

**A SHORT HISTORY OF THE
TEMPERANCE MOVEMENT
IN THE HILLFOOTS**

Ian Middleton

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INTRODUCTION: TEMPERANCE AND THE HILLFOOTS

The question whether alcohol is a good or a bad thing has long divided opinion. At the beginning of the 19th century widespread criticism of alcohol gained ground in Britain and elsewhere. Those who advocated abstinence from drink, as well as some who campaigned for prohibition (banning the production, sale and consumption of alcohol) started to band together from the late 1820s onwards.

This formal organisation of those opposed to alcohol was new. It was in response to a significant increase in consumption, which in Scotland almost trebled between 1822 and 1829. There were several reasons for this increase. Duty on spirits was lowered in 1822 from 7/- to 2/10d per gallon¹ and a new flat tax and license fee system for distillers was introduced in 1823 in an effort to deal with illegal distilling.² Considerable numbers of private distillers went legal soon after. Production capacity for spirits was further increased by the introduction of a new, continuous distillation process. Within a short space of time the market was flooded with cheap alcohol.

Concern grew about the marked negative effects that accompanied this rapid increase. Every social ill, from loutish behaviour, domestic violence and crime, to poverty, ill health and higher mortality rates, was blamed on alcohol. Those who felt passionately that something had to be done to counter the trend started campaigning for the birth of a crusade against drink.

The temperance movement in Scotland began in earnest in about 1829. Its main ideas were imported from the United States, and initially attention was focused on reducing the use of strong or *ardent* spirits. Typically, a pledge to abstain from alcohol would be made in church or at a temperance meeting. Those who broke their promises were named and shamed before the congregation.

This essay focuses on the various temperance societies and establishments that existed in the Hillfoots towns of Clackmannanshire. This small area hosted at least 23 local groups, as well as several friendly societies for abstainers. This level of activity was not

¹ Elspeth King, *Scotland Sober and Free*, page 6.

² Earlier increases in taxation led to widespread smuggling of illicitly produced whisky in the 18th and early 19th centuries. Smuggling and illicit distilling increased further when Parliament introduced a law forbidding the sale of Highland whisky in the Lowlands. Excise men routinely scoured the land in an effort to shut down the trade. Many thousands of private stills were uncovered but such was the demand for malt whisky that plenty more evaded capture. A still had been found at Dollar in 1808. (*Glasgow Herald*, March 1808.) In 1823 one was discovered at Harviestoun, Dollar, and another at a site called The Preaching Chair in the hills behind Tillicoultry. (*Stirling Journal and Advertiser*, 4 December 1823, page 4.) The Reverend Robertson stated in the Second Statistical Account for Logie that 'formerly there were one or two 'stills' among the Ochil Hills; and the village of Craigmill was notorious as the haunt of smugglers, but since the duty on spirits has been lowered, smuggling in all its branches has disappeared.' (*Rev. William Robertson, Second Statistical Account for Logie, April 1841, page 11.*)

uncommon in Scotland. The earliest local newspaper reference found in this study is from 1838 and refers to Tillicoultry Teetotal Society.³ There is, unfortunately, limited available material upon which to base this work; mainly local newspaper reports, which in some cases were biased, and a few mentions in local history books. Clearly some in the Hillfoots felt the need to campaign against drink, otherwise the various local societies would not have come into being, but this does not mean that these towns were home to more drunkenness than elsewhere.

There were strong links between temperance and religion. Some of the earliest calls for abstinence came from ministers of the church. In the First Statistical Account of 1792-3, Reverend Gibson wrote of Muckhart:

There are 3 public houses, whose employment arises chiefly from stranger travellers, and from the drivers of coals from Blairngone and Dollar to Strathern. As the greatest part of their business, flows from persons of the above descriptions stopping to refresh themselves and their horses, and not from the inhabitants of the place, they have not much influence on the morals of the people.⁴

However, in the Second Statistical Account of 1835-1841, concerns were being raised. Again in Muckhart, Reverend Thomson noted:

The people, upon the whole, appear to enjoy in a reasonable degree the comforts and advantages of society; and the only great subject of regret is the number of public-houses which, for a population of 664, amount to 13, and exert an unfavourable influence on the morals of some of the people.⁵

In Tillicoultry, Reverend Anderson wrote:

There are ten public-houses in the parish; and there is no doubt that our Saturday evenings would be more quieter and our Sabbaths more solemn, were fewer opportunities afforded the thoughtless and the dissipated of injuring their health and morals.⁶

In Dollar, Reverend Mylne stated:

There is only one inn in the parish; but about five or six alehouses. There are, besides, four or five houses where spirits and malt liquors are sold over the counter. The number of alehouses and retail-shops for spirits, has of late diminished, but without the effect of increasing temperance. Clubs are now formed for drinking in houses. We are sorry to be obliged to add, that whisky

³ Stirling Journal and Advertiser, 23 November 1838, page 4.

⁴ First Statistical Account for Muckhart (1792-3), page 3.

⁵ Second Statistical Account for Muckhart (1835), page 5.

⁶ Second Statistical Account for Tillicoultry (1841), page 7.

is often sold in retail-shops on Sabbath. One of the greatest nuisances arising from whisky-drinking is the licensing of the house at the toll-bar.⁷

Several ministers in the Hillfoots, including Reverend Hunter, of Tillicoultry, and Reverend Wilson, of Dollar, took leading roles in the movement, acting as presidents of their local societies. Many temperance speeches disapprovingly linked Saturday night drinking with non-attendance at church on Sunday mornings. The kirk session had powers to punish people for their 'sins', including drunkenness. Cowper states that Alva's first jail was built in 1829 at the Middle Bridge. Saturday night revellers were locked up, to be freed on Sunday morning to 'wade the burn' at the time when the 'good folks' were going to church.⁸ The moral case for not drinking was repeatedly linked to the Bible in temperance sermons and speeches.

Much of the temperance work in the Hillfoots was carried out by a small number of committed individuals, including John Jack, John McDiarmid and James Jeffrey. Taking John Jack as an example, his public spiritedness extended to his being, at various times, a police commissioner, a local councillor, chairman of the School Board and secretary of Alva Weavers Union, in addition to his temperance work. Several others are named in the appendix, which gives a list of all the known local societies and the known extent of their membership. Their activities are detailed in the section following this introduction. Mention is also made of the temperance hotels, refreshment rooms and alcohol-free 'public houses' in Alva, Coalsnaughton, Dollar and Tillicoultry.

Within the space of a few decades at the beginning of the 19th century, much new industry developed in the Hillfoots. The weaving of wool on handlooms had long co-existed with farming and mining in the area. With the invention of water power, of which there was an abundant supply from the Ochil glens, these villages were well suited to larger scale production. During the first half of the 19th century, mill after mill was built to meet booming demand for woollen goods. By 1830 there were nine in Alva alone.⁹ Although the local population was increasing at an unprecedented rate, an influx of workers from outside the area was yet required to meet the demand for labour in these new concerns. Housing, generally of a poor standard, was hastily built to accommodate the growth. A lack of planning and inadequate local governance, in areas including sanitation, water supplies and drainage, led to filthy streets and, inevitably, disease. Stirling Board of Health printed posters in 1832 which warned of an approaching cholera epidemic. Although the Board correctly identified insanitary conditions as a cause of infection, a link was also made between drunkenness and the spread of the disease. The posters claimed that

nothing disposes the human body to be attacked by it so much as intoxication; and that habitual drunkards, particularly those living in the

⁷ Second Statistical Account for Dollar (1841), page 35.

⁸ A. S. Cowper, *Sidelights on Alva History*, page 24.

⁹ Norman Dovey, *The Woollen Mills of Alva*, page 10.

lowest, the dirtiest, and the worst-aired parts of towns, have been, in all countries, its most constant victims.¹⁰

¹⁰ Stirling Archives, SB1/11/2/48.

BOARD OF HEALTH.

STIRLING, 9th JANUARY, 1832.

As the EPIDEMIC CHOLERA has now unfortunately extended to Scotland, the BOARD of HEALTH think it their duty earnestly to impress upon their Fellow-Citizens, of all ranks, the danger to which they will expose themselves, in the event of the Disease reaching this Town, by indulging to any excess in the use of Strong Liquors, and especially of *Ardent Spirits*.

The BOARD can confidently assure their Fellow-Citizens of the good effects which have been found to result from Cleanliness in Person and Habitation, Warm Clothing, and Regular Habits, in checking the progress, and diminishing the fatality, of this Pestilential Disease; but they feel themselves especially called upon, by the experience of every great Town in which CHOLERA has prevailed, to state, that nothing disposes the Human Body to be attacked by it so much as *Intoxication*; and that *Habitual Drunkards*, particularly those living in the lowest, the dirtiest, and the worst-aired parts of Towns, have been, in all Countries, its most constant Victims.

The following are the expressions used on this subject, by some of those who have witnessed the ravages of the Disease in India, in Russia, in Poland, in Germany, and in England:—

INDIA.

“Persons of sober, regular habits, enjoyed greater immunity than the *drunken and dissipated*, who kept irregular hours, and were frequently exposed to the vapours and cold of the night after a debauch.”—*Jamieson's Report on the Cholera in Bengal.*

“In India, it has been almost invariably found, that regular habits, nourishing diet, and cleanliness, gave those exposed to the Disease the best chance of escape; while exposure to fatigue or cold, particularly during sleep, poor diet, and, above all, *intoxication and dissipated habits*, have been found powerfully to predispose to Cholera.”—*Hamilton Bell's Letter to Sir Henry Hallford.*

“All who have seen the Disease are aware how frequently an attack of it has succeeded *intoxication*.”—*Hamilton Bell, on Cholera.*

“*Intemperance in Drink* has been already strongly adverted to, but the fact of its great influence in producing the Disease cannot be too much insisted on.”—*Orton, on Cholera.*

RUSSIA.

“The effects of previous *intemperance* upon the system seemed to predispose it more than any other cause to the Disease.”—*Lefevre, on the Cholera at St Petersburg.*

“It had been observed at Moscow and Riga, that any

great Festivals, where the Lower Orders were assembled, and where *intoxication* was a common consequence, were always followed by a marked increase in ensuing Day's List of Invalids.”—*Ibid.*

POLAND.

“Three Warsaw Butchers went to a Tavern, abandoned themselves to every sort of excess, and drank till they were so intoxicated that they were carried home senseless. A few hours had scarcely elapsed, when the miserable men were seized with all the symptoms of Cholera, which advanced with such rapidity as to prove fatal to the whole Three within Four Hours.”—*Brierre de Boismont, on the Cholera in Poland.*

GERMANY.

“The great majority of persons attacked with Cholera in Berlin consists of those who are exposed to the usual causes of Disease—namely, cold, fatigue, and particularly *intemperance in food and drink*.”—*Dr Becker's Report on the Cholera in Berlin.*

SUNDERLAND.

“Its victims have been the infirm, the aged, and the *intemperate*.”—*Letter from Dr Gibson.*

By Authority of the BOARD,

JAMES FORMAN, Provost.

SIMPLE RECIPE FOR FUMIGATING & WHITEWASHING HOUSES.

Procure from the Lime Kilns, in their pure state, what are called Shells,—put as many as are wanted for immediate use into a vessel, say a Washing Tub,—then pour cold water upon them, when they will immediately dissolve, and cause a fumigation and smoke, which, though a little pungent, is a most excellent restorative;—where Insects or Infection have been, shut up the place from the AIR, as much as possible, until the Vapour ceases to be visible. By standing over night, a pure clear Lime-water will be at the top. It is a most excellent wash for Bedsteads and Woodwork that have not been painted—particularly when the chalky part of the Lime is not required.—For those who can afford it, and if time will admit, it is better to Wash and Scrape the Ceiling and Walls first, and then let them Dry before the cold water is put on the Lime-shells;—the Vapour will have double effect in removing.—Where too rough for a Brush, it should be used through a Watering-pan, by Pumping it on, with a proper Nosing applied to the Pan.

C. Munro, Jun., & Co., Printers.

A poster printed by Stirling Board of Health in 1832¹¹

¹¹ Reproduced by kind permission of Stirling Archives, reference SB1/11/2/48.

Conditions in the mills were dangerous, with many a gory report of injury in the local press. Typically, a mill worker toiled for over sixty hours per week, starting at 6 o'clock in the morning. Women and children were employed alongside men, but were paid less. Several technological advances were made in the woollen industry during the 19th century. Some of these forced people out of a job. When power looms were introduced, handloom weavers could not compete, and eventually had to abandon their trade to seek other employment. It is probable that some had no choice but to become wage labourers in the very factories that had put them out of business. This loss of autonomy, and the monotony and long hours of mill work, may have led some to drink. The strain under which these early factory workers were placed was not properly understood by those critical of their recreational habits. With wages in hand, and limited free time to enjoy before the start of the next working week, it is unsurprising that some sought temporary escape through alcohol. The lack of alternatives to the public house was another factor.

There were many changes to employment laws, local government and education during the 19th century, particularly during the latter half. Compulsory education, School Boards and restrictions on child labour were brought in in stages. The administering of aid to the poor of the parish was reorganised. The formation of Parochial Boards and local burghs enabled towns to bring about necessary improvements to public health and to upgrade infrastructure. Local taxes were levied to pay for these.

In the area of alcohol legislation there were several Acts of Parliament designed to curb excessive drinking. The 1853 Licensing (Scotland) Act prohibited Sunday drinking, except by *bona fide travellers*, who were permitted to buy alcohol. Some locals took advantage of this loophole by travelling to neighbouring towns in order to be supplied with drink. Temperance activists lobbied MPs throughout the 19th century for more restrictions. Local licensing courts, which were set up to govern the availability of alcohol in each district, were also targeted. The abstainers pressed for reductions in the number of licences granted and for further limitations on pub opening hours. Influence over the young, through the election of temperance-minded men to School Boards, was another tactic employed. In the Hillfoots, Alva, Dollar and Tillicoultry School Boards are known to have included leaders from the Band of Hope, the main children's temperance organisation, as well as local ministers who were favourable to the cause. The ultimate aim was to remove alcohol from society. Prohibition was tried in some parts of the United States, undoubtedly fuelling similar moves in the United Kingdom.

The movement was opposed by those who saw it as an attack on personal freedom. They argued that prohibition was unfair on moderate drinkers, who were not a problem to society. Temperance campaigners argued back that even moderate drinkers should abstain, lest they lead astray those with weaker minds. It was also opposed by those who earned a living from alcohol: the brewers and distillers, the innkeepers and publicans, the licensed shops. What would become of these people in a world without alcohol? Abstainers countered that the trade was a waste of resources and that the money spent on drink could be put to far better use. They had little sympathy for those whose livelihoods would be lost if alcohol were to be prohibited. Politicians knew well that taxation of drink was a major source

of revenue for the public purse. Where would the money come from to plug the gap if not from drink?

These arguments rumbled on for decades. Temperance activity in Scotland peaked with the 1913 Licensing (Scotland) Act. This piece of legislation allowed polls of the electorate to be taken at the town or burgh level to determine if there was enough support for local prohibition or limitation of licences. Implementation of the Act was delayed by World War I, during which the Defence of the Realm Act severely restricted pub opening hours. The first series of polls took place in 1920. They were not truly democratic because most working class men and women did not have the right to vote in local elections. The Act specified that a poll could be taken only if 10 per cent of the electorate requested it and a 55% majority was required to bring about a 'No Licence' outcome. They did not receive the level of support hoped for by the temperance movement. Only 41 towns in Scotland voted for No Licence (banning alcohol), and 35 for Limitation (restricted licensing) at the first polls. Among the towns 'going dry' were Kilsyth, Kirkintilloch and Wick. In contrast 508 towns voted for no change.¹² Polls were periodically taken in subsequent years but the idea did not gain ground.



Temperance propaganda advocating a 'No licence' vote¹³

¹² Elspeth King, *Scotland Sober and Free*, page 24.

¹³ Reproduced by kind permission of Mary McIntyre.

None of the Hillfoots towns voted for prohibition or limitation of licences, although there was considerable support for the former; in 1920, 775 electors in Alva voted for no change, 550 for no licence; in Tillicoultry 694 voted for no change, 355 for no licence; in Dollar, 274 electors voted for no change, 201 for no licence.¹⁴

A Prohibition Bill was put before Parliament in 1923 and was defeated by 235 votes to 14. This effectively ended any realistic prospect of removing alcohol from British society. The disastrous example of prohibition in America, which drove the alcohol trade underground and fuelled crime, did not help the cause here. However, temperance societies did play a leading role in bringing about significant changes to licensing laws and the regulation of the drinks trade, as well as changing public attitudes to the extent that, for many, drunkenness became socially unacceptable.

The movement went into gradual decline after World War I. The war had a far-reaching impact on the British people. It left many men traumatised by their experiences. Many families lost sons, brothers and fathers. The financial cost of the war and the loss of manpower set the nation back and contributed to the economic depression of the 1920s and 1930s. It is not surprising that less pressing issues such as temperance slipped off the nation's agenda. However, abstinence pledges were still being signed in the 1940s, as shown by this card from Logie Kirk.



¹⁴ The Scotsman, 7 December 1920, page 10.

A Church of Scotland pledge card from 1942¹⁵

The traditional temperance soiree faced increased competition from other new forms of entertainment, such as cinema and radio, leading to a diminution of the fundraising capabilities of societies. The emerging generation did not want old-fashioned entertainments and stern lectures on the 'curse of the nation'. Hollywood escapism and dance halls were more popular. However, some of the basic aims of the temperance movement were not altogether lost. In the decades following the war taxation of alcohol was increased significantly in an effort to reduce consumption. Much of the work of temperance societies was, in time, taken over by other bodies, such as the health promotion boards, the NHS and Alcoholics Anonymous.

The issue of how best to deal with alcohol is no less relevant now, with minimum pricing a distinct possibility. Clearly when someone becomes a problem drinker they need help and abstinence may be a part of the solution for them, but to try to deny everyone else alcohol is thought by most to be an extreme and probably unworkable solution to the problem.

TEMPERANCE SOCIETIES IN THE HILLFOOTS

TOTAL ABSTINENCE SOCIETIES

Alva, Dollar and Tillicoultry each had a Total Abstinence Society. These were probably the first temperance organisations in the Hillfoots, formed sometime during the 1830s or 1840s. They were organised by committees and office bearers, usually numbering about 10 to 15 people in total. The year's activities included soirees, social meetings and concerts. The three Hillfoots societies organised lectures and addresses by agents of the Scottish Temperance League. It is probable that these were financed by affiliation fees paid by each society to the League. There is evidence of the societies opening up to women later on, certainly by the 1880s.

ALVA TOTAL ABSTINENCE SOCIETY

A soiree organised by Alva Total Abstinence Society is mentioned in the Stirling Observer in January 1847.¹⁶ By 1890 it was organising joint soirees and lectures with the Alva branch of the British Women's Temperance Association.¹⁷ In 1904 it held open air meetings at the bridge in Alva.¹⁸

DOLLAR TOTAL ABSTINENCE SOCIETY

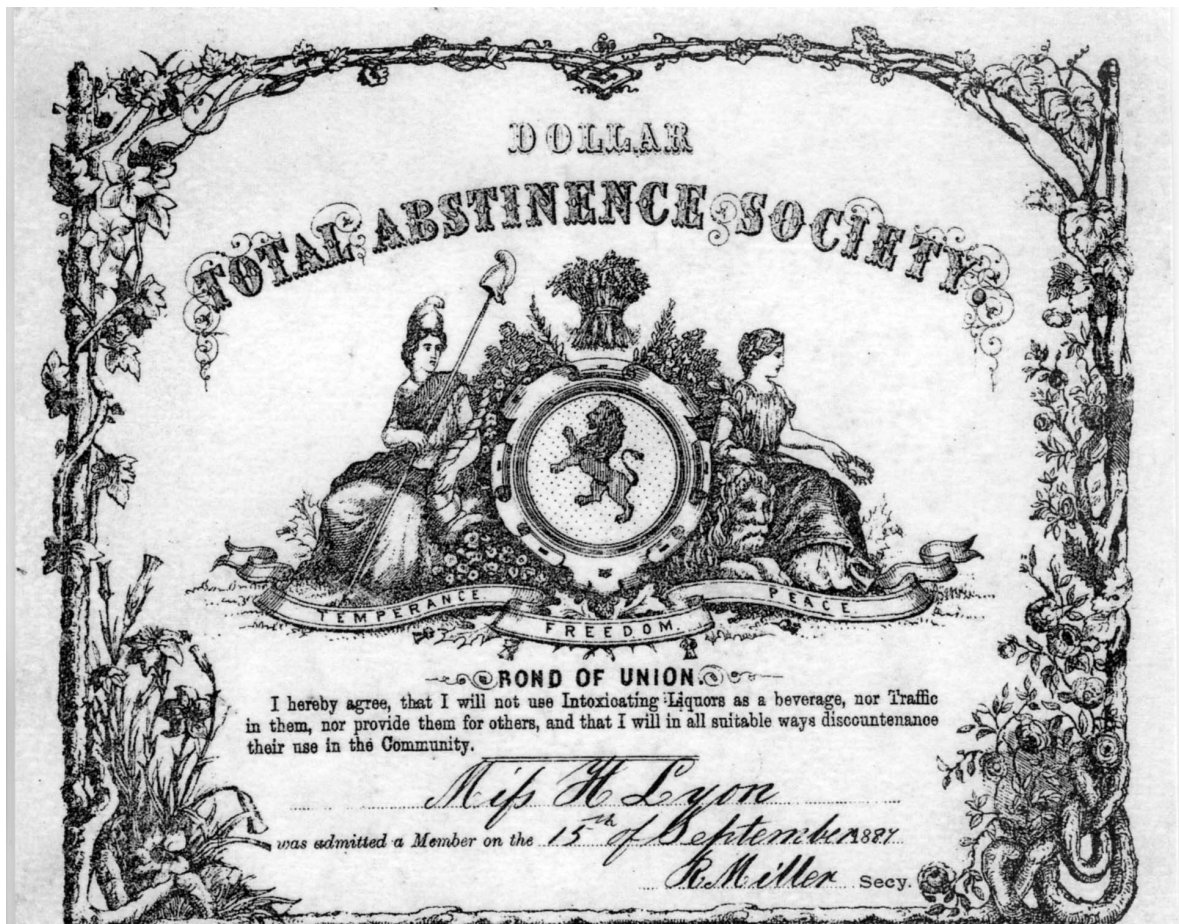
¹⁵ Reproduced by kind permission of Mary McIntyre.

¹⁶ Stirling Observer, 28 January 1847, page 4.

¹⁷ Alloa Advertiser, 8 February 1890, page 3.

¹⁸ Alloa Advertiser, 28 May 1904, page 3.

A Total Abstinence Society was formed in Dollar by Dr McMillan in January 1840.¹⁹ Within five months it counted 300 members who were, in the main if not entirely, working class men. The society held a procession, followed by a soiree, on the evening of the Dollar May Fair that year. Headed by Tillicoultry Band, members carried banners aloft and wore temperance medals and badges of the order. A local correspondent commented on how peaceful the evening was, in contrast with previous years when ‘the ears of the peaceable inhabitants were dunned with the noise of brawling drunkards throughout the night.’²⁰ By 1889 membership had dropped to just over fifty.²¹ Women were among the office bearers in 1890.²² John McDiarmid, a local temperance campaigner, spoke at several meetings, giving advice and information about legislation.



A pledge card from Dollar Total Abstinence Society²³

TILlicoultry TOTAL ABSTINENCE SOCIETY

¹⁹ Stirling Journal and Advertiser, 24 January 1840, page 4.

²⁰ Stirling Journal and Advertiser, 15 May 1840, page 4.

²¹ Alloa Advertiser, 23 February 1889, page 3.

²² Alloa Advertiser, 13 September 1890, page 3.

²³ Reproduced by kind permission of Dollar Museum.

In the 1860s soirees were held by this society in the Popular Institute, which was situated on Ochil Street. Only the tower of the building now stands. Crowds of over 700 people gathered to hear singing and speeches, and to partake of tea and fruit.²⁴ By the late 1860s support had dwindled, though the society itself continued. It was reformed and renamed in about 1881 as the Tillicoultry Total Abstinence and Social Reform Association, with 110 members having joined by the following year.²⁵

CHILDREN AND THE TEMPERANCE MOVEMENT: THE BAND OF HOPE

We have heard it stated on reliable authority that in the village of Alva a goodly number of youths, not long entered into their teens, sit down in public houses, call for the intoxicating draught, drink it off with great gusto, and smoke their pipes like old stagers!²⁶

In the mid-19th century children as young as twelve could legally be served in public houses. Educating children against drinking alcohol was an important element of temperance work. The main children's temperance organisation was the Band of Hope. Branches were in existence in Dollar in 1864; in Tillicoultry in about 1867; and in Alva in 1869. Blairlogie and Menstrie had to wait until 1896 for theirs to be started, although prior to this, children from Menstrie joined in with excursions by the Alva branch. Kaleidoscopes, microscopes, magic lanterns, pictures, diagrams and publications were employed in educational work.²⁷

ALVA BAND OF HOPE

Alva Band of Hope was instituted on the initiative of the aforementioned John Jack, a weaver, who resided on Brook Street in the town.²⁸ The society held weekly meetings, which could be attended by 200 children.²⁹ Talks on temperance and the perils of drunkenness were given, followed by question and answer sessions. Members learned and recited songs, poems and stories written especially for young people, such as 'The Drunkard's Child', 'The Night Phases of Drunkenness', 'The Tavern Abandoned' and 'Ye Canna Tak' Care o' Yersel', which highlighted the neglect and abuse suffered by the children of alcoholic parents. The meetings were opened and closed with praise and prayer.

²⁴ Alloa Advertiser, 24 January 1863, page 4.

²⁵ Alloa Advertiser, 7 January 1882, page 3.

²⁶ Alloa Advertiser, 25 June 1870, page 3.

²⁷ The Caledonian Mercury, 8 November 1861, page 2.

²⁸ Alloa Advertiser, 17 May 1902, page 3.

²⁹ Alloa Advertiser, 18 November 1871, page 3.

Excursions were organised during the summer and autumn, to parks, to nearby towns and to grand local houses, such as Alva House, by invitation of the Countess Dowager of Aberdeen, and Sheardale House, Dollar, by invitation of Mrs Millar. If the carriages needed to transport several hundred children could be arranged, a short train journey would take place. 900 persons went on the excursion to Dunblane in June 1877, leaving by special train.³⁰ Such trips were occasion for a procession through the town, with banners flying and the accompaniment of a brass band. On arrival at their destination, temperance addresses were delivered by local ministers and committee members, followed, weather permitting, by an afternoon of sports (cricket, football and racing), games and prizes. Tea and food treats, such as cookies, buns or gooseberries were provided.

Alva Band of Hope held a soiree and a sermon during the month of November and a Christmas festival on the evening of Christmas day, which was perhaps the highlight of the year for the children. One such occasion in 1873 was attended by 800 people.³¹ During the first half of the evening children sang solos, duets and glees; some played violin and concertina; others recited stories and poems. The latter half of the evening was taken up with the distribution of presents; over 600 of them in 1874.³² Stools, dolls, hosiery, scarves, ties, handkerchiefs, pocket knives, currant loaves, ornaments, Christmas boxes, story books, Bibles and testaments were drawn for, the children anxious to get the best things going.

The society was very popular in its heyday, with nearly 700 members in 1881.³³ Membership numbers dropped significantly in the 1880s. Why this occurred is not known, although the economic downturn at the time may have contributed. The first president was William McArthur, who ran a fruit shop on Stirling Street, followed by William Law, John McWhirter, then R. McQueen.

DOLLAR BAND OF HOPE

This branch is known to have been in existence in August 1864, when an excursion to Sheardale, Harviestoun and Dollarfield was organised.³⁴ John McDiarmid was president in 1870.

MENSTRIE AND BLAIRLOGIE BAND OF HOPE

³⁰ Stirling Journal and Advertiser, 22 June 1877, page 5.

³¹ Alloa Advertiser, 27 December 1873, page 3.

³² Alloa Advertiser, 26 December 1874, page 3.

³³ Alloa Advertiser, 18 June 1881, page 3.

³⁴ Dollar Museum exhibition.

A Band of Hope was formed in Menstrie and Blairlogie in April 1896.³⁵ There is mention of a Menstrie branch in February 1907, which held monthly meetings and a soiree and dance in February.³⁶

TILlicOUNTRY BAND OF HOPE

This branch was initially started around 1867. It was formally organised in 1882.³⁷ James Jeffrey, a local baker, was president in the 1880s and 1890s. The society had 300 members in 1884.³⁸ Tillicoultry held its annual soiree in February. Excursions were organised to Tillicoultry House and Alva House in the 1880s. The branch was still in existence in 1925.³⁹

YOUNG ABSTAINERS' UNIONS

Young Abstiners' Unions also provided temperance education for children. Branches existed in Dollar by 1882⁴⁰ and in Alva by 1884, when the Countess Dowager of Aberdeen was president at Alva.⁴¹ Education through dialogues, recitations and songs took place at the monthly meetings. The Alva society visited such places as Dunfermline, Doune and Culross on their annual summer excursions. Two large brakes were sufficient transport for the society, so they were certainly on a smaller scale than the Band of Hope. Dollar Young Abstiners' Union counted 100 members in 1903.⁴² It met during the evening of the first Friday of each month. Membership cost one shilling per annum in 1882. This entitled each member to a copy of *The Adviser*, a monthly magazine. Mrs Millar, of Sheardale House, Dollar, invited both societies to garden parties in the 1890s and 1900s.

WORKING MEN'S YEARLY TEMPERANCE SOCIETY

There was a society by this name in Alva, formed in the spring of 1863 and continuing until at least 1884.⁴³ A Yearly Temperance Society in Tillicoultry is mentioned in 1884.⁴⁴ The stated aim of the Alva society was 'the total suppression of the liquor traffic.'⁴⁵ To this end it

³⁵ Alloa Advertiser, 11 April 1896, page 3.

³⁶ Stirling Journal and Advertiser, 1 February 1907, page 8.

³⁷ Lothian's Annual Register for the County of Clackmannan 1884, page 95.

³⁸ *ibid.*

³⁹ Alloa Advertiser, 21 March 1925, page 3.

⁴⁰ Dollar Institution magazine, October 1882, No. 6, page 146.

⁴¹ Alloa Advertiser, 20 December 1884, page 3.

⁴² Dollar Museum exhibition.

⁴³ Lothian's Annual Register for the County of Clackmannan 1884, page 94.

⁴⁴ Alloa Advertiser, 10 May 1884, page 3.

⁴⁵ Lothian's Annual Register, 1878, page 86.

submitted a petition to Parliament in 1871 in favour of the Permissive Bill, signed by 402 males and 433 females, which was about one fifth of the town's population.⁴⁶ The society organised lectures by agents of both the Scottish Temperance League and the Scottish Permissive Bill Association. Its first president was George Rattray, who closed the 1873 New Year soiree by singing 'The Drouthy Neighbour.' William McArthur was president from the mid-1870s, followed by William Law from the early 1880s. The annual business meeting was usually held in March, at which memberships were renewed, annual reports were read out and office bearers for the next year were elected. Alva Band of Hope was run in conjunction with the society, sharing committee members.

THE INDEPENDENT ORDER OF GOOD TEMPLARS

The Independent Order of Good Templars began in New York, United States in 1851. It advocated lifelong abstinence from all intoxicants, leading eventually to prohibition. In February 1870 it had half a million members in the USA and Canada. Good Templary was introduced to Scotland by Brother Thomas Roberts, a native Scotsman living in Philadelphia. It gained immediate popularity here; in 1870 there were 107 lodges with between 12,000 and 14,000 members;⁴⁷ by 1876, this had grown to 804 adult lodges with a total membership of 62,334, and 317 junior lodges with 21,672 members.⁴⁸

The Order was distinctive in its regalia and rituals, and by the fact that it welcomed both men and women into its lodges and established juvenile branches. In 1876 women made up over 37% of the adult membership in Scotland.⁴⁹ Each lodge had its own name and number; Alva's Queen of the Ochils Lodge, No. 227, was founded in 1870. Tillicoultry (Lily of the Valley Lodge, No. 319), Menstrie (Flower of the Devon Lodge, No. 362), and Dollar (Castle Campbell Lodge, No. 452) followed soon after. A second Alva lodge, Pride of the Devon, was formed in 1878, while a third, Lady Norton Lodge, named after the sister to Mrs Johnstone of Alva, existed from the 1890s onwards. A second Dollar branch, Thomas Forrest Lodge, was in operation in 1905. Each lodge held weekly meetings, summer excursions and occasional soirees. Deputations were sometimes sent to lodges in neighbouring towns. In 1902 members from Alva visited Tillicoultry Lily of the Valley Lodge, no doubt to offer support as the latter was then in 'very weak condition'.⁵⁰ Elections of office bearers took place quarterly. Each town had a juvenile section; Princess of the Ochils (Alva), May Flower (Tillicoultry), Prince of Demyat (Menstrie) and Hope of Dollar.

⁴⁶ Alloa Advertiser, 6 January 1871, page 3.

⁴⁷ Glasgow Herald, 16 August 1870, page 4.

⁴⁸ The Aberdeen Journal, 12 July 1876, page 4.

⁴⁹ *ibid.*

⁵⁰ Alloa Advertiser, 24 May 1902, page 3.

In addition a degree temple, the Honourable Augusta Johnstone Temple, was instituted in Alva in May 1875.⁵¹ It conferred degrees on members who had studied Good Templary, and was the only one in the area. It was almost certainly named after the late first wife of James Johnstone, owner of Alva House, and former MP for Clackmannan and Kinross. Mr Johnstone was a Justice of the Peace for Clackmannanshire, responsible for granting or refusing alcohol licenses. He was known to be in favour of temperance, having made plans for a coffee house and reading room when he gifted the park to the town in 1856, and having stipulated in his bequest that no alcohol was to be sold in any of the park buildings after his death.

Alcohol was, however, sold during the Alva Gymnastic Games, both in the local public houses and at booths in the park where the Games were held. In a response to increased drunkenness at the event one temperance society set up a stall there in 1872. Subsequently the question of whether to allow alcohol sales at the Games was debated by the organising committee, and in 1873 the Chief Constable succeeded in preventing most of the booths from opening using a technicality of the law. The two that did open were fined at the Justice of the Peace court in Stirling. In 1874 there were no alcohol booths, which made for a peaceful, trouble-free day. In 1875 the Games committee took a vote on the issue; only one of the eight members was against allowing alcohol sales.⁵² That one objector may well have been a Good Templar, for The Scotsman newspaper reported that members of the Order had been called upon to resign from the park committee for being antagonistic during the vote.⁵³

Good Templar lodges were known for their engagement in political activism, perhaps more so than other temperance societies. The Alva and Tillicoultry Lodges submitted several petitions to Parliament during the 1880s and 1890s, expressing support for local control over the licensing of pubs and shops.

Good Templars did not always stick to their pledges, as evidenced by a court case from August 1896. James Wallace, a 'respectable-looking man' and a Good Templar, was sentenced to thirty days in prison for striking a police officer with a pick in Stirling Street, Alva after drinking heavily during the Alva Fair holidays.⁵⁴

BRITISH WOMEN'S TEMPERANCE ASSOCIATION

The idea of forming a temperance society specifically for women also originated in the United States, where the Women's Christian Temperance Union campaigned aggressively against alcohol. It was recognised that women could, in addition to being abstainers themselves, play a key role in promoting temperance, both by influencing their husbands'

⁵¹ Lothian's Annual Register for the County of Clackmannan 1877, page 88.

⁵² Norman Dovey, *One Hundred and Fifty Years of the Alva Gymnastic Games*, pages 5 to 9.

⁵³ The Scotsman, 3 August 1875, page 4.

⁵⁴ The Scotsman, 29 August 1896, page 6.

behaviour and voting choices, and by educating their children against alcohol. Prior to its formation in the United Kingdom temperance societies here tended to be male-dominated. The British Women's Temperance Association gave many women their first experience of political engagement. It provided a platform to express their concerns, not solely alcohol-related but also issues of women's suffrage and religious adherence. Branches even campaigned on foreign topics such as speaking out against the opium trade in India and China. However, the society's main efforts were directed towards the promotion of temperance and Christianity in the United Kingdom. It was more conservative and less confrontational in this than its American counterpart.

The society gained popularity in Scotland from the 1880s to the 1910s. In 1881 60 Scottish branches existed;⁵⁵ by 1898 total membership had grown to 19,000.⁵⁶

The British Women's Temperance Association was Christian, non-denominational, and included members from different political persuasions. It was committed to the promotion of religion and Sabbatarianism. Its ethos was based on a desire to improve society in practical ways by campaigning against alcohol. Much effort was directed towards the working classes; cards giving 'Suggestions to Workers' were specially printed and distributed by the Dollar branch.⁵⁷

The Association divided its work into 21 different departments, each focusing on a different aspect of temperance. These included the rescue of drunks, prison work, organising petitions, holding tea meetings and prayer unions, providing gospel temperance to travelling showmen, a department for the young, school temperance education, the promotion of the use of unfermented (i.e. non-alcoholic) wine in church, teaching and enforcing existing temperance laws (such as Sunday closing), using women's votes to gain temperance-minded magistrates, parish councillors and school board members, campaigning for new temperance laws, and promoting prohibition abroad.

The spread of the society to the Hillfoots was instigated by the Edinburgh branch, which sent a deputation headed by Mrs Kirk in September 1878.⁵⁸ Public meetings were held locally to discuss and organise the formation of branches in Alva, Dollar, one covering Menstrie and Blairlogie, and one in Tillicoultry. All four societies sent delegates to national conferences, or 'conversaciones' as they were sometimes called, held in Edinburgh each year.

An example of the kind of help the society gave to women can be found in the minutes of the nearby Alloa branch. In February 1880 the branch's attention was drawn to a Mrs Fyfe or Adamson, who had recently been divorced for her drinking habits. Some of the committee thought they should find a place for her in a British Women's Temperance home. Other, less charitable members thought she 'ought to be made to feel for a little time the position into which she has brought herself by her evil doings.' Enquiries were made into

⁵⁵ Alloa Advertiser, 26 February 1881, page 3.

⁵⁶ Alloa Advertiser, 24 December 1898, page 3.

⁵⁷ Alloa Advertiser, 8 April 1882, page 3.

⁵⁸ Alloa Advertiser, 21 September 1878, page 3.

finding work for her locally, but when these proved unsuccessful the society tried to find a suitable temperance home to take her in. In March Mrs Fyfe was taken by train to the Glasgow House of Shelter by a member of the society.⁵⁹

ALVA BRITISH WOMEN'S TEMPERANCE ASSOCIATION

The Alva branch held its first soiree in January 1879 at the Green Square School.⁶⁰ Initially it met in the Young Ladies School at Cobblecrook Cottage; later, monthly meetings took place in the Christian Institute. One of the practical ways in which it helped women was by organising a course in plain cookery.⁶¹ This was part of an effort to improve women's domestic skills. The Countess Dowager of Aberdeen, who resided at Alva House, was first president of the branch. A keen philanthropist, she was also president of the Scottish Girls' Friendly Society, which opened The Lady Aberdeen Memorial Home in Alva following her death in 1900, a place of refuge for women in distress.

DOLLAR BRITISH WOMEN'S TEMPERANCE ASSOCIATION

In Dollar temperance leaflets and large pledge cards were distributed, The Christian Herald and 'Pictorial Tracts' were circulated and joint meetings with the Young Women's Christian Association took place. Mrs Millar, of Sheardale, was honorary president from about 1884 to 1892. She worked on promoting the use of unfermented wine in church by writing to kirk sessions.



A 1926 card from Dollar British Women's Temperance Association's children's section⁶²

⁵⁹ Alloa Archives, Private Deposit PD26 1/1.

⁶⁰ Alloa Journal, 1 February 1879, page 2.

⁶¹ Alloa Advertiser, 27 February 1886, page 3.

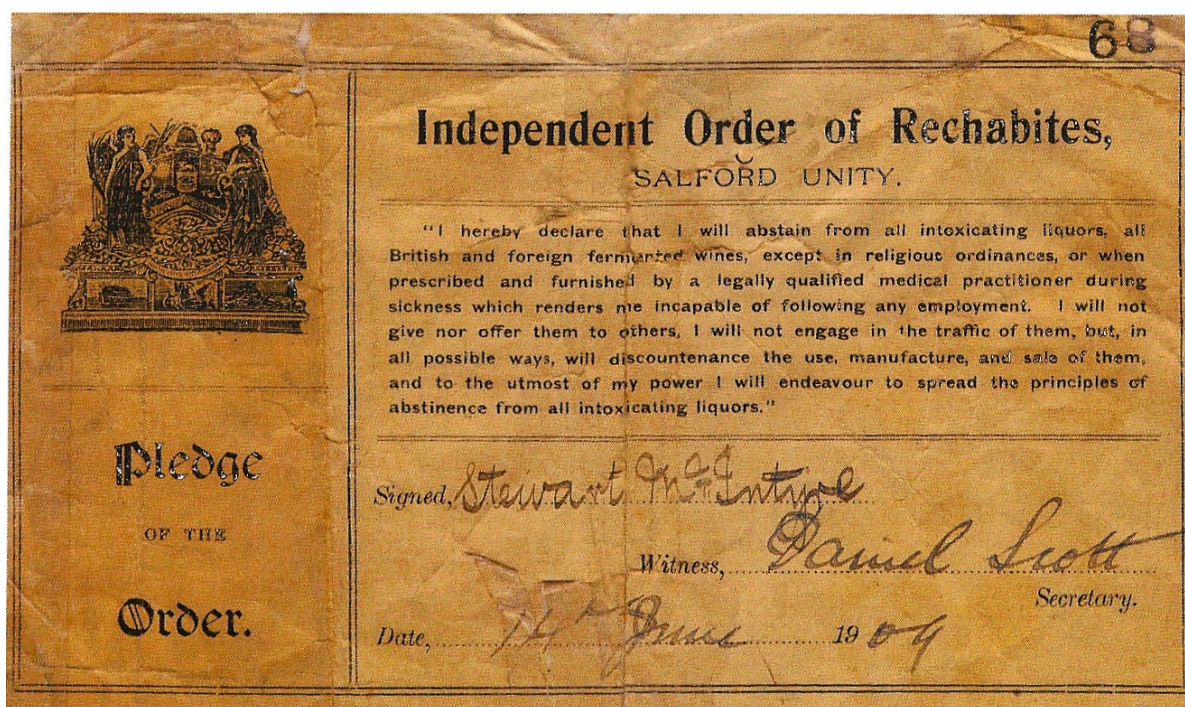
⁶² Reproduced by kind permission of Dollar Museum.

TILlicouLTRY BRITISH WOMEN'S TEMPERANCE ASSOCIATION

The Tillicoultry branch was established in September 1878.⁶³ Only 12 people were present at its first meeting. Membership had grown to 120 by 1882.⁶⁴ Mrs Paton was one president.

THE INDEPENDENT ORDER OF RECHABITES

The Independent Order of Rechabites was a type of friendly society which offered sick and funeral payments for members in return for regular contributions. Rechabite societies, or 'tents' as they were called, are known to have existed in the Hillfoots. One was formed in Dollar as early as February 1841.⁶⁵ The Alva society had a juvenile tent, 'Hope of the Ochils', with over 60 members in 1902.⁶⁶



A Rechabites pledge card from 1909⁶⁷

GOSPEL TEMPERANCE

There is mention of a Gospel Temperance Association in Tillicoultry from 1878 to 1880.⁶⁸ Also known as the Blue Ribbon movement, gospel temperance originated in America and was an attempt to revive the cause of abstinence on religious grounds. The Tillicoultry society had

⁶³ Alloa Advertiser, 8 March 1879, page 3.

⁶⁴ Alloa Advertiser, 8 December 1883, page 3.

⁶⁵ Stirling Journal and Advertiser, 5 February 1841, page 1.

⁶⁶ Alloa Advertiser, 21 June 1902, page 3.

⁶⁷ Reproduced by kind permission of Mary McIntyre.

⁶⁸ e.g. Alloa Advertiser, 19 April 1879, page 3.

about 90 members in 1878. Robert Young, a missionary, who was supported by local mill owner James Paton, was president. There were also gospel temperance meetings in Alva Baptist Chapel in 1896.⁶⁹

TEMPERANCE UNIONS

The suggestion to form a temperance union in Alva, consisting of representatives from all the different societies in the town, along the lines of Alloa Temperance Union, was made at a meeting of Alva Total Abstinence Society in 1902.⁷⁰ It is known to have operated for at least four years. Its committee was drawn from the Total Abstinence Society, British Women's Temperance Association, Good Templars and Rechabites. In 1903 the union discussed organising a public demonstration in the summer and a gospel temperance tea meeting at the Alva Fair, wrote to kirk sessions about the use of unfermented wine and sent a petition to Parliament.⁷¹ A temperance union was also formed around the same time in Dollar, and appears to have been similarly short-lived.

COUNTER ATTRACTIONS TO THE PUBLIC HOUSE

Most of the Hillfoots temperance societies held evening soirees as a counter attraction to the public house. Temperance meetings and lectures could be poorly attended, hence the idea of staging a soiree to draw people in through the provision of entertainment. Non-alcoholic refreshments, such as tea, fruit and cakes, were provided. On occasion temperance tracts were distributed to the audience at the end of the evening. The heyday of the temperance soiree was from the mid-19th century up until World War I. The entertainment consisted of singing and music, recitations, some comical in nature, and occasionally a dance at the end of the evening. Most of the singers and musicians were local amateurs; soloists and duettists in the main, but glee parties were also fashionable. More well-known professional artistes were sometimes hired, such as Miss Helen Kirk, renowned in her day as a contralto singer, who was originally from Tillicoultry and could draw a crowd of 700 people in her home town.⁷²

An early Good Templar soiree held at Christmas 1871 in Dollar struggled to get the right balance of speeches and entertainment, as reported in the Alloa Advertiser:

The meeting was protracted till a late hour owing to the length of some of the addresses, and we may be allowed to say that speeches, all on the same subject, have such a degree of sameness that the proceedings often get wearisome. Otherwise the meeting was a success and we would humbly

⁶⁹ Alloa Advertiser, 11 April 1896, page 3.

⁷⁰ Alloa Advertiser, 24 May 1902, page 3.

⁷¹ Alloa Advertiser, 25 April 1903, page 3.

⁷² Alloa Advertiser, 24 January 1863, page 4.

suggest that more singing and less speaking at their future meetings would certainly be more enjoyable and lead to better results.⁷³

Temperance hotels and refreshment rooms were another alternative to public houses. They sprang up throughout Scotland during the 19th century. There are known to have been at least seven such establishments among the Hillfoots towns and villages. John Thompson, born at Sauchie in March 1830, established Thompson's Temperance Hotel at 79 Queen Street, Alva in about 1865.⁷⁴ He also operated as a grocer and tea dealer from the same premises. It is said that John started in the tea trade after he lost his left hand in an accident at work.⁷⁵ He continued to run the hotel until his death in July 1890, when it was taken over by two of his daughters, Janet and Maggie. It continued for a further thirty five years, closing in 1925 when Maggie died. The building still stands and has been converted to flats. A second temperance establishment in Alva was operated by Senior and Annie Green, a couple from England. From the 1881 census it appears that it began life as a British Workman's Public House, and was situated at 47 Stirling Street, Alva, next door to the Norton School. Senior's main stated occupation at the time was a woollen weaver, a trade he continued in for at least twenty years. Senior Green's temperance restaurant, at 108 Stirling Street, is mentioned in 1884.⁷⁶ His death certificate from August 1909 describes him as a 'sometime weaver, latterly temperance hotel.' Annie kept the hotel going until her death in July 1912.

Tillicoultry was home to David Morrison's Temperance Hotel, known to have been in operation at 33 Commercial Buildings from 1871 to 1881. David's wife, Jane, also worked in the hotel, as did their daughter, Catherine. A British Workman's Public House was instituted in the town in November 1875 and was run by a committee. Housed in the old United Presbyterian manse, which was gifted at a nominal rent by James Paton, it provided rooms for reading, taking tea and coffee, smoking and playing games, as well as a bowling green and bathing facilities. Members paid a small annual fee to join, no alcohol being allowed on the premises. A similar establishment opened at Coalsnaughton in June 1878.⁷⁷

In 1884 J. Deans advertised his or her Temperance Hotel on Bridge Street, Dollar, perhaps the same hotel as can be seen in the photograph below.⁷⁸ Also in Dollar, the golf club

⁷³ Alloa Advertiser, 30 December 1871, page 3.

⁷⁴ The Scotsman, 16 May 1925.

⁷⁵ The Hillfoots In Old Picture Postcards, page 25.

⁷⁶ Lothian's Annual Register for the County of Clackmannan 1884, page 169.

⁷⁷ Lothian's Annual Register for the County of Clackmannan 1884, page 94.

⁷⁸ Lothian's Annual Register for the County of Clackmannan 1884, page 174.

premises were originally built as a temperance hotel in the early 1890s.⁷⁹ There was a teetotal curling rink in the town, formed in 1855.⁸⁰



A temperance hotel on Bridge Street, Dollar⁸¹

⁷⁹ Dollar Museum exhibition.

⁸⁰ *Ibid.*

⁸¹ Reproduced by kind permission of Dollar Academy archives.

APPENDIX: KNOWN TEMPERANCE SOCIETIES IN THE HILLFOOTS⁸²

ALVA

Band of Hope

Known to have been active from 1868 or 1869 to 1925

Membership: 400 (1869); 400 (1870); 4-500 (1870); 500 (1873); 400 (1876); over 500 (1877); 500 (1878); nearly 600 (1878); about 700 (1881); about 500 (1884); 250 (1887)

Presidents: William McArthur (1869-81); William Law (1884); John McWhirter (1887-98); R. R. McQueen (1902-16; 1925); John Gray (1925)

British Women's Temperance Association

Known to have been active from September 1878 to 1925

Membership: 73 (1879); 86 (1880); 160 (1883)

Presidents: Rev. James Davidson (1879); Countess Dowager of Aberdeen (1880-7); Mrs R. McQueen (1925)

Independent Order of Good Templars

Known to have been active from 1870 to 1903

Lodges: Queen of the Ochils Lodge, No. 227 (formed 1870); Pride of the Devon Lodge, No. 378 (formed 1878); Lady Norton Lodge; Princess of the Ochils (juvenile lodge)

Membership: Queen of the Ochils lodge: 180 (1877); Princess of the Ochils: 19 (1889)

Submitted petitions to Parliament (1887-93) and County Licensing Courts (1876)

The Honourable Augusta Johnstone Temple, formed in 1875, conferred degrees on those studying Good Templary in the area

⁸² Membership numbers and active dates are as available/where known.

Chief Templars: John Jack (1889, 1890); Hugh Stein (1889); William McArthur (1890); J. Brember (1896); John Kirk (1902)

Temperance Union

Known to have been active from May 1902 to 1905

Presidents: John McWhirter (1902-3); Rev. Charles Watson (1902); Rev. J. W. Patrick (1904-5)

Total Abstinence Society

Known to have been active from 1847 to 1906

Membership: 108 (1890)

Presidents: George Rattray (1864-74); John McWhirter (1886-1906); David Hunter & Robert Walker (1902)

Working Men's Yearly Temperance Society

Known to have been active from the spring of 1863 to 1884

Membership: Over 140 (1864); 120 (1866); 22 (1870); 92 (1871); 100 (1878); 100 (1884)

Stated aim: 'The total suppression of the liquor traffic'

Presidents: George Rattray (1864-73); William McArthur (1877-9); William Law (1884)

Young Abstainers Union

Known to have been active from 1884 to 1918

President: John McWhirter (1887, 1890, 1903)

BLAIRLOGIE

Band of Hope

Known to have been active in 1896

DOLLAR

Band of Hope

Known to have been active from 1864 to 1870

British Women's Temperance Association

Known to have been active from 1879 to 1926

Membership: 167 (1882); 86 (1892)

Presidents: Mrs Millar (1884, 1892, 1896); Mrs Gardener (1887); Mrs Drysdale (1898)

Independent Order of Good Templars

Known to have been active from April 1871 to 1905

Lodges: Castle Campbell Lodge, No. 452 (formed 1871); Thomas Forrest Lodge; Hope of Dollar (juvenile lodge)

Membership: about 80 (1877); about 80 (1878); juvenile lodge 60 (1877); 60 (1878)

Chief Templars: Brother Young (1871); Brother Steel (1905); John McDiarmid (juvenile lodge, 1877-8)

Temperance Union

Known to have been active in 1902

Total Abstinence Society

Known to have been active from January 1840 to 1891

Membership: nearly 150 (Feb 1840); 300 (May 1840); over 50 (1889); 77 (1890)

Presidents: Dr McMillan (1840-1); Mr Russell (1841); Mr Lindsay (1857); Rev. W. B. R. Wilson (1883-91)

Young Abstainers Union

Known to have been active from 1882 to 1884 and in 1903

Membership: 132 (Oct 1882); over 120 (Feb 1883); at least 100 (1903)

MENSTRIE

Band of Hope

Known to have been active from 1880 (initially in conjunction with Alva Band of Hope) to 1907

President: Rev. R. F. Anderson (1896)

British Women's Temperance Association (in conjunction with Blairlogie)

Known to have been active from 1879 to 1884

Presidents: Rev. William McLaren (1883); Mrs McLaren (1884)

Independent Order of Good Templars

Known to have been active from 1877 to 1891

Lodges: Flower of the Devon Lodge, No. 362; Prince of Demyat (juvenile lodge)

Chief Templars: Brother Henderson (1889); Hugh McLaghlan (1889-90)

TILlicOUNTRY

Band of Hope

Known to have been active from 1867 to 1925

Membership: 230 (1882); about 300 (1884); 300-400 (1885); 300 (1890); 200-300 (1891)

Presidents: James Jeffrey (1882-92); Provost Jamieson (1925)

British Women's Temperance Association

Known to have been active from September 1878 to 1916

Membership: 93 (1879); 120 (1882); 100 (1883)

President: Mrs James Paton (1879, 1884, 1887)

Citizen's Temperance Association

Known to have been active from 1924 to 1927

Gospel Temperance Association

Known to have been active from 1879 to 1880

Membership: about 90 (1878); 30 (1880)

President: Robert Young

Independent Order of Good Templars

Known to have been active from February 1871 to 1905

Lodges: Lily of the Valley, No. 319; May Flower (juvenile lodge)

Membership: 68 (1890); 74 (1890)

Total Abstinence Society

Known to have been active from 1863 to 1881

Presidents: Rev. George Hunter (1863-71); William Young (1873-4); Rev. James Davidson (1875); David Morrison (1879)

Total Abstinence and Social Reform Association

Known to have been active from 1882 to 1889

Membership: 110 (1882)

President: George Brownlee (1884, 1887)

Yearly Temperance Society

Known to have been active in 1884

Chairman: D. Morrison

NATIONAL TEMPERANCE SOCIETIES ACTIVE IN THE HILLFOOTS

Scottish Temperance League

Scottish Permissive Bill Association

The Independent Order of Rechabites

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Official records of births, marriages, deaths, census, valuation rolls and wills.