hill Publications, Brisbane, p26.
  - <sup>27</sup> *The letters of William and Catherine Booth, (CD)*, David Bennett, Camp Hill Publications, Brisbane, p28.
  - <sup>28</sup> *The letters of William and Catherine Booth, (CD)*, David Bennett, Camp Hill Publications, Brisbane, p21.
  - <sup>29</sup> *The letters of William and Catherine Booth, (CD)*, David Bennett, Camp Hill Publications, Brisbane, p55f.
  - <sup>30</sup> *The General, William Booth, Vol 1, David Bennett, Xulon Press*, p169.
  - <sup>31</sup> *The letters of William and Catherine Booth, (CD)*, David Bennett, Camp Hill Publications, Brisbane, p67f.
  - <sup>32</sup> *The General, William Booth, Vol 1, David Bennett, Xulon Press*, p221f.
  - <sup>33</sup> *The Authoritative Life Of General William Booth, Founder of The Salvation Army*, G. S. Railton