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### Yes Horray! Yes Horray! Yes Horray! For Temperance!: A Relation of Mining and the Temperance Movement in Joplin, Missouri

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*YES HORRAY! YES HORRAY! YES HORRAY! FOR TEMPERANCE! :*  
A RELATION OF MINING AND THE TEMPERANCE MOVEMENT  
IN JOPLIN, MISSOURI

A THESIS SUBMITTED TO THE GRADUATE SCHOOL IN PARTIAL  
FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF  
MASTER OF ARTS

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PITTSBURG STATE UNIVERSITY

PITTSBURG, KANSAS

30 April 2015

*YES HORRAY! YES HORRAY! YES HORRAY! FOR TEMPERANCE! :*  
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IN JOPLIN, MISSOURI

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*YES HORRAY! YES HORRAY! YES HORRAY! FOR TEMPERANCE! :*  
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IN JOPLIN, MISSOURI

An Abstract of the Thesis by  
Linda Kristina “Krissy” Gooch

This thesis examines the history of Joplin, Missouri in its development from a mining camp to a boomtown. The solace miners found for their anxieties within Joplin’s saloons demonstrates the community’s willingness to profit from the afflictions of its citizens. City leaders remained indifferent to the circumstances of intemperance because of the revenue generated by liquor license fees and fines for liquor law violations. Prostitution, an activity associated with drinking, provided revenue as women paid fines and returned to work to face fines once again. Madams paid fines for selling liquor from brothels and then continued to serve their clients. The vices of Joplin’s working class created lawlessness, yet it financially supported the boomtown. This support led to the city officials’ apathy toward the fruits of intemperance, and it inspired a resistance to the status quo. This thesis demonstrates the temperance movement’s attempts to change these conditions through pledges of abstinence, education campaigns in churches and schools, and local option elections. However, the cultural and economic significance of alcohol made a formidable foe for Joplin’s temperance crusaders. Their efforts proved to be in vain, as Joplin voted to keep its saloons while surrounding communities went dry. Residents of the boomtown were reluctant to give up the refuge they found inside the saloons that lined Main Street. The failure of the temperance movement to change the

hearts of citizens demonstrates that intemperance was not merely a passing circumstance in the community; instead, alcohol consumption created and shaped Joplin's culture.

This thesis also demonstrates how education can change behavior, but is not as successful in changing culture. The educational campaigns to better the health of miners may have brought about better sanitation and hygienic practices at the mines, but the improved conditions did not result in temperance amongst miners. Alcohol was the mining and working class culture, thus, it was the culture of the boomtown.

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## CHAPTER I

### THE HISTORY OF JOPLIN: MINING CAMP TO METROPOLIS

A neglected fortune lay beneath the surface of Jasper County, Missouri during the Civil War. Prior to the conflict, the discovery of this treasure along the banks of Joplin Creek had sparked local interest, but the distraction of battle in the region stifled the quest for wealth. In the peace following the Great War, a surge of opportunists and laborers flooded the region, looking to profit from the recovery of this buried treasure. This area of the Midwest would see significant milestones in 1873, a year that marked increased growth and prosperity because of mining activities. It was in this year that farmer John C. Webb's mule hit a large boulder while plowing. This boulder was no ordinary rock; it was lead ore. The town that developed in response to his discovery would bear his name, Webb City.<sup>1</sup> The neighboring community of Carthage was already prospering as the county seat.<sup>2</sup> A nearby mining community that would receive its charter that year would surpass both of these cities in growth and population. This town, Joplin, would see several transitions in its development as an urban center for the Tri-State mining region.

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<sup>1</sup> Marvin Van Gilder, *Jasper County: The First Two Hundred Years* (Jasper County: Jasper County Commission, 1995), 129-30.

<sup>2</sup> Ibid., 133-4.

Joplin began as a small mining camp with no more than twenty miners along the banks of a creek.<sup>3</sup> With the discovery of what seemed to be an unlimited amount of lead and zinc ore beneath the surface, Joplin grew into a notable, yet notorious, boomtown.

The city would see business development through the service and manufacturing industries. Many men came to the area to seek work in the mines and set up temporary residence in mining camps made of small tents in the Kansas City Bottoms, a rough region of Joplin. The miners settled alone, even those who were husbands and fathers, as the rowdy environment of a mining camp did not suit women and children. With time, some miners began to bring their families to the area in order to start businesses that would serve the needs of the mining community. Eventually, these businessmen and their families sought permanent residence.

From a mining camp to an urban center, the history of Joplin provides insight into the creation of a society that indulgently fostered lawlessness through the structure of its economy, the enforcement of its laws, and the negligence of its leaders. Alcohol provided income to saloons and brothels, especially those that served to the vices of Joplin's citizens. Liquor license fees helped to build roads in the rapidly growing town. Minimal fines for criminal infractions from liquor law violations to prostitution enabled unlawful activity and generated income for the city as repeat offenders passed through the revolving doors of city hall.

The history of Joplin also provides history into how education can change behaviors in individuals, but is not as successful in changing culture. Improved

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<sup>3</sup> Robert Livingston, *A History of Jasper County Missouri and Its People, Volume I* (Jasper County: Lewis Publishing Company, 1912), 146.

conditions resulting from educational campaigns amongst miners did not lead to temperance in the mining community. Intemperance thought to accompany poor living and working conditions continued despite changes brought about by the efforts of the government. Joplin's culture centered on alcohol as much as mining, and the educational campaigns brought about by the efforts of the Progressive Movement did not waiver the drinking of the community's working class.

The discovery of large lead deposits in the area occurred during the summer of 1870 along Joplin Creek. The search for lead peaked with a contest hosted by J. Morris Young of the Oronogo mining industry. He offered a reward of \$500 to the miner or miners who could yield the most lead from any shaft. The victors used the money to lease more land to mine.<sup>4</sup> The new business associates soon exhausted all their money in the venture and borrowed powder for their last shot at success. This final attempt worked in their favor, yielding plentiful ore that assured their affluence and status within the growing community.<sup>5</sup> The two miners, E.R. Moffett and John B. Sergeant, built a smelter along the Joplin Creek Valley, named for Reverend Harris Joplin, an early settler. The following summer, locals chose Joplin for the name of the township to the east of Moffett and Sergeant's mines.

Patrick Murphy, a Carthage native attempting to strike it rich in the area, dubbed the area west of the creek Murphysburg. Murphy also found success in mining; the miners who were on his payroll liked him because of his humble beginnings and

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<sup>4</sup> Van Gilder, 144.

<sup>5</sup> Ibid., 146.

encouraging nature.<sup>6</sup> This side of the creek saw its share of growth as well. Murphy and John C. Reynolds were busy putting up a store when a German man arrived in town and offered to purchase the first plot of land sold within Murphysburg. After he purchased the land, Geldmacher built his home and a restaurant with a bakery.<sup>7</sup> These businessmen would become leaders within Murphysburg and later within the unified townships known as Joplin.

Mining in Joplin proved successful because of the amounts of lead beneath the surface and the discovery of zinc ore within these deposits. The mines established in this area were yielding lead faster than the companies could deliver deposits to smelters.<sup>8</sup> The abundance of lead and zinc led to mining success on either side of Joplin Creek. While Moffet and Sergeant worked on the east side of the creek, Murphy and E.D. Porter were mining in the west. They sent the first Murphysburg shipment to La Salle, Illinois to test the content of the material and assess its value. The results indicated that zinc was present within the lead deposits. The zinc ore would cost more to mine, but it also led to more employment. This opportunity would increase the mining population and expand the industry.<sup>9</sup> The shipment of zinc ore out of Joplin reached a milestone of 17,250 tons in 1895. In that same year, Joplin was home to three smelters, including that of the Picher Lead Company, which had a furnace that could burn 1,500 pounds in an eight-

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<sup>6</sup> Ibid., 179-80.

<sup>7</sup> Ibid., 148.

<sup>8</sup> Larry Wood, *Wicked Joplin* (Charleston, South Carolina: The History Press, 2011), 25-30.

<sup>9</sup> Dolph Shaner, *The Story of Joplin* (Brattleboro, Vermont: Stratford Company, 1948), 79.

hour period. The large quantities of ore led the company to build four additional hearths, each having the capacity to burn up to 3,000 pounds in an eight- hour period.<sup>10</sup>

The success of the mining companies seemed boundless. The amount of lead and zinc ore produced in Joplin's mines from 1876 to 1893 represents the success of the industry. The Rex Mining and Smelting Company on the east side of Joplin, for example, was producing large amounts of lead and zinc ore on its 1,000 acres. The company leased land out to other mining companies that had the capacity at full operation to yield 50 to 75 tons of ore per a 10-hour day. The Empire Zinc Company on the south side of town produced 10,899,390 lbs. of zinc ore and 958,080 lbs. of lead ore for a total value of \$217,800.31. The Jacobs Bro's Mine, located 2 ½ miles east of Main Street, produced a total of 2,011,410 lbs. of zinc ore and 3,872,730 lbs. of lead ore that sold for \$90,785.84. The Western Zinc Company, which consisted of 741 acres in the southeast corner of Joplin, produced \$1,677,679.82 worth of zinc ore from 1876 to 1893. The Lone Elm district yielded a total of 1,028,790 lbs. of lead ore and 210,920 lbs. of zinc ore worth a total of \$4,648.60.<sup>11</sup> These mining successes spurred the region's continued growth and development.

The success of the mines in the area led to a boom in the township's population. In its beginnings, the Joplin Creek Valley was home to twenty miners camped along the creek. This changed as Joplin provided increasing opportunities for those seeking work and business prospects. In June of 1871, the *Carthage Banner* encouraged readers

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<sup>10</sup> John R. Holibaugh, *The Lead and Zinc Mining Industry of Southwest Missouri and Southeast Kansas* (New York and London: The Scientific Publishing Co., 1895), 37-8.

<sup>11</sup> *Ibid.*, 13-18.

looking for work to make their way to Joplin for opportunities in mining because of the “unlimited quantities under it.”<sup>12</sup> By 1872, 2,000 individuals had settled in the two townships along the creek. The growth of the area continued into the late nineteenth century; the *Joplin Globe* reported in 1897 that the population had nearly doubled from just below 10,000 in 1890 to 20,000 in seven years. The population in the region had increased from half a dozen families in 1870 to 35,000 in 1912.<sup>13</sup>

The rapid growth in population in the 1870s and the lack of local law enforcement led the two townships to merge in order to secure social stability. Joplin and Murphysburg united under the name Union City in March of 1872. Though this was a step toward stability, the Murphysburg area saw greater growth, and residents on the Joplin side of the creek felt neglected when it came to police protection. The union dissolved when a Joplin saloon owner filed a lawsuit claiming that signatures on the petition supporting the merger were invalid. The court upheld the claim, and once again, the townships were separate entities on either side of Joplin Creek. However, leaders within the two townships realized that in order to maintain social order and become a leading metropolitan region, Murphysburg and Joplin must unite. Leaders within the two factions expressed support of another merger during an election in which the citizens expressed their support as well. Once the townspeople showed their support at the polls, community leaders moved quickly to apply for a charter that would give the town the status as a fourth-class city. This merger became official on March 23, 1873. Patrick Murphy accepted Joplin as the name for the union, and in this action, he showed that his

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<sup>12</sup> Livingston, *A History of Jasper County, Volume 1*, 146.

<sup>13</sup> Ibid., 140.

support for the merger superseded his personal desire to see his name upon a sign.<sup>14</sup>

Thus, the city of Joplin was born.

This growing population developed from a drifting population of men looking to seek a fortune and earn wages within the mines, to families who had established homes and businesses along Joplin Creek. The *Joplin Daily News* reported in August of 1876, “There are now one thousand mines in the Joplin District being operated, and houses are being built at the rate of fifty a day.”<sup>15</sup> There was not only profit in the mining industry itself but also in businesses that supported the industry and the miners. In 1873, Louis Blum had come to the area from Philadelphia to open a machine shop. Baxter Springs, Kansas resident W.T. Bodkin established the Bank of Joplin with Sergeant and Moffet. That same year, the Joplin Hotel opened on Fourth and Main Street with Mr. McCoy’s encouragement.<sup>16</sup> Clark Craycroft, one of many men that would venture to the booming community to seek fortune and opportunity, arrived in town the same day the Joplin Hotel opened its restaurant. A graduate of Columbia University, Craycroft intended to start a business in Joplin. He married the daughter of John B. Sergeant, the first man he met upon his arrival.<sup>17</sup> By 1875, Joplin included real estate offices and second hand stores, and residents could choose to eat at any of eight restaurants along Main Street.<sup>18</sup>

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<sup>14</sup> G.K. Renner, *Joplin: From Mining Town to Urban Center* (Northridge, California: Windsor Publications Inc., 1985), 26-7.

<sup>15</sup> Ibid., 176.

<sup>16</sup> Ibid., 180.

<sup>17</sup> Ibid., 149.

<sup>18</sup> *Joplin City Directory, 1875.*



The occupations of the individuals who came to the area demonstrate the variety of businesses and lifestyles within the community. Moffett, Sergeant, and Murphy came seeking fortunes in mining. Craycroft and Gauldmaker came with the intention to start businesses that would service the needs of those within the mining industry and their families. Others came to seek work within the mines. The Joplin City Directory of 1895 lists occupations such as miner, prospector, shoemaker, preacher, teamster, banker, and cigar maker.<sup>19</sup> Businessmen of German descent also came to the town to seek their fortunes in mining and the brewing business, and many of them became prominent citizens who influenced the town's development.<sup>20</sup> Joplin's saloons and architecture demonstrated this influence, as these immigrants secured and shared their interests and culture through the Germania Social and Literacy Society of Joplin. As one historian wrote, "the sturdy sons of Germany have taken a great part in the building and developing of this city."<sup>21</sup> Henry Weymen, one of these men, built the first zinc smelter west of the Mississippi River in Joplin, Missouri.<sup>22</sup>

The success of the mining and subsequent service industries led to additional investments to improve the community, provide employment, and yield profit. The boom in Joplin led city leaders to pursue other types of manufacturing. Two mills opened in 1882; the Joplin Woolen Mills Company and John Sergeant's Joplin Flouring Mill

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<sup>19</sup> *Joplin City Directory, 1895.*

<sup>20</sup> Livingston, *A History of Jasper County, Volume 1*, 197.

<sup>21</sup> Ibid.

<sup>22</sup> Livingston, *A History of Jasper County, Volume 11*, 913.

opened within two blocks of each other on 11<sup>th</sup> Street.<sup>23</sup> In addition to establishing manufacturing businesses, local businessmen made investments in transportation which would support the mining industry and the town's development. Transportation was the key to the continued growth in the region. In 1875, a freighting and stagecoach company had set up between the township and the depot in Baxter Springs. By the late 1870s, railroads, including the Missouri Pacific, the Missouri, Kansas and Texas, and the Kansas City Southern, made their way to the town. Moffet and Sergeant joined with other investors to build a railroad that connected Joplin to Girard, Kansas in order to transport fuel for the town's smelters. They completed the project in August of 1877, and the short line later became a part of the St. Louis and San Francisco Railroad. The railways allowed the mining industry in Joplin to continue to flourish by providing the transportation of individuals and fuel into the area, as well as transporting materials purchased from other locations.<sup>24</sup>

The establishment of churches and schools signifies the transformation of Joplin from a mining camp to an established town. As early as the fall of 1872, Southern Methodists, Presbyterians, and Baptists held local services. Catholics also established a place of worship within Joplin at this time.<sup>25</sup> The 1895 Joplin City directory lists two Methodist churches, two Presbyterian churches, the First Christian church, a Baptist church, and St. Peter's Catholic Church.<sup>26</sup> As the town's population increased so did the

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<sup>23</sup> Ibid., 256.

<sup>24</sup> Renner, 30.

<sup>25</sup> Ibid., 33.

<sup>26</sup> *Joplin City Directory, 1895.*

necessity for schools that would serve Joplin's youth. The east and west sides of the creek each formed their own school districts. A school for black children opened under the supervision of both of the districts because of low enrollment. The city built the first high school, and by 1889 the east and west districts merged into one Joplin school district with the voters' blessing.

While the schools and churches developed, the township acquired a medical college and a religious convent. The Joplin College of Physicians and Surgeons opened 1880, followed by the Sisters of Mercy's Our Lady of Mercy Convent in 1885. No doubt influenced by the presence of the medical college, the Sisters of Mercy went on to open Mercy Hospital in 1896 to serve community's medical needs.<sup>27</sup>

The pages within Joplin's newspapers of the era demonstrate the mining community's rapid growth. Peter Schnur established *Mining News* in 1872, which later became the *Joplin Daily News*. In 1877, its competition, the Democratic *Daily Herald*, surpassed the *Joplin Daily News* becoming the leading daily paper in the mining community. The *Joplin Daily Globe* established in 1896, became another source of daily news. By the turn of the century, the *Joplin Daily Globe* and *The News Herald*, a merger of the *Daily Herald* and the *Republican Daily News*, covered the news and growth in Joplin.<sup>28</sup> These publications are a window into the past, as they present stories of local business growth, including businesses that focused on nightlife and entertainment.

Early in its history, Joplin established a police department as well as a court system. In February of 1874, a court of common pleas began hearing cases within the

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<sup>27</sup> Renner, 271.

<sup>28</sup> Renner, 33-4.

township. In 1877, a county court of common pleas and county law enforcement began operating in Joplin even though Carthage was the county seat.<sup>29</sup> These agencies were able to provide a level of social order within the town, and they brought revenue to the city through a system of enforcement and penalties. Among those penalties were fines for keeping a bawdyhouse, prostitution, and selling liquor without a license.<sup>30</sup>

Local establishments that provided entertainment for businessmen and miners included saloons and billiard halls, which were plentiful although local historians disagree about their number. These drinking establishments lined Main Street next to restaurants, shoemakers, and real estate offices and outnumbered neighboring businesses.<sup>31</sup> The *Joplin Mining News* reported 75 saloons within the town in 1875.<sup>32</sup> It is likely that in this number the paper was including brothels and other homes that were serving without a license. A bird's eye view drawing of Joplin from 1877 shows 225 businesses within its borders. If the *Joplin Mining News* report of 75 saloons was accurate, this would mean that one out of every three businesses was a saloon.<sup>33</sup> Even after a great deal of development and growth between the mid-1870s to the late 1890s, the city's business listings reported a much lower number of saloons instead of a larger number one would expect to serve a larger population. The 1895 Joplin City Directory

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<sup>29</sup> Livingston, *A History of Jasper County, Volume 1*, 182.

<sup>30</sup> Wood, 25-30.

<sup>31</sup> *The Joplin City Directory, 1895*

<sup>32</sup> *Ibid.*, 173.

<sup>33</sup> Shaner, 62.

listed seventeen such establishments, including the infamous House of Lords, along Main Street.<sup>34</sup>

Mining in Joplin fostered the most successful businesses within the community: the saloons. The *Joplin Daily Globe* described The House of Lords as having “every device that worshipers at the shrine of the Goddess of chance could desire” and “the choicest of whiskies and the rarest of wines.”<sup>35</sup> The number of licensed drinking establishments serving the mining community outnumbered other types of businesses and organizations including banks, smelters, restaurants, and churches in Joplin. The 1895 Joplin City Directory lists only three smelters compared to almost six times as many saloons and billiard halls.<sup>36</sup> Games of chance were not the only form of entertainment available at saloons. Blackwell’s Saloon hosted a fight between six bulldogs and a bear in 1876; the fight brought in a crowd of 1,200.<sup>37</sup> These businesses played a significant role in the town’s economy. The saloon proprietor’s role as a banker demonstrates the significance of these businesses in the mining community. When mines paid their workers with checks, the miners would often cash them at the saloon.<sup>38</sup>

In addition to these saloons, the miners could find entertainment at theatres and opera houses. Augustus “AS” Johnson and his wife Cora ran the Star Concert Hall, which gave Joplin a taste of Vaudeville with plays, music, and unique talent. These acts

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<sup>34</sup> *The Joplin City Directory, 1895*

<sup>35</sup> Wood, 93-4.

<sup>36</sup> *The Joplin City Directory, 1895*

<sup>37</sup> Livingston, *A History of Jasper County, Volume 1*, 174-5.

<sup>38</sup> Shaner, 61.

included Indian club swingers, tight ropewalkers, and banjo pickers. Ladies with heavy makeup frequented the theatre, a “sure sign” that they were ladies of the night.<sup>39</sup> The Johnsons ran the theatre from the early 1870s through the early 1880s. The theatre was the place to be for rowdy miners looking for lewd entertainment.<sup>40</sup> Joplin was also home to several opera houses in the downtown area in the mid-1870s. These included the Joplin Opera House, Blackwell’s Opera House, and the Haven Opera House. The miners rolled barrels of lead to the opera houses in exchange for admission.<sup>41</sup> One actor from J.J. Lodge’s Midland Theatre Company, described this practice at the Joplin Theatre as “strange,” yet he claimed it “brought us a good deal more than the admission at regular prices would.”<sup>42</sup>

The lewd ladies seen frequenting these establishments were also a source of entertainment for men. Bawdyhouses were located along Broadway Street in Joplin, and these establishments were “commonplace” in the city’s early years. Records show Joplin madams—Lizzie Greenma, Bertha Brooks, Alice Snyder, and Martha Bynum—faced charges for their profession as early as 1873, and James Campbell and his wife Mary faced charges for keeping a bawdyhouse in 1874. Greenma also faced charges for a murder that occurred at her establishment before she skipped town. Mollie Fisher, Mollie “Big Moll” Tate, and Emma “Dutch Em” Enslinger ran the bawdyhouses on Broadway

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<sup>39</sup> Wood, 7-8.

<sup>40</sup> Ibid., 85.

<sup>41</sup> Renner, 34. The *Kansas City Globe* described this form of bartering through an interview of an actor published in 1890.

<sup>42</sup> Livingston, *A History of Jasper County, Volume 1*, 184.

into the 1880s; “The Two Mollies” were in business together, sharing brothels and successes. Enslinger left town when her establishment burned to the ground in 1883. Lillie Waggins ran a brothel on Virginia Avenue, near the Broadway intersection, from the late 1870s to 1880s.<sup>43</sup> These establishments and the occupants’ professions were no secret within the town. The 1880 census listed Enslinger’s occupation as “Keeps house Prostitution.” The same census also lists Waggins and the young ladies within her residence —Frankie Martin, Ida May, and Ada Jones —with the occupation of prostitute.<sup>44</sup> These establishments continued to flourish in Joplin into the early twentieth century.

This form of entertainment also existed outside of the red light district, especially in the form of young girls and women who ventured out on their own to serve the mining community. Sarah Hill was an example of a free agent who resided alone, according to the 1880 census. A raid conducted on the Perkins’s saloon and restaurant in 1887, according to the *Daily Herald*, led to the discovery of “quite a haul of naughty women.”<sup>45</sup>

Hill, and other single women, labeled as prostitutes may not have held that profession. Any female residing alone in the Kansas City Bottoms region would fall under suspicion by citizens of a higher class, even census takers. Young girls seen in certain establishments and residences would risk their reputation about town. Those seen socializing with known and/or suspected prostitutes would be guilty by association in the eyes of their neighbors. The social standards of the time, set by those of means, were

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<sup>43</sup> Wood, 19-22.

<sup>44</sup> Ibid., 24-5.

<sup>45</sup> Ibid., 26.

different for women than men. While prostitution thrived in the town, certainly some innocent young women became known as prostitutes through their fellowship and circumstance.

As mining flourished into the turn of the twentieth century, prostitution continued, and the profession provided revenue to the city. Citizens asked the city council to move and confine prostitution to a certain area of town so the activity would not harm legitimate downtown business interests; the city council chose not to interfere. The council also chose not to crack down on the profession within the city limits. The council's indifference demonstrates the revenue these women provided the city. Individuals faced fines of up to \$20, while madams of the brothels faced fines that ran as high as \$100.<sup>46</sup> Like mining, prostitution became a part of the city's reputation.

The businesses established in Joplin were a result of a growing mining community. The intention of such establishments to supply the industry and service and entertain its workers contributed to the region's growth. Joplin may have earned a reputation for its nightlife, but to its credit, the city continued to grow into early twentieth century. The establishments that provided entertainment for miners provided the saloon proprietors' livelihood. The revenue taken in from saloon licensing fees built roads within the town, and Joplin grew with the aid of iniquity. Between licensing fees and fines, the city of Joplin profited from sin, but it certainly was not unique in doing so. Webb City had its own saloon district on Daugherty Street, also known as "Red Hot

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<sup>46</sup> Ibid., 20-7.



Street” by locals.<sup>47</sup> Joplin may not have been the only mining town in the area known for its night entertainment, but it was the most notorious.

What began as a mining camp of pitched tents along a creek became a metropolis with Opera Houses as the community developed through an industry that transformed the region’s physical and social characteristics. The town was business by day and merriment by night. It was a community of churches, schools, saloons, and bawdyhouses, and this diversity served the boomtown’s appeal and economy, contributing to its growth.

Joplin’s history centers on the minerals beneath its surface, the men that recovered them, and the women that served the needs of the community in bawdyhouses, churches, schools, and hospitals. .Lead and zinc ore led men to the community to seek wealth and work, and businesses opened to serve the needs and desires of these individuals. The miners contributed to the community’s economy and reputation. In order to understand Joplin’s history, environment, and intemperance during the mid-nineteenth to early twentieth century, one must be familiar with the miner, his duties, and the culture that emerged via the mining industry.

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<sup>47</sup> Shaner, 63.

## CHAPTER II

### THE JOPLIN MINER: FROM THE SHAFT TO THE SALOON

Joplin was a land of opportunity during the mining era. The economic and population growth was evidence of the success of mining operations within the region, but Joplin's development involved more than a boom in business and population. The community's transformation from a mining camp to a metropolis centered on the individual decisions of individuals to set up permanent residence within the town. Drifting miners and makeshift businesses operating out of tents made Joplin a mining camp; those establishing permanent residency and businesses made Joplin a city. During the 1870s, men traveled to the area alone, seeking work to support themselves. They were a migrant population that set up temporary shelters near the mines because of convenience.<sup>1</sup> During this time, smaller mining operations such as Moffet and Sergeant's were common. However, as mining developed into an industry, mining operations staffed their own electricians, blacksmiths, carpenters, and machinists.<sup>2</sup> As the business of mining matured, so did the community, which brought a level of stability to the population. The 1895 Joplin City Directory listed miners living on mining land and on

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<sup>1</sup> Shaner, 60.

<sup>2</sup> Brad Belk, *The Best of Joplin* (Saint Louis, MO: G. Bradley Publishing, 1999), 9.

Joplin streets, yet all were permanent residents of the community, whether they resided in tents or in homes built within the town's neighborhoods.<sup>3</sup> By the early twentieth century, the typical miner in Joplin was a family man firmly established within the community.<sup>4</sup> These men were no longer a migratory population coming to the community alone to dig for wealth or find work. They were family men working the mines in order to support their wives and children and establish stability for their families..

As miners made temporary living quarters into permanent homes, their established residency allowed bureaucrats to inspect the overall circumstances of this working class. In one case, Dr. Anthony J. Lanza, an assistant surgeon of the United States Public Health Service, and Edward Higgins, a mining engineer from the Bureau of Mines, launched an investigation into the Joplin miners' poor health.<sup>5</sup> This study, published in 1915, included reports of inspections of mines and of miners' residences. Inspectors examined the process of mining and the working conditions for the men below ground. They also studied the sanitation procedures at both the mines and the miners' homes. Inspectors returned two years later to report changes in circumstances and improvements made following their previous investigation, publishing these findings in 1917.

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<sup>3</sup> *Joplin City Directory, 1895*

<sup>4</sup> A.J. Lanza and Edwin Higgins, *Pulmonary Disease Among Miners In the Joplin District, Missouri and Its Relation to Rock Dust in the Mines: A Preliminary Report*, (Washington: Government Printing Office, 1915), 8.

<sup>5</sup> "The Hard and Deadly World of Joplin Mining," Historic Joplin, accessed August 25, 2014, <http://www.historicjoplin.org/tag=anthony-j-landa>.

According to the 1915 study, many families lived on mining land only suited for temporary shelters, and the conditions and comfort of these homes were below average considering the miners' wages. Investigators visited homes and spoke to doctors and insurance agents regarding the cleanliness of mining residences. They determined housing, in general, to be of "poor quality" and "wretched."<sup>6</sup> The subsequent study still described most of the miners' homes as "shacks". The inspectors found families living in one, two, and three bedroom shelters on the mining land itself. The 1917 study was more detailed than the first, providing statistics that would support the generalizations in the first study. Inspectors visited 694 mining residences to investigate the cleanliness of the homes. In this investigation 31% of the homes rated good, 46% rated fair, and 23% rated poor. The methods of garbage disposal also contributed to the poor living conditions. Out of 610 residences, only 4% of the homes had cans for garbage removal. Trash was burned or fed to animals in 61% of the homes, while the remaining 35% remained surrounded by garbage that was clearly not going to be removed, burned, or used as animal feed. Outhouses contributed to poor sanitation within the community. Only 5% of 680 homes inspected had sewer connections, leaving 95% of the inspected residences with unsanitary outhouses. The investigators went on to describe the lack of clean water and sanitation within these homes. The inspection of the water quality of 658 residences led to the discovery that 67% of these homes obtained their water supply from venders by the barrel, carried on wagons that traveled throughout the mining district. The study, however, does indicate that considering the filthy state of the outhouses in the region, the scarcity of the wells and the peddling of water from clean sources most likely prevented

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<sup>6</sup> Lanza and Higgins, *Pulmonary Disease*, 40-1.

diseases such as typhoid fever. These conditions, combined with the fact that none of the homes contained any means of bathing other than pans of water heated on a stove, led to unhealthy conditions within the community.<sup>7</sup>

Miners and their families had health issues inside their homes, but living amongst the mines proved dangerous for all Joplin's citizens. In August of 1887, John Conway was riding his horse across the city when he rode into an abandoned mine shaft injuring both his mount and himself.<sup>8</sup> In January of 1914, an off duty miner named Roy Allen survived a thirty-three foot drop after he fell into an abandoned shaft while walking with two friends. Fortunately, for Allen, he was not alone at the time, and the shaft was a site used to dump dirt and brush, which cushioned his fall.<sup>9</sup> Sadly, Joplin's youth did not escape similar dangers. In late summer 1878, a 15-year-old boy named Al Hughley convinced his friends to lower him into a shaft to retrieve one of his chickens that had fallen into the hole. He soon discovered he could not breathe the foul air within the shaft and called for his friends to pull him to the surface. On the way up, he lost consciousness because of the bad air and fell to the bottom. He would have survived the fall with only bruises, but in the end, he, and most certainly his chicken, succumbed to the fumes in the mine.<sup>10</sup>

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<sup>7</sup> Edwin Higgins, et al, *Siliceous Dust in Relation to Pulmonary Disease Among Miners in the Joplin District, Missouri* (Washington: Government Printing Press, 1917), 75-7.

<sup>8</sup> *Mine Accidents and Deaths in the Southwestern Area of Jasper County, Missouri, 1868-1906, Volume 1.*

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

The same unsanitary conditions that the government inspectors found within the homes were often present at the mines. Lacking privies underground, men often defecated in the tunnels. The facilities above ground near mine entries were “wretchedly insanitary,” according to the report.<sup>11</sup> In 1917, the inspectors did not find much improvement in this matter. Some miners had started the practice of using empty powder boxes to contain waste, burning it at the end of their shifts. Yet, ground pollution was still a concern, and the cool underground temperature was the only guardian against hookworms.<sup>12</sup> Compounding the sanitation problem, the miners shared common drinking cups; sometimes one cup would serve between 25-30 men. The inspectors found this most troubling, considering the prevalence of tuberculosis in the population.<sup>13</sup> By the time of the second report, laws prohibited common drinking cups, and required sanitary drinking devices were in the mines.<sup>14</sup>

The miners’ work was exhausting and treacherous, yet they made good wages for this period.<sup>15</sup> The men worked nine-hour shifts six days a week, sometimes more if operators paid them based on their productivity rather than hours worked.<sup>16</sup> Operators were paying miners five to eight cents per can of shoveled ore, which meant they could earn up to \$5 a day depending upon their strength and skill. This prompted the men to

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<sup>11</sup> Lanza and Higgins, *Pulmonary Disease*, 20-1.

<sup>12</sup>Higgins et al., *Siliceous Dust*, 72-3.

<sup>13</sup> Lanza and Higgins, *Pulmonary Disease*, 20-1.

<sup>14</sup>Higgins et al., *Siliceous Dust*, 72.

<sup>15</sup> Ibid., 75.

<sup>16</sup> Belk, 11.

work themselves to exhaustion in order to earn more wages. Though operators claimed this to be the most efficient way to get good work out of the men, inspectors found the workers physically worn in condition. Even by the age of 30, the physical health of miners was on a downward spiral after years of fervent work to maintain maximum earnings.<sup>17</sup> Upon the inspectors' return in 1917, they found this manner of payment continuing in the mining operations. It kept production high at 22 tons shoveled per 8-hour shift per man, and it seemed to "suit all concerned."<sup>18</sup>

Inspectors argued that lack of education contributed to the miners' poor health. For example, the miners did not understand the importance of sleep and regular meals for good health. Missouri law required them to take an hour-long break on the noon hour, yet the men would work through the lunch hour in order to leave work early that evening. The rest and nourishment, the inspectors argued, would have preserved good health and would have aided in the prevention of accidents. The operators did not enforce this law, and this indifference toward the miners' well-being continued to be an issue.<sup>19</sup> Though, there was a lack of education amongst miners regarding health matters, working through lunches could be contributed to the pay by production method. Miners paid by the can of ore they shoveled could bring home more money if they worked through their lunch hour. The indifference towards their health carried over into their leisure time. The workers seemed to disregard the importance of washing up and putting on clean clothes after a shift. While some mines had available change houses, this disregard was the factor in the

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<sup>17</sup> Lanza and Higgins, *Pulmonary Disease*, 38.

<sup>18</sup> Higgins et al., *Siliceous Dust* 74.

<sup>19</sup> Lanza and Higgins, *Pulmonary Disease*, 36.

decision of other operators not to build such facilities.<sup>20</sup> It would be detrimental to the miners' health, inspectors argued, to leave work dirty and to go to homes that lacked bathing facilities. One miner demonstrated the harsh working conditions in the mines and the role of the changing house when he told of going to the "dog house" on bitter cold evenings and finding his clothes so frozen that he could lean them against the wall.<sup>21</sup> A remarkable improvement in this practice and in the quality of changing houses appears in the second study. Mining operators made improvements to changing houses by replacing dirt floors with concrete floors, adding separate dining quarters, and constructing warm showers. The workers seemed excited at the opportunity to use these better-quality "dog houses," and inspectors reported that every locker at one change house contained clean changes of clothes. These improvements were the result of an educational campaign among the miners.<sup>22</sup>

Unsanitary conditions and exposure were not the only dangers to the miners' health. Pulmonary diseases plagued the miners, who worked in dusty, poorly ventilated areas. The 1915 investigation of the mines found that dust remained in the area for long periods after drilling and blowing holes. Those miners that shoveled dry dirt at the mines were at the greatest risk of breathing in large amounts of dust. Inspectors suggested water drills or spraying the area with water in order to eliminate large amounts of dust in

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<sup>20</sup> Ibid., 21.

<sup>21</sup> Jerry Pryor, *Images of America: Southwest Missouri Mining* (Charleston, SC: Arcadia Publishing, 2003), 21.

<sup>22</sup> Higgins et al., *Siliceous Dust*, 74-5.



the air.<sup>23</sup> By their second visit, investigators determined that mining operators took heed to the recommendations, as they installed water lines into the mines. The miners used the force of water to blow holes within the shafts. This strategy proved successful in preventing the large amounts of dust in the shafts caused by the previous method of air blasting. However, water drills could not eliminate dust when coupled with the practice of squibbing.<sup>24</sup> This method involved using dynamite to clear blocked holes caused by pieces of rock becoming wedged around bits during the drilling process. Miners used one to three sticks of dynamite to unblock holes in addition to blasting done with blowpipes clearing holes with a shot of compressed air. This would result in large amounts of dust, especially if holes happened to be dry.<sup>25</sup>

Despite efforts taken to improve their situation, miners still faced silicosis, a disease in which dust particles collected in the lungs, causing serious breathing problems. Tuberculosis added to this threat, considering the infection could set in lungs weakened by the dust-related disease. Silicosis involved three stages, and the severity level depended on the amount of time spent working in the dusty mines. The first stage of the disease involved slight to moderate shortness of breath with no effect on the ability to work. The second stage included moderate to severe shortness of breath with definite impairment in the ability to perform working duties. The third stage involved severe breathing difficulties and disability.<sup>26</sup> Ultimately, the disease led to an early death. The

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<sup>23</sup> Lanza and Higgins, *Pulmonary Disease*, 22-3.

<sup>24</sup> Higgins et al., *Siliceous Dust*, 71-2.

<sup>25</sup> Lanza and Higgins, *Pulmonary Disease*, 18-9.

<sup>26</sup> Higgins et al., *Siliceous Dust*, 70.

toll that mining had on the workers' lungs became evident in the physical examinations reviewed in the 1917 study. These examinations revealed 45.7% of the 720 examined miners to have some stage of silicosis.<sup>27</sup> The damage to the lungs caused by the dust was permanent, but miners continued to return to the mines because of financial needs and the inability to change occupations.<sup>28</sup>

The 1917 study examined the overall health of 720 miners. Over 45% of these workers suffered from silicosis.<sup>26</sup> Despite the severity of the disease, over one third of those who were in the final stage of consumption were still working in the mines.<sup>29</sup> Damaged lungs combined with poor living and working conditions made tuberculosis infections common. Of the miners found to have silicosis, 14.7% also had tuberculosis.<sup>30</sup> The infection could set in at any time, and as tuberculosis is infectious, these men were a danger to their coworkers. In addition, these workers would unknowingly expose their wives and children who had never been in the mines. This was especially true when hospitals sent miners suffering from the final stages of tuberculosis home to die. The unsanitary conditions, in short, exposed the entire household to infection.<sup>31</sup>

The government inspectors emphasized the importance of hygienic education within the public schools because of the exposure of children in crowded households. The belief that children carried the disease dormant into their early adult years, led health

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<sup>27</sup> Lanza and Higgins, *Pulmonary Disease*, 67.

<sup>28</sup> Higgins et al., *Siliceous Dust*, 78.

<sup>29</sup> Ibid.

<sup>30</sup> Ibid., 67.

<sup>31</sup> Ibid., 66-7.

officials to initiate the campaign to educate youth on tuberculosis prevention. The concern for these diseases led voters at the time of the 1917 study to approve a \$100,000 bond to care for and monitor patients with silicosis in Jasper County, Missouri. The idea was to provide education for miners regarding their disease and to allow those in final stages of the disease a clean place to live out the remainder of their lives. The study included the recommendation for a children's wing within the facility allowing the region's youth a treatment facility for common respiratory issues as well as a location for health officials to monitor children living in silicotic homes in order to catch possible tuberculosis infections early. Though the study does not state that respiratory problems were more prevalent for children living within the Joplin mining district, it shows concern for the need to monitor their health and overall well-being.<sup>32</sup> The concerns for the health of children went beyond those who lived in mining households. In the days before the Fair Standard Act of 1938, it was common to find children twelve years old and under employed in the mines.<sup>33</sup>

In addition to facing the danger of pulmonary disease, the Joplin miners also faced death and injury in mining accidents. These accidents recorded as early as the 1870s were because of numerous misfortunes including failing equipment and collapses. Accidents were so frequent that local mortuaries began providing ambulance services that

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<sup>32</sup> Ibid., 77-8.

<sup>33</sup> Priscilla Purcell Brown, *Images of America: Joplin* (Charleston, SC: Arcadia Publishing, 2013), 11.

would compete for business by racing to mining catastrophes.<sup>34</sup> After a fatal mine accident, miners often gathered singing:

Only a miner killed in the ground,  
a miner and one more is gone,  
Killed by an accident,  
How, no one can tell,  
Goodbye poor miner, poor miner farewell.<sup>35</sup>

The dangers of the mining process itself contributed the majority of accidents and deaths. One man would hold the bit while another would strike it with a sledgehammer. Between the sledgehammer strikes, the man at the other end of the blows would turn the bit in order to make holes for the blasting powder.<sup>36</sup> Not only was this work tiring, it was also dangerous if the striker missed his target. Blasting held obvious dangers considering unexpected dynamite explosions led to severe injury or death. Often explosions occurred due to improper handling of dynamite. Miners had to secure dynamite firmly in holes in order to break up rock in the blasting process. Choosing a metal instrument to tap the dynamite, rather than a wooden one, proved a fatal choice for miners. The sparks created by metal tools hitting the dynamite caused premature blasts. The “great powder” itself, possessing far more strength than typical black blasting powder, created distraction in the form of headache and nausea for miners whose lives depended upon concentration given the dangerous working conditions.<sup>37</sup>

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<sup>34</sup> *Images of America: Southwest Missouri Mining*, 43.

<sup>35</sup> Shaner, 67.

<sup>36</sup> *Images of America: Southwest Missouri Mining*, 21.

<sup>37</sup> “Accidents in Mines,” Historic Joplin, accessed 23 April 2015, <http://www.historicjoplin.org/?tag=accidents-in-mines>.

In 1901, two hundred sticks of dynamite exploded, blowing John Collins, Frank Strasburg, and Arthur Vincent forty feet, yet the men survived with some bruises and scrapes.<sup>38</sup> Boilers used to fuel steam-powered machinery such as hoisters and drills posed a threat to miners as well. Boiler explosions were common in the mines, and in the winter of 1886, one of them led to tragedy in the Joplin district. Too much pressure built up in the engine and caused an explosion that blew miner James Cook thirty feet; a flying piece of the boiler hit his head and killed him.<sup>39</sup> In the winter of 1895, miner Walter Hughes died on the Rex mining land when the boiler furnace he was standing in front of exploded. The force of the explosion blew him seventy-five feet to the bottom of the shaft. He lived three hours after his fall, and witnesses claimed that “his appeals for someone to put him out of his misery was most pitiful.”<sup>40</sup>

The equipment used in the mines also served as a source of potential harm. Buckets that hoisted to and from the surface were dangerous for those working below and those entering and exiting the shafts. Shallow buckets often led to injury when miners would ride with one leg hung over the side. If by chance the bucket rocked to one side, the miners faced wounds as their leg scraped the side of the shaft.<sup>41</sup> Miners who were unfortunate enough to be riding in or standing under a falling bucket faced death. In August of 1875, a man by the name of Collier died when the rope broke on a bucket,

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<sup>38</sup> Webb City Genealogical Society, *Mine Accidents and Deaths in the Southwestern Area of Jasper County, Missouri: 1868-1906, Volume 1*.

<sup>39</sup> Ibid.

<sup>40</sup> Ibid.

<sup>41</sup> Pryor, 15.

causing it to fall and crushing his chest.<sup>42</sup> Sadly, not all bucket falls were accidents. Hoisters would play practical jokes on the riders by dropping them quickly down the shafts. This type of joke failed, for example, at the Yellow Dog Mine when the hoister did not stop the bucket before it hit bottom. Ward Byerly, John Cellner, Milton Pridemore, and Frank Turner all suffered leg injuries and spent time in the Salvation Army Hospital.<sup>43</sup>

Falling boulders and cave-ins were the cause of death and injury for area miners as well. In April of 1903, Joplin miner Herbert Comer was injured when a boulder fell bruising his feet.<sup>44</sup> In August of 1900, Marion Cole had only worked a week in the mine when a boulder fell and crushed his skull. He died instantly, leaving behind four children who had also lost their mother.<sup>45</sup> Cave-ins led to community vigils as family and friends waited at the surface to learn news of their loved ones. One such vigil for miner Joe Clary lasted three days. He lay trapped beneath the shaft that had collapsed above him. Fortunately, he was able to jump out of the way, but he found himself buried with no way out. The town gathered at the White Oak Mine in Joplin to watch the rescue efforts, and the crowd cheered when the fourth attempt to drill into the drift led to a faint cry of “Hello boys, I’m hungry!”<sup>46</sup> Clary became a local hero when fellow citizens finally

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<sup>42</sup> *Mine Accidents and Deaths in the Southwestern Area of Jasper County, Missouri, 1868-1906, Volume 1.*

<sup>43</sup> Pryor, 19.

<sup>44</sup> Ibid.

<sup>45</sup> Ibid.

<sup>46</sup> John Durbin, “Buried Alive! – The Joe Clary Story,” *Carl Junction Standard*, January 26, 2001.

rescued him after three days and three nights of digging, and he received invitations to speaking engagements to relate his ordeal.<sup>47</sup> Clary returned to the mines a few days after the incident claiming that the same luck could not possibly befall him again.<sup>48</sup> Miners faced dangers in their work above ground as well. Drilling beneath the Earth's surface required large drill bits too heavy for miners to lift. In order for miners to lift and lower the bits, the small end of a slender spring pole held the bit over the drilling site by a chain. A support in the middle tilted the pole at a thirty-degree angle. Two to four miners operated the drill by turning a cross shaped handle above the drilling site. To keep the spring pole in place, miners planted the large end in a ditch and covered it with rocks.<sup>49</sup> The dangers accompanying this task took miner Earl Huddleston by surprise when he lost his life setting spring poles at the Rice mine in April of 1904. A ton of dirt fell on top of him, burying him alive; unlike Clary, Huddleston never saw the danger coming. Although the mine's owner and fellow miners were able to uncover him within ten minutes, Huddleston did not survive the ordeal.<sup>50</sup>

While some miners succumbed to suffocation while buried in the mines, others succumbed to the air they breathed within the mines. Bad air led to the deaths of Roy Beason and John Short, who passed away from breathing foul air while being lowered into a shaft operated by the Vivian Mining Company of Joplin. In this confused state,

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<sup>47</sup> Pryor, 27.

<sup>48</sup> Durbin

<sup>49</sup> Colliery Engineering Company, *The Elements of Mining Engineering* (New York: Burr Printing House, 1900), 31.

<sup>50</sup> *Mine Accidents and Deaths in the Southwestern Area of Jasper County, Missouri, 1868-1906, Volume 1.*

they fell from the bucket that was lowering them into the shaft.<sup>51</sup> These dangers were a part of everyday life for miners. A Joplin miner summed up the constant dangers miners faced when he declared that he never went to work without fear as a companion.<sup>52</sup>

Miners continued to work despite poor health in order to provide for their families, as they often faced financial anxieties. The 1915 study on the conditions of Joplin miners reported that these men did not save money well. Once these men were unable to work because of illness or injury, the mining families became destitute.<sup>53</sup> One Joplin miner, James Moss, likely let financial strains drive him mad. One afternoon in 1899, while walking through the Kansas City Bottoms area of Joplin where Moss and his family lived, two young boys noticed swarms of flies and a stench coming from their tent. The scene was horrific, as Moss had beaten his wife and his two oldest children to death, beheaded his youngest child, and then turned a gun on himself. The only money found inside the tent was \$1.25, which led to speculation that financial woes drove Moss to take this action.<sup>54</sup>

The miners' anxieties and living conditions often led them to find their solace in alcohol. This is common for a group of individuals working in such an industry within a community developing at Joplin's rate during the boomtown days. Historians who research the rapid changes brought on by the industrial revolution have long argued that

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<sup>51</sup> Ibid.

<sup>52</sup> Pryor, 27.

<sup>53</sup> Lanza and Higgins, 40.

<sup>54</sup> "Murder in the Bottoms," Historic Joplin, accessed August 31, 2014, <http://www.historicjoplin.org/?tag=murder-in-joplin-missouri>.



this transformation changed the culture and work habits of Americans. Work once done in the home near the family moved to grueling shifts in mills and factories. This would cause feelings of isolation as men faced separation for extended periods from their families. Population booms in Philadelphia and New York in the late eighteenth to early nineteenth century caused chaos and poor sanitation within these cities. The social upheaval, isolation, and financial adversity led many workers to vice. These individuals were the most dramatically affected by the rapid changes in society, leading them to drink in order to cope with the anxieties.<sup>55</sup> Though stress does accompany such changes, the anxieties miners faced because of their occupation would be enough for them to turn to alcohol.

A century after the beginning of the American industrial revolution, Joplin was not much different in its circumstances, considering the mining community saw a dramatic population boom and rapid development. Miners left their homes for exhausting work in treacherous conditions and shared the bond of the apprehensions that accompanied their occupation. Their segregation as a class was evident in their unfamiliarity with occupations that required no physical labor. Anxious and isolated in their circumstances and without effective unions to protect their interests, Joplin miners lacked the ability to improve their conditions.<sup>56</sup> They found their solace and unity in the saloons where they gathered to drink. These men were certainly the group most affected by the mining industry, as it became their livelihood and identity within the boomtown.

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<sup>55</sup> W.J. Rorabaugh, *The Alcoholic Republic* (New York: Oxford University, Press, 1979), 125-33, 145-46.

<sup>56</sup> Renner, 22.

Mining inspectors believed that if miners' circumstances were improved, drinking would diminish. The inspectors reported that intemperance existed when disease and poor conditions in the mines and homes were prevalent.<sup>57</sup> This further demonstrates the connection government inspectors made with drinking and the anxieties that accompanied miners. The miners carried their distress from the mining shafts to the saloons. Joplin became known as a community as much centered on alcohol as on mining.

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<sup>57</sup> Lanza and Higgins, 41.

## CHAPTER III

### JOPLIN: INTEMPERANCE IN A BOOMTOWN

Joplin's mining fostered businesses that supplied the industry and the miners. Saloons and brothels lined the streets of the downtown region providing comfort and company to miners after a long shift. These establishments would become as much a part of the history of the town as the lead and zinc ore pulled from beneath its surface. Alcohol was the center of entertainment in the mining community. The significance of the role of alcohol in Joplin's history is evident in the success and number of locations providing liquor to patrons. The environment of the boomtown was one of a wild- west town courtesy of the availability of spirits.

Alcohol consumption became a major concern for middle and upper class Joplinites, in part because of the proximity many saloons had to homes and families. As early as 1871, Murphysburg boasted of having three saloons, and there were only one hundred homes within the community. The Joplin side of the creek was home to five saloons, outnumbering the general stores. Like Murphysburg, that community had one hundred modest dwellings. Each community had one doctor, so bartenders outnumbered physicians on either side of the creek.<sup>1</sup> While the number of saloons demonstrate the role

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<sup>1</sup> Shaner, 24.

of alcohol within the community, the emotions and loyalty of citizens toward alcohol provides insight into the significance of the vice in Joplin.

The influence of alcohol within the mining community is evident in the passion and loyalty of citizens toward their vice. Rather than celebrating the expected falling cost of beer in the summer of 1879, citizens wondered why they could not benefit immediately from the falling price of ice, even in the midst of winter. The three cents a glass savings according to the *Joplin News Herald* concerned Joplin citizens more than any other issue during this time.<sup>2</sup> While citizens agonized over the cost of a mug of beer, Geldmacher's Saloon advertised its wares as "fresh on tap always."<sup>3</sup> Though many of these establishments featured orchestras and paintings, it was the liquor and not the fine arts that attracted patrons. The roughest establishments were located on Broadway Street near the "Kansas City Bottoms" mining camp in the Joplin Creek Valley. These establishments provided miners with the company of hostesses with whom they could dance and socialize. These young women kept the men in the saloons, thus increasing liquor sales. One historian compares these Joplin establishments to fish markets, describing them as smelling of stale beer and tobacco spittoons. He also describes the bar mirrors of these saloons as decorated with female bodies by a "tramp artist."<sup>4</sup> If this were true, it did not deter patrons seeking refreshment. The significance of the saloon in Joplin culture is also evident in the numbers, access, and accommodations of these establishments within the community.

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<sup>2</sup> *Joplin News Herald*, December 29, 1878.

<sup>3</sup> *Joplin News Herald*, February 20, 1879.

<sup>4</sup> Shaner, 57.

The abundance of drinking establishments lining Main Street in the 1880s and 1890s provided refuge for those seeking solace from the realities outside their walls. This escape was convenient for miners frequenting the Keystone Bar, which was adjacent to Midland Baths.<sup>5</sup> Miners were able to cash their checks at the saloon after their Saturday shift. It was common to see poorly dressed women following their husbands, sometimes with children in tow, to the doors of Joplin's drinking establishments to receive the weekly expenses. Once the miner gave his wife cash to provide for his family's needs, he went back into the saloon to drink away the rest his check.<sup>6</sup> Banking services and convenient operating hours benefited saloon patrons. In Joplin's beginnings, these businesses remained open on the Sabbath, allowing miners the opportunity to drink on their day off.<sup>7</sup> When regulations passed to prohibit liquor sales on Sundays, the fine was a meager five-dollars, offering little incentive to saloons to follow the law.<sup>8</sup> Saloon proprietors frequently let liquor licenses lapse or failed to get a license at all because the fine was only forty dollars. Other business owners, such as druggists, also sold liquor without a license.<sup>9</sup>

Not all establishments providing liquor to their patrons were legitimate businesses. Some of Joplin's notoriety stemmed from its bawdyhouses as well as its saloons. Madams and independent businesswomen provided female companionship to

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<sup>5</sup> Pryor, 40.

<sup>6</sup> Shaner, 61.

<sup>7</sup> Renner, 34.

<sup>8</sup> Wood, 64.

<sup>9</sup> Wood, 43.

miners. These women faced fines as often for selling liquor without a license as they did for engaging in prostitution. Alcohol was a significant component in their endeavors to provide comfort to the workers.

Brothels thrived in the boomtown providing miners with female companionship and liquor. Alcohol accompanied prostitution, and these establishments served the needs of miners and generating revenue for the town as madams paid fines and continued business. Lizzie Greenma ran one such establishment and faced charges of keeping a bawdyhouse and selling liquor without a license in 1874. She skipped town prior to her court date. Mollie Tate and Mollie Fisher, also known as the Two Mollies, ran brothels in the mid to late 1870s. They also faced charges of keeping a bawdyhouse and selling liquor without a license. The fines for these offenses ranged from \$15 to \$25, allowing the madams to pay the low penalties and continue business.<sup>10</sup> Emma “Dutch Em” ran an establishment on Broadway near “the bottoms” until it burned down in the summer of 1883. Prior to its destruction, Dutch Em’s residence served the needs of lonely miners. She paid her fines for keeping a house of prostitution and then went about her business.<sup>11</sup>

These establishments continued to flourish in Joplin because of the business miners provided and the indifference of law enforcement and city leaders. The fines that madams paid were a source of revenue for the town, so the city continued its leniency toward the profession. In 1893, the fines were increased, yet this did not deter the businesswomen, many of whom were accused of being alcoholics and drug addicts.<sup>12</sup>

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<sup>10</sup> Wood, 19-20.

<sup>11</sup> Ibid., 24-5.

<sup>12</sup> Ibid., 28.

They continued to pay their fines and service miners in Joplin into the twentieth century. The *Joplin Daily Herald* referenced the clemency of prostitution in the mining town in 1880 stating, “We venture to assert that there is no city in the United States that allows lewd women as much latitude to pursue their sinful avocations as does Joplin.”<sup>13</sup> This latitude led to a grand jury investigation into the indifference of city officials. The jury determined that brothels operated within blocks of the police station, and law enforcement allowed ladies of the night to pay fines and return to business.<sup>14</sup> No doubt, the revenue outweighed the concerns of city leaders. It is certain that influential men in the community visited Joplin’s bawdyhouses as well. The Campbells, charged with six counts of running a bawdyhouse, failed to appear in court. James Campbell and his wife had all their fines taken from the bond put up by James Cox, the son of founder John C. Cox<sup>15</sup>

Intemperance rooted in mining flourished with the assistance of the city leaders who gained power and influence through alcohol sales. While the city government did little to curb the illegal activity occurring in downtown establishments, two businessmen were profiting from the circumstances in Joplin. Charles Schifferdecker, a German immigrant, settled in the mining community in October of 1875. He, along with business partner and friend Ed Zelleken, established a successful wholesale beer and ice business. In his history of Jasper County, historian Robert Livingston describes Schifferdecker and

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<sup>13</sup> Ibid., 19.

<sup>14</sup> Ibid., 30.

<sup>15</sup> Ibid., 19.

his wife as gracious, hospitable, and benevolent.<sup>16</sup> Another Joplin historian credits this good standing in the community with the generosity Schifferdecker showed with his wares. He once treated miners at the Black Darling mine to a free keg of beer, and he did the same for the Frisco railroad workers to show gratitude towards the laborers who appreciated his wares. He treated his customers to free ice cream year round and free kegs on Christmas. This benevolence local historians speak of was likely more a business strategy to secure a loyal customer base amongst laborers and to maintain good standing in the community. Nevertheless, it secured his good standing in the boomtown. His popularity also stemmed from the beer garden he ran on the weekends.<sup>17</sup> Located on land along the creek, the garden served as picnic grounds and the site of Joplin's Fourth of July celebration in 1876.<sup>18</sup> Schifferdecker remained a respected citizen in spite of his business and minor infractions of local liquor laws. After it became illegal to sell alcohol on Sundays, he faced multiple charges that resulted in five- dollar fines. He paid the fees and returned to business, just like Joplin's prostitutes. Intemperance had found a champion in the "boss brewery man."<sup>19</sup> Schifferdecker paid tribute to the product that secured his fortune within the architecture of his residence. His mansion on the corner of Fifth and Sergeant had barley stalks carved within the stone around its tower.<sup>20</sup>

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<sup>16</sup> Livingston, 693-4.

<sup>17</sup> Wood, 64.

<sup>18</sup> Livingston, 175.

<sup>19</sup> Wood, 64-5.

<sup>20</sup> Josh Shackles, Historical Tour of Downtown Joplin, September 26, 2014. This mansion still stands.



Another supporter and beneficiary of intemperance in Joplin was Gilbert “Gib” Barbee, a Democratic political boss. Barbee owned the building that housed the infamous House of Lords, the establishment at 319 Main Street that provided patrons with every vice imaginable including liquor, gambling, and ladies of the night. The first floor of the establishment consisted of a café serving “wonderfully tender steaks.” Women from the red light district had their own table in the corner of the café separate from visiting diners. The second floor housed games of chance where a band of swindlers known as the Buckfoot gang had their headquarters. The tricksters collected over \$55,000 throughout the 1890s in bets on fixed foot races. The third floor of the establishment, thought to contain rooms of prostitution, never fell to raids by law enforcement likely because of the influential men of business and politics that would frequent the business.<sup>21</sup> Barbee also owned half of the *Joplin Globe* giving him the advantage of control over the media regarding his other interests. He used this venue to write unfavorably about the Southwest Missouri Electric Railway owned by A. H. Rogers, who later bought Barbee’s share of the paper for a considerable sum to curb the criticism of his company. Barbee constructed a tunnel connecting the second floors of the *Globe* office, where he resided, and the House of Lords across the alley. This tunnel made the walk easier for Barbee, who had an artificial foot, though it may have also served for a quick getaway considering the activities that occurred within that establishment. Barbee is described as an “offensive character” who had no regard for people he deemed to be a threat to his interests. Though he was not as beloved a character as Schifferdecker, he was a benefactor to the Children’s Home of Joplin, and he

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<sup>21</sup> Shaner, 94-6.

willed \$100,000 to go to charities within the town.<sup>22</sup> Schifferdecker and Barbee, through their business interest, contributed to the rowdiness and criminal element within Joplin.

Intemperance created a lawless environment in the mining community. In Joplin's earliest days, the nearest law enforcement was a two – hour horse ride away in Carthage.<sup>23</sup> The need for local law enforcement led leaders on both sides of the creek to seek a union of Murphysburg and Joplin. When the two towns merged under the name of Union City in 1872, J.W. Lupton accepted the position of marshal.<sup>24</sup> The Joplin Police Department grew with the community, and by 1906, plans for a new jail on second Main were in the works. The facility would house the marshal's office, a courtroom, a record vault, a matron's quarters, a men's cell, separate cells for white and black female prisoners, and a surgeon's room.<sup>25</sup>

Crimes connected to alcohol involved more than prostitution and selling beer on the Sabbath or without a license. For example, the *Joplin News Herald* reported in September 1896 that a young man who was “enjoying life too highly” used a fence post to break several lights. Joplin law enforcement arrested him for property destruction and public drunkenness.<sup>26</sup> Unfortunately, liquor consumption often led to serious crimes. One such incident occurred behind the House of Lords, where Gib Barbee found a man asleep in one of the outhouses. He woke the man and an argument followed. The man

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<sup>22</sup> Ibid, 97-8.

<sup>23</sup> Shackles

<sup>24</sup> Renner, 26-7.

<sup>25</sup> Charles Gibbons, editor, *Angling in the Archives* (Joplin, Missouri: H. Lang Rogers, 1996), 72.

<sup>26</sup> *Joplin News Herald*, September 11, 1896.

visiting from Chicago pulled a knife on Barbee and according to the paper “tried to disembowel the genial Gib.” The judge determined the visitor was too drunk to stand trial and ordered him back to the jail to sober up. Barbee came out of the incident unscathed, though not all Joplinites were so fortunate at the hands of drunkards.<sup>27</sup>

Early in Joplin’s history, a murder was committed at Liz Greenma’s bar and bawdyhouse in the winter of 1873. Edward Atkins and Michael Davis decided to visit Liz’s place after a night of drinking, and Atkins got into an argument with Edward Daughtery, a resident at the establishment. Davis testified that Atkins was coming to the defense of Greenma, who was involved in a confrontation with Daughtery. However, the madam testified that the intoxicated Atkins had continually harassed her boarder. The mix of alcohol and high emotion led to a physical fight, in which Daughtery drew his pistol and shot Atkins in the stomach, killing him. Daughtery served 15 years for second-degree murder.<sup>28</sup> Unfortunately, Joplin’s law enforcement faced the same fate as Atkins while attempting to keep order in the rowdy mining town.

While city officials turned their heads at misdemeanors that generated revenue for the city, law enforcement officers fell victim to the consequences of their indifference. Sergeant Daniel Sheenan was a well-liked Irish man who was a stickler for the law. His determination to enforce order within the community led him to take on the task of serving a warrant on the most infamous character in the region five days before Christmas in 1885. Joe Thorton ran the two-building State Line House, one of which housed liquor on the Missouri side of the border and the other, which housed gambling

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<sup>27</sup> Gibbons, 2.

<sup>28</sup> Wood, 14-5.

on the Kansas side. This allowed him to serve thirsty Kansans living in dry territory and betting men in Missouri who faced fines for gambling on their side of the border. Jasper County officials were tired of Thorton's brash attitude and shenanigans, so they issued a warrant for his selling liquor without a license. The marshal had a previous run in with Thorton, and he warned Sheenan against acting without assistance. When the officer caught wind that Thorton was in town, he gathered back up to make an arrest at Schwartz's dry goods store on Second and Main. While Jasper County Deputy Julius C. Miller served the warrant, Sheenan provided back up. Thorton was as determined to stay out of jail, as Sheenan was to take him in. As Thorton drew a gun on Miller, Sheenan ran up to take the weapon from his hand, but Thorton had already pulled the trigger and fatally wounded Sheenan. Customers in the store helped arrest Thorton, and before Sheenan took his last breath, a mob lynched Thorton from a maple tree a block from the jail.<sup>29</sup> Though rowdiness was an accepted and tolerated circumstance in Joplin, citizens did not tolerate violence towards law enforcements officers attempting to keep the peace. Perhaps citizens felt bad for officers whose duty was the keep in the peace in a community led by officials who turned a blind eye toward the existing unruliness. In Sheenan's case, a man known to bully Joplin citizens had killed a well-liked and respected citizen.<sup>30</sup>

Joplin law enforcement also dealt with a large number of vagrants who were there because of the railroads. It was common for officers to find men asleep in boxcars and

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<sup>29</sup> Jim Hounsshell, *Lawmen and Outlaws: 116 Years in Joplin's History* (Marceline, Missouri: Walsworth Publishing Company, Inc., 1989), 16-8.

<sup>30</sup> Wood, 88.

take them to the city jail for loitering. Alcohol was a part of vagrant culture, just as it was for mining culture. On April 23, 1901, Officers Bret Brannon and Charles Sweeny died at the hands of a man they were arresting for sleeping in a railroad car. The individual was a part of a gang of six vagrants who had climbed into the car and were passing around a bottle. As the officers escorted the group to jail, the largest of the men pulled a gun and fired upon the officers, killing both Brannon and Sweeny and wounding another officer who had stopped to help. The six fled town, likely avoiding a lynch mob—the suspect, Thomas Gilyard, was black.<sup>31</sup>

The saloons that served local miners contributed to trouble in the streets. Joplin policeman John H. Ledbetter had the misfortune of patrolling Smelter Hill in northwestern Joplin. One June evening of 1903, he encountered six intoxicated men en route from one saloon to another. They were loud and unruly, so Ledbetter ordered them back to their homes to sleep it off. They were indifferent to his commands and continued to loiter, so Ledbetter attempted to arrest the most unruly of the gang. A struggle followed, and one of the men struck Ledbetter on the head with a large rock. The officer died from his injuries three days later. With the identities of the men involved unknown, Ledbetter's killer escaped justice. A man by the name of John McConnell confessed to the killing many years later on his death bed.<sup>32</sup>

Law enforcement had their hands full with local drunks and criminals, but the immoral environment attracted gamblers and outlaws from across the country. J.P. “Pink” Fagg and his brother James “Bud” Fagg, for example, were gamblers from

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<sup>31</sup> Hounsshell., 19-20.

<sup>32</sup> Ibid, 26-7.

Springfield who frequented Joplin saloons in the late 1870s and early 1880s. The two had minor charges of betting on faro brought against them, but Pink's criminal record became violent. He threatened to kill his wife when he caught her hanging out in a brothel, and he followed through with his threat by shooting her when she left him to live in a bawdyhouse.<sup>33</sup>

The drinking and gambling opportunities in Joplin drew in notorious outlaws as well. Jesse and Frank James visited Joplin's saloons to drink and gamble. One evening they arrived in town to have fun with some friends, and they befriended a young banker. He began bragging about the deposits of gold and silver that his bank had recently taken in. In the early morning hours after quite a few drinks, Jesse revealed his identity and that of his brother to the young man. According to the tale, Jesse assured the banker that the brothers did not intend to rob any banks in Joplin.<sup>34</sup> James had changed his mind about robbing a bank in East Joplin when he discovered that the banker's brother was an old friend from his days in William Quantrill's gang. Instead, Jesse and his brother spent the evening drinking and gambling in Joplin's saloons. Evidently, the James brothers found Joplin to be home to old friends and frolic, deterring them from their work.

The rowdiness, immorality, and crime of Joplin stemmed from the intemperance in the community. Alcohol was the common denominator of corruption and violence. The environment in Joplin was a product of a mining community dealing with the anxieties of a dangerous industry. The solace for miners facing treacherous working conditions led to a demand for an endless supply of release within Joplin. As families

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<sup>33</sup> Wood, 51-2.

<sup>34</sup> Hounsshell, 73.

and businesses established themselves, the alcohol that served as remedy to anxieties created an environment adverse to the interests of those seeking stability and safety. A movement was burgeoning throughout the nation that aimed to protect the interests of families and American morality. The temperance movement was a national crusade that would lead its champions to the wayward boomtown.

## CHAPTER IV

### THE TEMPERANCE CAUSE SWEEPS AMERICA: THE ROOTS AND MOMENTUM OF A NATIONAL MOVEMENT

While Joplin faced its “reign of terror” supported by intemperance, a national movement marched to secure the morality of America. This crusade found its endurance and passion from groups and individuals with various motives. Some saw their fight as a means to save souls of the lost. Others saw it as a means of vengeance. To women in the movement, it was an instrument in the agenda of equality. Whatever the motive, those who fanned the flames of the temperance movement in Joplin took on a culture and an economy centered on alcohol.

The first national movement for temperance took place in 1826 with the founding of the American Society for the Promotion of Temperance. This group grew to five thousand chapters and one million members in just eight years. Their mission was to convince Americans to sign pledges of abstinence. By the 1840s, they focused their efforts toward legislation rather than the voluntary redemption of their fellow man. In the 1850s, thirteen states passed laws regulating the manufacturing and sale of liquor. Courts



in eight of these states ruled the new laws unconstitutional.<sup>1</sup> The Reverend Lyman Beecher, founder of this society, shifted the focus of temperance from the drunkard to the moderate drinker, advocating abstinence from all intoxicating alcohol. Thus, personal pledges of abstinence became a significant aspect of the temperance movement.<sup>2</sup> Just as mining activities in Joplin had done, the national temperance movement paused with the coming of the Civil War. After that conflict ended, the war on intemperance found its renewal. American women led the post war fight on alcohol consumption.

The temperance movement in America had its beginnings under the leadership of men. However, women played a role in the crusade, giving them a devotion outside of the domestic sphere. The men who led the movement argued that they championed and represented the morality of American homes. In 1833, the all-male convention delegates of the Ohio State Temperance Convention passed a resolution expressing the influence of women and their efforts to be vital to the cause.<sup>3</sup> Women, the moral champions of the home, could best fight the use of “the good creature of God” in celebrating births, barn raisings, election days, and the ordination of ministers.<sup>4</sup> Women provided clothing and food to recovering drunkards and their families, affording these men and opportunity to seek employment and then care for their own loved ones. These Martha Washington societies gave women opportunities to participate in efforts separately from men. These

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<sup>1</sup> Robert A. Goldberg, *Grassroots Resistance: Social Movements in Twentieth Century America* (Prospect Heights, Illinois: Waveland Press, Inc., 1991), 20.

<sup>2</sup> Appleby, Joyce, “The Personal Roots of the First American Temperance Movement,” *Proceedings of the American Philosophical Society* 141, no. 2 (June 1997), 142-3.

<sup>3</sup> Jed Dannenbaum, “The Origins of Temperance Activism and Militancy,” *Journal of Social History* 15, no 2 (Winter 1981): 236.

<sup>4</sup> Goldberg, 19-20.

women's efforts soon turned to the promotion of total abstinence within their homes with the founding of the Daughters of Temperance. This group reported a national membership of 30,000 by 1848.<sup>5</sup> Although these societies allowed women to participate independently in the temperance movement, they still faced restrictions. Women could not march or speak for the cause, as these activities involved public and political advocacy. Participation in the cause remained within the domestic sphere, despite the involvement of women within the community for the cause. These restrictions led Susan B. Anthony, a Rochester Daughters of Temperance Delegate, to causes other than temperance when the New York Sons of Temperance denied her the opportunity to speak. The male dominated convention informed her that attending women could best contribute through listening and learning.<sup>6</sup> This led Anthony, with the assistance of Elizabeth Cady Stanton, to create the State Women's Temperance Society, in which men had no affiliation or membership. Through this society, women did not answer to men or male organizations that dominated other women's temperance organizations.<sup>7</sup> It was this inability to lead that led many women to seek other means to express their passion to the cause.

Women began to advocate directly for temperance in the saloons. This began with knitting groups and prayer groups gathering in drinking establishments, both of which put a damper on the atmosphere and turned away patrons. The inability of women

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<sup>5</sup> Dannenbaum, 237.

<sup>6</sup> Ibid., 240.

<sup>7</sup> I.H. Harper, "Susan B. Anthony: The Woman and Her Work," *The North American Review* 182, no 593 (April 1906): 607.

to speak publically on temperance led to vigilantism, such as when women turned to property destruction in the fight against the demon liquor. Destroying liquor stocks was a common activity even for respectable women. Those who could not convince saloon proprietors to close their doors would display hatchets and demolish establishments, as owners were less eager to confront well- respected women of their communities. A Rockport, Massachusetts paper reported in 1856 that all men seemed to support such actions except those in the business of alcohol. A saloon proprietor in Kewanee, Illinois fell victim to the wrath of a group of women with hatchets who were demanding he close his establishment. Upon his refusal, they began to destroy his liquor stock and saloon. He drew a gun on the women and ordered them out of his property. Men throughout the community gathered to disarm him when they heard the cries of the champions of temperance. The women returned to their destruction accompanied by the cheers of a large crowd. Saloon owners who tried to protect their property in court found that their efforts were also in vain. Often these women were wives of local attorneys and judges, and they found protection in the media and courtroom, as well as in the streets. An Urbana, Illinois paper expressed its support stating that it held the women in regard for their “fearless action” considering the law would not support their moral cause. Abraham Lincoln provided the defense for a group of women put on trial in Marion, Illinois in 1854 for destroying a local saloon. He used the Boston Tea Party as a precedent in property destruction serving as a message of morality and justice.<sup>8</sup>

One woman carrying a hatchet became the national face for vigilantism in the temperance movement. Carrie Amelia Nation joined the fight against spirits as a

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<sup>8</sup> Dannenbaum, 242-3.

personal vendetta. Her first marriage to Charles Gloyd suffered because of the veteran's drinking habit. Gloyd picked up drinking, a popular pastime in army camps, during his service for the Union in the Civil War. Nation claimed he spent more time in the bars than tending to his medical practice. He died from alcohol related medical conditions, leaving her to raise their 18 -month old daughter on her own. She took this suffering as a call to save other women from this fate. She put all her efforts into this mission from God, leading her second husband, David Nation, to file for divorce as she focused on saving the souls of men rather than on her home life.<sup>9</sup> He divorced his wife on the grounds of desertion and cruelty stating in the divorce petition that his she "became unmindful of her duties as a housewife."<sup>10</sup>

Nation found writing letters to government officials to be a vain effort, considering the significance of the alcohol trade in the American economy. She claimed the idea to smash saloons came from God. Nation heeded the call, and she raised her hatchet in the name of temperance. She gained thousands of followers, beginning her own movement. Jailed thirty times for smashing saloons, she paid her legal fees through literature she authored, personal appearances at lectures and theatres, and sales of the miniature pewter hatchets that became her symbol.<sup>11</sup> A journalist attending one of her

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<sup>9</sup> Frances Grace Carver, "With a Bible in One Hand and a Battle-Axe in the Other: Carry A. Nation as Religious Performer and Self-Promoter," *Religion and American Culture: A Journal of Interpretation* 9, no 1 (Winter 1999): 34-5.

<sup>10</sup> Fran Grace, *Carry A. Nation: Retelling the Life* (Bloomington, Indiana: University of Indiana Press, 2004), 202.

<sup>11</sup> *Ibid.*, 38-9.

speeches in a New York theatre described the audience as half -drunk, yet cheering her at the end of her brash lecture.<sup>12</sup>

Nation used her wit and charisma as she traveled the country winning over crowds and fighting intemperance across America. She reached out to all denominations from the Salvation Army to the Catholic Church, claiming that she “liked one church as much as the other.”<sup>13</sup> Nation connected to people despite their beliefs and afflictions. She pitied the drunk and blamed those profiting from the liquor trade. In her eyes, the drunkards were victims to a greater evil, yet she did not hesitate to call out their faults as she traveled carrying out her divine mission. She changed the spelling of her first name to Carry representing her mission to carry a nation in the fight against intemperance.<sup>14</sup>

The motives of women to secure morality in their homes transformed into a crusade for equality within the American political system as they held roles of leadership and advocacy within the temperance movement. For some, it served as a means to seek vengeance on the liquor that had wreaked havoc on their marriages and homes. Their efforts joined the efforts of the activists who saw German and Irish immigrants as a threat to America’s moral state. These immigrants, like Schifferdecker in Joplin, brought with them the trade of German brewers, and Irish Catholics brought a culture and faith that included alcohol in their practices and customs. The temperance movement saw divisions based on ethnicity and faith.<sup>15</sup> These divisions occurred as the cause divided

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<sup>12</sup> Ibid., 50-1.

<sup>13</sup> Ibid., 36.

<sup>14</sup> Ibid., 41.

<sup>15</sup> Dannenbaum, 236.

Protestant American natives from German and Irish immigrants whose cultures held drinking in higher regard.<sup>16</sup> While Irish immigrants seeking to fit in to American culture and lose their reputation for drunkenness joined temperance groups, they did not stand behind prohibition. As the movement's advocacy of personal abstinence transformed into one for prohibition, the divisions grew, and Catholic support within the movement fizzled out. Not all German immigrants were in favor of giving up their lager when they came to America.<sup>17</sup> This held true for German immigrants settling in Missouri in the wake of the failed revolution of 1848. Between four and ten thousand German revolutionaries known as "forty-eighters" fled their homeland to avoid persecution for their rebellion. Though they left their homeland, thousands of Germans carried their culture with them across the ocean leading to a culture conflict in America's heartland. Many of these immigrants came from regions in southwestern Germany including Bavaria, an area where the majority practiced Catholicism. One third of the newcomers were Catholic, while the majority of Protestant German immigrants were Lutheran, a domination that did not condemn the moderate use of alcohol. By the 1850s, German immigrants made up one third of the population of St. Louis. They brought with them a culture of drinking and theatre on Sundays that did not settle well with city officials. While law enforcement set about closing theatres and pubs operating on the Sabbath,

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<sup>16</sup> Joseph Gusfield, *Symbolic Crusade: Status Politics and the American Temperance Movement* (Urbana and Chicago: University of Illinois Press, 1986), 50-1.

<sup>17</sup> John F. Quinn, "Father Matthew's Disciples: American Catholic Support for Temperance," *Church History* 65, no. 4 (December 1996), 625.

Germans retaliated by reopening the doors of their businesses and reprimanding the city's policies in their newspapers.<sup>18</sup>

The intemperance that plagued the Protestant male working class proved beneficial to large scale brewing companies profiting from the anxieties of these men who faced extended working hours away from home with the expansion of the Industrial Revolution. Hence, the owners of breweries, whether local like Shifferdecker or large scale like Anheuser-Busch, made money from advances in technology and transportation, while the working class drowned its cares in the brewers' products. The annual output from large American breweries jumped from 5,000 – 8,000 barrels in 1860 to 100,000 barrels in 1895, demonstrating the success of the brewery business and the significance of alcohol in American culture.<sup>19</sup>

Religion played a significant role in the national temperance movement, although various denominations held opposing views on abstinence. The American Temperance Society held the view that wine in Biblical times was not the same as the distilled liquor of the current era. They felt that total abstinence was in agreement with the Scriptures because of the difference in the fortified beverages of the time. Others held that moderate use of alcohol conformed to the Scriptures.<sup>20</sup> One Catholic priest claimed that though the word of God does not forbid drinking, moderation in America was an uncommon practice. For this reason, he called upon Catholics to forsake the use and sale of alcohol.

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<sup>18</sup> "A Summary History of German Freethought in Missouri, German History America, accessed 24 April 2015, <http://freethought.mbdjojo.com/germanhistorymissouri.htm>.

<sup>19</sup> Goldberg, 21.

<sup>20</sup> John L. Merrill, "The Bible and the American Temperance Movement: Text, Context, and Pretext," *The Harvard Theological Review* 81, no. 2 (April 1988):147-8

American intemperance served as common ground for those in the movement. Those of various faiths could all agree America lacked self-control and moderation when it came to alcohol.<sup>21</sup>

The message of abstinence delivered from the pulpits of America's churches traveled with the evangelists who crossed the nation. According to Reverend Charles Warren, a temperance crusader, religion was the greatest influence on the drunkard. Warren's colleague, the Reverend R.V. Burns, connected the temperance movement and revivals by claiming they were one in the same.<sup>22</sup> The message of abstinence accompanied every sermon. The most famous of these evangelists was Billy Sunday, who traveled America's heartland from 1896 to 1917 delivering sermons on sobriety and the significance men have on society when they take an oath of abstinence. He told the story of Daniel refusing alcohol in Babylon at the impressionable age of 17, and he referenced the decision of Abe Lincoln to be a real man amongst drunkards. He encouraged church members to be Christian workers for the Kingdom, while preaching abstinence and redemption.<sup>23</sup>

While men of faith spoke from the pulpit, women of faith organized to spread the good news of temperance. Dio Lewis, the mind behind the women's crusade, delivered

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<sup>21</sup> *The Temperance Crusader* compilation, (New York: Oxford University Nov 2, 2006), accessed October 2, 2014, <http://books.googlebooks?id=s78EAAAAQAAJ&pg=PT146&lpg=PT146&dq=the+temperance+crusader+book&source=bl&ots=ClwtaijkkT&sig=AKj6rVjGlk1h98pTEXKe-mowpaO&hl=en&sa=X&ei=njM8VM6YMclX8AGk1YHIDg&ved=OCDsQ6AEwBA>.

<sup>22</sup> Ibid.

<sup>23</sup> William T. Ellis, *Billy Sunday: The Man and His Message With His Own Words Which Have Won Thousands for Christ* (Whitefish, Montana: Kessinger Publishing, 2003), 349-52.



his message on the duty of Christian women in the temperance movement in Hillsboro, Ohio on December 23, 1873. His words ignited a movement that within four months included 32,000 women in three hundred communities across America. It inspired the creation of the Women's Christian Temperance Union (WCTU) in Ohio, which began an educational program in 1874.<sup>24</sup> Because of these efforts, every state in the union passed laws requiring temperance education within the public schools.<sup>25</sup> This achievement, accomplished only one year after the group's establishment, demonstrates the passion of women within the society. The organization's motto, "Agitate-Educate-Legislate," demonstrates the movement's social and political influence.<sup>26</sup> The group began to concentrate on other social issues, and by 1896, 25 out of 29 of the departments dealt with non- temperance issues, including women's suffrage. This new attention on multiple issues coupled with political bickering among Prohibitionist Party candidates created distraction and division.<sup>27</sup>

The transformation of the WCTU occurred under the leadership of Frances Willard, whose focus drifted from temperance to the betterment of the status of women through education offered to members of the organization. Classes on public speaking offered to members benefitted the cause while focusing on the opportunities it allowed women in society. Women began to seek opportunity through the reform movement,

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<sup>24</sup> Dannenbaum, 235.

<sup>25</sup> Goldberg, 20.

<sup>26</sup> "Women's Christian Temperance Union", Early History, accessed October 3, 2014, <http://www.wctu.org/earlyhistory.html>.

<sup>27</sup> Goldberg, 20.

expanding their purpose. Temperance throughout America became just one of the goals of the group, rather than the focus.<sup>28</sup> Willard's focus on social justice and suffrage led the former president Annie Wittenmyer and her followers to leave the group.<sup>29</sup> The organization brought the temperance debate to America but lost its influence because it no longer focused on that issue. Peggy Pascoe writes of the expanded focus of Willard and the WCTU in her work *Relations of Rescue: The Search for Female Moral Authority in the American West, 1874-1939* and gives an example from a Colorado chapter of the organization. The Colorado Cottage Home, founded by the Denver chapter of the WCTU, housed unmarried pregnant women shunned by their families. A young dance hall girl committed suicide in the home of WCTU member Catharine Breach after being disowned her family, bringing attention to the need of women in this circumstance.<sup>30</sup> Worthy distractions such as this took the focus away from abstinence and saloons, refocusing instead on social justice and women's reforms. This made way for a new organization to enter the scene, one that would unite men and women and take the fight of the church the political field.

The Anti-Saloon League found its roots in Ohio at Oberlin College. Howard Russell had left his law practice to attend the theological seminary there after his conversion and calling to the temperance movement. His involvement with Oberlin's temperance alliance in local anti-liquor law campaigns led him to form the Ohio Anti-

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<sup>28</sup> Carol Mattingly, "Women-Tempered Rhetoric: Public Presentation and the WCTU," *Rhetoric Review* 14, no. 1 (Autumn 1995), 45-6.

<sup>29</sup> Gusfield, 89.

<sup>30</sup> Peggy Pascoe, *Relations of Rescue: The Search for Female Moral Authority in the American West, 1874-1939* (New York: Oxford University Press, 1993), 16-7.

Saloon League in 1893. Two years later, Russell headed up a national alliance of forty-nine temperance and religious organizations including the WCTU, Sons of Temperance, and Catholic Abstinence League. These organizations contributed money and delegates to the cause, unifying their efforts on the educational and political fronts. The Anti-Saloon League now warned of the social ills and medical conditions attributed to alcohol throughout the nation. The structure of the organization connected every community and state to unite in a national movement whose agenda reflected its name.<sup>31</sup> Alcohol consumption was a social ill and anti-alcohol sentiment, the preferred cure after 1900.<sup>32</sup>

Though the society began with the agenda of national temperance through the abolition of all saloons, it soon embraced unlimited prohibition.<sup>33</sup> Unfortunately, the divisions and mutual contempt of component organizations made unification difficult; they often spent more time and effort fighting each other than the nearest saloon. Disunited, the movement could not hope to fight the liquor machine's political influence.<sup>34</sup> The Sixteenth National Convention in July of 1915 urged "every true American who loves this land of freedom" to "aid in hastening the coming of the day when not a licensed saloon shall exist beneath the sacred folds of the Stars and Stripes!"<sup>35</sup>

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<sup>31</sup> Goldberg, 23-30.

<sup>32</sup> Gusfield, 99.

<sup>33</sup> L. Ames Brown, "Prohibition or Temperance," *The North American Review* 203, no. 725 (April 1916), 564-71.

<sup>34</sup> Ernest Hurst Cherrington, *History of the Anti-Saloon League* (Westerville, Ohio: The American Issue Publishing Company, 1913), 6-7.

<sup>35</sup> *Proceedings of the Sixteenth Annual National Convention of the Anti-Saloon League of America*, Decker, Perl, 92 Vol. 15, 1913-1919, Special Collections and Archives, Missouri State University.

It worked. Americans united in the nationwide temperance movement through the Anti-Saloon League, and that movement found its way to Joplin, whose circumstances and environment made it a prime target for crusaders. Anxious that the mining industry and attendant drinking, alcohol-related crimes, and prostitution was jeopardizing their community moral standing, many Joplinites now found salvation at hand.

## CHAPTER V

### THE TEMPERANCE MOVEMENT IN THE BOOMTOWN

As the temperance movement found its way to Joplin, the environment that had sparked the movement across America flourished in the mining community. Joplin's culture centered on alcohol as much as on mining. Establishments from the infamous House of Lords to Schifferdecker Gardens quenched the thirst of the community. The intemperance of the community, created by drinking cultures based on ethnicity and class, fostered a local temperance movement.

Joplin's temperance movement had begun in the 1870s, not long after its establishment as a township. At the Francis Murphy Red Ribbon revival in the winter of 1877-78, Murphy focused on the drinker rather than the saloons, and he gathered followers to sign pledges of abstinence and advertise their vows with red ribbon pins. In Carthage, a successful revival included 1,600 men who took pledges of abstinence by the end of winter.<sup>1</sup> That winter, the attendance at Joplin temperance meetings was modest. The local news on January 3, 1878 reported a low turnout at the temperance meeting held in the First Presbyterian Church but a fair turnout at John Sergeant's social event at the

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<sup>1</sup>Livingston, *A History of Jasper County, Volume 1*, 135.

Tabernacle.<sup>2</sup> Sergeant was on the committee to secure funding for the building of the Tabernacle, and the building, which housed a skating rink, was a popular place for public gatherings.<sup>3</sup> This may explain why when the red ribbon movement made its way to Joplin in the late winter of 1878, more attended nightly temperance meeting held within the Tabernacle. In all, 12,000 men signed pledges of abstinence in Joplin. Saloons closed for a time on Sundays because of the Red Ribbon Movement but continued to flourish despite the large number of oath takers.<sup>4</sup> Joplin's committed crusaders stayed in the fight as the red ribbon fad fizzled out. The *Joplin Daily News Herald* reported after the revival that temperance workers within the community would "wage the war as long as there was an enemy in sight or a victim to be waged." Next to this public resolve was an ad from Charles Schiffendecker's brewery resolving that he was the agent of "whoever makes the best beer."<sup>5</sup>

A renewal of the temperance movement came to Joplin in 1884 with the State Christian Temperance Union, which fostered its own ribbons, this time blue, to signify loyalty to the cause. This movement led to the founding of the Joplin Temperance Union, Joplin's chapter of the WCTU, and the Temperance Cadets, an organization dedicated to the cultivation of good manners and good morals of Joplin youth. The temperance movement in Joplin derived its structure from state and national organizations. John Sergeant's wife, listed as secretary of the Joplin Temperance Union

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<sup>2</sup> *Joplin Daily News Herald*, January 3, 1878.

<sup>3</sup> Livingston, *A History of Jasper County, Volume 1*, 194.

<sup>4</sup> *Ibid.*, 207.

<sup>5</sup> *Joplin Daily News Herald*, January 3, 1878.

at its founding, represented the national trend of temperance movement participation by the wives of influential citizens.<sup>6</sup> The Joplin chapter of the WCTU, diligently working for the cause, sent members across the country to lecture on temperance. The organization visited local Sunday Schools to teach abstinence, and it distributed literature within the community's neighborhoods. The Union also hosted a meeting of all area Sunday schools in which they discussed temperance with local church leaders. The group tried in vain to persuade mining operators to cease the practice of paying their workers in checks that miners would cash at local saloons.<sup>7</sup>

However, the chapter, following the structure of the national organization, had more on its agenda than temperance. Two years after its founding, National President Frances Willard visited the thirteenth district of the Missouri WCTU during the organization's fourth annual convention in Carthage. She did not speak on temperance; instead, she spoke on the importance of social purity of women and equal pay for equal work. Her visit centered on the creation of a new department that would first search for young girls caught in the snare of prostitution and second, advocate for women's reform in the workplace.<sup>8</sup> The Joplin chapter, inspired by the national agenda of social justice, took up the cause of caring for local orphans. By 1900, the group had built a children's

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<sup>6</sup> Livingston, *A History of Jasper County, Volume 1*, 273-4.

<sup>7</sup> "WCTU Notes," *Joplin Daily News Herald*, March 29, 1884.

<sup>8</sup> Proceedings of Annual Convention: Women Christian Temperance Union, Volume 4 (Cambridge, Massachusetts: Harvard University, 1886), 20-4.

home at 708 Pearl, an activity Livingston describes as never failing in its obligation to children in need.<sup>9</sup>

The most famous member of the WCTU to visit Joplin was the founder of the Medicine Lodge, Kansas chapter, Carry A. Nation. In the summer of 1901, she began her rounds with a lecture at the Club theatre, where her talk drew no more than 150 individuals, including those from Joplin's chapter of the WCTU. On the other hand, several hundred Joplinites then followed her from the theater as she sought out city council members having drinks at a drug store. Luckily, they were enjoying ice-cold sodas and not alcoholic beverages. Nation placed an order for ice cream and sat with the council members. After she spoke to city leaders about the evils of alcohol, she headed out to tour the local saloons. By this time, she had around a thousand followers hoping to see the smasher in action. Nation walked past several saloons before entering the Miners' Exchange. Once inside, as she prepared to speak, she spied a picture of a half-naked woman on the wall. Nation did not appreciate the décor, and in a stern tone, she ordered the bartender to take it down. The fellow took out a knife and scraped the picture from the wall, inciting cheers from the crowd. Once the lewd distraction was gone, she began her speech.

Nation announced the intent of her visit as a warning to the saloonkeepers in Joplin caught up in sin. She claimed her best friends to be those in the saloon, and she vowed to save saloon proprietors and patrons by "smashing them out of hell and into heaven." She let the crowd know that her next visit would not be as pleasant if the business continued to serve the demon drink, and she threatened to use her infamous

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<sup>9</sup> Livingston, *A History of Jasper County, Volume 1*, 397-8.



hatchet. She then made her way to the Opera Buffet and Grill where, again, Nation found the paintings on the wall of the establishment to be offensive. She asked to speak to the owner, Teddy Harris, and then lectured him and the crowd on the significance of the pious woman in society. Harris agreed to taking down the paintings in the morning. A person in the crowd shouted, asking her opinion of another picture hanging behind her. She turned to see her own face on the wall of the Joplin establishment. Nation responded in her typical quick wit, stating the picture was horrible which incited a roar of laughter from the crowd. She then shook the hands of Harris and the young bartender, Jimmy Maxwell. When someone in the crowd shouted for Nation to kiss Maxwell, she leaned towards him and told him he was too pretty to be working in such an establishment. She then made her way back to the Keystone Hotel.<sup>10</sup> Her visit to Joplin demonstrated her charisma and passion for the cause. Yet, even Carry A. Nation could not tame the intemperance in the boomtown.

Another visitor bringing the message of temperance to Joplin would come quoting Scripture. The visitor that excited Joplin more than any was the Reverend Billy Sunday. Unlike Nation's surprise tour of the saloons, Joplinites knew of Sunday's arrival in advance, and there was much excitement around his upcoming revival in the fall of 1909. A shelter called The Tabernacle, constructed in just five days, housed the revival. The temporary structure seated 5,000 people, and its construction overseen by Sunday's employee, A.P. Gill, was complete in half the time it took other cities.<sup>11</sup> Reports that

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<sup>10</sup> "Carrie Didn't Like Pictures," *Joplin Globe*, July 17, 1901.

<sup>11</sup> Livingston, *A History of Jasper County, Volume 1*, 489.

every minister in Joplin participated in the building of the structure demonstrate the unity amongst church leaders in this cause.<sup>12</sup>

Preparations for the revival included political measures as well as construction. Joplin's mayor at the time, Guy Humes, ordered Chief of Police John A. McManamy to call attention to gambling in saloons and drinking establishments serving alcohol on Sundays in violation of the law. Raids on local establishments, including the infamous House of Lords, resulted in violations of gambling and liquor ordinances and the arrest of 68 women for lewd conduct. Saloon owners subsequently agreed to obey Sabbath liquor laws and remain closed on Sundays while the evangelist was in town. Gamblers gave their word to leave town for the duration of the revival.<sup>13</sup> The sudden interest of city officials to stop ongoing illegal activity and the temporary compliance of violators demonstrates the lack of true enforcement regarding alcohol related crimes in town.

Sunday's much-anticipated arrival began with his scolding Joplin's citizens for the intemperance within the community, and he stated his goal of creating "a kind of evangelism that will reform drunkards and prostitutes; to restore happiness to the homes." The six-week revival led to 3,000 conversions within the boomtown.<sup>14</sup> However, some temperance crusaders felt victory to be in anti-alcohol legislation rather than pleas of

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<sup>12</sup> "Fifty Days of Sunday: Billy Sunday and the Building of the Tabernacle," Historic Joplin, accessed October 4, 2014, <http://www.historicjoplin.org/?tag=billy-sunday>.

<sup>13</sup> "Fifty Days of Sunday: The Preparations for Sunday," Historic Joplin, accessed October 4, 2014, <http://www.historicjoplin.org/?tag=billy-sunday>.

<sup>14</sup> "Billy Sunday: The Fireworks Begin," Historic Joplin, accessed October 4, 2014, <http://www.historicjoplin.org/?tag=billy-sunday>

redemption and abstinence. These crusaders believed bringing down the liquor trade would save America, not the salvation of drunkards.

Crusaders seeking to change the laws of the land did so through education and political campaigns rather than saving the souls of Joplin. The Anti-Saloon League published literature in Joplin promoted the idea that “Personal Liberty Ends When Public Injury Begins.” The literature claimed that 2,752 arrests occurred in Joplin in 1909, and 90 per cent of them were caused by drinking. The material insisted that alcohol “hurts the business, the home, the mother, the wife, the boy, the girl, the youth, and the nation.” The lyrics to “Temperance,” sung to the tune of “Dixie,” served as a battle cry in the pages of their propaganda.

Ole booze will never control our land,  
And ruin our children we’ll not stand,  
Yes horray! Yes horray! Yes horray!  
For Temperance!<sup>15</sup>

The theme of protecting the greater good of the community displayed in this literature could be heard in the words of one of the Anti-Saloon League’s most influential members, a native of the mining community.

Joplin’s most famous Anti-Saloon League member championed the anti-alcohol agenda all the way to the halls of Congress. Perl Decker lived in the lawlessness and intemperance of Joplin and experienced first-hand the results of social chaos. He tried to appeal to the mob that lynched Thomas Gilyard.<sup>16</sup> His appeals were in vain, as were the appeals of temperance organizations and advocates in Joplin. The intemperance of his

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<sup>15</sup> “Personal Liberty Ends When Public Injury Begins,” Decker, Perl, 92 Vol. 1, 1913-1919, Special Collections and Archives, Missouri State University.

<sup>16</sup> Renner, 43.

community no doubt molded his opinion on alcohol and its effects on society. Decker did not fight for souls or carry a hatchet, but he used his speaking abilities and political influence for prohibition.

Decker's public service began in 1900 as Joplin's City Attorney. He held this position during a time in which Joplin's drunkards and prostitutes came in the revolving chamber doors indifferent to outside efforts to change their hearts and minds. He continued his public service, leaving his law practice in 1913 when elected to serve in the United States Congress.<sup>17</sup> During this time, he spoke on prohibition and its benefits for America. Decker referred to the temperance effort as a war. He stated, "The forces of enlightenment and moral persuasion are seeking to arouse the consciousness of the public to resist this traffic that for every profit debauches the individual society and the state, and in this war let us dig deep the trenches of legal prohibition behind which enlightenment and moral persuasion can better fight the enemy."<sup>18</sup> While Decker supported education and moral teachings on temperance, he saw the liquor traffic as a powerful enemy that would win the war if allowed to carry on with business "making recruits to its army of consumers."

Within his work "Prohibition or Temperance," L. Ames Brown argued that abstinence comes through personal growth while prohibition forces that choice violating American ideas and leaving the danger of rebellion.<sup>19</sup> Decker responded to the argument

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<sup>17</sup> Livingston, *A History of Jasper County, Volume 2*, 1019.

<sup>18</sup> Decker, Perl Speech, April 21, 1915, Decker, Perl, 92 Vol. 11, 1897-1939. Special Collections and Archives, Missouri State University.

<sup>19</sup> Brown, 565.

that Prohibition violates individual liberty by declaring that true freedom exists through order and the well-being of all citizens. He argued that the rights of individuals must yield to the good of the community. Decker held the belief that in order for individual rights to yield to the greater good, it is necessary to base the argument on more than prejudice and opinion. Therefore, the reasons for prohibition should be justified through science and the effects of alcohol on the body. He spoke of the effects of liquor on the brain that “guides our feet, our hands, and our hearts.” According to statistics, there were one million drunkards in America and 700,000 deaths each year because of liquor. Decker spoke of alcohol’s attack on the family with no regard to gender, class, or faith. He referenced the mining industry, arguing that the economy in mining communities depend upon the prosperity of those who dig the ore as much as those who sell the ore. The evils drinking inflicted upon the working class hurt the economy by fostering unproductivity and wasteful spending. Business, according to Decker, would thrive without the liquor traffic because the money spent on alcohol could go towards useful commodities that would not inflict harm on Americans. Finally, Decker argued that alcohol harmed liberty because of the involvement of the liquor traffic in politics. He pointed out that as long as liquor remained legal, those with interests in the business would seek political influence and power via monetary campaign contributions and running for office themselves. Hence, regulation of a legal activity caused a corrupt government in which the profits of the liquor trade trumped the general welfare of the people.

For these reasons, Decker felt the answer to the problem was not temperance through persuasion, but prohibition by force. The persuasion, though necessary for

public support behind legislation, could not win the war without the passage of federal prohibition.<sup>20</sup> People needed force to change their ways and failed to listen to their own conscience when liquor controlled their minds and pocketbooks. His hometown was a shining example of the consequences of giving the people a choice when it came to their salvation and that of their community.

The war waged on alcohol in the churches, schools, streets, and even saloons of Joplin was not the success that its advocates hoped it would be. Education, religion, and the threat of smashing did nothing to curb drinking in the community. Joplin was wet, and it would remain wet despite the efforts of temperance organizations and churches. The voice of the people in Joplin demonstrated the culture and environment of the boomtown that centered on drinking.

Joplin was the last community in the Tri-State mining region to go dry, and it did so only because of the Eighteenth Amendment. Before its passage, local temperance workers had turned to politics in addition to sermons and education to push for a dry Joplin. Abstinence pledges and revivals speaking to citizens on the evils of alcohol would not save the morality of the community. It would take pro- temperance votes to close the saloons, not just attempts to change the hearts and minds of fellow citizens. This proved an uphill battle in the community known for its saloons, brothels, and gambling.

The Missouri General Assembly passed the Local Option law in 1887, allowing communities to choose whether to keep their saloons open or shut them down. Local

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<sup>20</sup> *Proceedings of the Sixteenth Annual National Convention of the Anti-Saloon League of America*, Decker, Perl, 92 Vol. 15, 1913-1919, Special Collections and Archives, Missouri State University.

temperance advocates, inspired by the 1884 revival, began campaigning. The first of these elections occurred in Jasper County in 1887 after the local option became law. The communities of Joplin, Webb City, Cartersville, and Carthage were not included in the totals as they were not in the territory affected by the vote. Temperance workers in the county engaged in an educational campaign that probably contributed to their victory at the polls. The county voted to close down saloons by a majority of 1,154.<sup>21</sup>

Even though Carthage was not included in the vote, it held its own election to determine if the community would remain dry. The temperance workers made their presence known at the polls on election morning, and their strategy to pull at the heart-strings of voters included using children of drunkards. As these children sat on display at the Third Ward, they pleaded with voters to choose in their favor and in the favor of their homes. The citizens of Carthage voted to close down their saloons in an overwhelming majority of 2,274 to 760.<sup>22</sup>

Joplin did not vote in a local election until 1910. The revivals of Billy Sunday inspired a vote of area communities regarding local option. The upcoming elections set temperance workers in action, but they would have a hard fight. The city made revenue from alcohol related crimes. Saloon licensing fees went toward maintaining and repairing Joplin roads. Business owners profited from the sale of alcohol, and the men that labored in the mines had their own culture centered on drinking. In fact, Joplin's culture and economy revolved around alcohol from the distributors to the patrons. Yet,

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<sup>21</sup> Livingston, *A History of Jasper County, Volume 1*, 228.

<sup>22</sup> Schrantz, Ward L., "Carthage Votes to Ban Saloons in 1887 Local Option Elections," *The Carthage Press*, June 4, 1953.

area women went to work to save the soul of their community. The WCTU chapter of Joplin went to work along with many other women to station themselves at the polls to offer white ribbons to the dry voters and prayers to those voting wet. Women from neighboring communities were at work at the polls serving hot food and coffee by seven in the morning to assist the WCTU in its efforts. Despite their efforts, the wets won by a majority of 728 votes; 3,639 voted wet and 2,910 voted dry. Carthage voted to remain dry and Carterville and Webb City went dry as well.<sup>23</sup> This left Joplin, the last wet town in the Tri-State mining district, as an oasis in the desert.

The Missouri General Assembly put pressure on those Missouri communities that remained wet. Passed in 1889, a law sponsored by Senator Frank R. Newberry of Fredericktown changed the environment for the wet community's saloons by prohibiting musical instruments for performances, boxing, cock fighting, gaming devices, ten pin lanes, billiard tables, or furniture other than the bar and chairs. Morality aside, saloon proprietors experienced financial losses over inventory and furniture replacement. John D. Mefford, part owner of the Mefford and Klotz Saloon, lost \$1,000 because of recent purchase of billiard tables. William Teets of Teets and Company Saloon lost money by replacing furniture to meet the requirements of the law.<sup>24</sup> But legislation was no silver bullet: owners simply moved gaming devices to upper rooms, and the lewd pictures that Carry Nation so detested remained — Newberry had not outlawed them. Nor did Joplin tavern owners see a threat to the profits of the Joplin saloons. Though the owners of such

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<sup>23</sup> "Joplin Goes Wet!" *Joplin News Herald*, January 27, 1910.

<sup>24</sup> "The Newberry Law," Historic Joplin, accessed 8 March 2014.  
<http://www.historicjoplin.org/?p=266>.



establishments lost money in order to meet the standards of the act, they did not see a threat to the profits of the Joplin saloons.

Indeed, they continued to thrive in the face of both local and national crusades; sermons and hatchets simply did not deter thirsty Joplinites. Alcohol proved a formidable foe as it continued to solidify its hold on the mining community's culture.

## CHAPTER VI

### CONCLUSION

Were it not for the lead and zinc ore beneath Joplin, Joplin would never have existed. Mining built the town, and that meant miners such as they were. Some men came seeking work in the mines, and others came looking to profit from mining by providing services to the miners. Saloons provided some of those services. As mining built the town, these establishments shaped its culture.

Opera Houses and theatres emerged on the landscape, yet the feel of the old West mining camp remained. Despite the variety of arts and entertainment in town, Joplin's saloons flourished.

Miners working in treacherous conditions and experiencing anxieties because of that work sought refuge within the saloons. Alcohol served as solace -- if not anesthetic -- to those who lived in poor conditions and risked injury, disease, or death on the job. The consequent lawlessness threatened social order despite the establishment of schools and churches. Many of the women who lived in this chaotic environment sought to establish moral order, if not to their own preferred standard, at least to a minimum level of unruliness.

Brothels, gambling, and even murder stemmed from the intemperance of Joplin. The establishments serving alcohol and housing illegal activity drew a criminal element

to the streets of Joplin. Families visited Main Street for Saturday night shopping amongst individuals who were enjoying the vices that downtown Joplin offered. The unruly environment created by the intemperance of the community led those supporting abstinence to take up their cause in the boomtown.

The temperance movement visited the boomtown in the form of local organizations and well-known speakers such as Carry A. Nation and Billy Sunday. Revivals, pledges of abstinence, and threats of Nation's hatchet did not close the doors of Joplin's drinking establishments. Temperance workers and the local chapter of the W.C.T.U. fought for abstinence through education and campaigning, yet Joplinites voted wet in local elections. Though committed crusaders stayed the course, loyalty to alcohol outweighed the desire for temperance within the community.

City leaders demonstrated as much loyalty to alcohol as did the miners. The dollars from liquor license fees built roads and, the city generated further revenue by fining citizens who sold alcohol without licenses. So, too, did the city profit from illegal activity connected to alcohol. Prostitutes provided revenue, as they and their madams faced fines for both plying their trade and selling liquor without a license. Joplin police officers paid the price for City Hall's indifference, falling victim to drink just as surely as the citizenry they served. Despite criminal activity within the town and the alcohol-related violence resulting in murder, the overall policy remained one of indifference. The vice-related revenue combined with patron loyalty beat out the desire for Joplin to go dry.

Alcohol was so engrained in Joplin's culture that intemperance continued even after educational campaigns by the Bureau of Mines improved the hygiene practices of miners and working conditions at mines. Education changed the hygienic behaviors of

the miners, but it could not change their drinking behaviors. Alcohol shaped the mining community through the culture of Joplin's working class.

This loyalty towards alcohol explains why the fight for temperance failed. The alcohol that nurtured the lawless environment also shaped Joplin's culture. Temperance crusaders found themselves fighting more than indulgence; they were fighting a way of life.

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Gibbons, Charles E, ed. *Angling in the Archives*. H Lang Rogers, 1996.

The articles compiled within this work relate the events within the Joplin area. These articles were covered within the Joplin paper in the late 1800s to mid-1900s and cover events during the time of mining and the temperance movement within the area. Gibbons' compilation is beneficial to this thesis due to its insight into the events, environment, and organizations at the time of mining and the temperance movement within the region.

"Carrie Didn't Like Pictures." *The Joplin Daily Globe*, July 17, 1901.

This article describes the visit of Carrie Nation to Joplin, Missouri. It depicts her visit to a local saloon and her message of temperance to the community. This article is beneficial to this thesis because of the insight it provides into the visit of this famous advocate of temperance through the words of the saloon proprietor and bartender.

"Joplin Goes Wet!" *Joplin News Herald*, January 27, 1910.

This article announces the victory of wets in a local election on closing Joplin's saloons. The article provides the wet and dry vote in each precinct in the city. This article is beneficial to the thesis because of its relation of the election results showing a majority of Joplin's support to keep its saloons open.

Local News, *Joplin Daily News Herald*, December 1878- September 1896.

These local tidbits discuss local news within Joplin, Missouri. Local happenings about town from drunks in the streets to visitors in the community. These bits of news are beneficial to the thesis because they provide insight into the environment of the boomtown during a time of intemperance within the community.

Schrantz, Ward L. "Carthage Votes to Ban Saloons in 1887 Local Option Elections."  
*The Carthage Press*, June 4, 1953

This article discusses the 1887 local option election in Carthage, Missouri. The results are included as well as the work of temperance workers the morning of the election at wards throughout Carthage. This article is beneficial to the thesis as it provides insight into the difference between Carthage and Joplin and the strategies of local temperance workers, which went between the two towns fighting for the cause.

“The Temperance Movement.” *Joplin Daily Herald*, November 29, 1877.

This article discusses the temperance meetings held within the community. It relates the success of the meetings in recruiting individuals to the cause. It relates the numbers drawn to the nightly meetings and signing pledges of abstinence. This piece is beneficial to the thesis because it provides insight into Joplin’s temperance movement.

“WCTU Notes.” *The Joplin Daily News Herald*, March 29, 1884.

This piece is the published notes of the WCTU in Joplin. It relates the work of those involved in the movement within the community. It also discusses an upcoming temperance convention in Carthage and the education provided in Sunday school by the organization. This article is beneficial to the thesis due to its insight into the work of Joplin’s chapter of the WCTU.

### Manuscript Collections

“Citizens’ Organization Against Proposition No. 4. Decker, Perl, 92 Vol. 13, 1897-1939. Special Collections and Archives, Missouri State University.

This literature contains speeches and prohibition propaganda from a committee that was opposing the proposition to repeal Prohibition laws within Missouri in 1926. This literature is beneficial to the thesis because it provides insight into the philosophy of Decker and other Missouri advocates during this period. Their literature expresses their views toward alcohol and its effects on society.

Decker, Perl Speech, April 21, 1915. Decker, Perl, 92 Vol. 11, 1897-1939. Special Collections and Archives, Missouri State University.

This is an address by Decker to Congress regarding Prohibition. It is beneficial to the thesis because it provides insight into Decker’s personal philosophy towards alcohol. It also displays the arguments behind the overall movement through the words of a man that resided within the mining region of Southwest Missouri.

Ella Harrison Collection. Archives, Powers Museum, Carthage, Missouri.

This collection contains articles regarding Ella Harrison, a member of the WCTU and resident of Carthage, Missouri. This collection is beneficial to the thesis because it provides insight into the philosophies of the WCTU and one of its local leaders. The ideas of someone that lived within the mining region will demonstrate the connection between the environment of the area and the movement.

*Proceedings of the Sixteenth Annual National Convention of the Anti-Saloon League of America.* Decker, Perl, 92 Vol. 15, 1913-1919. Special Collections and Archives, Missouri State University.

This booklet contains the minutes of the Anti-Saloon League of America Convention of 1915. Perl Decker was a member of the organization, and the booklet contains the policies and plans of advocacy of the organization by region. This book will be beneficial to the thesis because it contains the philosophy and plans of the movement within the tri-state mining region and across the nation.

“Personal Liberty Ends When Public Injury Begins.” Decker, Perl, 92 Vol. 1, 1913-1919. Special Collections and Archives, Missouri State University.

This literature gives examples of songs and statistics used within the temperance movement. The statistics provide the number of arrests because of alcohol. This will be beneficial to the thesis because it displays the propaganda used by the movement within the mining region.

#### Other Primary Sources

Colliery Engineering Company. *The Elements of Mining Engineering.* New York: Burr Printing House, 1900.

This publication describes mining techniques and equipment utilized in the late nineteenth to early twentieth century. The Colliery Engineering Company describes the mechanics behind the equipment as well as the benefits of the machinery to the mining process. This work is beneficial to this thesis due to its insight of the machinery and techniques used in mining during this era.

Higgins, Edwin, A.J. Lanza, F.B. Laney, and George S. Rice. *Siliceous Dust in Relation to Pulmonary Disease Among Miners in the Joplin District, Missouri.* Washington: Government Printing Press, 1917.

This report was a follow up investigation by mining inspectors into the conditions within Joplin’s mines and the homes of miners. The report includes the improvements made in various areas and the circumstances that did not improve from the first visit. This study is beneficial to the thesis due to its discussion of the working and living conditions of miners and their continued anxieties from their conditions.

Holibaugh, John R. *The Lead and Zinc Mining Industry of Southwest Missouri and Southeast Kansas.* New York: The Scientific Publishing Co., 1895.

Holibaugh’s work describes the mining with Jasper County, Missouri. This discussion includes the beginnings of mining within the region and lists the various mines within the area. Holibaugh’s research will be beneficial to this thesis through its insight into the growth of the region due to mining and its discussion of area mines.

*Joplin City Directory.* 1875

This directory lists the businesses, churches, and residences of Joplin in 1875. It also lists various organizations and their rosters. This directory is beneficial to the thesis due to its listings of churches and saloons that provide insight into the atmosphere of the community, and its lists of organizations and their rosters that provide insight into the citizenry of the new town.

Lanza, A.J., and Edwin Higgins. *Pulmonary Disease Among Miners In the Joplin District, Missouri and Its Relation to Rock Dust in the Mines: A Preliminary Report.* Washington: Government Printing Office, 1915.

This report discusses the findings of mining inspectors visiting Joplin mines and the homes of area miners. The report includes the conditions of the mines and residences and the health concerns for the miners considering their findings. This report is beneficial to the thesis because of its discussion of poor working and living conditions that contributed to the anxieties of these men.

Livingston, Joel Thomas. *A History of Jasper County Missouri and Its People, Vol 1.* Chicago: The Lewis Publishing Company, 1912.

Livingston's work explains the background of the communities of Jasper County, Missouri. His discussion of the mining and temperance movement within his research is beneficial to this thesis through its insight into the atmosphere and citizens of the region. Livingston's work references the temperance movement through the existing societies, as well as laws and elections, which will display the advocacy of temperance groups within the area.

----- *A History of Jasper County Missouri and Its People, Vol 2.* Chicago: The Lewis Publishing Company, 1912.

Livingston's work discusses the citizenry of Jasper, County Missouri and their roles within society. He lists prominent members of the region, their businesses and positions, and the organizations in which they were members. This will be beneficial to the thesis through Livingston's insight into the citizenry of Jasper County, Missouri.

*The Temperance Crusader.* New York: Oxford University Nov 2, 2006. accessed October 2, 2014,  
[https://books.google.com/books?id=s78EAAAQAAJ&pg=PT187&dq=complati+on+of+the+temperance+crusaders&source=bl&ots=ClxvagiT&sig=\\_tN061cWjblsSS8XKtUnmowgGF4&hl=en&sa=X&ei=RFzzVlmKBoWzyQS-ulHgBQ&ved=OCCAQ6AEwAA](https://books.google.com/books?id=s78EAAAQAAJ&pg=PT187&dq=complati+on+of+the+temperance+crusaders&source=bl&ots=ClxvagiT&sig=_tN061cWjblsSS8XKtUnmowgGF4&hl=en&sa=X&ei=RFzzVlmKBoWzyQS-ulHgBQ&ved=OCCAQ6AEwAA).

This compilation contains copies of *The Temperance Crusader*, literature supporting temperance in nineteenth century America. The articles contain stories, testimonies, and arguments supporting the cause. This compilation is beneficial to the



thesis because it demonstrates the viewpoints, politics, and propaganda of the temperance movement.

Webb City Genealogical Society. *Mine Accidents and Deaths in the Southwestern Area of Jasper County, Missouri: 1868-1906, Volume 1.*

This is a compiled report of all the mining accidents from 1868 to 1906 within the Tri-State mining area. It includes minor injuries and deaths. This compilation is beneficial to the thesis because of the descriptions of the accidents and deaths, the conditions within the mines that caused these incidents, and the feelings of the miners involved.

## SECONDARY SOURCES

### Books

Belk, Brad. *The Best of Joplin*. Saint Louis, MO: G. Bradley Publishing, 1999.

Belk's work discusses the history of Joplin, its founding, and development. Belk includes photographs of the town with descriptions and history behind each image. This work will be beneficial to the thesis through its discussion of Joplin during the mining area and descriptions of the mining community's environment.

Berkley Holly. *Gender and the American Temperance Movement of the Nineteenth Century*. New York: Routledge, 2007.

This work discusses the role of women in America's temperance movement. Berkeley discusses the leadership roles of women took on during the movement, and she compares the roles of men with women within the movement. Women were able to join men in bringing the message of temperance to America's communities while remaining the moral leaders of their homes. This book is beneficial to the thesis because of its discussion of the temperance movement and the roles of American crusaders working for the cause.

Ellis William T. *Billy Sunday: The Man and His Message with His Own Words Which Have Won Thousands for Christ*. Whitefish, Montana: Kessinger Publishing, 2003.

This book discusses the message of evangelist Billy Sunday. The discussions of his sermons serve as an insight into his views on temperance and the connections of the movement and religion. This work is beneficial to the thesis because of the author's discussion of Sunday's beliefs, character, and sermons that demonstrate the role of religion in the temperance movement.

Goldberg, Robert A. *Grassroots Resistance: Social Movements in Twentieth Century America*. Belmont, CA: Wadsworth Publishing Company, 1991.

This book discusses various social movements within America during the twentieth century. Goldberg discusses the beginnings of the temperance movement and the groups and individuals that led the resistance to intemperance. He relates the works and agendas of the WCTU and the Anti-Saloon League. This history is beneficial to the thesis through its discussion of the strategies of those involved in the temperance movement.

Fran Grace, Carry A. Nation: *Retelling the Life*. Bloomington, Indiana: University of Indiana Press, 2004.

This book relates the life and works of Carry A. Nation. Grace provides insight into the personal life of Nation and her motivations to save her fellow Americans from the sins of drinking. She discusses the work of Nation and her controversial strategies to win the war on intemperance. This work is beneficial to the thesis due to its insight into Nation's personal life and temperance mission.

Gusfi, Joseph R. *Symbolic Crusade: Status Politics and the American Temperance Movement*. Champaign: University of Illinois Press, 1986.

This book discusses the politics behind the temperance movement in America. Gusfi relates the roles of women and the middle-class within the movement. His work demonstrates the necessity of these groups to the successes of the cause. This work is beneficial to the thesis through its insight into the work of females and the middle-class within the movement and the reasons these groups became involved.

Hounschell, Jim. *Lawmen and Outlaws: 116 Years In Joplin's History*. Marceline, Missouri: Walsworth Publishing Company, 1989.

Hounschell's work is a history of Joplin's police department and officers. His work includes the outlaws within the region from 1873 to 1989 and the law enforcement officers that attempted to keep order within the metropolis. This work is beneficial to the thesis due to its discussion of the environment and criminal activity during the mining era.

Johnson, Paul E. *A Shopkeeper's Millennium: Society and Revivals in Rochester, New York, 1815-1837*. New York: Hill and Wang Publishing, 2004.

Johnson's work discusses alcohol and revivals within Rochester in relation to the social classes. It demonstrates how the movement originated among the upper class in order to retain social control. His work will be beneficial to the thesis through its discussion of the temperance movement in relation to the social classes.

Matthews, Jean V. *The Rise of the New Woman: The Woman's Movement in America 1875-1930*. Chicago: Ivan Dee Publishing, 2003.

This book discusses the women's movement in America from the 1870s to the 1930s. It references the role women played within the temperance movement and their embrace of significance within the reform. This book is beneficial to the thesis through its discussion of the role of women within the temperance movement.

Parker, Alison M. *Purifying America: Women, Cultural Reform, and Pro Censorship Activism 1873-1933*. Champaign: University of Illinois Press, 1997.

This book discusses the role of women in the reform of American culture through their activism. Parker relates the role women played within American reform movements including temperance. This article is beneficial to the thesis because of its discussion of the role of women in the temperance movement.

Pascoe, Peggy. *Relations of Rescue: The Search for Female Moral Authority in the American West, 1874-1939*. New York: Oxford University Press, 1993.

This book discusses the role of women in securing the morality of America. Pascoe relates the effort of women to take on the role as the moral leader of the home. It was through this role they found purpose and freedom within social reforms. This book is beneficial to the thesis because of its discussion of women within the temperance movement.

Pryor, Jerry. *Images of America: Southwest MO Mining*. Chicago: Arcadia Publishing, 2000.

Pryor's work provides insight into mining within Southwest Missouri. The descriptions below the images are beneficial to this thesis due to the discussion of the miners and companies throughout the region. Pryor also provides insight into the rigorous work of these men within the mines allowing insight into the dangerous conditions in which these men worked and the apprehensions that accompanied their job.

Rawson, Harve E. *Webb City: Life in a Small Ozark Town During the Depression and World War II*. Bloomington, Indiana: Xlibris Corporation, 2000.

Rawson's work discusses the history of Webb City, Missouri during the Depression and World War II. Rawson relates the mining within the community that spawned its founding and growth. His work will be beneficial to this thesis because of his discussion of the history of Webb City's mining and the atmosphere of this community that owes its establishment to the discovery of lead and zinc.

Renner, G.K. *Joplin: From Mining Town to Urban Center*. Northridge, California: Windsor Publications, 1985.

Renner's work discusses the roots of Joplin as a mining community and the growth that followed. He provides the story of the town from its founding to the development that made Joplin a metropolis. His work will be beneficial to this thesis as he provides insight into the atmosphere and growth of a boomtown.

Rorabaugh, W.J. *The Alcoholic Republic: An American Tradition*. New York: Oxford University Press, 1981.

Rorabaugh's work discusses the indulgence that occurred within America beginning from the time of the Revolution. Rorabaugh relates alcohol consumption to the various social classes. This work is beneficial to the thesis because of Rorabaugh's discussion of alcohol as a fixture within American society and the effects that it had upon social division and society.

Van Gilder, Marvin L. *Jasper County: The First Two Hundred Years*. Jasper County Commission, 1995.

Van Gilder provides a history of the mining communities within Jasper County, Missouri. His discussion includes the founding of communities within the region, as well as the environment of these communities. The insight that Van Gilder provides into these communities is beneficial to this thesis through Van Gilder's discussion of the beginnings of these communities and the growth that was rooted in mining within the region.

Wood, Larry. *Wicked Joplin*. Charleston, South Carolina: The History Press, 2011.

Wood's work discusses the wild side of Joplin during the mining era. He provides insight into Joplin's unsavory past and reputation through his discussion of the social ills associated with the environment of a boomtown in the late nineteenth to early twentieth century. This work is beneficial to this thesis due to discussion of the atmosphere within this mining community. The discussion of the atmosphere within this boomtown demonstrates the connection of social ills within the community to alcohol and why the temperance movement blossomed in the region.

### Articles

"A Summary History of German Freethought in Missouri, German History America, accessed 24 April 2015,  
<http://freethought.mbdojo.com/germanhistorymissouri.htm>.

This article discusses German immigration in Missouri in the mid nineteenth century. It relates the culture conflict that existed when Germans brought their culture to the Midwest. It also demonstrates how their culture influenced Missouri through

architecture, journalism, and alcohol. This article is beneficial to the thesis through its discussion of German influence within America's heartland.

Appleby, Joyce. "The Personal Roots of the First American Temperance Movement." *Proceedings of the American Philosophical Society* 141, no. 2 (June 1997): 141-59.

This article discusses the beginnings of the temperance movement in America. Appleby references the emotions behind those in the movement through their writings. This article is beneficial to thesis because of its insight into those that were committed to the temperance cause.

"Accidents in Mines." Historic Joplin. Accessed 24 April 2015.  
<http://www.historicjoplin.org/?tag=accidents-in-mines>.

This article discusses the dangers miners faced beneath Joplin's surface. It lists the sources of Joplin's mining accidents and provides the numbers of deaths and injuries from these various dangers. This article is beneficial to the thesis because it provides insight into the perilous conditions facing Joplin miners and the circumstances behind accidents within the mines.

"The Bars and Buffets of Joplin-The Working Man's Preferred." Historic Joplin. Accessed 8 March 2014. <http://www.historicjoplin.org/?p=691>.

This article discusses the saloons of Joplin during the mining area. This provides a list of the establishments, their proprietors, and locations. This article will be beneficial to the thesis through its descriptions of these establishments that will provide insight into the nightlife within the mining community.

Brown, L. Ames. "Prohibition or Temperance." *The North American View* 203, no. 725 (April 1916): 564-71.

Brown's article discusses the positions of temperance and prohibition within the social movement against alcohol in America. Brown relates how the movements developed into a national movement of Prohibition. This article is beneficial to the thesis because it explains the differences between prohibition and temperance, and it discusses how these movements morphed into a national movement of prohibition.

Carver Frances G. "With a Bible in One Hand and a Battle-Axe in the Other: Carry A. Nation as Religious Performer and Self-Promoter." *Religion and American Culture: A Journal of Interpretation* 9, no 1 (Winter 1999): 31-65.

This article discusses the life and work of Carry Nation. Carver relates Nation's misfortunes in life leading her into battle against alcohol and provides insight into her passion for the cause. This work is beneficial to the thesis because of its discussion of Nation's fight in the temperance movement.

Dannenbaum, Jed. "The Origins of Temperance Activism and Militancy." *Journal of Social History* 15, no 2 (Winter 1981): 235-52.

This article discusses the beginnings of the temperance movement and the role that women played within the movement. Dannenbaum relates the various groups within the movement and the strategies they utilized in the fight against the evils of alcohol. This article is beneficial to the thesis because of its discussion of the organizations within the movement and their methods providing an insight into the temperance crusade and crusaders.

Durbin, John. "Buried Alive! – The Joe Clary Story." *Carl Junction Standard*, January 26, 2001.

This article discusses the mining accident that left miner Joe Clary buried alive for three days before his rescue. It depicts the cause of the incident, Clary's account of his survival and rescue, and the vigil of the community during his time trapped beneath the surface. The article is beneficial to the thesis because of its discussion Clary's accident and its relation of the dangers that Joplin miners faced.

"Fifty Days of Sunday: The Fireworks Begin" Historic Joplin. Accessed October 2, 2014, <http://www.historicjoplin.org/?tag=billy-sunday>.

The Fifty Days of Sunday articles discuss the visits from evangelist Billy Sunday discussing temperance through a series of revivals. The revivals discuss the preparations for the revival, the politics within Joplin regarding alcohol, and the messages of Sunday while he was in town. The articles are beneficial to the thesis through their discussion of the excitement in the community and the role that religion played within the local movement.

Garfield, Joseph R. "Social Structure and Moral Reform: A Study of the Woman's Christian Temperance Union." *American Journal of Sociology* 61, no. 3 (November 1955): 221-32.

This article discusses the structure and philosophies of the WCTU. Garfield relates the agenda of the organization and their various works. Through his discussion, one can see the wide scope of the works of the group. This article is beneficial to the thesis through its discussion of the goals of the organization within the cause of temperance and other social justice reforms.

Gibson, Arrell. "Southwest Missouri Mining." *Missouri Historical Review* 53, no. 3 (April 1959): 197-205

----- "Southwest Missouri Mining." *Missouri Historical Review* 53, no. 4 (July 1959):315-28.

The Gibson articles discuss mining in Southwest Missouri. The first article discusses mining in Southwest Missouri prior to 1865 and the second article discusses mining after 1865. These articles will be beneficial to the thesis due to the insight Gibbons provides of the mining and mining communities within the region.

Harper, I.H. "Susan B. Anthony: The Woman and Her Work." *The North American Review* 182, no 593 (April 1906): 604-16.

This article discusses the life of Susan B. Anthony and her work within the temperance movement. Harper relates her passion for the temperance cause and her desire to be a leader within the movement. This article is beneficial to the thesis through its discussion of Anthony's passion for the cause leading her to the cause of women's equality and the discussion of the perspective of temperance societies.

Mattingly, Carol. "Women-Tempered Rhetoric: Public Presentation and the WCTU." *Rhetoric Review* 14, no. 1 (Autumn: 1995): 44-61.

This article discusses the education provided to women within the WCTU in public presentation. Mattingly references the desire of WCTU president Frances Millard to provide instruction in public speaking to benefit the cause of temperance and the gender. This article is beneficial to the thesis because of its insight into the organizations strategies and distractions within the temperance movement.

Merrill, John L. "The Bible and the American Temperance Movement: Text, Context, and Pretext." *The Harvard Theological Review* 81, no. 2 (April 1988): 145-70.

This article discusses the views of the temperance movement in relation to the Scriptures. Merrill relates the opposing views and common ground of various faiths regarding temperance. This article is beneficial to the thesis through its discussion of the role of Christianity in the movement and the connection of religion and the temperance crusade.

"Murder in the Bottoms." Historic Joplin. Accessed August 31, 2014, <http://www.historicjoplin.org/?tag=murder-in-joplin-missouri>.

This article discusses the murders of children and their mother at the hands of the man who was supposed to be their provider and protector. The discussion of the man who murdered his wife and children and then turned a gun on himself shows the desperation of a miner down on his luck living in the bottoms in Joplin. This article is beneficial to the thesis because of its discussion of the stresses and break down of a miner who had hit bottom.

“The Hard and Deadly World of Joplin Mining.” Historic Joplin. Accessed August 25, 2014. <http://www.historicjoplin.org?tag=anthony-j-lanza>.

This article discusses the background behind the decision of mining inspectors to visit Joplin, Missouri in order to study the living and working conditions of Joplin miners. The article discusses the duration of the visit and the benefits of using the region as a case study in comparison to other regions. This article is beneficial to the thesis because of its discussion of the perspective of the mining inspectors who visited the area.

“The Newberry Law.” Historic Joplin. Accessed 8 March 2014. <http://www.historicjoplin.org/?p=266>.

This article discusses the Newberry Law passed in 1889 by the Missouri General Assembly. This law made it illegal for Missouri saloons to have any musical instrument, performances, gambling, or any other entertainment. The idea being that these forms of entertainment kept individuals in the bars drinking. This article will be beneficial to the thesis as it discusses the emotions on both sides of temperance through its discussion of the law and interviews of saloon proprietors and bartenders in the area.

Palmer, David Henry. “A Pastoral Baptism in Western Mining Camps. *American Presbyterians* 72, no. 3 (Fall 1994): 173-86.

This article discusses the ministry of David Henry Palmer in western mining camps. Palmer spent three years ministering to those mining silver ore in the Nevada Territory. His experiences within these camps provides insight into the lives of miners and the evangelists who served their spiritual needs. This article is beneficial to the thesis because of Palmer’s discussion of his ministry to those in the western mining camps who would face the similar issues to those miners in the Joplin region.

Quinn, John F. “Father Matthew’s Disciples: American Catholic Support for Temperance.” *Church History*, 65, no. 4 (December 1996): 624-40.

This article discusses the Catholic support of temperance in America. Quinn references the desire for Irish Catholics to fit in American culture and thus support of temperance. He also references their lack of support for prohibition because of the significance of alcohol in their culture. This article is beneficial to the thesis because of its insight the Catholic view on the cause of temperance and prohibition.

Wettstaed, James R. “A look at Early Nineteenth Century Life in an Ozarks Mining Town: The View from the Company Store.” *Plains Anthropologist* 45, no. 171 (February 2000): 85-112.

This article discusses the study of the lives of individuals that lived in the Missouri Ozarks during the mining era. Wettstaed relates how these individuals lived through archaeological findings that tell the story of their everyday lives. The discussion



of what they purchased tells a great deal about the culture. This article is beneficial to the thesis through its discussion of the lives of those that lived in the Missouri Ozarks at the peak of the mining era.

“Women’s Christian Temperance Union, Early History.” Women’s Christian Temperance Union. Accessed 3 October 2014.  
<http://www.wctu.org/earlyhistory.html>

This article discusses the history of the WCTU and its mission. The history demonstrates the various departments of the organization and the assistance they provided throughout America’s communities. The history relates the group’s work in temperance the non-temperance missions of the organization providing insight into the group’s agenda and structure. This article is beneficial to the thesis through its discussion of the beginnings and development of the organization.

#### Other Secondary Sources

Shackles, Josh. “Historic Downtown Joplin Tours.” September 26, 2014.

Through this historic tour of downtown Joplin and historic Murphysburg, Mr. Shackles relates stories of downtown Joplin during the mining era, as well as the architecture of historical homes. The tour takes one through the Main Streets of Joplin and the notorious Kansas City Bottoms region. It also takes one through the old Mursphurg area by the homes of Joplin’s founding fathers. This tour is beneficial to the thesis through the information Mr. Shackles provides of historic Joplin.

#### Images

Brown, Pricilla Purcell. *Images of America: Joplin*. Chicago, Illinois: Arcadia Publishing, 2013.

The images provided in Brown’s work depict the mines in Joplin and the landscape in the town’s beginnings. The image of miners next to dynamite within the shaft displays the dangers these men faced underground, and the image of miners together at the surface of the Pricilla mine shows the comradery of these men. The image Brown provides of Joplin’s Main Street in 1880 shows Joplin’s landscape in its earliest days demonstrating the growth when compared to later images.

Historic Joplin. “A Photographer’s Story: Fourth and Main Street Joplin Turn of the Century.” Accessed 12 November 2014. <http://www.historicjoplin.org/?p=638>.

This image on the Historic Joplin webstie shows the landscape of downtown Joplin in 1900. The Industrial Revolution’s influence in Joplin is evident in the trolley system and buildings within Joplin’s downtown at the turn of the twentieth century.

Historic Joplin. "Schifferdecker House: In the Past and In the Future." Accessed 18 November 2014. <http://www.historicjoplin.org/?tag=schifferdecker-house>.

This image on Historic Joplin's site shows the home of Charles Schifferdecker, Joplin's most famous brewer. His home demonstrates his prosperity and success courtesy of Joplin's intemperance in the early twentieth century.

Kansas Historical Society. "Cary Hotel Bar, Wichita, Kansas." Accessed 12 October 2014. <http://www.kansasmemory.org/item/207850>.

This image on the Kansas Historical Society's website shows a saloon in Wichita, Kansas that fell victim to Carry Nation's ax. Nation felt she was doing the work of God as she and her followers smashed saloons that sold the demon liquor throughout America in the late nineteenth to early twentieth century.

Pan American Exposition Buffalo 1901. "Carrie (Carry) A. Nation." Accessed 12 October 2014. <http://panam1901.org/documents/panamwomen/carrienation.htm>.

The image on this website shows one of the souvenir pewter axes sold by Carry A. Nation in order to pay her legal expenses incurred from saloon smashing. Nation would sell these axes at speaking engagements during her fight for temperance.

Pryor, Jerry. *Images of America: Southwest Missouri Mining*. Chicago, Illinois: Arcadia Publishing, 2000.

The images of mining provided in Pryor's work provide insight into the lives of miners and their work. An image of a crowd gathering at the rescue efforts of a local miner and an image of a bath house next to a saloon demonstrate the dangers miners faced at work and their leisure activity after an anxious shift. The image of the orphanage founded by the WCTU depicts the heartache that accompanied mining and intemperance within Joplin.

## FIGURES



Figure 1

The picture above is the view of Joplin's Main Street in 1880. This picture shows the community's growth from a mining camp of tents to established businesses.<sup>1</sup>

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<sup>1</sup> Priscilla Purcell Brown, *Images of America: Joplin* (Chicago, Illinois: Arcadia Publishing, 2013), 21.



Figure 2

This image shows the progress and infrastructure of Joplin's Main Street in 1900. The comparison of this image to Figure 1 shows the growth in Joplin within a twenty- year period. This comparison demonstrates Joplin's reference as a boomtown.<sup>2</sup>

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<sup>2</sup> Historic Joplin, "A Photographer's Story: Fourth and Main Street Joplin Turn of the Century, Historic Joplin (accessed 12 November 2014), <http://www.historicjoplin.org/?p=638>.



Figure 3

This photo shows people gathered at the rescue efforts for miner John Clary. Clary became a local hero after surviving three days and three nights buried in a mining shaft during a cave-in.<sup>3</sup>

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<sup>3</sup> Jerry Pryor, *Images of America: Southwest Missouri Mining* (Chicago, Illinois: Arcadia Publishing, 2000), 27.



Figure 4

The men pictured above are posing within one of Joplin's mines with dynamite and fuses. Miners faced cave-ins as well as injury and death from blasting and unexpected explosions.<sup>4</sup>

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<sup>4</sup> Priscilla Purcell Brown, *Images of America: Joplin* (Chicago, Illinois: Arcadia Publishing, 2013), 25.



Figure 5

This is a photo of the Keystone Bar on Main Street in Joplin. The saloon is located next to Midland Baths. Its location facilitated the miners' habit of leaving the shafts, cleaning up, and heading straight to the saloon.<sup>5</sup>

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<sup>5</sup> Jerry Pryor, *Images of America: Southwest Missouri Mining* (Chicago, Illinois: Arcadia Publishing, 2000), 40.





Figure 6

Pictured above is the mining crew from the Priscilla Mine in Joplin, Missouri in 1912. Miners shared a bond through the dangers and hardships of their occupation.<sup>6</sup>

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<sup>6</sup> Priscilla Purcell Brown, *Images of America: Joplin* (Chicago, Illinois: Arcadia Publishing, 2013), 25.





CHARLES SCHIFFERDECKER'S RESIDENCE

Figure 7

This is a photo of the Charles Schifferdecker home. Schifferdecker, a German immigrant, promoted the intemperance of the Joplin community through his brewery business and beer garden.<sup>7</sup>

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<sup>7</sup> Historic Joplin, "Schifferdecker House: In the Past and In the Future,"(accessed 18 November 2014), <http://www.historicjoplin.org/?tag=schifferdecker-house>.



Figure 8

The above photo shows the destruction of the Cary Bar in Wichita, Kansas at the hands of Carry A. Nation. Nation and her followers smashed saloons, sending a message to proprietors and patrons that they would fight intemperance with more than rhetoric.<sup>8</sup>

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<sup>8</sup> Kansas Historical Society, "Carrie (Cary) A. Nation," (accessed 12 October 2014), <http://www.kansasmemory.org/item/207850>.



Figure 9

This is a photo of a souvenir ax sold by Carry A. Nation at her lectures in order to cover her legal expenses from saloon smashing.<sup>9</sup>

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<sup>9</sup> Pan American Exposition Buffalo 1901, "Carrie (Carry) A. Nation," (accessed 12 October 2014), <http://panam1901.org/documents/panamwomen/carrienation.htm>.



Figure 10

This is a photo of the children's home built by the WCTU in Joplin in 1900. The organization began efforts of social reform, including assisting women and children affected by intemperance nationwide.<sup>10</sup>

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<sup>10</sup> Jerry Pryor, *Images of America: Southwest Missouri Mining* (Chicago, Illinois: Arcadia Publishing, 2000), 43.