Temperance Movements and Legislation in Indiana

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EARLY INDIANA METHODISM AND TEMPERANCE MOVEMENTS

The history of the temperance movement in Indiana may be divided, roughly speaking, into three great movements or cycles which seemingly have increased in their intensity until the desired result has been accomplished. The first cycle began with the early settlement of the territory and lasted until the year 1866; of course the first quarter of a century, or up until 1816, we must call merely a period of establishment. It would be hard to say that this movement began previous to the ratification of the state constitution. The second period began with the fall of the temperance forces at the close of 1866 and lasted from that time until the early part of the legislative session of 1883; this period, full of discouragements and trials for the temperance forces, culminated in their bitter disappointment at that time. From that date until 1917 they have worked more heroically than ever before. There has been more study, more organization and more devotion to the cause than in any of the previous years. Consequently this, the third period is the most important of them all. It embodies all of the experiences and lessons of the first two attempts, and with these and a greater determination to back them, the temperance forces have at last been successful.

Summarizing hastily the situation as it was in 1800, we
find some very peculiar conditions existing. Imagine a population of 4,876 people largely scattered about, for the most part, in the three enormous counties of the territory, Knox, Clark, and Wayne; bear in mind that these people were the product of other backwoods localities; that they had been denied all of the so-called refining influences of their earlier ancestry; that they were rude and unkempt; crude and uneducated; and that religion was almost unknown to them, at least, as a practical working force, and remember, also, that this was a wild frontier country which needed taming, and that it was a rough people that must do that taming. Add to this the facts that the pioneer Hoosier was essentially a good man, sturdy, true, kind, and possessing all the sterling characteristics of an embryonic citizen of a great commonwealth and you have a miniature picture of the earliest phases of civilization in Indiana.

With the coming of such men came the institutions of their old home. They brought with them old ideas of a social life, of family legends and feuds, of taverns and dances, of schools and churches. And yet, such is not strange for men roam the world over carrying with them their institutions and their industries, their strengths and their weaknesses. And as might be expected, with this early settler came the whiskey flask and memories of other and more hilarious times. It is no state secret that the majority of these early pioneer trappers, hunters and missionaries made use of the “artificial-fire” to warm themselves when it was cold and to cool themselves when it was hot. Consequently as a result of this practice and the demand which grew up out of the custom, as well as the profits derived therefrom, taverns and bar-rooms were not slow in making their appearance.

And with them came Methodism, one of the most vital temperance forces in early times. Still, it is not altogether correct to say that they came together for the liquor elements in nearly all localities seem to have ante-dated the other by some years. However, in a great many cases they did come at the same time; with the entry of more new settlers they came, hand in hand, often embodied in the same person; riding on horseback, trudging behind the pioneer train or marching in
military procession. And so both had their beginnings, we might say, simultaneously.

In 1800 William Henry Harrison was appointed governor of the territory. He took his office January 10, 1801, at Vincennes where the seat of government had been established. Here in July of 1805, the first legislature of the territory was convened. Conditions appeared to be very prosperous, yet in spite of this apparent progress the country grew very slowly. At the same time that congress separated the territory of Indiana from the Northwest territory in 1800 it had also passed a law that the territory might have a representative as soon as it could boast of a population of five thousand free white male citizens over twenty-one years of age. So slow was the growth that this did not take place until 1808. There were, perhaps, four reasons for this slow increase in population. They were as follows:

1. The Indian title to the land was extinguished only on a few tracts on the border of Indiana and Illinois.
2. The high price of government land. It was sold at two dollars ($2.00) an acre.
3. The absurd manner of selling the land.¹
4. Ohio being older and more settled attracted most of the moving population.²

Sometime, too, during the year 1809 congress divided the territory into two parts, Indiana and Illinois. This was so unpopular that it “raised the danger” of a great many of the people for they had been quite anxious to become a state as soon as the required number of voters had been acquired. After the year 1810 the territory became one of the so-called first class varieties for the people were allowed to choose their representative to the national assembly.³ This continued until the state was admitted to the union in 1816. By the fall of 1815 the population of the state numbered 63,897. This being more than the congressional requirement of sixty thousand, preparations were made to hold a constitutional convention in the territory.

¹. At first they sold only in sections of one mile square, later half sections, and still later, in 1804, fourth sections. The purchaser paid one-fourth in advance; another fourth in two years; another in three years; and the remainder in four years. In case of failure to pay in the required time, six percent was charged from the date of maturity. Western Christian Advocate, Aug. 15, 1845.
². Western Christian Advocate, Aug. 15, 1845 p. 69.
³. Western Christian Advocate, Aug. 15, 1845 p. 69.
It was held during the summer of 1816 at Corydon; a constitution was framed and submitted to congress early in the session of the same year. This convention was composed for the most part of "clear-minded, practical men, whose patriotism was above suspicion and whose morals fair". After the constitution had been under consideration for several days in the senate of the United States they declared in favor of it on December 6. On December 9 the house followed in like manner and the constitution was formally adopted two days later. Indiana had become a state with the full rights of such a commonwealth.

Because many of the early reforms were to a large extent the outgrowth of Methodist effort it is well to give at this time a brief sketch of their work. As hinted above, the Methodists had not been idle. To begin with they did not have settlements as a body of emigrants, yet occasionally a few families of Methodists would be found contiguous to each other. However, in the broader sense, they were greatly scattered and did not have much intercourse. And in these groups of early Methodists there was seldom to be found a preacher, but it was only a few years until an occasional circuit-rider made visits to the more thickly settled parts and preached. The first sermons ever preached in Indiana were probably preached by Berry Lakin and Samuel Parker for they made transient visits to Clark's Grant, now Clark county, as early at 1801. Moses Ashworth, another Methodist, has the distinction of having the first pastoral charge. This was on the Silver Creek circuit in Clark's Grant. The first circuit to be organized was also completed by Ashworth in the year 1807. It was called the Silver Creek circuit and had one hundred and eighty-eight members at the end of the first year. Of course, in the meantime other circuits were in the process of establishment near Vincennes and in the Whitewater district in the southeastern section of the country.

5. Holiday, Indiana Methodism, 79.
6. Holiday, Indiana Methodism, 26. Among the first Methodist Sermons ever preached in the territory were those preached by the venerable Peter Cartwright in 1804. These were preached at Robert's and Prather's with Mr. Lakin.
At first, meeting-houses were not erected due to the fact that the home-making work had to be done. Later, however, places of worship began to rise, the first one built was in the Robertson neighborhood, near Charlestown. By the end of the first year three meeting-houses had been erected on this circuit alone. To be sure, they were cheap, rough, log-houses, yet they showed evidences of a desire on the part of the people to express their piety and liberality. This was in 1807.

Before the erection of these meeting-houses the more or less informal services had to be held in the home of some member who happened to live in the more populous district. This however, was not always suitable for the houses were small and accommodations poor. Sometimes they met in the open under the shade of enormous trees and there worshiped in primitive fashion; and then again they were offered the use of some tavern, some house of entertainment, or some bar-room. These were nearly always accepted for people looked upon drink as one of the necessities and such places were not held in bad repute. A remarkable instance has been cited.

The bar-room although saturated with whiskey and tobacco was nevertheless often the first place thrown open to preaching in a western village and the landlord would pride himself on keeping good order during the services."

Perhaps the first sermons preached in New Albany and Rising Sun were in bar-rooms. A preacher on one of these early circuits had to pass through a village which contained a tavern. He left word that he would preach there at noon on his next round. In the meantime the tavern-keeper advertised the meeting and a large crowd was present. The preacher came at the appointed time and preached a sermon with good results. Another sermon preached under similar circumstances by James Conwell of Laurel led to the conversion of a tavern-keeper, who then disposed of his liquors and made a church out of his bar-room until the erection of a permanent building.

Tarkington in his Autobiography says;

The next day I went on giving out appointments for the Reverend Garner, and that night got to O'Neals place. I preached there and after...

the sermon Major O'Neal said that he was going to move away and
would be gone before the minister made his next round and wanted to
know who of those present would open their house for the preaching. All
were silent for some time and then Major David Robb arose and said,
"Rather than have no preaching in the neighborhood, I will open my house.
I have a large bar-room and there are several sinners at my house. If you
will accept of what I have you are welcome". So the appointment was
made and given out for the preaching at Major Robb's place near
Princeton in two weeks. The Major treated the preachers well all year
and though he never made profession of religion, yet all the female
members of his family became religious".

In fact it was a pretty well established theory that every
settlement and blockhouse was visited by these bold itinerants
who did not scorn to preach in the bar-room of the taverns,
in the towns, in the forts, in the block-houses, and in the
groves as well as in the cabins of the early settlers. Such ex-
amples of influence wielded by Methodism might be increased
ad infinitum, but these will serve to show the tendency of the
times.

In the meantime more and more Methodist societies came to
be formed. The membership and the number of local preachers
and circuits grew quite rapidly. By 1810 there were 755 Meth-
odists in the state out of a population of 24,520- slightly more
than three per cent. Besides this the doctrines and usages of
the sect were fast coming to be understood and appreciated
by observing friends of the church.

As time passed many of the ministers became more and
more earnest in their temperance measures. Gradually those
who occasionally drank quit the habit and, those who drank
much began to make it occasional. In additional to this they be-
gun to urge temperance reforms upon their members. Their at-
titude may well be illustrated by a minister by the name of
Cravens who rarely preached a sermon without making those
who made, sold or drank intoxicating drinks feel uneasy.

On one of his circuits a brother was accused of unnecessarily drinking
ardent spirits. He was cited to trial and found guilty. The committee
was anxious to save him to the church and wished to know whether he
would quit the habit of dram-drinking. After some reflection he said that
he would try to quit. It was evident, however, that he did not feel any
particular guilt attached to his conduct, and that the church was rather

12. Holiday, Indiana Methodism, 100.
Canup: Temperance Legislation

an interference with his personal rights; but rather than leave the church he would promise to try to quit; and on that promise the committee retained him. 'But' said Cravens, 'Brother, you must quit'. That was more than the brother would promise to do, so Cravens carried the case up to the next quarterly conference and the brother was required to give up his drams or his church. He concluded to give up the former and doubtless owed his salvation from a drunkard's grave to the uncompromising integrity of his pastor."

It has been well said that Cravens made an impression in favor of Methodism and against intemperance that has never faded out to this day. And so it was with a great many of these early heroic souls.

But in spite of Methodist and other agitations against drinking very little was done to further the temperence cause during this pre-state period. In the very beginning of the territory, however, the governor found that the liquor traffic was troublesome and in a little more than six months after his arrival, issued a proclamation which forbade any trader to sell whiskey or other liquor to the Indians in Vincennes. If a trader sold at all he was compelled to deliver it to the buyer at least one mile from town, or on the west side of the Wabash."

Two other early acts, passed by the territorial legislature also dealt with selling liquors to Indians. Because of the dangers caused by disposing of intoxicating beverages to the red men it was made a crime to furnish any of them with any kind of "fire-water". Breaking the law was punishable by a fine of not less than five nor more than one hundred dollars. It took effect August 15, 1805."

During the following year another act was passed also affecting the Indian. It ordered that any trader or other person residing within forty miles of Vincennes, or who came into or passed through such territory and who sold, gave or presumed to sell or give any intoxicating liquors of any description to the aborigines should be fined upon conviction in the sum not less than five nor more than one hundred dollars. This was done to safeguard the settlement

14. Executive Journal, Indiana Territory, 105-8. The white man usually got the Indian drunk, then robbed him. In his effort to retaliate the Indians often committed petty crime which brought him within the limits of the law.
from depredations while the red man might be in a state of intoxication."

Later another act was passed to regulate the traffic generally. This was in 1807. It provided that before anyone could keep an inn or tavern a permission or license must be obtained from the court of common pleas. Such license was good for one year or until the next meeting of the court. Besides this, they had also to give bond in the sum of three hundred dollars to the governor, pending good behavior, strict observance of the laws and the like. A few provisions were added regarding the place of business the house must be kept orderly no drunkenness, or unlawful games being allowed" no minors were permitted to buy or drink any liquors; and good accommodations had to be provided for both man and horse. No person unless qualified by law could sell liquor in less quantities than one quart. Adequate penalties were provided for the law breaker. In addition to this the law further proposed that the governor should issue a proclamation forbidding the sale or gift of any ardent spirits to any Indian within thirty miles of any council, treaty meeting, or conference. Violators of this act were to be fined not less than fifty dollars nor more than five hundred dollars." With the exception of some slight amendments to this law in 1813 no further legislation took place in the history of the territory."" Summing up then, it cannot be said that the Methodist church had any direct influence on these temperance legislative movements. There had been influence of an indirect nature such as preaching and admonitions, but at this time even this might be said to have been slight. This is by no means intended to be derogatory to the Methodist church but rather to show that the nature of the times and conditions did not make it a crime or a sin to drink liquors. And since practically everyone thought it was perfectly all right to drink occasionally no action was likely to be taken. The public mind had not yet been awakened to the baneful influence of dram-drinking.

But after 1816 conditions in the state settled down to a slow steady growth and took on a more rosy aspect. The popula-

18. Laws of Indiana Territory, 1813, pp 8-10.
tion increased steadily from 24,520 in 1810 to 147,178 in 1820 and from that to 348,031 in 1830. With this growth came the development of the institutions of government, of school systems, of social life, of religion, and of intemperance. Methodism had grown from 755 in 1810 to 4410 in 1820 and from that to 7,551 in 1830. Truly a remarkable growth. Other churches began to spring up, but no other society appeared before 1824 so the drinking customs and habits remained much the same until after that year.

Yet in spite of the comparative lack of sentiment some extension of liquor legislation relative to regulation was attempted in 1817 for during that year it was made a crime to sell any liquors on Sunday. A fine of three dollars for each offense was the penalty. Again in 1818 the question of regulation was up before the law-makers. The board of commissioners of each county was authorized to license at their meetings every person who applied for such license provided the applicant could produce the signatures of twelve respectable householders certifying that such person was of a good moral character, that it would be for the convenience of travelers and beneficial to the community. Moreover, the applicant was bonded in the sum of five thousand dollars not to sell on Sunday, or permit gambling, or disorderly conduct on his premises. The license was good for one year, but provided that no liquor could be sold to a minor, to apprentices, to servants, or to anyone in a state of intoxication. All fines were to go to the county seminaries. The commissioners also fixed the rate, which the tavern keeper was required to keep posted. Failure to do this or selling at a higher rate was punishable by a fine of three dollars, and a clerk's fee of twenty-five cents.

No other legislation appeared before 1820. Then it provided that should tavern-keepers fail to set up for one whole day the price list, and should charge more than the law allowed they might be fined not less than five nor more than fifty dollars.

Two laws amending former acts were passed in 1824. One


Another act of this year did away with gambling.
of these provided that the commissioners should look into their price lists and profits and then grade the license fee accordingly. It was to be not less than five nor more than twenty-five dollars. Another act provided a fine of not less than fifty nor more than two hundred dollars for allowing gambling on the premises; a fine of not less than two nor more than twenty for selling without license; a fine not less than five nor more than fifty for not posting price list from day to day; and, a fine of not more than three dollars for selling on Sunday.

The act of 1825 increased the number of free-holders who must sign the application for a license from twelve to twenty-four; this application had to state that the applicant was of good moral character; that it would be for the benefit of the traveling public to have such a tavern; and that it was conducive to the public good. Moreover, such applicant had to prove to the satisfaction of the board of justices that he or she was and would be a resident of the town or village for at least one year, and be the owner of at least two beds and bedding over and above that for family use. They were also by this law required to keep good stabling for at least four horses. The license cost five to twenty-five dollars in addition to which they had to give bond with freehold security.

In 1828 there was a return to the former law which required but twelve signatures. They had to give bond as required by the previous laws except as regard the bedding and stabling. It was also made possible for a majority of free-holders of any town or township to prevent the granting of a license by a remonstrance.

This summary has been sufficient to show that no attempt to eradicate the liquor traffic had been made—only regulation had been attempted. At that, much of their time and efforts had been consumed in changing back and forth from one law to another in attempt to reduce to the lowest point depredations and suffering. And still public sentiment had hardly been aroused on the subject. Conditions were about the same as in the days when the state was a territory. With the exception of

23. Laws of Indiana, 1824, p 145.
some spasmodic attempts on the part of the Methodists and other churches practically nothing had been accomplished to enlighten the people.

PERIOD OF ENLIGHTENMENT

Due particularly to the effort of the early circuit-riders the idea of prohibition was brought into the various settlements of the state at the close of the first quarter of the nineteenth century. This resulted in feeble movements looking toward the formation of some total abstinence societies. The first of these appeared some time during the year 1824. It was a volunteer society whose members pledged themselves not to furnish whiskey at "raisings and log-rollings." It was composed of the best class of people, most of whom seem to have been members of various churches, chief of which was the Methodist. This first society has sometimes been called the "teetotalers" or "total abstinence society."

From this the movement spread. Zealous preachers of temperance went into every part of the country and it was not long before the American Temperance Society formed. This was in 1826. However, it is doubtful whether this movement had any great effect on the state before the year 1830. In 1828 still other parts of the state organized temperance societies, and by 1829 there was a united effort at Indianapolis which has continued in some form ever since.

Even though these total abstinence societies had come into existence it is doubtful whether they were of much significance outside of the fact that they were forerunners of a great movement. Although no statistics are available it is quite safe to assume that the churches were the leaders in the movement. The attempts at reformation through the churches began about the time that the territory was admitted into the union and sermons against the use of liquor as a beverage increased from year to year. This proved to be the only means of enlightenment on the subject the people had. With them, too, it was strictly a moral issue not political. Later, however, it became gradually a political as well as a moral issue.

1. Wood, Sketches and Things and People in Indiana. 47.
2. Shadwell, Drink, Temperance and Legislation. 91.
As also noted in the first chapter, a great wave of social enlightenment swept over the entire country at the beginning of the thirties. This spread of intelligence brought about everywhere a movement to reform manners. Particularly was attention directed to the misuse of spiritous liquors. And each succeeding wave of reform for the next twenty years reached higher than the preceding one. This enlightenment took countless forms.

Along with this social regeneration came better conditions in the state. The population almost trebled between 1820 and 1830 so that at the latter date about a million people inhabited the state. Education grew by leaps and bounds; schools and colleges sprang up all over the various section of the state transportation and other means of communication increased, and churches rose as if by magic. Methodism grew from a church of 17,551 to one of 74,583 at the close of 1850—seven percent of the entire population. While not as large as the Methodist the other denominations increased in like proportion. Naturally enough, too, the liquor traffic increased greatly.

Grog shops have been reared in almost every neighborhood, and ardent spirits as a drink have become quite fashionable among all classes.

But if intemperance increased so had the agitation against it. As if in accordance with the upheaval during the thirties and forties the churches began, in their official capacity, to speak out on the subject. This time the records of the Methodist conference show a particular activity in the number of resolutions adopted and assistance offered. Preachers were admonished to speak as often and as strongly against the traffic as was deemed practicable. As an example of the scores of these resolutions adopted by the Indiana conferences we quote the following one:

Whereas the cause of temperance holds high rank among the various enterprises of moral reform which now engage the attention of the public, we believe it to be the important duty of every lover of his country, and religion, thus to render a hearty co-operation in the promotion of its

5. These statistics of the church were taken from the report of the Indiana M. E. Convention held in Indianapolis Oct. 18-20, 1870.
7. Strange to relate the Christian Advocate and Journal, the oldest and most influential organ of the Methodist church in the west, opposed teetotalism, editorially, as contradicting the acts of the Savior and the advice of Paul.
interests and in firmly securing in its behalf, the public confidence. To accomplish this object, we do not suppose it necessary now, as heretofore, to defend either the propriety of the cause or what we regard as well ascertained fact in the doctrine of temperance, namely, that total abstinence is the only effectual remedy for the evil of intemperance.*** And we regard it as the duty of every philanthropist, and specially of every Methodist, to continue his opposition, and even with more zeal to assail, and, if possible, to overthrow the guilty practice of inebriation, and all the forms of temptation which are constantly before our citizens, particularly the youth, and such reformed inebriates as has been sought out and redeemed from their brothels and coffee-house associations. ***

That we may render timely aid in this work, we invite your attention to the subject of memorializing the convention now in session in Indiana for the purpose of amending the constitution of the state, and that we, in connection with other petitioners, most respectfully urge upon them the propriety of forbidding the granting of license by future legislation.*** We would, therefore, submit for your consideration and adoption the following resolutions:

1. Resolved: that as a conference, we continue to have unabated confidence in the rules of our Disciples in reference to the manufacture, sale and use of intoxicating drinks, and that we cordially approve the ministerial fidelity which has ordinarily characterized the administration of our Discipline, on this subject, within the bounds of the conference.

2. Resolved: That we regard the church of God as the most hopeful instrument of moral reform: and to it mainly are we to look for success in our opposition to the great evil of intemperance.

3. Resolved: That so far as is consistent with our pastoral duties and Gospel vocations, we will co-operate with the various temperance organizations in promoting the cause of temperance. Yet we do not, and will not, countenance any agent or lecturer on the subject whose habit it is to denounce the church or its ministers as opposed to the cause of temperance, or who in their public addresses, indulge in ribaldry, obscene jests, or slanderous misrepresentations***things totally unbecoming our pulpits, and ruinous subversive to Christian dignity and the sacredness of God's house.

4. Resolved: That we will memorialize the state convention now in session, to prohibit in the new Constitution the licensing of tippling houses.

Thomas H. Rucker
G. W. Walker
Thomas A. Goodwin. Committee.

After 1840 a great many temperance societies began to be formed. A new society known as the Washingtonians was organized in 1841. It had been formed in Washington some time

8. Indiana Conference Minutes, 1859, pp. 31-2.
during the winter by a few drunkards, who, at the debauch one
night signed the following pledge:

We, whose names are annexed, are desirous of forming a society for
our mutual benefit and to guard against a practice, a pernicious practice,
which is injurious to health, standing, and families, do pledge ourselves as
gentlemen, that we will not drink any spirit or malt liquor, wine or cider.

Signed,

W. K. Mitchell, Tailor.
J. F. Hoss, Carpenter.
James McCurley, Coachmaker
David Anderson, Blacksmith.
George Steers, Blacksmith.
Archibald Campbell, Silversmith.

From this meagre beginning it spread rapidly until it
reached its height. Songs and poems were printed and sung by
the hundreds. "Thousands of people joined the society in less
than a year. But the high tide did not last long for it began to
subside in 1842 and had entirely spent its force by 1843.

So numerous were these songs that it is well to give one
here.

WASHINGTONIAN SONG
(Composed for the society at Parkersburg, Indiana)

Some sing the praise of rosy wine
Its sparkling color bright;
But in such songs with them to join,
We cannot take delight.
We have a rich and noble theme,
Fit for a Prince or King
"Tis water, pure, and fresh, and good
From Parker's village spring.

This will give health, and joy, and peace,
Refreshing every power;
We want no better drink than this,
In trial's darkest hour.
To cheer the heart and quench the thirst,
It is the very thing;
Then give us water pure and good,
From Parker's village spring.

The natives from this living spring,
Drank many years ago;
And from this fountain water clear,
Continues still to flow.
Then we on this our festal day,
Will of its virtue sing
And drink this water pure and good
From Parker's village spring.

January 8, 1843. J. Hosteller.

But as this movement died away another rose into prominence. The Sons of Temperance, organized in 1842, became for the next decade the conservator of temperance work in Indiana. The first division was not organized within the state until November 15, 1845. This took place at Brookville. It had three objects in view, but the temperance issue was emphasized more strongly than the others. They were as follows:

1. To shield themselves from the evils of intemperance.
2. To afford mutual assistance in case of sickness.
3. To elevate their character as men.

It enrolled people of all ages, sex, color, wealth and poverty; and while classed as a secret temperance society it had no mystic features such as the handshake, sign or degree. However, a ritual service was given and dues were charged the members. Its influence was catching and soon men went into the order by the thousands. It found friends and advocates in the most cultured circles. Leading lawyers, doctors, merchants, preachers and even politicians were found working side by side in it. As a result it grew from the meagre beginning of one chapter in 1845 to 171 divisions in 1848, 283 by the middle of 1849, 283 by the end of the same year and more than 370 by the close of 1850. In their ninth annual report twenty-three proposition were presented concerning the amount of knowledge disseminated by their conventions, societies, ecclesiastical orders, and the like. The last proposition dealt especially with the

13. The Preamble of Constitution of Sons of Temperance of Madison: "We, whose names are annexed, desirous of forming a society to shield us from the evils of intemperance, afford mutual assistance in case of sickness, and elevate our characters as men—do pledge ourselves to be governed by the following constitution and By-laws." Pledge follows: "No brother shall make, buy, sell or use as a beverage, any spirits, or malt liquors, wines or ciders. Age over 18. Fee $2. Black ball system of election." Constitution and By-laws of Madison Division, Number 8, pp. 1-16.
attitude of the church toward the movement and read as follows:

Especially it is wrong for professed Christian to thus use, make or furnish liquor; more especially still, for officers of the church, and ministers of the gospel—as the better the character and the greater the influence of those who pursue a wrong practice, the more extensively will it be initiated, the longer it will be continued, and the greater the mischief it will be likely to do.¹⁴

Later, in 1854, they raised $11,490, to which ninety counties contributed, for a thorough organization of the state. This appears to be the first time that any considerable sum of money was raised to combat the evil.¹⁵

The official publication of the organization was the Family Visitor, a weekly newspaper published in Indianapolis and edited by B. F. Cavanaugh. It began sometime during the month of June 1848 and continued for several years. It contained temperance arguments, minutes of meetings, advertisements, parodies on poems, etc.¹⁶

A sort of sister organization to the Sons of Temperance was the order of the Daughters of Temperance. They were organized in 1848 and had their first annual session at Indianapolis, October 17, 1849. They did some very earnest and efficient work.¹⁷

The Cadets of Temperance, a junior temperance society, was organized at the same time as the Sons of Temperance. It was open to the members of either sex between the ages of twelve and twenty-one. One of the requirements for membership was good character, in addition to which they were obliged to take an obligation not to drink liquors as a beverage. Later the movement spread over a great many states and gained considerable momentum in Indiana.¹⁸

¹⁴. Western Christian Advocate, 1858.
¹⁵. Minutes and Proceedings of the State Temperance Convention, 1-16.
¹⁶. Family Visitor, 1845-51.
¹⁷. "Our poet says:
   Of all the kings he ever knew
     From old King Cole to poor lean Thin-King;
     The hardest king of all to serve,
     And most tyrannical is Drin-King." Family Visitor, June 10, 1860.
¹⁹. Cyclopaedia of Temperance and Prohibition, 60.
   A banner the Cadets carried read as follows:
   "Cadets of Temperance we will dare
     To climb the steeps of fame, and share
     A nation's love, a priceles gem.
     Who wins it wants no diadem." Family Visitor, July 12, 1848.
Sometime during the year of 1845 a small body of the Sons of Temperance organized a society within their own organization and called themselves the Templars of Honor and Temperance. It broke away from the older organization in 1849, becoming from that time on a distinct and separate society. Not a great deal is heard of them so it is doubtful whether they had much influence on the temperance situation in the state.

Before the end of this year 1855 the Order of Good Templars, another temperance organization had found its way to Indiana. This society was much the same as the others. Their pledge read:

No member shall make, buy, sell, use, furnish, or cause to be furnished to others as a beverage, any spirituous or malt liquors, wine or cider; and, every member shall discomfitance the sale and use thereof in the proper ways.

While the order did powerful work at a period somewhat later, it did not add much to the general agitation for temperance in this first great movement.

With the coming of this new enlightenment churches, lodges and temperance societies all vied with each other to see which could accomplish the greatest amount of good along that particular line. As has been noted before the Methodists were particularly active during the later forties. Temperance resolutions by the thousands were adopted and as a result a great amount of liquor legislation was passed. This church legislation reflected back upon the people and caused them to agitate in the legislative halls for reforms. Petitions were sent to the Assembly by the thousands. And since practically all of our legislation comes as a result of the expressed will of the people we might expect, then, some action on the subject. Such was the case.

The period of legislation between 1830 and 1850 may be characterized as the period of local legislation. Between these dates, inclusive, there were 126 legislative acts passed. A hasty summary of these will suffice to show what was done. The acts of 1831 provide that there must be a town license issued in addition to a county license. Moreover, it provided that all

19. Cyclopedia of Temperance and Prohibition, 241
taverns must keep a price list posted in a prominent place. Failure to do this made them liable to a fine of five to fifty dollars. Besides this, nothing less than a quart might be lawfully sold without a license." Penalties of from two to fifty dollars provided for the evasion of the latter. In the law of 1832 there was a return to the clause which required the person applying for a license to produce the certificate of twenty-four respectable free-holders, inhabitants of that town or township, and certifying that the applicant had a good moral character. In addition to this he must have a good house with two beds besides those for the family use, a stable with four good stalls and bond himself that he would allow no gambling on the premises. Groceries might be licensed in a manner similar to the tavern. Other minor clauses were included but they were of no real consequence except the one that provided that the cost of the license should be between ten and twenty-five dollars according to the size of the place." A local act was also passed which made it lawful to sell liquor in less quantities than a quart in New Albany." Three more such acts in 1834 affected Richmond, Centerville and Lafayette in a like manner." One in 1835 allowed no one to sell liquor in less quantities than a quart in the town of Newport without having a license for one year which cost between five and twenty-five dollars according to the discretion of the town corporation. Penalty for failure to abide by this was a fine of five to fifty dollars." In 1836 eleven such acts were passed affecting the towns and cities of Michigan City, New York, New Albany, and Evansville. They were in substance much the same as the one given in


No gambling was permitted in the taverns on pain of fine of two to five hundred dollars and forfeiture of license for one year.


"It shall be unlawful for any person or persons within the bounds of the corporation (of Centerville) to sell by less quantity than one quart, except for the use of the sick, any spirituous liquors, foreign or domestic, or keep what is commonly called tippings house, unless such person or persons shall, in addition to a license obtained from the county board of commissioners, or the board doing county business, obtain a license from the corporation, who is hereby authorized to grant the same for one year or less, at one time, on his, or her, or their paying into the treasury of the corporation, a sum not less than three nor more than fifty dollars at the discretion of the president and trustees of said town." Penalty for infraction of this law was not less than five nor more than fifty dollars.

Acts, 1834, p.

the footnote below." In 1837 nine more were added to the
these; on providing for a taxation of the license of not more
than one hundred dollars and not less than ten;" and, the other
eight effecting the towns of Bloomfield, Knightstown, Cleve-
land, Shelbyville, Greensburg, Bethlehem, Greenfield, and the
city of Lafayette."

And so it runs. In 1838 there were twenty such local laws;" in 1839, eleven;" in 1840, five;" and, in 1841, six." One of these
acts declared it to be a nuisance to keep a tavern in a disorderly
manner. The penalty was a fine of twenty-five to one hundred
dollars. Still another act the same year raised the price of the
license to sell no less than twenty-five nor more than two hun-
dred dollars according to the size of the place." In 1842 two such
acts were passed in extension of the one the year previous. One
of these affected Marion county and the other the counties of
Carrol and Cass." The year 1843 brought three more into exist-
ence;" and, between the years 1844 and 1846 ten more such
acts made their advent." Such was the period of local legisla-
tion, which did not end, however, entirely until after the consti-
tutional convention of 1850 and the formal adoption of the doc-
ument framed at that time.

In 1847, however, at one stroke a general law was passed
providing that if a majority of all the voters in the township
should vote no-license then there would be none for that year.

25. Local Law of Indiana, 1836, pp. 13, 30, 37, 46, 52, 59, 66, 68, 74, 81, 88.
27. Local Laws of Indiana, 1837, pp. 25, 45, 66, 87, 100, 105, 148, 218.
(These page references are not given in the respective order in which they occur.)
127, 129, 130, 277, 851.
Also Laws of Indiana 1838, p. 892.
"Be it further enacted that no person shall sell or vend any spirituous liquors (regular
licensed tavern keepers excepted), malt or fermented liquors in said corporation
by retail, that is to say, by less quantity than a quart at a time without a license
from the board of trustees, under the penalty of ten dollars for every offense, to
be recovered in the name of the president and the trustees of the town of Jefferson-
ville, before any Justice of the Peace in said corporation." Local Laws, 1838, Chap.
XX, Sect. 5, p. 129.
29. Local Laws, 1839, pp. 16, 37, 41, 49, 84, 100, 126, 171, 238.
One act of 1839 was a state wide law and provided that each license to sell spirituous
liquors should cost from twenty-five to one hundred dollars.
31. Local Laws, 1840, pp. 88, 93, 97, 115.
32. Local Laws 1840, pp. 166, 40-42.
35. Acts of 1844, pp. 69, 93, 100; Local Laws of 1844, p. 55.
Local Laws of 1845, pp. 70, 102.
Local Laws of 1846, pp. 95, 103, 246, 269.
In addition to this eleven local acts were passed which read much the same as the years previous. But this did not solve the problem although it was somewhat of a concession to the temperance forces. It still recognized the right to keep a tippiling house as a natural and inherent one. These were helpful movements, though, and higher and higher rose the sentiment in favor of more stringent legislation. An amendment to the constitution was even mentioned quite seriously. The church temperance workers aided by the moral forces of all kinds appeared to be headed toward certain victory so great had grown public opinion in that direction. The legislation of the years from 1848 to 1852 inclusive need not be mentioned in detail here for it was practically the same in nature as that of the few years preceding. The next year, however, produced legislation of a far deeper significance.

The law of 1865 was a composite of all of the best features of the local, county and town laws of the past decade. Local option in a better form than at any time previous was the added characteristic. The township was made the unit and only those votes might be counted that were cast for or against the license; no provision was made for a majority of all the votes in the township. As before, proper bond had to be given; an orderly house had to be maintained; and, intoxication was forbidden. No municipal corporation could receive money for a license; and, adequate penalties were provided for anyone who broke the law. But such a law seemed to be too much in advance of public opinion and it fell. No doubt the cause of its fall was the local option clause which had been added on this occasion. It was during this year, too, that the church people succeeded in getting a law passed to prevent the retailing or selling of liquor near any of their meeting places.

87. Forty-nine acts both local and state passed during these years.
Local Laws of 1849, pp. 83, 84, 85, 164, 194.
Acts of 1849, pp. 82, 515.
Local Laws of 1850, p. 518.
89. "If any person shall erect, bring, keep, maintain any booth, tent, wagon, huckster, shop, or other place for sale of intoxicating liquors, cider, beer, or other drinks, or for the sale of any other article whatever; or shall sell or give away any intoxicating liquors, or shall sell any cider, beer, or other drink or any other article whatever, within two miles of any collection of any inhabitants of the state, met together for worship, or shall in any manner molest them shall be fined not more than fifty nor less than five dollars. Acts of 1848, p. 90.
We pass now to a consideration of the most important single event of the first period. In order to understand it some of the agitation, especially in the political world should be noted. First during the campaign of 1854 came the famous "Hatchet Crusade" with its influence. Fifty women headed by a resolute girl went forth at Winchester and destroyed several saloons. Similar "appeals" were made at Cambridge City. At Centerville the ladies became tired of the liquor traffic and bought up all the liquor of the grog sellers and destroyed it—having first obtained a pledge from them that they would never sell any more liquid poison. The ladies paid one hundred and forty dollars for the liquor which they destroyed. But besides such entreaties as these, conventions and meetings were held all over the state in the interest of the anti-liquor forces. The Dearborn county quarterly temperance meeting held at Aurora was characterized by the true spirit. It expressed the sentiment that they would not cease to speak, work and vote in favor of the proposed prohibitory law until it "adorns the statue books and blessed the state." It seems that the tide of public sentiment in favor of a prohibitory law was setting in strongly. Speakers of talent, various organs of the press, ministers of the gospel, the aching hearts of hundreds of women all spoke with eloquent and pleading message in behalf of this reform movement.

Finally after an immense amount of organization and work, and of "stump-speaking" the convention was held. After the nominations were made it was found that the results were entirely satisfactory and acceptable to the temperance people; and, with one or more representative temperance men on the ticket, it adopted the following policy:

Resolved: That we are in favor of a judicial, constitutional and efficient prohibitory law."

During the campaign that followed the preachers of all denominations united their efforts in the great work; and, not nearly all their labors were confined to the pulpit. In hundreds of places it was by the direct solicitation of the politicians that

40. Western Christian Advocate, 1855 p. 61.
42. The Temperance Spontoon was an early publication by the Rev. T. A. Goodwin, of Brookville, Indiana.
they addressed large political gatherings. At such meetings and conventions they constantly referred to the iniquity of whiskey drinking. Nor only this, the ministers of all denominations used every exertion to prejudice their members against the Democratic party, which had early lined up on the side of the liquor elements.

The day of the election came at last. Out of the hundred representatives elected fifty-six of them had already pledged themselves to support the prohibition measures; and, fourteen of the twenty-five senators were also pledged to the same cause. The Indianapolis Sentinel speaking of the election said:

We had to fight the church, the flesh, and the devil; the church in the temperance question; the flesh in the Old Whigs and the Devil in the Know-Nothings.

With such a body of men pledged to support a prohibition measure and countless petitions being received daily there could be only one result. Consequently, when the Assembly convened early in the year of 1866 it passed a law which read:

No person or persons shall manufacture, keep for sale, or sell by himself, or agent, directly or indirectly, any spirituous or intoxicating liquors.

44. An extract taken from the speech of Governor Wright delivered at the opening of the legislative assembly in this year gives a very clear idea of the attitude of the people of the state at this time. It was as follows:

"No one can doubt that there is a strong public sentiment in Indiana in favor of a change of our laws upon this subject (temperance); and it is the duty of the peoples' servants to carry out that sentiment. It will give me pleasure to co-operate with the representatives of the people in the adoption of any constitutional measure that may be calculated to remove this acknowledged evil from the state."

From the Speech of Governor Wright taken from the Greencastle Banner, January 17, 1855.

Petitions were received in great numbers daily. The Locomotive, February 15, 1855.


The vote on the prohibitory law of 1856 was as follows:

Senate Vote, Affirmative

Negative:

House Vote, Affirmative
Beach, Clark of Rush, Clark of Steuben, Clark of Tippecanoe, Bonner, Bransom Brasield, Buchannan, Burnett, Cain, Clark of Union, Coen, Dickerson, Dunn, Earl, Ellis, Fouts, Frazer, Fifer, Gillham, Guinn, Hadshill, Hall of Laporte, Hall of Warren, Harryman, Harvey, Hillier, Hudson, Landers, McConnell, McCord, McMurry, Malick, Meredith, Merrifield, Monks, Murray, Newcomb, Pecknough, Reden, Sandford, Siems, Test, Thomas, Todd, Trueller, Turner, Wilson and Mr. Speaker. Total 54.

Negative:

Credit for preparing and drafting the temperance law as it passed the legislature was due to Representative H. C. Newcomb. The Locomotive, February 18, 1856.
Exception was made for medicinal, chemical, mechanical and sacramental purposes; neither did it prohibit people from making and selling cider, wines, etc., in quantities of three or more gallons; nor was the sale of intoxicants by importers to be prohibited, providing proof could be established that it had been imported. In addition to this the county commissioners might authorize persons to manufacture and sell providing they gave proper bond to observe all laws and regulations. Many other clauses were also incorporated but these are sufficient to understand the nature of the law. It took effect on June 12, 1855; and, it had hardly begun to operate before it was an assured success. For one hundred and forty-eight days it worked, and worked so admirably that every moral man of the day pronounced it a complete success. Even the liquor men admitted it while they made preparations for its destruction.

Then came the fall. On July 2 Rhoderick Beebe, a tony saloon-keeper of Indianapolis, opely made and sold beer in his place of business. He was immediately arrested and fined fifty dollars. This, however, he refused to pay and as a consequence was sent to jail from which he shortly obtained a writ of habeas corpus. The county court upheld the law and an appeal was made to the supreme court of the state. Before the case really came to the court the attorney for the state asked for more time to prepare his arguments. As a result the court was adjourned and the case held over until the November term. But the liquor forces were anxious. Through them it had been discovered that Judge Perkins of the supreme court was opposed to the law. And on August 23 he called on his colleagues to meet in the chambers of the court-room to decide the case. The other judges, particularly Gookins and Stuart refused to come, for Perkins had no right to make such a call. In this manner things dragged on until November 8 when a boy in a saloon, by the name of Herman, openly violated the law. He was taken before the mayor and fined, but refusing to pay he was sent to jail. He was hardly in before Judge Perkins issued a writ of habeas corpus in his behalf. Later when he was brought before the same judge for trial, the attorney for the defense proposed to submit the case on the same argument that had been prepared for the Beebe case, and the attorney for the state consented.
This practically ended the case, for the judge, after a lengthy discourse on the relative merits of the law and the repetition of a few of his own previously spoken arguments against the law, concluded by saying, “The law is void, let the prisoner be discharged.” It was this decision that opened the doors of the saloons now for five months closed. Judge Davison concurred in the opinion; Judge Stewart held, that Beebe was convicted rightly for selling, but should the record and returns be inadequate or defective the decision for that reason only should be reversed; and Judge Gookins held that so far as the case before the court brought different parts of the law up for consideration, it was constitutional and the judgment of the court of common pleas ought to be confirmed. Such was the decision that was handed down, and on this the law was declared unconstitutional.

The results have been far reaching in their extent. In the first place the outcome of the case was telegraphed “to the boys” immediately. It was two o’clock when the decision was made, yet before four the news had reached every town on any telegraph line in the state. Then followed the jubilee. The night after would be better not described. It has been said, however, that there were more drunks in Indiana five hours after the decision than there had been during the entire five months of the existence of the prohibition law; murders were committed; outrages perpetrated and depredations of all kinds abounded. The liquor forces had triumphed.

In the second place there was a sad looking crowd in the camp of the defeated. From the hopeful, buoyant and warlike conventions of the past two years it had now degenerated into a group of beaten, disheartened and demoralized men. They were now in much the same position from the standpoint of legislation as they had been in the early thirties. Their fondest hopes had been dashed aside, their spirit all but broken’ their organizations in vain; the work of a quarter of a century ruthlessly overthrown by the adverse power of a single individual, and their dreams of an Utopian commonwealth dissipated. And so, disappointed and disheartened, these heroic workers again took up the burden thrown upon

46. Beebe v. The State, Marion C C P., November Term, 1855-6 Indiana Reports, 591.
them by a thoughtless and unfeeling advocate of the liquor
dealers. But in spite of all these great misfortunes they were
able to keep alive that little spark of divine inspiration that
was later destined to enlighten practically the whole world.
Things might hinder them for the time being yet in the future
they could go forth to battle again.

CIVIL WAR PERIOD

The chapter that follows is a complicated one; and as a
result of the disastrous defeat of the temperance forces at
the hands of one man, in many respects a sad one. After the
annulment of the law of 1855 only a fragment of the law of
1853 remained in force, and under the conditions it could hard-
liness be effective. In fact so worthless did it become that it was
declared void during the session of the legislature of 1859;
and not the slightest difference in the amount or nature of
the liquor traffic was noticeable. From 1856 to 1859 was in
reality a three years reign of "booze". Add to that every-
thing that the term implies; the arrogance of the whiskey
power; and the corresponding depression of the temperance
men and one is able to get an insight into the situation as it
was a short time before the outbreak of the great war.

As was natural, after the victory of the temperance forces
in 1855, there was a great falling off in their work—for had
not the desired result been accomplished? There did not
seem to be, on the face of it, any necessity for the maintenance
of any further temperance organizations. As a result of this
idea which grew up during the five months that the law
worked, practically all of the temperance societies had been
discontinued; and about the only institutions that remained
to fight the liquor traffic for several years after that were
the different orders, degrees and churches. Among these was
the Methodist church. Like the others she had labored in
the great cause, but unlike the others she still continued to
labor for the enlightenment of the people along this particular
line. Her ministers and members had administered the pledge
of the American Temperance Society to thousands upon thous-
ands. In addition to this thousands of Methodists were united
with the various lodges and temples in the state.\textsuperscript{1} And after the fall of the temperance forces in 1855 the members of this sect were particularly admonished not to cease in their efforts, for now it was doubly important since there were no temperance societies in active working order, and since there were other great and weighty problems confronting the nation.\textsuperscript{1}

Shortly after the decision of Judge Perkins the Democrats of the state met in their convention and adopted the same old resolution of bitter enmity toward any temperance legislation. Toward entire prohibition they were conspicuously hostile. In the meantime, the Republicans, too, had met but they adopted without hesitation and with almost unanimous voice a prohibitory resolution in almost the same words as that of 1854. However, after adopting it as a part of their platform they promptly forgot all about it, for during the campaign that followed it was not mentioned once. No preachers were invited to make political speeches as in 1854; no prohibition votes were swung from the Democratic party; and temperance became a side issue in politics. The measure had in reality ceased to be an issue in politics although the churches failed to recognize for many years to come that such was the case. As a result of the return of the former Democrats to their party and the weariness of thousands who grew tired of the conflict as soon as they saw that it meant many years of struggle before its culmination, the Republicans lost their prestige and the Democrats carried the state by a majority of eight thousand one hundred ninety-one.\textsuperscript{2} With the return of the Democrats came a tendency toward “open shop.”

Bleeding Kansas and the Dred Scott Case; the repeal of the Missouri Compromise and State Rights; Lincoln’s election and the abolitionists fiery utterances all in turn became the chief topics of conversation from day to day. As on-rushing clouds of smoke in the west announce the approach of a forest fire so did these happenings herald the approach of the Civil War. People became absorbed in the slavery question; in the State Rights arguments; and in equally momentous affairs of state. Their whole attention was presumably focused on the great

\textsuperscript{1} Western Christian Advocate, 1867, p. 165.
\textsuperscript{2} Ibid.
\textsuperscript{3} Goodwin, Liquor Laws, 23.
catastrophe which apparently loomed up before them. And so the time glided by without much mention of the temperance question.

Then came the war. Can there be anything more all-absorbing than the preparations that followed; anything more likely to claim and hold the interest of every individual or anything more nerve-racking than the war itself? The news of a battle provoked bystanders to applause; mothers to despair; and critics to abuse. News of a northern victory exalted the multitudes of the north and depressed the south. It was the center of interest, the acme of life, and the goal toward which all eyes involuntarily turned. Add to this the fact that a large per cent of the men were at the front; that all of the available money was spent for their equipment and that nearly all of the women were absorbed body and soul in caring for their sons, brothers, husbands, fathers and sweethearts and one may get an idea of the many channels into which flowed the public attention of the people of the north. Need it be necessary then to say that all of the energies of the legislators and other government officials were directed toward this one end—the winning of the war? And Indiana was one of the foremost in this respect; hence it is only natural to understand that she was busy elsewhere. And so the temperance question was practically abandoned for about a decade.

Ample evidence is not lacking to substantiate the above remarks. Hundreds of statements in the newspapers and periodicals of that day all testify to the truth of the assertion. One of these remarks as follows:

For some time I have observed a most fearful increase of drunkenness within the range of my travel. While I am compelled to witness this alarming fact, another, hardly less indicative of a retrograde movement, is that the religious press of the country has to a great extent closed its mouth on the growing vice of intemperance.

Another publication of the time says:

It cannot be concealed that in Indiana as in other states the cause of temperance has been held in abeyance for several years by the more exciting interests of the war. The ten thousand of houses of dissipation which are everywhere slaying at home more than disease and battle combined are slaying in the army, cannot be denied.

5. Western Christian Advocate, 1864, p. 368.
As if in extension of this argument another article has this to say of the situation:

The greatest evil of today is the rise of intoxicating liquor as a beverage. This has already shown itself in the army. As soldiers are more profuse in their profanity than when at home so they are more easily whirled away in their use of the dram cup. The unnatural life they lead; its exposure by night and by day to the elements and to the enemy subject them to such a test as no ordinary life would. This army usage has re-acted upon the greater army at home. Our youths have imitated their vices quite as much as their virtues. The barriers against this have been broken down. In our zeal to rebuild the union we have been careless of the undermining of society by its most active enemy.

Further proof is furnished by E. E. Griswold, a temperance worker, who says:

It is much to be feared that the temperance cause has within the last few years lost ground, whether, if this fear be well grounded, the fact is due to unwise measures on the part of the advocates and the supporters, or to the recent excitements and upheavals of society, the writer will not undertake to determine. He strongly suspects that the retirement from the advocacy of the ministers of religion leaving it in the hands of buffoons, and hireling agents has had much to do with the result.

In the meantime the state had continued to grow. By 1860 the population had reached the mark of 1,350,428. Social and economic conditions had gradually grown better; from an insignificant state of little worth a few decades previous it had sprung into great national prominence; schools were a great deal better, in fact a system had been fairly well established; colleges and universities had made their permanent appearance in almost every section of the state; the liquor traffic in a more pronounced form than ever was still present; and free whiskey was one of the novelties in almost every town and village in the state. And, almost, but not quite, keeping pace with the growth of these various institutions were the churches. At this time there were eight principal protestant denominations, chief among which were the Methodists. In 1860 they boasted of a membership of 96,965 as compared with 74,583 for 1850. This was a percentage of seven and one-tenth of the whole population. By 1870, in

6. Western Christian Advocate, 1865, p. 66.
7. Western Christian Advocate, 1865, p. 66.
Canup: Temperance Legislation

spite of the war, the population of the state had grown to 1,668,000 and Methodism to a membership of 113,800 or a percentage of six and four-fifths. The total number of all of the other protestant membership has been estimated closely at 117,500. This gives us some idea of the importance, in size at least, of the Methodist church.*

Slight mention had been made of temperance since 1856 but in 1861 the Committee on Temperance of the Methodist conferences reported that the country was literally filled with drunkenness and intemperance; and urged that the church should not relax its efforts in that direction. At the same time a resolution was offered as follows:

Resolved: That we will earnestly and faithfully warn our people against the evil.

Resolved: That the selling of corn, barley, or the aiding in the manufacturing, or marketing of intoxicating liquors, or renting property to be used in the traffic is aiding and abetting the cause of intemperance.

Resolved: That we respectfully ask our editors to speak out more frequently on the subject of temperance and urge greater effort on the subject.

Later the Rev. T. A. Goodwin, ardent champion of the temperance cause says:

I have been requested to prepare a form of a petition to the General Assembly of Indiana.

It read:

To the General Assembly of Indiana: The subscribers, citizens of Indiana, would respectfully call your attention to the ravages of intemperance in our midst growing out of the legalized tippling houses and we would respectfully and earnestly ask you to enact a law which shall wholly suppress places of public drinking.

As a result of these and similar agitations feeble movements began to be felt in the temperance world again. Some of the old societies, headed by the most ardent church workers, revived in a measure while in other places new societies began to be organized to supplement the old. After the close of the war many of the leading temperance men of the state met in Indianapolis and organized one of these new societies

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* Report of Indiana State Methodist Convention, 40.
which was to co-operate with the others. For their name they chose "The Temperance Host of Indiana," and for their obligation they took the following:

We solemnly promise before God and man to maintain true faith and allegiance to the temperance cause, to war unceasingly against all its enemies and opposers, to abstain wholly from the traffic and use of intoxicating liquors as a beverage; to not furnish them to our social guests, nor be social guests when they are furnished; to not traffic with those who so traffic with them, nor to lend our influence in any way to those who favor traffic. We furthermore promptly promise to obey our superiors in all things appertaining to the temperance war and to hold as strictly private every transaction of the camp."

Small as were these beginnings they did not fail to exercise the proper influence throughout the state. All of the old societies became more and more active; the churches began to take increased interest in the old problem; preachers, urged on by the courageous Thomas A. Goodwin became zealous in the cause; even all church members talked prohibition. It was not long before this increased sentiment began to bear fruit and by 1866 had begun to claim a large share of public attention throughout the state. About this time as well as later, the various temperance societies began to work more zealously and more effectively than ever. Among these were the Sons of Temperance, The Good Templars, and The Hosts. The State Central Committee also began operation at this time. It was heartily endorsed by the different temperance orders and enthusiastically received by all people who desired to overcome the traffic. They met in November of the year 1866 in Indianapolis and adopted the following resolutions:

Resolved: That in the opinion of the convention the time has come for giving special attention to the cause of temperance in its various branches.

Resolved: That we regard the organization of some temperance associations in very town and village as a matter of fact important for the moral influence of such associations upon the restraining of sober men and the reforming of drunkards and the creation of a healthy public sentiment.

Resolved: That we regard Juvenile Temperance organizations as a matter of great importance and we urge their formation everywhere.
Resolved: That the time has come for demanding suitable legislation on the subject of temperance.

Resolved: That we take no backward step in our demands on the subject of temperance legislation, but we adhere to the temperance platform upon which we so successfully fought twelve or fifteen years ago—absolute prohibition of the sale of intoxicating liquors as a beverage.

Resolved: That all temperance organizations be requested to circulate for signature, petitions to our next legislature as is contemplated by the fifth resolution and that measures be adopted which will insure thorough circulation of the same in every school district of the state.

Resolved: That we as temperance men of Indiana pledge ourselves not to support in our nominating conventions, any candidate for any office who is not a practical temperance man, nor will we support at the ballot box—all things else being equal—any candidate who cannot show a clear temperance record.

Although this convention was not a great success due to the small numbers present it was indicative of a further movement in behalf of the forces of right. Again in the following year they met in greater numbers, in fact, every temperance society in the state had been invited to send a delegate. As usual a great number of resolutions were passed; plans for the complete organization of every town in the state made; and a bold endorsement of absolute prohibition voted upon favorably. It was clearly recognized that the campaign had begun again as it had in the early fifties, and a petition was prepared to be sent to the next legislature. It was as follows:

The the General Assembly of the State of Indiana: The undersigned respectfully petition your honorable body to pass a law which shall effectually prohibit the sale of intoxicating liquors as a beverage.
discussion of any question connected with the promotion of temperance principles and prohibition legislation." And for a time, at least it did have considerable influence for it did a great deal to preserve what had already been done, and also created a desire for further and better legislation. However, the people at the head of the organization were of the opinion that the liquor forces could be out-maneuvered so they began to work on a flanking movement—the local option idea. At that time the town or township was made the unit, and if a majority of the voters of such unit should vote against the traffic then they might have prohibition in that territory for the year, while those not voting in favor of it were to be left to the tender mercies and sympathies of the traffic.

But during this same year the Alliance, meeting in Richmond, decided almost unanimously to demand absolute prohibition as the duty of the state and to fight under that banner only. They also gave notice to the politicians that until their homes were protected by law from the liquor traffic, that they were to be counted out of all political parties which would not aid them. In addition to this they recognized that they must begin at the foundation of the matter using every agency, such as the churches and Sunday schools, "to teach the doctrine of total abstinence." Much more might be given concerning the movements but enough has been given to show the trend of thought and action. It clearly indicates that the work of the temperance forces was on the up-grade again after over ten years of almost complete failure.

And during these ten years there had been a very small amount of liquor legislation. Especially was this true until sometime after 1870. Of course, there had been some but it was meagre and inefficient. What there was, was much as follows: The fragment of the prohibition law of 1853 remained for a time after the destruction of the law of 1855 but it was only a fragment and, therefore, of no real consequence throughout the state. What was left of it was finally repealed on December 21, 1858; this left the state with no law whatever." However, in March of 1859 the General Assembly passed a law which provided that no person should sell intox-
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...licating liquors in less quantities than a quart without first securing a license, nor could any person without a license sell any intoxicating liquors to be drank about the premises where it was sold. Such a license had to be obtained from the county commissioners. But before the license was issued to him he had to give at least twenty days notice in the weekly newspaper of the exact locality where he intended to open shop. During the twenty days that intervened before the board of commissioners met, any legal voter in the district was given the privilege of remonstrating in writing on account of the immorality or other unfitness of the individual. After the board had been assured of his fitness in every respect he was granted the license to keep a saloon for the period of one year. Such license cost the applicant fifty dollars in addition to which he had to furnish suitable bond. Along with this went some regulations as to his conduct. No liquor might be sold on Sunday or on any election day, or to any person under twenty-one years of age, or to any intoxicated person and others who were in the habit of becoming intoxicated. Also in cases where notice had been given by the wife, mother, sister, brother or father concerning their relative the saloon-keeper was not allowed legally to sell liquor. Adequate penalties ranging from five to five hundred dollars fine and not to exceed thirty days in jail were provided for the law-breaker."

Another act was passed during the same month providing for the reimbursement out of the county treasury of any person or persons who had suffered loss by seizure and destruction of property under the prohibitory law of 1855; besides this, the court costs of individuals who had been arrested at that time were returned to them by the act."

Still another act was passed this same year. This one provided that no person or persons should be permitted to sell intoxicating liquors within one mile of any place of worship or agricultural fair except at a regular place of business. A penalty of from five to twenty-five dollars was provided for the violators of this act."

After these meagre and floundering attempts practically
nothing more was done until long after the Civil war period. To be sure, there was some slight legislation in the year of 1861 but it was in the nature of revision of previous laws. It provided that any applicant for license, or any one remonstrating, may appeal from the action of the commissioners, to the circuit or common pleas courts, and may demand a jury; the decision of the jury shall be final without appeal therefrom. After this we pass over a period of four years with no mention of the subject in the legislature. However, during the year of 1865 the law of 1859 was so amended as to attach a penalty of not less than ten nor more than fifty dollars for any person having a license to sell on Sunday, election days, or other national holidays, or to persons under the age of twenty-one years, or to persons in a state of intoxication. This concludes the legislation during the first half of this cycle or up until 1873.

A brief summary may be given at this place to point out the salient features of the movement. To begin with the forces that had brought about the reforms of 1855 had been thus far to a large degree inactive. On the other hand, there were three factors that consumed the time, money and energy of every temperance society. These were the slavery question and its agitation previous to 1861; the War of the Rebellion; and, the Reconstruction period. Because of the resulting conditions the lesser evil of intemperance was thrust into the background. We have already mentioned the work of such societies as The Templars of Honor and Temperance, The Order of Good Templars, The Sons of Temperance, and others. As has been suggested it can be summed up by saying that they remained in a sort of passive state during the national crisis, to become slightly active after the close of the war. In addition to these societies that had already grown up there were many others in the process of organization. The work of these has already been characterized as the pioneer movement of the return to a better status of affairs. Chief among these were the National Temperance Society, and the State Temperance Alliance. These were prominently active in nearly every movement which had for its object total abstinence.
The former, particularly, demanded that the question of prohibition be separated from partisan politics. As in nearly all of the other great movements of this kind practically all of their members were from the best, truest and most sturdy people of the community. Most of them were educated beyond the common education of the day, and a large share of them were church members.

(To be Continued)