

FEMINISM & FREELOVE IN OLYMPIA, 1862



The Sensational Marriage of
Eliza Ann Woodard Hurd
& Charles Henry DeWolfe

BETHANY K. MATHEWS

I N T R O D U C T I O N

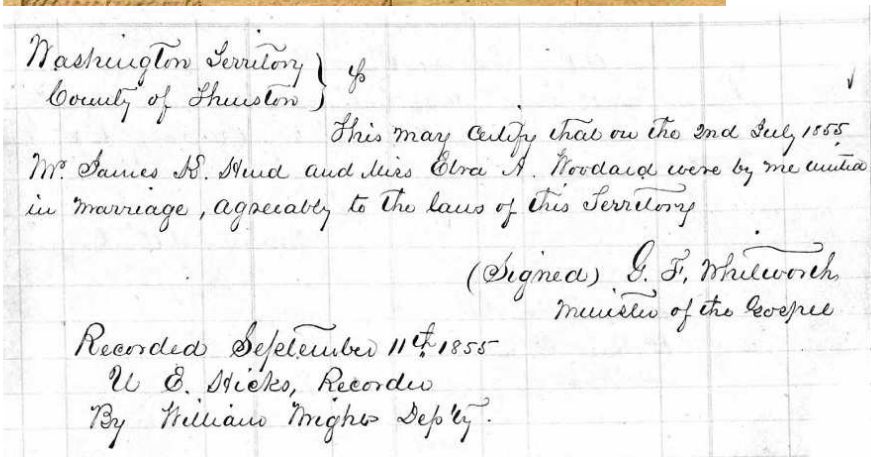
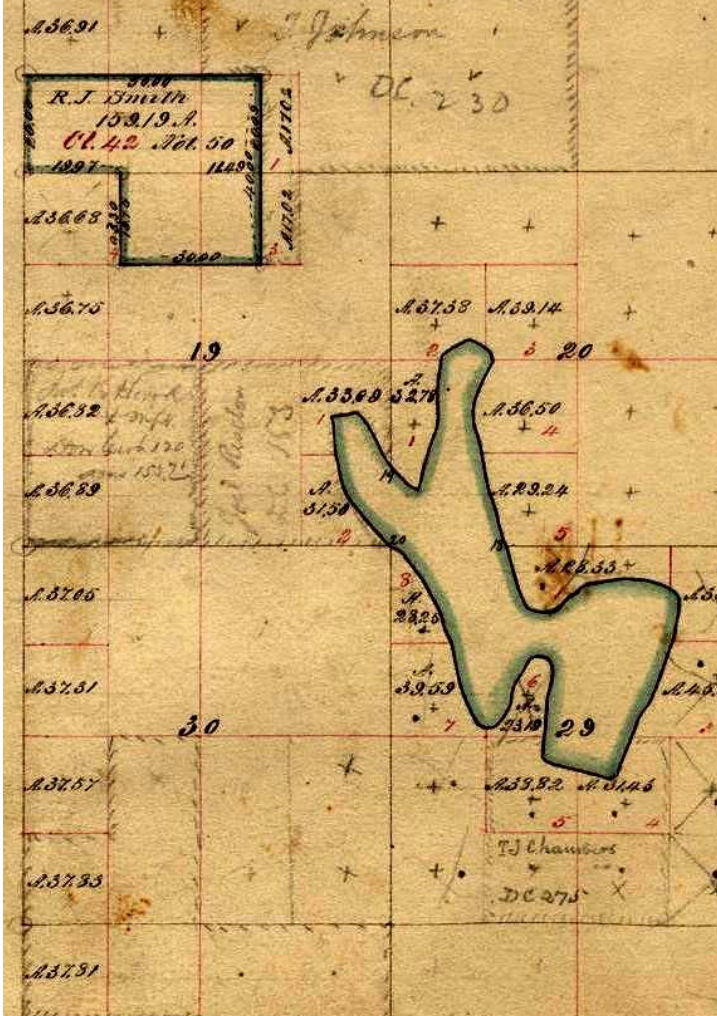
In May 1862, Eliza Ann Woodard Hurd married Rev. Dr. Charles Henry DeWolfe in a ceremony held at Eliza's parents' house on Budd Inlet, outside of Olympia, Washington Territory.

Olympia was scandalized!

Their "conjugal alliance and matrimonial co-partnership" was not officiated, making the couple criminally liable for offenses against morality and decency. A few days after their marriage, a crowd of citizens gathered on the Olympia wharf as the couple were arrested attempting to board a boat destined for Victoria. At court Charles Henry exclaimed that future generations would "look upon him as a martyr and reverence his memory." This sensational marriage was reported in local, regional, and national newspapers, and recalled in history books for decades.

Four days after her marriage, Eliza was seen riding a horse through town while wearing "bloomers." Bloomers were considered practical attire by early feminists, but conservative Americans considered them immodest. The Washington Standard mocked Eliza as a "weak, silly woman" for her Strong-minded protest, five years before other Olympia women would start protesting suffrage. The DeWolfes left Olympia for Victoria. Following the suspicious death of an actor at DeWolfe's hydrotherapy establishment, the couple relocated to San Francisco. In San Francisco, Eliza violated a law prohibiting cross-dressing, further securing her place in history.

This is the story of Eliza Ann and Charles Henry DeWolfe, told through newspaper articles, letters, images from the period, and a selection of entertaining "vinegar" valentines inspired by their lives.



TOP LEFT: 1865 GENERAL LAND OFFICE MAP OF CHAMBERS LAKE AREA, THURSTON COUNTY. THE SOUTHWEST CORNER OF SECTION 19 HAS A PENCILED NOTE WHICH READS "JAS. K. HURD + WIFE DON CLAIM."

TOP RIGHT: THE WOODARD HOUSE IN WEST OLYMPIA

BOTTOM LEFT: MARRIAGE CERTIFICATE FOR MISS ELIZA A. WOODARD AND MR. JAMES K. HURD, DATED 2 JULY 1855.

In the summer of 1852, 18-year-old Eliza Ann Woodard traversed the Oregon Trail from Michigan with members of her extended family. Her cousin Chloe Terry kept a journal on their journey, in which she described Eliza as "so amiable so good natured. She is in every sense of the word a dear good girl." Eliza's father Harvey, mother Salome, and three brothers arrived to the Olympia area in early 1853 and the family established a home east of Olympia on what is now known as Woodard Bay. Harvey later built a grist mill in Tumwater, and the family moved to west Olympia. In July 1855 Eliza married 26-year-old James K. Hurd, who had established a Donation Land Claim near Chambers Lake east of Olympia.

**OLYMPIA BAKERY
AND MEAT MARKET.**
ON MAIN STREET, NEARLY OPPOSITE THE
WASHINGTON HOTEL, BETWEEN SECOND
AND THIRD STREETS.

HAVING recently leased the above
well known establishment, formerly
under the direction of Messrs.
Wesson & Hurd, and of late owned by
J. K. Hurd, would inform the public
that they have just received, and intend keeping constantly
on hand a choice assortment of

Candies, Nuts Confectionaries, &c.
which will be sold at the very lowest cash prices.
They will also keep on hand for the trade the best
of Beef, Mutton, Pork, Butter, Eggs, &c., as also all
the best garden vegetables of this country.
In the baking line, we shall endeavor to furnish our
customers with a good article of Bread, Pies, and
Cakes, all of full weight and good quality.
The farmers are requested to give us a call with
their produce, and purchasers are requested to call
upon us with their cash, for which we will guarantee
them the best of bargains. So bring along your
money.

MITCHELL & STEWART.
Olympia, April 11, 1856. 29ly



James Hurd was a respected member of the Olympia community, who held positions in the local government and military. He owned a market in Olympia, and employed meat packers as far away as eastern Washington. Nisqually Chief Leschi was among those employed by Hurd, and Hurd testified during Leschi's 1857 trial for murder.

Eliza and James welcomed their daughter Ella in August 1857. In October James was gored to death by an ox he was attempting to wrangle to slaughter. Eliza then worked as a dressmaker and rented out the Olympia market to support herself and her daughter.

OLYMPIA MARKET!
O'SHAUGHNESSY & COCK,
Proprietors.

THE UNDERSIGNED HAVING
leased the well known Establishment
formerly occupied by Hurd &
Weed, will continue to furnish the
public with every thing usually kept
in a well regulated market. Farmers and others hav-
ing Produce for sale, are solicited to give us a call.

**WM. J. O'SHAUGHNESSY,
HENRY D. COCK.**

Olympia, Oct. 30, 1857. n49-ly.



TOP LEFT: OLYMPIA MARKET AD PUBLISHED IN APRIL 1856 AFTER JAMES ACQUIRED THE MARKET.

BOTTOM LEFT: OLYMPIA MARKET AD PUBLISHED AFTER JAMES' DEATH IN 1857.

BOTTOM: NOT THE ACTUAL OX.



FATAL CASUALTY.—Mr. JAMES K. HURD, of this place, while engaged, in company with others, in securing a wild Spanish steer which had made its escape from the slaughter house, was attacked by the animal a short distance south of town, and thrown with such violence to the ground as to cause concussion of the brain, from the effects of which he died in about two hours. The steer had been secured by a rope to a tree, and while the back of Mr. H. was turned in another direction in conversation, the steer reared on his hind legs, snapped the rope and made a plunge at the unfortunate man, striking him with such force as to break the collar bone, and otherwise injuring him as above stated.

The deceased leaves a wife and infant child to mourn his loss, and a large circle of friends. His integrity, honesty, and manly bearing had endeared him to all, and a gloom has thus been cast upon our community which it will require time to dispel. We were intimately acquainted with the deceased some ten years, then a mere youth, and we must say, that a truer friend and more honest man—that which constitutes the noblest work of God—never lived. Thus go we forth in the morning, in full vigor and the prime of life, and at night we are no more. How uncertain is life!

His funeral will take place from his residence in Olympia to-morrow (Saturday) morning at 10 o'clock. He will be buried in the new cemetery grounds, on the east side of the bay.

LEFT: NEWSPAPER ANNOUNCEMENT
DETAILING JAMES' DEATH.

TOP RIGHT: WASHINGTON STANDARD
ANNOUNCEMENT CELEBRATING
JAMES' LIFE.

BOTTOM RIGHT: MARCH 1857
WASHINGTON STANDARD SUMMARY
OF JAMES' TESTIMONY IN THE LESCHI
CASE.

DIED.

In Olympia, on Thursday, the 22d October, from injuries received in an attack by a wild ox, causing concussion of the brain, Mr. JAMES K. HURD, aged about 28 years, formerly of Whitley county, Indiana.

The following resolutions were unanimously adopted at a meeting of the Lodge of which he was a highly esteemed member. He was buried with the honors of Odd Fellowship on Saturday last, by the members of which the funeral was largely attended, as well as a majority of our citizens.

At a special meeting of Olympia Lodge No. 1, of the I. O. O. F., held at their hall on Friday evening, October 23d, 1857, the following resolutions were unanimously adopted:

WHEREAS, It has pleased an All-wise Providence, who wills all for the best, and to whose fiat in humble submission we should bow, to remove from amongst us our much beloved brother, JAMES K. HURD, late Treasurer and member of this Lodge; therefore,

Resolved, That in the death of our late brother, this Lodge mourns the loss of a highly efficient officer and a worthy and zealous member; his widow and orphan child a kind and affectionate husband and parent, and community an enterprising, industrious, and honest man.

Resolved, That we hereby tender to the widow and friends of the deceased, our heartfelt sympathies, and with them unite in mourning the loss of one who was an ornament to our Lodge, an honor among his fellow men.

Resolved, That the members of this Lodge wear the usual badge of mourning common among Odd Fellows, for the space of thirty days, and that a seat be kept vacant for the same period of time, in memory of him who can no more participate in our future councils.

Resolved, That these resolutions be spread upon the minutes of our Lodge, and the Secretary be instructed to present a duly attested copy thereof to the widow of our deceased brother, and also forward a copy of the same to the "Ark," "Casket," and "Pioneer and Democrat" for publication.

A. M. POE, R. S.

Rebutting Testimony for Prosecution.

James K. Hurd, produced, sworn and examined, says, Have known the prisoner since 1853—have known of his being camped near Eaton's and Glasgow's prairie, Tenalcut—employed him to pack meat across Cascades.



I fear my advantages for being developed as a medium will be very limited. My friends here are in the A, B, C of the beautiful philosophy of Spiritualism - we have had some "Table Tipping" and "wraps" but my sister thinks it is not good to have around before the children &c &c. I do not urge it; but I'm convinced there is at least three good mediums in the family. The last time we sat, it was with the greatest effort

10	344	324	E. A. Hurd	26	F.	Widow	2500	1500	Michigan			
11	"	"	E. H.	4	F.				N. Y.			

FACING: SPIRIT PHOTO
1872.

According to letters written to her friend Sarah Yesler of Seattle, Eliza was still grieving the loss of her husband James three years after his death, in 1860:

TOP: MARCH 1861 LETTER
FROM ELIZA HURD TO
SARAH YESLER.

"Oh memory! Even thou art sweet. How plainly I see again that bright smile, so fraught with love, which was ever I want to greet me, those words of kind endearment, which so oft has thrilled my soul with joy unspeakable."

ABOVE: 1860 US CENSUS
LINES RECORDING ELIZA,
A 26-YEAR-OLD WIDOW,
AND HER 4-YEAR-OLD
DAUGHTER ELLA. ELIZA
OWNED \$2,500 IN REAL
ESTATE AND \$1,500 IN
PERSONAL PROPERTY.
TODAY HER PROPERTY
WOULD BE WORTH ABOUT
\$120,000.

Her family suggested her memories were rosier than reality, but Eliza was comforted in knowing that her husband was a spirit whom she could contact. After visiting family in Santa Cruz in early 1861, she developed connections in the Spiritualist community. Like other Spiritualists, she practiced communicating with the spirit world, enjoyed water-cures, and adhered to a "plain" (vegetarian) diet which she felt made her daughter "agreeable and pleasant."

Phrenology and its Uses.—Dr. De WOLFE, from Philadelphia, will commence a **COURSE OF LECTURES** on the above Science, **FRIDAY EVENING**, at **PHILHARMONIC HALL**. **DR. JOSCELYN**, the inspired Poet, will **IMPROVISE A POEM** at the close of the Lecture—the theme to be proposed by a Committee.

Doors open at 6½ o'clock—Lecture commences at 7½ o'clock. Tickets, 50 cents. ja27-1*

BIBLE MIRACLES!—Dr. DeWolfe will lecture on **Wednesday evening**, at **Philharmonic Hall**, on the above deeply interesting subject. From the reports of the Doctor's very able lecture on Sunday upon the "**Jewish and Christian Religions contrasted**," the people may expect a rich treat.

LAST night **Dr. C. H. DeWolfe** delivered the first of a course of **Free Lectures** in this place. It was excellent, and well attended. His Lectures will be on each successive evening of this week except this evening. Citizens turn out, for surely the Doctor understands his business.

We have been entertained on each consecutive evening from Jan. 1st up to last Tuesday, by **Dr. C. H. DeWolfe's** highly interesting and instructive lectures on **Phrenology** and accompanying sciences. We have seldom heard abstruse and metaphysical subjects handled with so much ability. He drew out large audiences, and we believe gave general satisfaction.

[From the Daily of Friday, Oct. 18.]

HEADS.—We are told by one well informed on the subject, that **Dr. DeWolfe**, in examining the heads of the prisoners at the penitentiary very fairly presented the leading points in the character of their owners. We apprehend our reporter was joking when the Dr. is made to speak of the examination of heads in other places. He may have examined the head of our re—re—we won't say.

FACING: OCTOBER 1861 LETTER FROM ELIZA TO SARAH YESLER, ANTICIPATING CHARLES HENRY'S ARRIVAL IN OLYMPIA.

THIS PAGE: 1860-1862 ANNOUNCEMENTS OF DR. DEWOLFE'S LECTURES, FROM THE SACRAMENTO BEE, SACRAMENTO DAILY UNION, WEEKLY OREGONIAN, AND STATE REPUBLICAN.

Olympia Oct 6th 1861
At Mrs. W. W. W.

Are you really going and I not see
you first. I rec^d last night
a letter from Dr DeWolf. He
has already arrived in Portland
and will be here I suppose in the
course of five weeks.

Eliza may have met 45-year-old Dr. Charles Henry DeWolfe through Spiritualist friends while visiting family in California in early 1861.

Charles Henry had lived in Old Town, Maine in the 1840s to 1850s, where he worked as a merchant tailor and briefly published a newspaper. Community members described him as pious and noted that he enjoyed preaching but was "quite averse to practicing what he taught." Following a scandal with an unmarried girl, Charles Henry left Maine to pursue Spiritualist enterprises. He published, lectured, and organized for reform groups across America.

Charles Henry was lecturing in California by January 1860. En route to South America with a Free Love enclave, Charles Henry's 16-year old daughter had refused to leave San Francisco. Newspapers in California and Oregon regularly announced his lectures throughout the 1860s, although many communities were scandalized by his presence. In October 1861, Eliza received a letter from Charles Henry informing her that he had arrived in Portland and would be coming to Olympia in November. He may not have held public lectures in Olympia until May 1862.



I'm not attracted by your glitter.
For well I know how very bitter
My life would be, if I should take,
You for my spouse, a rattlesnake,
Oh no, I'd not accept the ring.
Or evermore 'twould prove a sting.



*But who would ever fall in love,
With such a dissipated Weed.*

READ AND REFLECT!

Whereas, A certain Dr. C. H. DeWolfe, a professed lecturer on Phrenology, Physiology, and kindred topics, has received the patronage of the intelligence and respectability in Salem and vicinity; and *whereas* this delectable genius, by his loud-mouthed professions of virtue, gained the confidence of a large proportion of the citizens of this place, among whom were many females of the first families of Salem, and was tendered a set of complimentary resolutions, by the members of the Division of the Sons of Temperance of this place, at a Temperance Lecture delivered by said DeWolfe, at the Methodist Church of this place, not long since; and *whereas* his conduct latterly has completely gainsayed the high opinion many of the Salemites had formed of him, and as he was compelled to make his exit from the city, in the darkest hours of night, to escape the infliction of the penalty his licentiousness had earned for him. In order, therefore, to counteract the influence of the aforesaid resolutions which were passed *prior* to the disgraceful exhibitions of *shamelessness* on the rake heart of this wandering licentiate, as well as to retract the exalted opinion expressed of him in the resolutions now in *his* possession, and to *warn* the citizens of Southern Oregon, California and elsewhere, to beware of the fell destroyer—this *He* Wolfe in sheeps clothing, whose only object is to seek out victims on whom to satiate the brutal lusts of his corrupted and extremely vitiated carcass. We, the undersigned, citizens of Salem and vicinity, in Indignation Meeting assembled, this the 20th day of November, 1861, unanimously resolve:

of November, 1861, unanimously resolve :

1st. That Dr. C. H. DeWolfe is an *inflated mountebank, a thorough-going, rotten-hearted hypocrite; a miserable, low-bred, self-abandoned and licentious profligate, and an itinerant libertine*, unfit to run at large among his own kind, and utterly unworthy the appellation of a *man*.

2d. That Dr. C. H. DeWolfe is an unscrupulous liar and an unprincipled slanderer, and that we heartily despise a wretch who would wantonly insult a respectable female, and then ruthlessly assail her *womanly* virtue to vindicate and justify such diabolical outrage.

3d. That the *monkey-menial* who attends this *celebrated teacher of morality*, is only fitted by Nature to do the bidding of the master now employing him, and that all respectable persons would do well to *shun* him, as they cannot but be contaminated by association with him.

4th. That we, the citizens of Salem, are prepared to establish that the polluted and designing Doctor, and his pliant man Friday, have given sufficient cause to warrant the publication and circulation of these resolutions, and that we earnestly solicit the perambulating quack Doctor, and his "*capping*" servant to return to Salem and receive, at the hands of an outraged community, the merited chastisement they so well deserve.

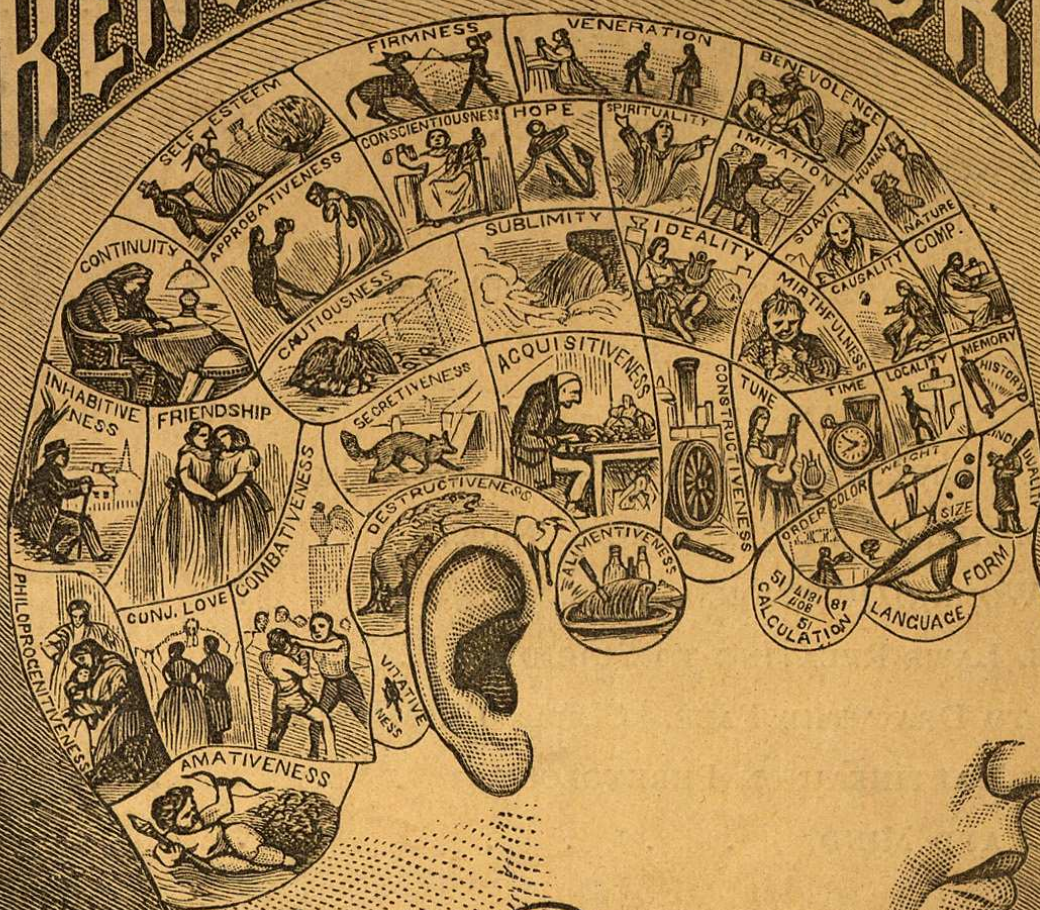
Old Series, Vol. 62.
Mar., 1876.

KNOW THYSELF.

New Series, Vol. 12.
NUMBER 3.

PHRENOLOGICAL JOURNAL

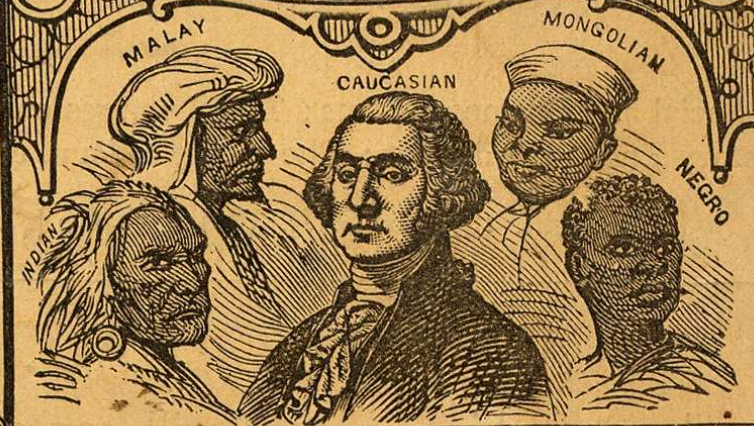
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AND
LIFE ILLUSTRATED.

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A NEW SYSTEM OF DIETETICS.—A few days ago the people of our town were thrown into excitement by the appearance of a certain “Dr.” DeWolfe, Professor of Bumpology, etc. Expectation ran high and on the evening of the lecture the “Dr.” was honored with a full house. The “Professor” repeated his discourse on dietetics, taking strong grounds against all kinds of animal and vegetable food. A friend of ours, somewhat addicted to experimental philosophy, after hearing the lecture, suggested to his wife the propriety of following the “Professor’s” advice and thus attain the promised boon—a ripe old age of three score years and ten. The lady of course consented and our friend thought no more about the matter. The next morning he was somewhat surprised to be called to breakfast a little earlier than usual. The family had gathered around the table when he made his appearance, and with long countenances were awaiting his arrival. One glance at the table showed our hero that he was “sold,”—the morning repast consisting of bread and water! “Madam,” says our friend, “didn’t the professor advise the use of *stale* bread?” “Yes,” replied his wife. “That is new bread, I believe?” “Yes.” “Well,” replied our friend, his face beaming with a happy thought, “I believe we had better postpone that little experiment until we have *stale* bread.” Our friend has not allowed stale bread to *accumulate* since that morning.

In early May 1862, Charles Henry DeWolfe arrived in Olympia, where he presented a public lecture on diet. Charles Henry was a leader in the vegetarian movement as it became popular in America in the early 1850s. He was a founding officer of the Vegetarian Settlement Company, and in 1855 served as president for the Octagon Settlement Company, which attempted to establish a utopian vegetarian community in Kansas. The Octagon Settlement was poorly planned and quickly failed.

Vegetarianism was connected with other forms of social and political reform, including temperance and individualism.

THIS PAGE: 10 MAY 1862
WASHINGTON STANDARD
ARTICLE ON DR. DEWOLFE'S
OLYMPIA LECTURES.

FACING: 1876 PHRENOLOGY
JOURNAL COVER FEATURING A
PHRENOLOGY CHART. SIMILAR
DIAGRAMS WERE PUBLISHED
AS EARLY AS 1803. RACIST
APPLICATIONS OF THIS
PSEUDO-SCIENCE WERE
COMMON THROUGH THE 1930S.

THIS PAGE: VINEGAR VALENTINE TO A WIDOW. "PENNY DREADFUL" OR VINEGAR VALENTINES WERE SENT ANONYMOUSLY IN THE MID TO LATE 1800S.



My sweet little Widow. dont fret yourself so,
I'm a nice little man, and I'll stop all your woe.
I've got lots of Cash, and will make your heart glad,
So dry up your tears. there's no cause to be sad,
Forget your dead hubby, and say you'll be mine,
You'll find me a prime one, a nice Valentine.

On Saturday, May 24th 1862, the Washington Standard announced the marriage of Eliza Ann Hurd and Charles Henry DeWolfe, mocking the couple and the public dramas that ensued in the week following their marriage. Eliza and Charles Henry married at the Woodard home on Tuesday, May 13th. On Saturday evening Eliza was seen riding a horse through town, wearing "bloomers." The couple stayed at the Woodard home Sunday night, planning to take a steamboat to Victoria in the morning. On Monday they were arrested, arraigned in court, and released on bond posted by Eliza's father. Charles Henry was arrested the next day on charges of fornication. On Wednesday, May 21st the couple were duped into a legal marriage. The Washington Standard recounted the events of that week:

FREE-LOVEISM RAMPANT--
THE DECEIVER DECEIVED

The good people of Olympia have been not a little amused and excited during the past week in consequence of two distinct actions in the Justice's court, brought against one Charles Henry De Wolf, claiming to be a practicing physician, who delivered a course of lectures in this place a few weeks ago upon "phrenology," "phrebotomy," "phreelove," and kindred subjects. Before Charles Henry had been in town twenty-four hours our people had taken his measure, and their estimation of him was by no means heightened by the vague rumors of rascalities which had been practiced by the "little joker" elsewhere, but our people being law-abiding he was allowed his full latitude. This clemency towards him, so different perhaps from the treatment he had received from other communities, had the effect to very materially raise Charles Henry's bump of self-esteem, and for several days he appeared to be cock of the walk. In the meantime Charles Henry contracted a "conjugal alliance and matrimonial co-partnership," and the following announcement appeared in the columns of the Press:

MARRIED.

At the house of the bride's parents (Mr. H.R. Woodard) Dr. C. H. DeWolf of Philadelphia, Pa., to Eliza A. Hurd, of Olympia, W.T., in the following manner:

"We, the undersigned, hereby announce to the world that we have contracted a conjugal alliance and entered into a matrimonial copartnership, believing in the divine right of souls to dictate their own forms and the inspiration of Mother Nature and Father God as being above CUSTOM and priestly CEREMONY, however long dignified by legal enactment and CHRISTIAN dictation. This act we perform (taking upon ourselves the responsibility) in the presence of these witnesses whose names accompany our own, on this public declaration.

Made this 13th day of May, 1862.

Eliza Ann Hurd.
Charles Henry DeWolf.

Witnesses:

H. R. Woodard,
Salome Woodard,
B. F. Brown,
Mary Brown.



On Sunday evening Charles Henry and his “partner” resorted to the “house of the bride's parents,” about two miles below this place, intending to meet the mail boat early Monday morning, at Brown’s wharf, and proceed on their way to Victoria “rejoicing.” But alas! for human calculations—the Fates willed it otherwise. Deputy Sheriff Moxlie, armed with a writ for their apprehension, took passage by the same conveyance, and just as the “happy couple” came aboard, and were felicitating themselves on a “prosperous voyage,” the Sheriff steps forward and places the clutches of the law upon their devoted heads. While this scene was being enacted at Brown’s wharf, the Olympia wharf was erected into a temporary observatory, and a field-glass, mounted on a tripod, was brought to bear with mathematical nicety upon the mail-boat. Through this glass a large and appreciative assemblage successively strained their eyes to penetrate the mysteries being enacted at the boat.

About one o’clock Charles Henry and his “partner” were arraigned before Justice Bigelow to answer

the charge of having attempted to unite parties in the bonds of matrimony without authority of law—to which a plea of “not guilty” was entered; Elwood Evans, Esq., appearing on behalf of the Territory and *the* defendant for the defense. The testimony substantiated the notice of “matrimonial co-partnership” – the defendant introducing no rebutting testimony. Mr. Evans opened in a very appropriate, courteous and convincing speech. He was followed by His Rt. Ry., Hon. Charles Henry De Wolf, M.D. and F.F.L.S., who claimed to be a minister of the Gospel, a judge, and a justice of the peace, (and therefor qualified to marry *himself*,) in a tirade of abuse and billingsgate, as though Pandora’s box had been bursted within and the ills issuing therefrom were striving to seek their “affinities” in our atmosphere. We frankly admit that we have never listened to a speech that would more effectually write its author as an ingenious, self-possessed, unscrupulous dog—a being in human form regarding neither custom, sanctity, nor decency. The peacock, whose little heart is one beating pulse of vanity is



THIS PAGE: CIRCA 1889 DRAWING OF
BROWN'S WHARF IN WEST OLYMPIA
ATTRIBUTED TO ALONZO BIXBY WOODARD,
ELIZA'S YOUNGER BROTHER.





not so vain as he — assuming the desire martyrdom at the hands of the “sneaking, lying, peddling, begging, clerical sons of Ahab”; the “drunken justices” and “besotted judges”; and their “black-hearted and villainous supporters.” This style of harangue would not have been attempted in any place where the COWARD was unprotected by the sanctity of a courtroom and the presence of ladies. He knew that for the time being he could free his guilty soul of all the vituperation and abuse it

contained, protected by the law. The counsel for the Territory closed in a scathing speech, which caused even the hardened villain under trial to fairly wince.

Justice Bigelow decided the charge sustained, and defts. were bound over in the sum of one thousand dollars to appear at the district court. After much difficulty, Charles Henry's father-in-law filed the necessary bond and released his children from "duress vile."

But the misfortune of the "matrimonial firm" did not end here. On Tuesday Charles Henry was again apprehended on a charge of "open and notorious fornication." The time for trial was fixed at ten o'clock Wednesday morning, and Charles Henry not finding bondsmen even as plentiful as when his "partner" was to be "bailed out" with him, was treated to lodgings in the block-house, which from all accounts as "primitive" as was Charles Henry's wedding-cake (*ride Press of Monday*). Charles H. of course turned up his nose at the "accommodations," and still pleaded pitifully that his blushing "partner" be allowed to share them with him! Some believe that Charles Henry don't live up to what he preaches-- others that he merely wished to show her the course that true love sometime runs, and -- the trial on Wednesday

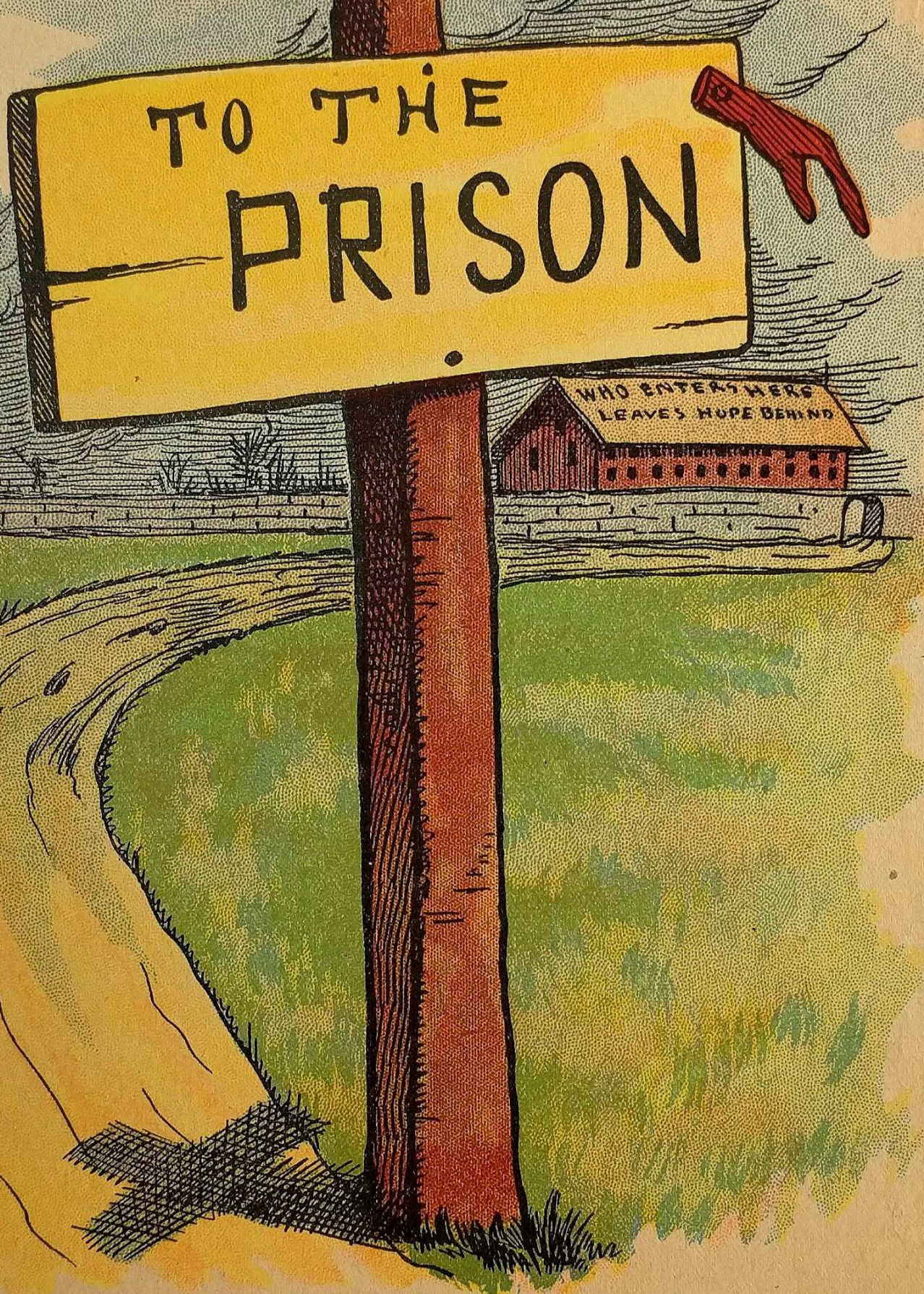
did not differ materially from that of Monday. Charles Henry indulged in a few malicious flings at the people collectively, and stated that he would *never* ! NEVER ! NEVER would be married by the parties specified by law as competent authority to ratify the marriage contract. "It was degrading to his manhood to think of it"! He would bow to no "fawning, hypocritical, thieving priest"; no "drunken, mercenary justice" nor corrupt "judge" for the "*senseless*" words "I pronounce you man and wife"! He lived in advance of the age! Future generations would look upon him

as a martyr and reverence his memory. He did not expect disciples from among the people of Olympia, for they were totally incapable of appreciating the sublime truths which found lodgment in his breast. "The people of Olympia teach morality"! exclaimed he; "why, I have taught more morality in the short space I have sojourned with you than all your priests and ministers have in the past ten years!" Heaven deliver us from such morality.

Before rendering a decision, Justice McGill said that he should ask the



THIS PAGE: TANELQUOT BLOCKHOUSE



THE ROAD YOU TRAVEL.

This is the road you will travel unless you mend your ways,
'Tis the prison that it leads to, and there you'll end your days.
From rum you have become a bum, and wine and women too,
And filthy dives, and gambling dens have made a brute of you.
The prison gate is open and awaits your dismal face,
And there you'll go to mope and die, unless you change your pace.

deft. a question which would materially bear upon his final decision. "Do you," said the Justice, "consent to take this woman as your wedded wife?" "I do," replied the defendant, unhesitatingly. "And do you," asked the Justice of the blushing "partner," "consent to take this man as your lawful husband?" "Yes," was the reply. "Then," coolly remarked the Justice, "by the power vested in me, and in the presence of these witnesses, I pronounce you man and wife according to law"!

"If you've ever seen a hailstorm,
(Thunder and lighting both included,)
If you've seen the briny ocean,
When the waves in high commotion,
Rise like unto snow-capped mountains,"

Then, reader, you may form an idea of the tempest of astonishment and rage which filled the breast of Charles Henry, when the sentence

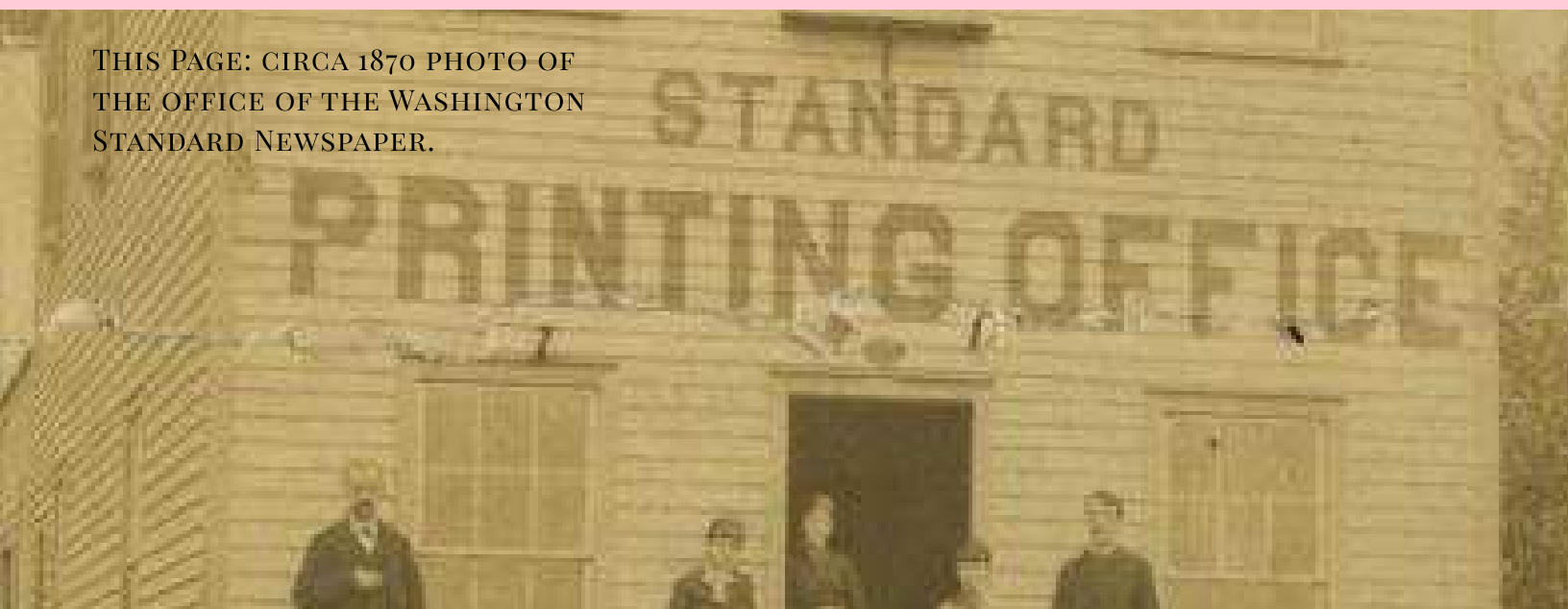
was pronounced. "You can't come that dodge over me; I deny your authority!" he shouted frantically; but he was brough to take a reasonable view of the matter by an intimation from the court that if he "indulged" in such "whims" he should commit him for contempt.

The justice decided that as the evidence failed to prove that *one* of the parties did not at the time of the matrimonial contract was made consider it a *bona fide* marriage, and that as the parties were *now* joined in lawful wedlock, the charge be not sustained — costs to be paid by the defendant. Thus ended the case. Charles Henry was *married* by a justice, and his "Freelove" career *was* suddenly brought to a close.

MARRIED. — By Henry McGill, Esq., in the Justice's court, Wednesday, May 21st, 1862, Charles Henry DeWolfe and Mrs. Eliza Ann Hurd.

"Be virtuous and you will be happy."

THIS PAGE: CIRCA 1870 PHOTO OF THE OFFICE OF THE WASHINGTON STANDARD NEWSPAPER.





Sure such monstrosities as these appear
Can never last the fashion for a year,
Such vast dimensions! such a breadth of skirt!
Tis all ones work to keep it from the dirt.
And scarlet petticoats are all the rage,
With dress suspended by a lady's gage,
While hoops and bones and such like things
Keep up the jargon working upon springs

FACING: VINEGAR VALENTINE.

RIGHT: 24 MAY 1862 WASHINGTON
STANDARD ARTICLE CHIDING ELIZA FOR
WEARING BLOOMERS.

BELOW: BEGINNING IN 1851 AMELIA
BLOOMER, AN EARLY WOMEN'S RIGHTS
ADVOCATE AND DRESS REFORMER,
POPULARIZED BLOOMERS WHICH WERE
ALSO KNOWN AS THE AMERICAN DRESS,
REFORM DRESS, PANTALOONS, AND
TURKISH TROUSERS. BLOOMER SAID:

**"LET MEN BE COMPELLED TO
WEAR OUR DRESS FOR AWHILE
AND WE SHOULD SOON HEAR
THEM ADVOCATING A CHANGE."**

The good people of our town were not a little shocked, on Saturday evening last, to witness a woman, dressed in *nearly* men's apparel, riding astride a horse upon the public thoroughfare. We are informed that the woman, (who *now* can claim title to the name of Mrs. Chas. H. DeWolfe,) has heretofore prided herself upon belonging to the "strong-minded" sect, and that this was to be taken as a demonstration of that fact. We believe the expressed sentiments of the community will bear us out in saying that instead of showing good sense, or any commendable qualities, in the exhibition referred to, she showed that she was but a weak, silly woman. Determination is sometimes mistaken for "strong-mindedness." We have too good an opinion of the ladies of Olympia to think that such acts will ever be repeated, and cause the blush of shame to mantle even the cheek of manhood.

Eliza was ridiculed in Olympia for wearing pants, which was considered a feminist protest. Eliza's letters reveal that she was an intelligent, expressive, loving, and supportive friend and mother. This young woman, who was raised to treat others with kindness, who had traveled over 2,000 miles to Washington Territory in good spirits, who successfully supported her family while mourning the loss of her husband, was inspired to stand for women's rights. Her alliance with Charles Henry DeWolfe certainly bolstered her resolve. A few weeks after their marriage Eliza wrote on the "wars that we have passed through for Right's sake" and that she felt the "sweet repose of my soul in the atmosphere of love and sympathy that surrounds me."



Baths! Baths!

HOT, TEPID AND COLD WATER,
Medicated, Vapor and Sulphur Baths, can be had, unsurpassed in quality and convenience by any on the Pacific Coast, at the former Residence of Dr. Wm. H. GOSS,

Cor. of Douglas and View streets.

This elegant Bath House will be open in the future for both LADIES and GENTLEMEN. Ladies' Entrance is on the South side; Gentlemen will be admitted to their Parlor on the West side.

N. B.—No luxury equal to a bath can be procured for FIFTY CENTS. Sulphur and Vapor Baths cost but \$1.

Remember, FIVE EIGHTHS of all we eat should pass through the pores of the skin. 'Wash and be clean;' 'Cleanliness is next to godliness.' If you would save your pockets from medical taxation, and your bodies from poison drug vexation, BATHE FREELY and avoid paracelcian quacks. Ladies, would you have a sweet breath and fair skin? Bathe! Hours from 7 A. M. to 9 P. M.

Dr. C. H. DEWOLFE, from Philadelphia, Lecturer on Physiology, Phrenology, Hygiene, etc., etc. has taken Rooms in connection with the above Baths, over which he will extend a general supervision, as well as attend to an Office and Family Practice. He makes no boast of what he has done or can do, but solicits that share of patronage which the people of an intelligent community may find to their physical and pecuniary interest to bestow after having consulted him. Je3-3m

N. B.—Consultations at the Office FREE.

Dr. C. H. DeWolfe

GUARANTEES CURES IN ALL CURABLE stages of disease. No matter how bad your case or what the name of the malady, call and learn his mode of treatment, and then judge for yourselves.

CONSULTATIONS FREE.

Office corner of Douglas and View streets.
oc3 1m

It appears from late Victoria papers that DeWolfe is again in trouble. The individual named keeps a Water-cure establishment in Victoria, where an actor by the name of Wood recently died under DeWolfe's treatment. The Coroner's jury investigated the circumstances attending the deceased's death, and in the course of their duties, questioned DeWolfe rather sharply regarding his medical knowledge. He claimed to be a regular practitioner, but wouldn't produce his diploma for the inspection of the jury, if he had one, which is very doubtful. Several physicians testified that DeWolfe's treatment was anything but the proper one under the circumstances.

DIED.

In this city, on the 28th inst., JOHN WOOD, Comedian, of England.

The funeral will take place this day, at 4, p. m., from the residence of Dr. DeWolfe, corner of Douglas and View streets. The friends of the deceased are respectfully invited to attend.



First morning at Water Cure, Bathman brings the Wet sheet.
"But I am sure I shall get my death of cold."



Sitz Bath & Wet sheet 6 o'clock winters morn'g
"This is delightful very!"

Newlyweds Eliza and Charles Henry DeWolfe left Olympia for Victoria. There the couple established a bathhouse and clinic in May 1862. The business was advertised regularly in the Daily Colonist. In March 1863, the DeWolfe family grew with the birth of another daughter, although she may not have lived long.

In June 1863, comedian John Wood overdosed on lobelia and died at the DeWolfe establishment, which might have led to the downfall of the DeWolfe reputation in Victoria. Olympia's Washington Standard mocked the couple as they made regional news in the 1860s.

FACING LEFT: 1862 ADS IN THE DAILY COLONIST.

FACING RIGHT, TOP: NEWS OF WOODS' DEATH IN OLYMPIA'S WASHINGTON STANDARD.

FACING RIGHT, BOTTOM: NOTICE OF WOODS' DEATH IN VICTORIA'S DAILY COLONIST.

RIGHT: 29 NOVEMBER 1862 WASHINGTON STANDARD ARTICLE THREATENING CHARLES HENRY.

DEWOLFE AGAIN.—It appears that this notorious individual hasn't obtained his just deserts yet. The *Oregonian* says the *Eugene Republican*, edited by a semi-idiot, has published a two-column advertisement for the blackguard, libelling our best citizens. The *Republican* man did not have the honesty to send us that number of his paper—the only one received in this Territory. If we were inclined to place ourself upon a level with the hypocritical “canting” sensualist, we might indite several chapters of his *amours* and *intrigues* in Old Town, Me. We might devote one chapter to “Old Five Finger's” rage, another to Lizzie Green, and Miss Heath, and still another to little Ida. We might intersperse the history with incidents in the life of the merchant tailor, Charles Henry De Wolfe, but we forbear. Suffice it to say, that we have the career of the illustrious sensualist during twelve years residence in Old Town in a nut-shell; which we will use when occasion requires.

BOTTOM: WATER CURE ILLUSTRATIONS.

FOLLOWING PAGES: 31 AUGUST 1864 DAILY COLONIST ARTICLE ON DEWOLFE'S LAWSUIT FOR WOOD'S UNPAID MEDICAL EXPENSES.



The Shallow Bath.
Ah! this, and the Water Can, is the best
Doctor after all, ”



A patient at the Water Cure, getting drench'd
wrench'd and restored to health.

SUPREME COURT.

[BEFORE CHIEF JUSTICE CAMERON AND A
COMMON JURY.]

Tuesday, Aug. 30.

*De Wolf v Griffin, Administrator of the late
John Wood's estate.*

This was an action brought by plaintiff for \$270 for medical attendance, &c., on the late John Wood, comedian. The amount was reduced to \$240, to bring it within the jurisdiction of the court.

Mr. Green appeared for plaintiff and Mr. Bishop for defendant.

Mr. Green opened the case for the plaintiff, and proceeded to examine Dr. DeWolf. Witness had carried on the practice of medicine in Victoria; also kept a bath-house; attended the deceased John Wood; was invited by one of the deceased's fellow-actors to call on him at his lodgings, where I found him very sick; told him the nature of his disease; he said he was unable to walk, sit, sleep, or do any thing; I told him it was necessary for him to remove to my house to get the full benefit of my services, and the remedies which could not be well administered elsewhere; he came to my house in a carriage; he had to be dressed and undressed by myself and assistants, and carried like a child to his bath; he soon began to improve, and in 3 weeks was able to be about, but remained with me 9 weeks on my persuasion, to keep him clear of the influences which were destroying his life; at the end of that time Mr. Ward the theatrical manager called on him and took him out, and he returned desperately intoxicated. He next day told me that he wished to remove to McDonell's chop house, so he settled my account, promising to pay me the balance as soon as he could. I next saw him at the Boomerang; Mr. Potter asked me to go and see if anything could be done for him; this was the first time I ever was at the Boomerang; I don't visit such places, unless forced to do so; I was conducted to a back upper room where Mr. Wood lay; the room was destitute of convenience or comfort, no bed, no fire; he lay on the bare floor with a chair turned upside down for his pillow; his clothes from the appearance of the dirt had been unchanged for 3 or 4 weeks; Mr. Wood told me he was unable to move even his hand to his head, and had been suffering agony for two weeks, obtaining relief only from taking morphine pills, which I told him was wrong; he promised me not to drink if I would take him to my house; I went to Mr. Griffin and asked him

to have deceased removed to my house, but he said he would have nothing to do with him, I then went to Mr. Potter who had him brought to my house that night; I then continued to treat him as I had done formerly, and he improved rapidly for 3 weeks being then able to sit up half a day and read his paper, and walk about his room; his sickness was much worse than before and it took three of us to undress him and give him his baths; my charge was the same as previously, viz.: \$50 per week for everything that he could possibly need, and that money and friendship could procure, not 10 per cent of the usual physician's fees for feeling a pulse or examining a patient, the estate owes me \$270 of which I have not received a farthing.

Cross examined by Mr. Bishop—I kept no books, only a memorandum (memo book produced) the bill of charges I sent in is partially a copy of my memorandum; the memo was sometimes in pencil, sometimes in blue ink, sometimes in black. I suppose I know what fever is.

Mr. B.—How do you spell fever?

Witness—I don't know that I am being examined for teacher for a primary school; I won't answer your question unless the Judge orders me!

Mr. B.—Well, well, you are an educated man, how do you spell medicine?

Witness—I shall not answer the questions unless the judge orders me; you must be very hard put for a case, if you have to resort to such questions.

Mr. Bishop—Your lordship, I must ask you to compel the witness to answer my questions.

The Chief Justice—The questions are entirely irrelevant, and need not be answered.

Witness continued—I think a benefit was given deceased previous to his last sickness; the night he was brought to my house, the benefit took place. The benefit was to enable him to pay his debts; he told me the proceeds of the benefit were \$275, which was all swallowed up in paying bills except \$17. I said in my evidence at the inquest that I took deceased to my bosom as a friend and a brother; I anticipated to be paid liberally for my expenditure; the third item in the second bill, is attendance by Mr. DeWolfe.

Mr. B.—Who is Mrs. DeWolfe?

Witness—Am I obliged to answer that question?

The Bench decided the question was pertinent.

Witness—I was legally married in Olympia, before a respectable audience and four witnesses, and it was published in the papers.

Mr. Bishop—(referring to the bill of particulars)—Do you charge \$2 for a poultice

Mr. Bishop—(referring to the bill of particulars)—Do you charge \$2 for a poultice for the deceased man's heel?

Witness—That is merely one of the items copied from my memorandum *verbatim et literalim*, many items are not specified.

Mr. Bishop—Will you construe *verbatim et literalim*?

Witness—Well, you are a latin scholar, perhaps you will do it yourself; but you could not read my diploma last winter—(laughter).

Mr. Bishop—I have your evidence before the Coroner; do you know the nature of an oath?

Witness—Yes, to tell the truth, the whole truth, and not be choked off to suit your convenience (laughter). I think likely I stated to the Coroner's jury that I gave him an emetic, because I did do so; I very likely said the emetic was composed of a certain powder; part of that was lobelia. I am not on examination for causing the death of John Wood.

Mr. Bishop—I charge you with unskilful practice. My lord, I appeal to you to be sustained in my questions.

His Lordship—There are no charges against the witness; this is a civil action, and these questions are not to the point.

Mr. Bishop—to witness—Did you give deceased any powders?

Ans.—Yes; I gave him several powders. I have given 700 such powders, and Mr. Wood was the 150th patient of mine who died by his own hands.

Mr. Bishop—Do you know what ipecac is?

Ans.—Yes; I'd like to give you some! (laughter)

Mr. Bishop—You've no right to make such answers to me as a lawyer; if you go into such remarks I'll give you enough of it!

Witness—I'm on hand!

Mr. Bishop—Do you know Taylor's medical jurisprudence?

Witness—I don't know, or read the works of any of these quacks.

Mr. Bishop—Is not lobelia a poison?

Ans.—It is a harmless and effectual medicine.

Ques.—How did you give John Wood his lobelia?

Ans.—I measured it in a teaspoon; I try the medicine on myself first, and if all the other doctors whom you have brought up against me to-day did the same, there would be many fewer of them (laughter).

Mr. Bishop—Did you know Dr. Forbes?

Ans.—Yes; he was a gentleman, for an

be many fewer of them (laughter).

Mr. Bishop—Did you know Dr. Forbes?

Ans.—Yes; he was a gentleman, for an old school practitioner—and few of them are such! (laughter.)

Mr. Bishop—Is lobelia a poison?

Ans.—It is a good medicine.

Ques.—Is arsenic a poison?

Ans.—It is so considered, but lobelia is not the same.

Ques.—Did you take John Wood in as a brother actor?

Ans.—Oh! dear, no! I am only an amateur actor; I played Wm. Tell on Mr. Potter's benefit, and they say I did it well! (laughter.)

Mr. Bishop—Well, if you are not an actor, are you a medical practitioner?

Ans.—Yes; I am.

Ques.—Do you know Taylor! (showing the book).

Ans.—No; if he is one of the old school, as I judge from seeing his dirty thing in your hands! (laughter.)

Mr. Bishop addressed the jury for the defence, stating that he had shown that his client was never indebted, that there had been unskilful treatment on the part of the plaintiff, that the charges were excessive. He called attention to the bad spelling of the plaintiff, and to his low opinion of the most

celebrated medical writers, showing that he himself was merely an empiric—a quack. He would call attention to the evasive answers of the plaintiff, and to his acknowledged use of lobelia, a poison whose use had been discontinued by enlightened medical men. He would show from the Coroner's inquest evidence that the treatment had been wholly bad. He would also call the attention of the jury to the erasures and interlineations in the memorandum book, which was the only book kept by the plaintiff, and to the extravagant charges made against deceased. After reading an extract from a medical work, condemning the use of lobelia, as a dangerous narcotic irritant, much used by quacks in England and the United States, Mr. Bishop called

Dr. Davie, M.R.C.S. who testified that lobelia was a prohibited drug in England and never used by regular practitioners; he would not have prescribed lobelia to a person under the effects of morphine; had heard of vinegar being used as an antidote to morphine; vinegar taken after an overdose of morphine—not morphine—would render it more soluble and more dangerous; would not prescribe vinegar, lobelia and a warm bath for a patient suffering from morphia.

Cross-examined by Mr. Green—Had never seen a person suffering from lobelia; did not see John Wood in his last illness; did not think vinegar would affect morphia 20 hours

think vinegar would affect morphia 20 hours after the latter was administered. \$5 a day is not an excessive charge under the circumstances.

Dr. Haggin, examined by Mr. Bishop—Saw John Wood at the time of his death; hardly recollected what treatment Dr. DeWolfe had said he had practiced; he (witness) would not have adopted the treatment followed by Dr. DeWolfe; lobelia is used by the Botanical School of medicine; it is a violent emetic, narcotic and depressing in its effects; witness' knowledge of lobelia was too limited to state its effects; he had never used it. The charges were not excessive at \$5 per day.

Cross-examined by Mr. Green—Did not know anything about the charges of bath-houses. Sanguinaria would have a counter-acting effect to lobelia; two teaspoonsfull of sanguinaria ipecac and lobelia would have a different effect from lobelia alone; morphia would be dissolved in the stomach in 24 hours, and vinegar would have no effect on it after that time; the cold water on the head was very proper, and would counteract the effects of the tepid bath for the extremities.

Dr. Dickson, examined by Mr. Bishop—Had been subpoenaed to produce the depositions, but declined to do so, as he found it was not compulsory on him to do so in civil cases, and he did not wish to establish a precedent.

Mr. Green objected to the production of the depositions.

His lordship decided that the depositions could not be read.

Examination continued—There is no antidote to morphine, nothing but the stomach pump; witness confirmed the evidence of Drs. Davie and Haggin, and agreed with the description of lobelia given in Taylor's medical jurisprudence.

The court here adjourned for an hour.

Afternoon Session.

Mr. Green, solicitor for the plaintiff, stated to the court that he had thrown up the case from circumstances which had occurred during the adjournment of the court. [We learn that the circumstances alluded to were the desire of the plaintiff, Dr. DeWolfe, to address the court in his own behalf, and his determination to have a fling at the gentlemen of the medical profession who had given evidence against him.—*REF.*]

Mr. Bishop called Benjamin Griffin (the

Mr. Bishop called Benjamin Griffin (the administrator of deceased's estate), who testified that deceased had a bed and bedding, washstand, &c., in his room; he had always kindly treated deceased, who was an old friend.

Cross-examined by Dr. DeWolfe—Did not remember if he had been in deceased's room every day; Wood was no lodger of mine; spoke to Sieberst to get him what necessaries he wanted; the impression on my mind from Dr. Forbes' evidence was that you had not treated John Wood properly; Wood was a very sick man and needed better quarters than he had in my room; that room was however better than any I saw in your house. (Laughter.) I instructed Mr. Bishop not to recognize your claim; I considered Mr. Sieberst Mr. Wood's servant, and Mr. Wood was responsible for him; Mr. Wood had not a dollar for some time before his death; he paid for Sieberst when he had money.

The cross-examination was continued at some length, eliciting from the witness the complaint that he was tired and would like to sit down.

Dr. DeWolfe remarked that a little standing exercise was good for a fleshy man. (Laughter.)

Witness—Thank you! I would prefer not to try any of your advice (laughter).

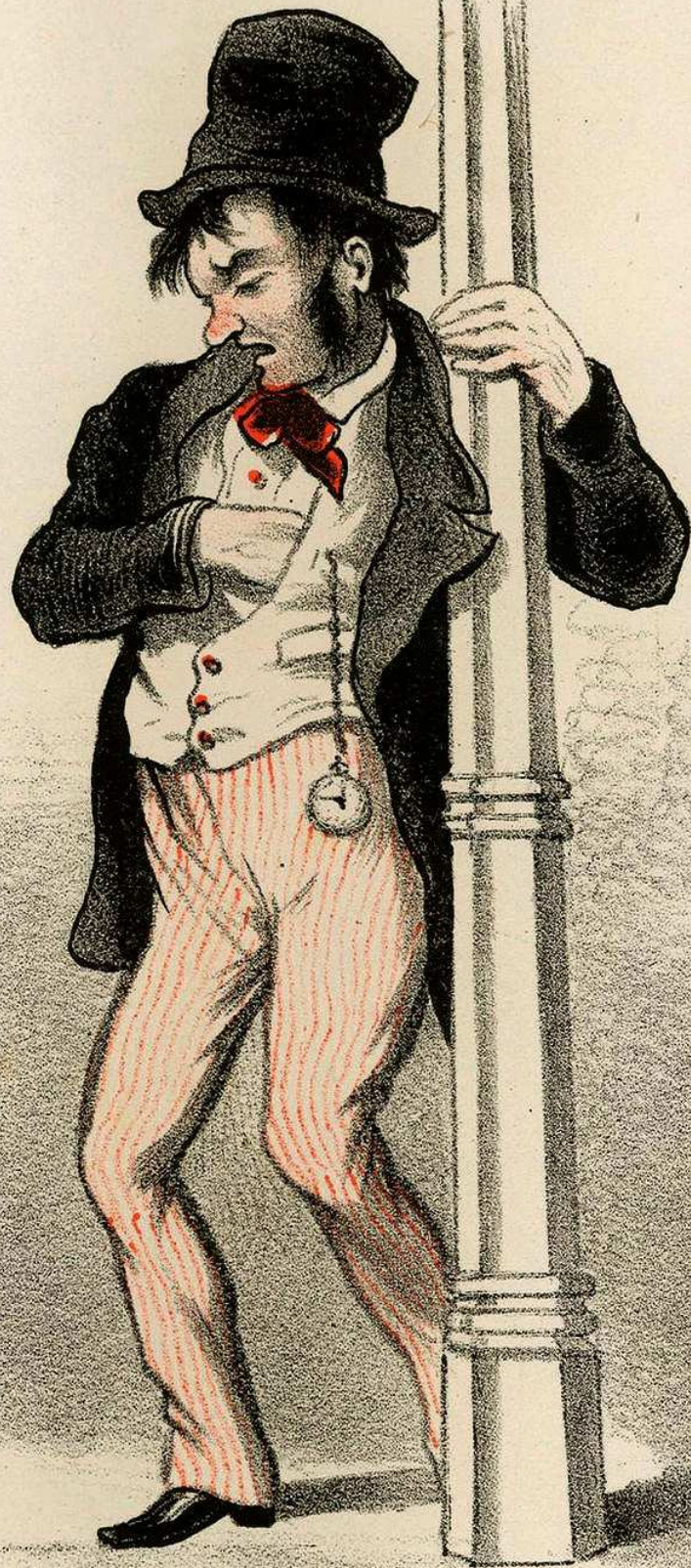
Re-examined by Mr. Bishop—Witness testified that Mr. Wood had told him to pay Mrs. McDonnell, and Levi, of the Globe; he did not say a word about any debt owing to Dr. DeWolfe.

—Levi, of the Globe Hotel, examined, testified that deceased owed him \$16 or \$17, of which \$5 was cash, and the rest for liquor.

Mr. Bishop then summed up for the defence, reviewing the evidence, which he pronounced condemnatory of the mode of treatment adopted by the plaintiff to deceased, and stigmatizing the charges made as excessive.

Dr. DeWolfe addressed the jury in his own behalf, at great length, handling the solicitor for the defence without gloves, and making a most ferocious onslaught on Drs. Haggin and Dickson, especially the latter, and on the faculty generally, "who bled and blistered, starved and killed, one out of every ten of their patients!" His address was received by the listeners with much laughter, in which even the Bench could not refrain from occasionally joining.

The jury, after a short consultation, returned a verdict for the plaintiff for the full amount.



*The kiss of the bottle is your heart's delight,
And fuddled you reel home to bed every night,
What care you for damsels, no matter how fair?
Apart from your liquor, you've no love to spare.*



WOMANS' RIGHTS ADVOCATE.

While you ladies seem bent on getting a-head,
As your "Womans Rights" fightings declare,
We men are believing you'll find out instead,
That your fussing will all end in 'air (hair)
Such a coiffeur you offer no lovers will win,
Your heads so well furnished

LECTURES TO-DAY.—This afternoon, at two o'clock, Mrs. Dr. DeWolf will lecture before ladies exclusively, at Hamilton Hall. In the evening, at the same place, Dr. DeWolf will deliver a lecture upon the subject of "Marriage and Divorce, Scientifically and Legally Considered." The price of admission to the ladies' lecture will be fifty cents, that by the Doctor in the evening will be free, as usual. Ladies and gentlemen are invited to hear the Doctor. Friday evening Mrs. DeWolf will deliver a free lecture to ladies and gentlemen upon the "Dress Reform, its Anatomical and Physiological Relations." All should hear this lecture.



The DeWolfs relocated to California around 1865. The entire family lectured in Grass Valley, Sacramento, and San Francisco on a bevy of reform topics and quackery. At 8, Ella was probably the daughter lecturer advertised in 1866. Ella would go on to become a teacher, and earned a Bachelors in Philosophy from the University of California in 1879.

DASHAWAY HALL.

Science, Art, and Reform!

EMBRACING ANATOMY, PHYSIOLOGY, PHRENOLOGY, PHYSIOGNOMY, Dress Reform—the new costume for women, Poetic Readings, Causes and Preventives of Intemperance, Marriage and Divorce, Mental and Physical Development, Causes and Preventives of Female Weaknesses, etc.

A COURSE OF LECTURES AND ENTERTAINMENTS, on the above themes, by

O. H. DeWolf, M.D., Mrs. DeWolf and Daughter,

Will commence on **TUESDAY EVENING** (excepting 15th and 22d, when the Hall will be used for other purposes) for **FIFTEEN NIGHTS**.

N.B.—A Gallery of over 200 **PORTRAITS, LIFE SIZE** and in **OIL**, will be on exhibition.

Admission to Lecture and Gallery, 25 cents; Children under twelve, 10 cents.

The **DOCTOR'S OFFICE** will be in the **ANTE-ROOM** of the **HALL**. Hours from 1 to 4 o'clock P.M. Medical consultations **FREE**. Advice on Marriage, Phrenological Examination, Charts of Character, Written Descriptions, etc., from \$1 to \$5. fel1-2w*

LECTURES.—Mrs. Doctor DeWolf will lecture on the new costume for women, "The Dress Reform," on both Friday and Saturday evenings, at Dashaway Hall. N.B.—The reformatory and fashionably curious can see the "woman in breeches and boots!"

FREE LECTURE.—Dr. DeWolf will lecture at Dashaway Hall, this evening. Subject: "Marriage and Divorce"—a subject that will be of interest to the public.

Dashaways......Dr. DeWolf will address the Dashaways this evening at 7½ o'clock, at their Hall, Post street. Subject: "Phrenology and Temperance." The public are respectfully invited to attend. Seats free.

FREE LECTURE.—At Dashaway Hall, to day, at 2 o'clock P.M., Dr. DeWolf will address the teachers and pupils of the public schools, and parents with children over ten years of age. Subject, "The Laws of Health and Physical Development," etc.

Grand Dramatic Entertainment—An EVENING WITH THE POETS.—Dr. DeWolf, assisted by Mrs. DeWolf and daughter, will give Readings, varied and classic, on **FRIDAY EVENING**, at Turn-Verein Hall. Children, 25 cents; Adults, 50 cents—or Gentleman and Lady 50 cents. fel-2t*

ABOVE: DASHAWAY HALL, SAN FRANCISCO, 1869.
THE FIRST CALIFORNIA SUFFRAGE CONVENTION
MET HERE IN 1870.

THIS PAGE: ADVERTISEMENTS FOR THE DEWOLFE
LECTURES, DECEMBER 1865 TO FEBRUARY 1866.



AD CAPTANDUM VULGAS.—A tremendous sensation was created about nightfall last evening by the appearance of a female dressed in black doeskin pants, men's boots, riding jacket, hat, etc., full masculine apparel, with a very slight variation, leaning on the arm of what appeared to be a man, although it might have been a woman. As the couple passed down the street, a mob of small boys, some hundreds in number, who had followed them in from Third street, hooting and indulging in comments, which the objects of interest seemed to regard as rather complimentary than otherwise, was kept at bay by a policeman, who occasionally administered some heavy blows to the more forward of the crowd. We know nothing of the character or social position of the couple beyond what we saw as they passed along, but as the police arrest every man caught on the street in woman's clothes, we see no reason why the rule should not be applied to the other sex as well.

Since the above was written, a gentleman who is second to none in his admiration and respect for the true woman, handed us the following:

EDITORS ALTA:—Allow me to inquire through your columns, whether there is not such a thing in existence as a statute or ordinance prohibiting women from appearing on the public streets arrayed in men's apparel. If there is, why is it not enforced? Last evening, and at other times, there have been such unsightly exhibitions on Montgomery street, but there appears to have been no attempt made to arrest the person so outraging propriety. Had it been some poor, friendless outcast, the case might have been different, and the offending female hauled up before Judge Rix. Any woman who appears on the street arrayed in a suit of men's clothes, insults the whole sex, and Chief Burke should put a stop to such carryings-on ere others imitate the example. **PROPRIETY.**

SAN FRANCISCO, May 8th, 1866.

CITY ITEMS.

THE FEMALE IN PANTALOONS CASE.—"Doctress DeWolf," having been arrested again, on a bench warrant, for the offence of appearing on the streets in boots, pantaloons and jacket, was up before the Police Court yesterday. She was defended by a number of volunteer counsel, including Doctor DeWolf and General Chipman, who took high "progressionist" grounds, and denounced the prosecution as an outrage on the rights of humanity, the result of religious intolerance, etc. Assistant District Attorney Louderback made an able argument in support of the law, and claiming that the whims of private individuals, a mere minority in the community, must yield to the opinion and feelings of the great mass of the people. Whatever tended to create riotous demonstrations and incite breaches of the peace, (he play on the breeches) was obnoxious to the law and should be suppressed. Judge Rix reviewed the case at great length, not on the legal question involved, but on the hygienic question, claiming that the dress in which the female appeared on the street, which closely resembles the Chinese female costume, except that the breeches are the regular masculine article, was a better costume to walk upon the street in than the ordinary apparel of the ladies of San Francisco. The laws of health were better observed in her case than in the case of the majority of females, but that was not the point. It was a question of law and the public peace. While he conceded that it would be better for the women of San Francisco to adopt her ideas of dress, at present the law prohibited such exhibitions, and if the tendency of such demonstration was to create public scandal, and draw riotous assemblies together, they must be stopped. He suggested that the defendant should "go slow," take the matter by degrees, and if she was bound to insist upon her "reform movement," she should do it in such a manner as to gradually accustom the public to it: not crowd on the steam too heavily at the start. He was willing to believe that the female at the bar had the best possible motives in her action, but the law and public opinion were against her. Morally she had committed no offence, and for the technical offence he was willing to apply the smallest possible fine, or even to permit her to go at large without any fine, if she would intimate a willingness to abstain from such demonstrations in future. His Honor's leniency was, however, all thrown away in this case. Doctor DeWolf replied, that they did not seek for clemency, but demanded their rights, and if acquitted, would not only repeat the exhibition to-morrow, but would call on the police to protect them from insult, etc., etc. If they could not get their rights in Republican America "they would hurry into kingdom come at once," for they would not live in slavery and would not go to any other country to oblige the liberal public of San Francisco. He indulged in the usual farrago of nonsense about "the corrupt press," "local reporters," "police," etc., etc., and was loudly applauded by a dozen or more long-haired men of the peculiar cast of countenance prevailing in spiritual circles and Insane Asylums. His Honor thought that a little reflection might soften the feelings of the defendants—there seemed to be a number of them—and permitted the case to stand over until Tuesday next, without a positive decision. The female then waddled awkwardly out of the room, and the case of a Chinese bloomer, accused of window tapping, was called on.

In 1863, San Francisco outlawed cross-dressing. Eliza had been lecturing on women's rights in San Francisco since December 1865, but she may not have begun publicly demonstrating in bloomers until May 1866. On May 8th she strolled San Francisco in "masculine attire" attracting the attention of hundreds of people. She was later arrested.

FACING: 1850S DRAWINGS OF WOMEN IN BLOOMERS,
FEATURED ON SHEET MUSIC FOR THE BLOOMER
POLKA, MRS. BLOOMER'S OWN, AND THE NEW
BLOOMER POLKA.

THIS PAGE: MAY 1863 ARTICLES ON THE FEMALE
PANTALONIST CASE.

MRS. DEWOLFE REDIVIVUS.—The *Call*, of Sunday morning, says:

Mrs. Dr. DeWolfe, who has been promenading the streets of San Francisco for more than a year dressed in an outre green dress, which attracts great attention from small boys and ill-bred men, has gained a proselyte, who, yesterday, appeared on Montgomery street in company with the original. She, however, appeared ashamed of herself, and hid her face from the view of the people in the streets by carrying her parasol so close to her face that she could not have got through the streets had she not been piloted by Mr. Dr. DeWolfe who walked in front of the ladies dressed like the amphibious monster in the "Black Rock."

GONE UP.—Mrs. Eliza A. Hurd DeWolf, the female pantaloologist, was yesterday ordered to be committed to the county jail, according to the desire of Dr. DeWolf, in default of the payment of a fine fixed at \$21, instead of \$5, at their own request, and the cost of appeal. There are a number of bloomers, of Celestial origin, already there for company.—*S. F. Alta*, Aug. 1.

FAILED TO APPEAR.—Mrs. Doctress DeWolf, who was arrested for parading the streets in habiliments pertaining to the male sex, having been allowed to go at large on her own recognizance, failed to appear to answer the charge in the Police Court, and a Bench warrant was ordered to issue for her rearrest.

We notice by a San Francisco dispatch to the *Bee* that Mrs. Dr. DeWolf was before the Police Court the other day for appearing on the street in a pair of bifurcated casements only. It is probable that they were the Doctor's, and that he was at home repairing his wife's street dress.

Eliza's bloomer protests were regional gossip, with newspapers as far away as Olympia reporting the scandal. She continued to make the news for wearing bloomers in San Francisco through 1867.

REFERRING to the past history of the male and female DeWolf, who have lately created such a sensation in San Francisco, the *Auburn Store and Stripper* says:—"The man calling himself "Dr. DeWolf" came to San Francisco several years ago at the head of a party of Free Lovers, en route to some part of South America. DeWolf's daughter, then a girl of sixteen, positively refused to go farther in such a company, and her obstinacy was the beginning of a series of disagreements which resulted in the dissolution of the party. DeWolf then went to Washington Territory, where one of the earliest converts to his peculiar doctrines was Eliza A. Hurd, whom he soon took to his bosom by a simple agreement to live together so long as the arrangement should be mutually satisfactory. Scandalized by these proceedings, the citizens arose and drove the couple out of town."





What a jackass you look to be sure
In spite of your clothing so gay
Your society is quite a bore.
Folks very soon wish you good day
For you're stupid and dull as a moke
Fit only to laugh at and joke.

CALAVERAS CHRONICLE.

MOKELUMNE HILL:

SATURDAY, :: :: :: AUGUST 29, 1868.

LECTURES.—The citizens of Mokelumne Hill have been regaled during the week with a series of lectures, on medical, historical, phrenological and biblical subjects, by Dr. C. H. De Wolf. As a lecturer, Dr. De Wolf has a clear, distinct enunciation, an easy, flowing style of delivery, and upon those subjects with which he is conversant, states his propositions and deduces his arguments in a very logical manner. His lectures upon anatomy, physiology and hygiene, were both entertaining and instructive, well worth the close attention which they received. Any information which tends to enlighten the public in regard to the general laws of health cannot be too widely diffused. His discourses upon the bible, however, in which he attempted to disprove the divinity of the sacred book, were, to use a vulgar phrase, "very sick." His lecture upon "Miracles," for instance, "how they *might* have been performed," was an effort that would have disgraced a ten years old boy—an insult to the intelligence of his audience. We are not aware, neither has Mr. De Wolf condescended to inform his hearers, in what manner the disproving of the divinity of the bible would benefit mankind. On the contrary, every person at all conversant with history, is well aware that the promulgation of the great principles of Christianity has, in every instance, preceded and cleared the pathway for the advancement of civilization, enlightenment, civil liberty, and the arts and sciences. Before the light of its conquering truth, the heathenish ignorance and superstition in which the world was enshrouded during the Dark Ages, have given place to education, refinement and freedom. Deny the divinity of Christ, and there remains no foundation upon which to base an argument. Dr. De Wolf's phrenological examinations were also very unsatisfactory—as wide of the mark as his scriptural criticisms.

WOMAN SUFFRAGE.

STATE CONVENTION, AT SAN FRANCISCO.

With that due respect and regard which ever belongs to woman from man, we give place in our columns to the *Circular* which has been addressed to this office and which contains the CALL for a Convention of the women of this state who are in favor of WOMAN SUFFRAGE.

The "call" represents the several Societies in this state that have been formed to favor this object, and contains the names of many of the most intelligent women of our state, and also with commendable courtsey, they invite all *men* who favor their cause, to join their convention.

CALL.

Believing that the time has come when the friends of Woman Suffrage throughout California should unite in an effective organization which shall collect and express the existing sentiment, and through which they can work together with system and vigor for the triumph of their principles, the following societies, through their officers hereby propose and announce a *State Convention*, to be held in Dashaway Hall, San Francisco, commencing on Wednesday, January 26th, at 2 o'clock P. M., and continuing till Wednesday evening or longer if found necessary—the object being to organize a California Woman Suffrage Association, and to take such other action as may be deemed wise and useful.

Every section of the State is invited to send delegates; and where no local associations exist, individuals—*MEN* and *WOMEN*—in sympathy with the movement, are cordially requested to report themselves as delegates.

Eminent speakers have promised their attendance.

The principal Hotels in San Francisco will accommodate delegates at reduced rates.

Officers of San Francisco Society.

Mary W. Coggins,	Emily A. Pitts,
Mrs. J. McComb,	Mary P. Collins,
Cælia Curtis,	

Officers of Santa Clara County Society.

Laura J. Watkins,	Mrs. R. B. Hall,
Minnie McKee,	Mrs. C. M. Putney,
Mrs. J. J. Crawford.	

Officers of Santa Cruz County.

Harriet M. Blackburn,	Lida DeLamater,
Della Pierce,	Georgiana B. Kirby,
Mary E. Jordan.	

Officers of Nevada Society.

Almira H. Eddy,	Mrs. C. C. Leavitt,
Mrs. E. W. P. Keeny,	Mrs. A. Hanson.

Officers of San Diego Society.

Mrs. S. C. White,	Mrs. H. H. Tracy,
Mrs. E. A. H. DeWolf,	Mrs. J. L. Tracy,
Mrs. Dr. C. Hoel,	

ELIZA T. SCHENCK, Vice President, National Association.

CHARLES G. AMES, Vice President, American Association.

FAR RIGHT: 1870
ARTICLE ON
SPIRITUALISM
REFLECTING ON
THE DEWOLFE
SCANDALS.

RIGHT: 1873
ARTICLE ON
THE SAN
FRANCISCO
WOMEN'S
SUFFRAGE
CONVENTION
AND FREELOVE.

LEFT: 1869
ARTICLE
LISTING ELIZA
AS AN OFFICER
OF THE SAN
DIEGO
SUFFRAGE
SOCIETY.

FAR LEFT: 1868
ARTICLE ON
CHARLES
HENRY
LECTURE.

DR. C. H. DeWOLF, of San Diego, died on the 14th instant, from an attack of paralysis.

Valentines! Valentines! Cheap and beautiful, at Mrs. DeWolfe's.

FREE LOVE.

The Women Discuss Their Free Love Movings.

The Woman Suffrage Convention, so called, assembled at Anthony Hall yesterday. The question of suffrage was dropped, the disguise fell from the masked farce of three or four days proceedings, and the strong-minded exposed their weak points. We do not propose to follow them or give space and publicity to their pernicious free-love debates. The proposition to send delegates to the silver wedding of free lovers to be held in Paris aroused the feelings of those who had sought the ballot for women in good faith, and the entire session of yesterday was devoted to bickerings, quarrelings and lofty disputes between the disciples of free love and those opposed to it. The women abused each other roundly. A "Fishamble Lane" crowd could not cover themselves with more glory than did the high-toned scolds who took part in the debate in Anthony Hall yesterday.

The Convention adjourned *sine die*, but it was announced that a meeting would be held in the evening for the discussion of Woman's Suffrage. At this meeting the great disciples of the movement were present. They wholly threw off the guise of the ballot, and approached the subject of free love as very properly underlying and giving vitality to the suffrage movement. The President of the meeting was the strongest advocate of the free love doctrine, and she openly declared that it was the only cure for existing evils, and that these evils could never be squelched unless by woman's right to vote. By this right she would maintain and sanction and make legal, if possible, free love, and so purge society of the social evils which now corrupt it. How much more of this bosh do the people desire to open their eyes to the pretended sincerity of this woman movement? It will be well if San Francisco has seen the last public display in favor of doctrines repugnant to the finest feelings of our more enlightened nature.

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Pacific Avenue,

Opp. Wells, Fargo & Co's Express

Mrs. E. A. DeWolfe!

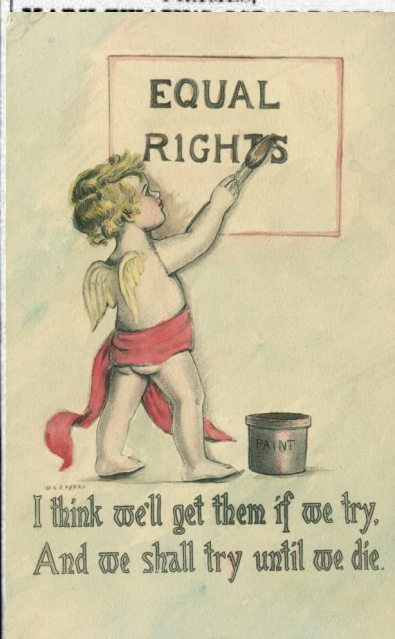
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Spiritualism.

LEBANON, O., Feb. 14, 1870.

Our village has been visited by some of the inhabitants of "That undiscovered country, from whose bourne no traveler returns."

Mr. McCord has taken it upon himself to enlighten this benighted community on the subject of spiritualism. His zeal and disinterestedness are highly commendable. It is true he usually charges each an admission fee of fifty cents; but, of course, he must have some compensation for his valuable time, and incidental expenses must be paid.

He appeared here before a small audience last Wednesday evening; and to convince them that he is a favorite of the spirits, and that they came to his assistance at his bidding, he solicited some one to tie him, which being done, he was taken into a dark, very dark room, and in about twenty minutes he came out with the rope in his hand. Now, sir, is not that enough to convince the most skeptical that there is a reality in spiritualism? For, remember, he was bound hand and foot, and cast into that dreadfully dark room! Certainly none but a spirit could see how to untie those hard knots!

Is not this "a most wholesome doctrine and very full of comfort?" For, if by any means, its disciples should incur the displeasure of the civil law, and the authorities should bind them with chains and cast them into prison, the first dark night the spirits would come to their relief, remove the chains, turn the bolts and let their wards go free. We suppose, of course, that spirits have as much power over chains and bolts as they have over ropes and cords.

Then, again, is it not a source of comfort to the friends of the deceased to know that their departed sisters, friends and children are permitted to attend De Wolfe, Todd, McCord and others for the purpose of tipping tables, rapping to questions, untying knots, &c.? This is ennobling employment for the great and good who once inhabited earth! How much more ennobling than that in which we have been accustomed to suppose them engaged!

A tree is known by its fruits. Hence it is just that spiritualism should be judged by its fruits—that is, by the influence that it has on the characters of its followers. Not by isolated cases, but by the characters of its leading advocates and the masses of its followers. Could you find a more noble example of a true man than is exhibited in the lives of its leading advocates? Are they not noble examples for the youth? It is true that De Wolfe got into trouble at Olympia by ignoring the law regulating marriage; and Mrs. De Wolfe was arrested in San Francisco by the police for appearing on the streets in attire which they thought was not becoming her sex; but might not the fault be in the laws?

Spiritualists do not visit saloons, the race-course, or gaming table; neither do they violate the Sabbath, or take the name of God in vain. Do not their lives recommend their doctrine? CREDO.

Charles Henry died of a stroke on December 14th, 1869. The DeWolfs had been living in San Diego, where Eliza was an officer for the San Diego Suffrage Society. Eliza addressed the California Judicial Committee in 1872 with a party of delegates from the California Suffrage Society. She moved to Santa Cruz, where she may have still had family, and operated a bookstore there in the 1870s-1880s. The 1880 census lists her as a merchant of "B&S" (books and stationery). She died in 1908, 3 years before women achieved the right to vote in California.

Daily Alta California

AND

San Francisco Times.

San Francisco:::Friday, December 22d

FREE LOVE.

From the New York Tribune, Nov. 21st.

Free Love never had a bolder advocate than Mrs. Victoria C. Woodhull proved herself to be last evening at Steinway Hall, in her lecture on the "Principles of Social Freedom." The announcement that she would speak drew together a crowd such as Steinway Hall probably never before contained—a crowd which filled the Hall completely, seats, aisles, and galleries, for the name of Victoria Woodhull, associated as it is with all that is startling in the sphere of social ideas, was a guaranty that the doubtful intellectual food sought by many among the hundreds who heard her last night, would certainly be forthcoming. Flaming placards, cunningly devised and filled with broad terms to catch the prurient eye, also contributed largely to the number of the audience. The private box on the right of the stage was occupied by Tennie C. Claffin and other friends or relatives of the lecturer, and the one on the left by Mrs. Brooker of Brooklyn—sister of Mrs. Woodhull, and a firm disbeliever in the latter's revolutionary theories—and several of her friends. Stephen Pearl Andrews hovered about the foot of the stage, following the speaker's words in the manuscript of her speech which he held in his hand. The advent of Theodore Tilton and Mrs. Woodhull, who received a parting "Now, Vicky, be calm," from her sister Tennie, produced a storm of applause.

The lecturer began with a rather tedious sketch of the progress of individual freedom, the battle for which began in the sixteenth century. Coming down to the present, she at once launched into her particular subject with the pertinent inquiry, "Of what does marriage consist? It is admitted to be a union of the opposite in sex, but is it a principle of nature outside of all law, or is it a law outside of all nature? Where is the point before reaching which it is not marriage, and after reaching which it is marriage?" Since law cannot change what nature has already determined, she contended that it had nothing to do with marriage any more than with love itself. The individual affairs of two persons are not the subject of interference by any third party, and if one of them chooses to separate no power outside of the two ought to prevent. Suppose a separation is desired because one of the two loves and is loved elsewhere. If the union be maintained by force, at least two of them, probably all three, are unhappy; but if they separate, only one is rendered unhappy. So if the greatest good of the greatest number is to rule, separation is legitimate and desirable. It is better to break a bad bargain than to keep it. She wished marriage laws would be ab-

rogated to-morrow—there would be no chaos but all would turn into harmony and order. Thousands of marriages now are but legalized prostitution; thousands of poor, unresisting wives are yearly murdered, and stand in the spirit-life, looking down upon the sickly half-made-up children left behind, imploring humanity to correct the abuses which now defile it. She asserted positively, that all which is good and commendable now existing, would continue to exist if all marriage laws were repealed to-morrow.

Applause followed this bold declaration, but it was instantly succeeded by a perfect tempest of hisses from all parts of the house. The applause again came out, and again the hisses contended for the mastery. A number arose and left the hall. Mrs. Woodhull advanced quickly to the extreme front of the platform, and called to those who hissed to step up on the platform. Suddenly the pleasant voice of Mrs. Brooker, her sister, who sat in a private box on the left, came out clearly as the lady herself arose and faced the audience despite the remonstrances of her friends who feared imprudence in her words.

"May I speak to her?" she said. "Would you," addressing the lecturer, "like to come into this world without knowing who your father or mother was?"

Shouts of approbation greeted this sally, when Mrs. Woodhull said loudly, "There are thousands of noble men and women in the world to-day who never knew who their father was." She proceeded vehemently with her lecture, giving no chance to the lady in the private box to interrupt again. The latter still kept her place, although alone in the box, for her friends rapidly deserted her, and several times assayed to speak. Mrs. Woodhull angrily shouted out her sentences until she was fairly compelled to pause by the boisterous demand of the audience for a speech from her opponent. A policeman was summoned, and he attempted in vain to induce Mrs. Brooker to leave the box.

Finally, Theodore Tilton advanced and attempted to quell the excitement which had become uproar. Cries of "Put him out" greeted him, the audience evincing a decided preference for Mrs. Brooker. Mr. Tilton stated that it was right enough that a lady should speak—here Mrs. Brooker said, "I am her sister." Mr. Tilton continued, "I would myself ask her to come down on the platform and address you [Cries of 'Yes,' 'yes'] for I believe in free speech, but Mrs. Woodhull must be protected also in the exercise of that right, and I shall again introduce her."

Mrs. Woodhull then continued her speech, now very excitedly and at race-horse speed, as if she feared that something would again interpose. Free love, she said, will be an integral part of the religion of the future. The legitimate sequence of Social Freedom is Free Love, or freedom of the affection. "And are you a Free Lover?" "Yes I am a Free Lover! [Loud hisses.] I have an inalienable, constitutional and natural right to love whom I may, to love as long or as short a period as I can, to

A FREE LOVER! [LOUD HISSES.] I have an *inalienable, constitutional and natural* right to love whom I may, to love as *long* or as *short* a period as I can, to *change that love every day*, if I please, [renewed hisses], and with that right neither you nor any law you can frame have any right to interfere, and I have the further right to demand a free and unrestricted exercise of that right, and it is your duty not only to accord it, but, as a community, to see that I am protected in it. I trust that I am fully understood, for I mean just that, and nothing less! Why did Mrs. Fair kill Crittenden? Free Love was not the inciter. It was because she believed in the spirit of the marriage law; that she had a *better right* to him than had Mrs. Crittenden, to whom the law had granted him; and, rather than give him up to her, to whom he evidently desired to go, and where following his right to freedom he *did* go, she killed him. Could a more perfect case of the spirit of the marriage law be formulated? Most assuredly no! If Mrs. Fair had told him to go in peace when he desired such freedom would it not have been the more Christian course, and would not Mrs. Crittenden have *loved* her for so doing. I tell you, my friends, that you have taken hold of the wrong end of this business. I have a better right to speak, as one having authority in this matter, since it has been my province to study it in all its various lights and shades. When I practiced clairvoyance, hundreds, aye thousands, of desolate, heart-broken men came to me for advice. [Hisses, cheers, and laughter.] Some may think that it is better to keep the semblance of a husband or wife, even if it be not a lover. Such is not my philosophy. I address myself to such as have souls. If you belong to the other sort take advice of a Tombs lawyer, and not from me.

I have learned that the first great error most married people commit is in endeavoring to hide from each other the little irregularities into which all are liable to fall [laughter], since nothing is so conducive to continuous happiness as mutual confidence. If our sisters who inhabit Green-st. and other filthy localities choose to remain in debauch, and if our brothers choose to visit them there, they are only exercising the same right that we exercise in remaining away, and we have no more right to abuse and condemn them than they have to abuse and condemn us for exercising our rights *our way*. [Storms of hisses.] But we should by our love and kindness endeavor to prevail upon them to desert those ways. Let me ask of husbands if they think there would be 50,000 women of the town supported by them, if their wives were ambitious to have an equal number of men of the town to support, and for the same purposes. I tell you, nay. The good women of one of the interior cities of New York some two years since organized a movement to put down prostitution, and tried by stratagem to find out who visited houses of prostitution, in order to ostracise them. They pushed the matter until they found their own husbands, brothers, and sons involved, and then suddenly desisted, and nothing has since been heard of the eradication of prostitution in that city. [Laughter.] The experience tried here would result

of the eradication of prostitution in that city. [Laughter.] The experience tried here would result the same. What can be more terrible than for a delicate, sensitively organized woman to be compelled to endure the presence of a beast in the shape of a man, who knows nothing beyond the blind passion with which he is filled, and to which is often added the delirium of intoxication? Men who, before marriage, preserve a delicacy and regard for womanly sensitiveness and refinement too often after marriage show themselves in their true character, and prove to be little better than beasts; and thousands of pallid cheeks, sunken eyes, distorted imaginations and diseased functions testify to the truth of what I say.

At the conclusion of the lecture the vast audience still remained, shouting for Mrs. Brooker, who finally stepped to the front of the box, and bowing, delivered a parting shot—"I would ask," said she, "how can we reform the Green-st. women she speaks of, and at the same time teach them to live promiscuously with men?" [Prolonged cheers for Mrs. Brooker.] Mr. Tilton announced that the exercises were over, and the audience reluctantly dispersed.



ABOVE: WOODHULL IN 1870.

THIS AND FACING PAGES: REPORT ON DECEMBER 1871 VICTORIA WOODHULL SAN FRANCISCO SPEECH. WOODHULL WOULD BECOME THE FIRST WOMAN TO RUN FOR PRESIDENT IN 1872.



"GET THEE BEHIND ME, (MRS.) SATAN!"

WIFE (*with heavy burden*), "I'D RATHER TRAVEL THE HARDEST PATH OF MATRIMONY
THAN FOLLOW YOUR FOOTSTEPS."

FACING: 1872 CARTOON OF VICTORIA
WOODHULL, WOMEN'S SUFFRAGE LEADER AND
FREE LOVE ADVOCATE.

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IMAGES // Vinegar Valentines: Birmingham Museum of Art, Minnesota Historical Society, Brighton & Hove Royal Pavilion & Museums.// Cover: A. Fiot 1851, The Bloomer's Complaint: A Very Pathetic Song for Piano Forte.// 1. General Land Office Map: Bureau of Land Management. Harvey Woodard House, Olympia Historical Society.// 2. Ox plowing field near Forks, WA: Washington Rural Heritage Digital Collections.// 4. Reeves, 1872, spirit photograph.// 12. 1883 The People's Cyclopedia of Universal Knowledge, WH DePuy, Phillips and Hunt, New York.// 17. A.B. Woodard, 1889, West Olympia drawing.// 19. Drew Crooks, Tanelquoy Prairie Blockhouse.// 21. Olympia Historical Society, 1870, Standard Printing Office photograph.// 23. The Seneca Falls Historical Society. Amelia Bloomer photograph.// 24-25. Thomas Onwhyn, 1857, Pleasures of the Water Cure.// 31. Edward Muybridge, 1867, Dashaway Hall photograph.// 32. J. Coventry, n.d. Mrs. Bloomer's Own; Nathaniel Currier 1851, The Bloomer Costume, Sarony & Major 1851, Bloomer Waltz.// 15. John Johnson 1852, A Poser for a Bloomer.// 34. Water-Cure Journal, 1852, Women in Bloomers.// 37. C.E. Perry, n.d., Suffrage Cupid.// 39. William Brady, 1870, Victoria Woodhull photograph.// 40. Thomas Nast 1872, Cartoon of Victoria Woodhull.// Back: text from inside of undated valentine.//

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C O N C L U S I O N

When Eliza's father died in 1872, Eliza was not listed as an heir. When the first history book on Thurston County was written in 1914, her brother Albert did not include her in his recollection of the family's settlement in Olympia, but Eliza is ridiculed in the book for her 1862 marriage to Charles Henry. The family may have lost touch over the years, possibly as a result of public opinion on the DeWolfe enterprises and Eliza's rights advocacy. Although their local influence was fleeting, the DeWolfe marriage was an early sign of the Progressive Era debate, protests, and changes to come. Eliza's bloomer ride through town was one of Olympia's first feminist demonstrations, years before women started demanding their civil right to vote.

I am so glad that I like you
And that you like me too
I really think that liking folks
Is the best thing one can do,
Don't you?