

AN ADDRESS
GIVEN AT THE CENTENARY OF
THE BAND OF HOPE MOVEMENT,
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The following Address was given at the Centenary of the Band of Hope Movement on September 22nd, 1947, in the City of Leeds, by William E. Moss, Temperance Missionary, Blackburn.

THOSE who hear my voice for the first time to-day may ask who, and why, is Mr. Moss taking part in this Centenary. I have been invited to do so probably because I am an old Band of Hope boy, and the oldest paid Temperance advocate in the kingdom. This movement knows no boundaries, colour or creed. Though born in Devon on February 7th, 1863, I am a disciple of Saint Joseph Livesey, a follower of Dr. F. R. Lees, one of Leeds' most distinguished sons and President of the British Temperance League. My life, like theirs, has been devoted to the task of broadcasting the truth about intoxicating drink, and the glad tidings of Teetotalism. From this you may know I am a red-hot Teetotaler and a humble seeker after the truth.

The City of Leeds from the early days of our crusade has been noted for its truth-seekers and little Davids eager to destroy the Giant Goliaths of custom and ignorance about strong drink, the greatest foe of God and man.

My contribution to this Centenary gathering is to state briefly the historical background to the Band of Hope movement. Many thinkers, prophets and lovers of humanity had called attention to evils arising from the use of intoxicating liquors before the 19th century dawned; after this event their numbers increased rapidly. Dr. L. Beecher, father of Harriet Beecher Stowe, who wrote "Uncle Tom's Cabin," dared in 1826 to preach from his pulpit six sermons about the curse of strong drink. These were reprinted throughout the English-speaking world, dynamiting the apathy and blindness of thousands of good people who drank it. John Dunlop, a shrewd Scotsman, after discussing the question with his friend William Collins, decided to ask Glasgow and Edinburgh ministers to start a crusade against national intemperance, as such men knew the priest and prophet erred in vision, stumbled in judgment through strong drink; but they declined to lead the way. Then said these two brave men: "If the pulpit is not ready to cry aloud, the printing press shall."

In June, 1830, "The Record" was born, and a society formed, members of which were pledged to abstain from whiskey, gin, rum and brandy, except as a medicine. This sunshine news

was brought from Glasgow to Bradford by Henry Forbes, one of her merchants. A Temperance Society on similar lines was formed in Bradford; Leeds followed in September, Manchester and Warrington later in the year, Blackburn in April, 1831, Preston in March, 1832. In fact, societies were multiplying North and South.

One of the members of the Preston Society—John King—called on Joseph Livesey on August 23rd, and said he knew some of the members still got drunk on beer. Something must be done about it. Mr. Livesey at once wrote out the following pledge: "I promise to abstain from all liquors of an intoxicating quality." Both men there and then signed it. On September 1st, 1832, at a meeting in the Cockpit, Preston, five other men joined them. Mr. Livesey wrote down their names in his pocket-book. That famous scrap of paper is still carefully preserved and prized.

Soon the Preston men were spreading glorious news. It was possible to work and live without ale. One of their number, Dickey Turner, at a meeting in September, 1833, declared he would be downright tee-to-tal for ever and ever. From that night onwards abstainers were called "Tee-to-tallers." Two of them, J. Livesey and H. Anderton, were invited to address the Leeds Temperance Society in 1835. At the close of the meeting F. R. Lees and 25 members signed Teetotal.

Much discussion followed. It was decided to debate the question in the Music Hall. Dr. Williamson, a clever man, later Mayor of Leeds, defended the use of wine and malt liquor so ably that the gentleman appointed to reply felt unable to do so. On the platform was young Lees, and he was asked to state the case for Teetotalism. Though unprepared, such was his logical and convincing speech that he carried the audience with him; even Dr. Williamson saw the light and signed Teetotal. Frederic Lees was preparing to enter the legal profession, but his achievement in this debate led to him being invited to debate the question with doctors and ministers all over the country. He was the champion and schoolmaster of the Teetotal Cause.

Leeds Temperance Society had many famous men, like John Andrew, William Pallister, John Kershaw, Sir Edward Baines, and others of note: men with deep convictions, living epistles of Teetotalism, splitting the atoms of ignorance, developing atomic energy. Men who laughed at impossibilities and cried "It shall be done," for truth is with us.

For a period advocates of the new gospel were persecuted; some, like T. H. Barker, the first secretary of the United Kingdom Alliance, were expelled from the pulpit for daring to preach a Temperance sermon without the consent of the Superintendent Minister, or refusing to take intoxicating wine

at the Sacrament. The British Temperance League, reporting the activities of the Leeds Society in 1846, said: "It has a great many influential people associated with it. They employ a Temperance missionary, hold several meetings every week, hundreds have been reformed, many of them have joined the churches, great demonstrations have been held, presided over by the Mayor and other gentlemen."

Soon most of the villages in Yorkshire had a Temperance Hall, where they sang "We've left the barrel and the whiskey shop behind," and friends of Temperance gathered here. "Cheerful are our hearts to-day. Tell us, we would gladly hear, how our cause speeds on its way." Did these heroes and heroines forget the child?

A thousand times *NO*. They knew "prevention was better than cure." That "as the twig is bent the tree is inclined," that none suffer more from the drink curse than the child.

Let me return for a moment to Paisley in Scotland—not for a shawl like my mother wore, but to look at the first Juvenile Society, with its 200 members in 1830 pledged to abstain from spirituous liquors. Before 1931 closed, 2,989 young people in Scotland had taken this pledge. These glad tidings flew over the border, took root in Leeds in October, and soon Juvenile Societies were springing up all over Great Britain. Dr. Grindrod, of Manchester, probably the first doctor to publicly advocate Teetotalism, not only anticipated the thoughts of Jabez Tunnickliff, when he wrote "Train the young in Total Abstinence as the great hope of Temperance reform," but laboured incessantly in the schools to inform them. Thousands of children in Blackburn and district signed Teetotal with him on repeated visits in 1845.

Juvenile Tents of Rechabites were opened in 1837. The Rev. R. Gray Mason, Agent of the Edinburgh Society, was also busy in the day schools and forming Temperance Societies amongst the young. He had a great helper in John Hope, one of Edinburgh's noble citizens, who loved the work so much that he spent £20,000 in extending it. John Brodbelt, one of the Seven Men of Preston, started the first juvenile magazine, "The Youthful Teetotaller," in 1836. Thomas Cook, Temperance missionary, founder of Cook's Tourist Agency, issued "The Children's Temperance Magazine," Mrs. Lucas Balfour "The Juvenile Abstainer," J. W. Green, London, "The Young Teetotaller." In Scotland there was a great demand for "The Adviser," which is still going strong.

At the Annual Conference of the British Temperance League, in July, 1847, it was resolved to issue a magazine for the young, to be called "The Sunday School Temperance Journal." The name was changed later to "The Band of Hope Journal." At the same conference, one of their agents, Mr.

Thompson, was instructed to devote all his time to addressing and starting youth societies. He was born in Leeds on 14th March, 1818, had an affectionate style of advocacy, and was ready to make any sacrifice to further the cause he dearly loved. The foundations of Teetotal work amongst the young had been splendidly laid; everywhere the results were so good that the one and only cry was "Forward." It was the eve of the dawn of the Band of Hope. Some two years before 1847, the Leeds Society had invited Thomas Whittaker to speak for them. He was living in a Blackburn cellar in 1835 when the blazing light of Teetotalism shone into that dark abode and the voice of Livesey bade him come forth and with trumpet voice travel far and wide, proclaiming freedom for drink-bound slaves, and the heaven on earth possibilities of life without liquor. Whittaker, that night in 1847, somewhere in Leeds, with William Pallister in the chair, voiced the truth of his own experience. In the audience sat a young man, born on February, 7th, 1808, one of 22 children, so had had a hard bringing-up. In youth he learnt "Where there's a will there's a way," and determined to climb the social ladder. The fact that he had come to Leeds to be a Baptist minister showed he had courageously succeeded. That night Thomas Whittaker convinced him that it was his duty to be an abstainer and set a good example to his fellows. The die was cast, the Rev. Jabez Tunnickliff joined the Teetotal Army. He loved visiting, and one day was deeply moved by the story of a man, not 30 years of age, who had been a Sunday School teacher, yet been ruined by drink. "Warn the young, sir," said the dying man, "never to take the first glass." This promise was given, and faithfully kept. Just after that he learned that Mrs. Carlisle was coming to address day schools in Leeds, and he volunteered his help.

Mrs. Carlisle was an Irish lady who, when visiting the prisons in Dublin, heard the prisoners say "Sure it was whiskey that brought us here." When she advised them never to touch it, they replied "But you will drink your wine." It impressed her so much she became a Teetotaler, and helped Father Mathew in his great crusade. Passionately fond of children, she began pleading with them in the day schools, to shun the drink. She did the same thing in Scotland, came to England, and was invited to speak in some of the Leeds schools. She arrived on August 12th, 1847, and for the next ten days worked hard at her task, Mr. Tunnickliff assisting her. The last school she visited was one connected with his church. So delighted was she with the sight before her that she exclaimed "We ought to call this a Band of Hope." Mr. Tunnickliff agreed. A name can be suggestive, but without drawing-power, red-hot enthusiasm and consecrated energy does not work miracles. These atomic principles Jabez Tunnickliff possessed. So early and late, in Leeds and other places, he sought to awaken all, but good folks in particular, to see what miracles could be wrought

in child life. On the morning of Mrs. Carlisle's departure—August 27th, 1847—there was a farewell breakfast. Many ladies were present. The question of continuing work in day schools was discussed. Later the Leeds Temperance Society formed a committee, with Mr. Tunnicliff as chairman, and decided on calling the new society "The Temperance Band of Hope." The first meeting was on November 9th, 1847. Tea was provided for the children. The tickets were 3d., and 400 were present. Other towns and villages followed the example of Leeds. Bradford established the first Band of Hope Union in 1851.

The wording of the pledge varied in different districts. Here are three: "I agree to abstain from all intoxicating liquors and tobacco." "I will abstain from all intoxicating liquors and tobacco in all its forms." "I, the undersigned, agree not to use intoxicating liquors as a beverage." Abstinence from tobacco formed part of nearly all the pledges.

For some years there was controversy in the press as to whether Mrs. Carlisle or Mr. Tunnicliff was responsible for suggesting "Band of Hope" as a good name for such gatherings. I deem it best to divide the honour between them, and thank God for the glorious work these two "Great-hearts" set in motion.

Mrs. Carlisle died on March 14th, 1864, aged 89. All too soon, the pen Jabez Tunnicliff used so wisely and well ceased to move; the voice that had persuaded so many to become zealous in Band of Hope work was silent. Leeds lost not only a minister, but a great citizen on June 15th, 1865, aged 56, but his example is still an inspiration.

We have gathered here to celebrate the Centenary of this Holy Cause, this moral pledge for the citizen of to-morrow, this golden truth learned in childhood, the majesty of which has been a guardian angel to millions, the starting point to public life and service to thousands, and a blessing to every land. Just a 100 years ago, Henry Lyte, then Vicar of Brixham, wrote the best loved hymn in the world—"Abide with me." The line "Change and decay in all around I see" was part of his experience and ours to-day.

The population of Great Britain in 1847 was 26 millions, the drink bill £40 millions. Now there are some 45 millions of us, and the drink bill is £685 millions.

A tremendous sum to spend on what is unnecessary and harmful, but custom and fashion ignore both science and history. Other colleagues, with youthful vision, will point out the best methods of proclaiming the truth which will ultimately prevail.

In age we dream, live much in the past. Permit me, therefore, to say how much I wish the youth of to-day, who

want life, adventure and to win prizes at Temperance Knowledge Examinations, could receive the books I remember, like "By the Trent," "Frank Oldfield," "Danesbury House," "Tim's Troubles," "Sought and Saved," "Buy Your Own Cherries," "Ten Nights in a Bar-room." This type of book dealt with how to live, blazed the brightness of Abstinence from drink, and did not whisper the blackness of liquor. Chemical formulas are often forgotten, but the story fascinates, dominates. No fiction yet has ever portrayed the deepest hells into which liquor has driven folks. Charles Kingsley, not from his pulpit (the one place from which it should be thundered), but in "Alton Locke," declared a great truth when he wrote: "So many children are not born, but damn'd into the world harlots from the womb, drunkards from their mothers' breasts."

I can recall how we Band of Hope children made the schoolroom walls ring with "Merry Dick, my drink is water bright," "We shall do it by and by." Our Teetotal songs contained more wisdom for youth than "Rescue the perishing, care for the dying." Children want to be taught how to live here for 100 years, and sing the praises of water, work and walking. Isaiah prophesied what science declares to-day—we should all expect to become centenarians.

Thanks to my mother, who paid 4d. for this frame, my Band of Hope card has been preserved, and greatly prized. It reads:

"North Tawton Band of Hope.

"I solemnly promise, by Divine assistance, to abstain from all intoxicating liquors (as beverages), tobacco and snuff. Member's name, William Edward Ingercent Moss. Signed, July 20th, 1866."

At 84, I've yet to find any use for strong drink or tobacco. I'm healthy, wealthy, and happy without it. But no man liveth to himself, so I must consecrate my life to the sacred and holy work of keeping the Band of Hope torches blazing. The devils of darkness may roar lies about the good properties of liquor, but truth will prevail, and the song I sang as a solo in 1870, at a Band of Hope meeting, became a living reality:

"Hope of England! Hope of England!
What a glorious hope have we!
For the cause of truth shall triumph,
And our nation shall be free."