

CATHARINE VAN VALKENBURG WAITE: A matronly law student, a judge's wife
and an active suffragist who was never deterred by her sex or age.



CATHARINE V. WAITE.

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I. INTRODUCTION

During her eighty-four year life Catharine Van Valkenburg Waite spent every moment in pursuit of something she loved. She was a teacher, a mother, a wife, a law student, a suffragist, a business woman, an architect, an editor, and the list could go on. Her interests were diverse, yet her drive and determination to accomplish what she wanted was intense. She was a woman who never believed her sex should keep her or her daughters or the young neighborhood girls from achieving a dream. She was also a woman who did not slow down with age; she never stopped setting new goals and new dreams for herself throughout her life.

Despite her many accomplishments, Catharine's name shows up only occasionally and briefly in history. Most often a brief mention of her name is included in accounts of the suffrage movement. There are also sparse biographies recounting the rogue basics of her life in books dealing with famous historical women. The most

informative and illustrative descriptions about the kind of humorous, smart, and independent woman that Catharine really was come from the portrayals written by her good friend, Catharine Waugh McCulloch. McCulloch, who was the only other woman in Catharine's law school class, was prolific in her accounts of the suffrage movement and all the women who helped with the cause.

Additionally, a glimpse of Catharine's character and values can be seen in the books and articles that she wrote herself. Catharine wrote two separate books about her travels and life in Utah and experiences with the Mormons. She lived in Utah with her family after her husband was appointed as an associate justice for the Supreme Court of Utah Territory. Furthermore, Catharine spent three years editing and publishing her legal magazine, the *Chicago Law Times*. The magazine included articles that Catharine wrote herself, articles that her husband and daughters wrote, and other articles which reveal a sense of Catharine's interests.

This paper presents a brief overview of Catharine's life and diverse achievements. Section II describes her law school experiences as a fifty-six year old student. Section III portrays Catharine establishing a family and a home in Chicago. Section IV documents her experiences traveling to and living in Utah. Section V details her return to Chicago and suffrage work. Section VI describes her legal magazine the *Chicago Law Times*. Finally, Section VII deals with her later pursuits, including serving as President of the International Woman's Bar Association. The entire paper presents a common theme of Catharine's life: a quest to learn, to excel in her endeavors, and make a difference in the world.

II. THE MATRONLY LAW STUDENT

In 1886, when Catharine graduated from the Union College of Law in Chicago (the predecessor to Northwestern Law School), there were only about 100 women attorneys in the country.¹ Catharine's graduation was an unusual event not only because she was a *woman* graduating from law school but also because she was a *fifty-six year old woman* when she received her degree.

With her age, Catharine brought a lifetime of experience with her into the classroom. She had already raised a family, run a seminary for girls, accompanied her husband to Utah when he was an associate justice for the Supreme Court, established and maintained family real estate and publishing companies, and fought for the woman's suffrage movement. Because of her rich life experiences and unwillingness to believe that women were intellectually inferior to men, she was not inhibited or intimidated by the younger male minds around her.

Instead, Catharine became a matronly comrade and long term friend to many of her younger peers. One of her closest friends was the only other woman student in the law school class: Catharine Waugh (later Catharine Waugh McCulloch), who was twenty-two years old. Catharine and Miss Waugh became life long friends, despite their difference in age. Miss Waugh enjoyed having the motherly figure of Catharine to help her overcome her shyness with her male peers.² In fact, "[t]he young men who desired introductions [of Miss Waugh] would approach [Mrs. Waite] first." It was by this arrangement that Catharine introduced Miss Waugh to the "modest curly haired blonde man," Mr. Frank McCulloch, who won the first prize in scholarship and later became Miss Waugh's husband.³

Catharine also established a great rapport with the young male students, as Miss Waugh describes:

[Mrs. Waite's] sense of humor and her liking for young people make her a good comrade to all her law classmates. So when on one occasion in the spring when she had discarded her heavy winter coat and velvet bonnet for a lighter coat and lighter bonnet, these observing young men clapped their hands, cheered her and complimented her on her good taste. They would never have dared to do this if she had been as stern and cold as some people imagine the early women suffragists were. These young men knew her for what she was. They had not read of her famous case twenty-five years before, of her renowned husband and brilliant children. They only knew her as the kind, motherly woman, the bright able scholar and the cheerful helpful comrade.⁴

Catharine and Miss Waugh thought highly of their male peers. Both of the women law students felt that “[r]eally great men like [our] classmates and law teachers were not sensitive about women’s ‘encroachments’ in the legal field” McCulloch described the law school experience among so many men as follows:

At first it certainly was quite a trial to recite before all those young men who would pause in the midst of throwing paper wads and slinging overshoes to see if either of the women knew enough to answer questions. This critical scrutiny soon changed to kindly approval and while they fought us vigorously in debate and moot court, their manly courtesy toward us made what might have been an uncomfortable place to a solitary girl so fraternally pleasant, that the Law College brings back only happy memories.⁵

The professors were also enthusiastic about having women study at the law school. A few years after Catharine’s graduation, the dean of the Union College of law, Honorable Henry Booth, commented on the school’s attitude towards women law students: “We discover no difference in the capacity of the sexes to apprehend and apply legal principles. We welcome ladies to the school and regard their presence an advantage in promoting decorum and good order.”⁶

Catharine’s graduating class was small – with seventy-eight seniors in the class, and only forty-nine participating in the graduation ceremony on June 16, 1886.⁷ In the late 1800s attending law school was not a prerequisite or even a common practice to become an attorney. Most attorneys at that time chose to follow an informal apprentice-like process of reading law in law offices instead of formal instruction at law school.

Catharine herself had been reading law informally with her husband for more than twenty years. She claimed that she enjoyed reading Blackstone and Kent “when most women would have read novels.”⁸ Her interest in the law began when she was living in Utah while her husband was an associate Supreme Court Justice of the Utah Territory. Also, prior to attending law school, she had tried cases in courts of justices of the peace. Although these earlier exposures with the law surely helped to prepare Catharine for law school, her husband, who was an able attorney and former judge, was of no aid to Catharine during her law school studies. During Catharine’s two years of law school her husband was away on an extended European tour. However, even without her husband’s assistance, Catharine proved to be an able legal scholar. Her friend Catharine Waugh McCulloch wrote that: “There was none of her young classmates who had a keener mind, a clearer knowledge of law than she. That class was not a stupid class either, for among its members were many men who have made their mark at the bar or on the bench or as public officials.”⁹

Each day of school Catharine traveled from her home in Hyde Park (a suburb just south of Chicago) to the law school which was located on North Dearborn Street in downtown Chicago. The school did not have deluxe facilities because it did not receive any endowments. Rather, the school was financed almost exclusively from the students’

tuition. The school consisted of one long room heated by a coal stove. However, despite the sparse accommodations, the law school provided many learning opportunities to the students. Students participated in moot court competitions as well as literary and debating clubs. The students were taught by five professors who were distinguished and well respected in the legal world, and at least three of the professors were judges. Occasionally the students would also learn from an outside attorney or other knowledgeable person who would visit the school for a guest lecture. In fact, in furtherance of its positive attitude towards women in the legal profession, the school invited two prominent women attorneys, Clara S. Foltz and Helen M. Gougar, to deliver legal addresses to the students in 1886. In addition to learning in the classroom and listening to lectures, the students also studied in various law offices.¹⁰

While keeping up with the rigorous demands of law school Catharine was also busy with other aspects of her day to day life: she was continuing to manage the family's real estate interests and was caring for her young grandson. The family's real estate business entailed building apartment buildings. Catharine was the architect for these buildings and delivered her drafted plans directly to the builders, without using contractors or middlemen. She visited the buildings under construction daily and also collected rents from the buildings which were already occupied. She was described numerous times as having great ability as a business woman. Meanwhile, she was also caring for her young grandson while her daughter Lucy was away in Europe, studying medicine at some of the finest European hospitals.¹¹

Her friend Catharine Waugh McCulloch describes how busy Catharine was:

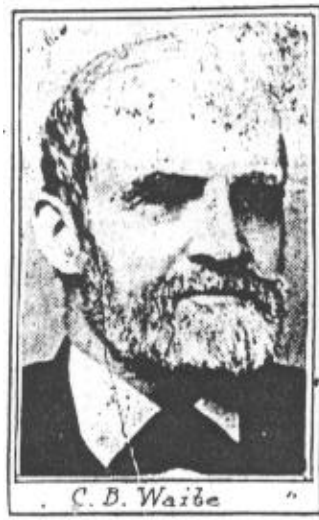
During our law school days, Mrs. Waite would invite me to her home and I came to see the wonderful amount of work she could do. She not only

keeps up her law classes, but she was even then building several apartments which she visited daily and she collected rents from buildings already owned by the family, paid bills and planned new work. Her business cares were heavy that year for her husband . . . was doing research work abroad and Dr. Lucy Waite, a daughter, was completing the European hospital experiences which made her one of our best surgeons. Mrs. Waite was cheerful and unruffled and took time to help her little son on his difficult arithmetic problems and I heard her promise, because of some especially fine marks he had received, to take him to the circus the next Saturday.¹²

Catharine’s experience in law school was different than that of the young students around her. Prior to law school she and her family had already achieved numerous accomplishments, and thus she had many prior and ongoing commitments. Although Catharine never actively practiced law after receiving her law school degree, her accomplishments continued after graduation as well.

III. ESTABLISHING A FAMILY AND A HOME

Catharine’s family life was described as being “unusually harmonious.” Her husband, Charles Burlingame Waite, was very supportive of all of Catharine’s endeavors.



Charles was also an attorney, as well as a former judge and a distinguished author.

Catharine met Charles while both were students at Knox College in Galesburg, Illinois.

She enrolled in Knox College's "female department" in 1849 at the age of 20. Eventually Catharine transferred to and graduated from Oberlin College's literary program.¹³

Her graduation from Oberlin, in 1853, was just six years after Lucy Stone's graduation, who was the first woman in the United States to obtain her college degree. When Lucy Stone graduated from Oberlin the college would not allow her to read her graduation essay like her male peers did because it was considered "unwomanly" to give such a speech in public. However, on Catharine's graduation the college gave her permission to read her own essay, although she was not allowed to deliver an oration as the male graduates did. So, on graduation day, Catharine began reading her paper in the allowed "womanly" manner, but she became so caught up in her subject that she "absentmindedly put the paper on the table and went for her subject 'with both hands' The audience was enthusiastic, even the professors, and in admiring the orator forgot to chide the woman."¹⁴

A year after graduating, on April 26, 1854, at the age of 25, Catharine married Charles, who by this time was a busy lawyer in Chicago. Before gaining admission to the bar Charles had published an anti-slavery newspaper in Rock Island, Illinois. He was a native of western New York and five years older than Catharine. The couple would eventually have six children, five of whom lived to adulthood: Lucy (who became a physician), Jessie (who became active in the suffrage movement), Margaret (named after Catharine's mother), Joseph (named after Catharine's father), and Charles.¹⁵

After becoming a new wife and establishing a home in Chicago, Catharine continued teaching school, which she had done prior to attending college. She worked at the Chicago Union Park Seminary from 1857 to 1859. Then, in 1859, at the age of 30,

the family moved to Hyde Park, a south suburb very close to downtown Chicago. In Hyde Park Catharine decided to establish a school for girls so that her own daughters and the daughters of her neighbors could obtain a quality education. She named her school the Hyde Park Seminary.¹⁶

IV. BECOMING A JUDGE’S WIFE AND LIVING IN UTAH

Three years after she opened the seminary, in 1862, Catharine’s husband, Charles, was appointed by President Lincoln as an associate justice of the Supreme Court of Utah Territory. This appointment was something Charles had sought because he did not want to take part in the ongoing war in the country. The Waite family was worried that the war would mean that Charles either had to enlist in the army or else remain in Chicago and face financial distress. Obviously unsatisfied with either of these possibilities, Charles traveled to the nation’s capital to explore other possibilities. While in Washington, Charles met with President Lincoln, an old friend and a former colleague in the Illinois bar to see if there were any federal appointments available. The President told Charles that he would try to find a suitable appointment for him. Shortly after their initial meeting, President Lincoln told Charles: “I want somebody to go out to Utah, to keep the ‘saints’ [meaning the Mormons] in order. I have got to send a ‘new lot,’ and you can go, if you feel like it. The saints are rather fractious. They have just horsewhipped [the] Governor . . . and sent him home, and have made it too hot for the rest, but I mean to send some men, this time, that they can’t scare.” After receiving the offer, Charles wrote his wife to make sure that she and the children would accompany him to Utah if he accepted the appointment.¹⁷

Catharine responded that she would start planning for the journey. She was excited by the possibility of such an adventure and enthusiastic about supporting her husband with such a prestigious appointment. Therefore, Catharine, at the age of 33, began preparations for her family to make the long trip across the country. She placed her Seminary for rent “furnished,” with the condition that the school was to be carried on by the lessee. A minister of the Episcopal Church ended up renting the school – and the young girl students were happy with the arrangement.¹⁸ The lessee began advertising the school as follows:

HYDE PARK SEMINARY,
 NEAR CHICAGO, ILLINOIS

This Institution is situated at Hyde Park, on the shore of Lake Michigan, thirty minutes’ ride from the Central Depot, two miles from the City Limits, on the line of the Illinois Central Railroad. The building, grounds, etc., are well calculated for a

YOUNG LADIES’ BOARDING SCHOOL,

The rooms being large and pleasant, affording a splendid view of the Lake and surrounding country. The internal arrangements are complete; which, together with an exceptionable corps of teachers, extremely healthy location, and thorough course of study and discipline, must make Hyde-Park Seminary one of the most attractive institutions in the land

Miss Anna G. Temple,
 Principal.

Mr. Chandler Robbins,
 General Superintendent.

To whom all letters of inquiry or business should be addressed.
 Chicago, Ill.¹⁹

Having found a suitable arrangement for the seminary, Catharine next decided to have a wagon custom built in order to ensure the comfort and safety of her family during their trip West. The family of seven planned to take the train to the Missouri River and then ride in wagons for the rest of the trip to Salt Lake City, a distance of over one thousand miles. As she began sorting through the family’s possessions, the laundress and the cook gave suggestions of what items would be necessary for the excursion. She left a

lot of the family's possessions behind, but also packed what turned out to be way too much for such a long journey. Most of the family's freight, along with the custom built wagon, was forwarded to the Missouri River.²⁰

Catharine's journal dated May 5, 1862 reflects the sense of adventure as well as trepidation that she felt while contemplating the impending trip:

On this beautiful spring morning, I find myself all ready, with my little family, to enter upon a long and perilous journey, through a country inhabited by Indians and swarming with wild beasts. I believe I am in the path of duty and shall go forth with a light heart and a firm tread. It is all over. The parting adieus have been said and we are riding along in the luxurious cars of the Chicago, Burlington & Quincy RR as if we were on a pleasure trip.²¹

Within a few days of their departure, the family arrived in Iowa – which was a familiar place for Catharine, because she had moved there with her parents and siblings when she was 17. Her family moved to Iowa in 1846 from Dumbries, Ontario, Canada, where Catharine was born, the first child and only daughter of Joseph and Margaret (Page) VanValkenburg. Her father had come from Southern Holland – from a conspicuous family – leaving behind the VanValkenburg estates in his native land; her mother was Canadian. The family presumably farmed in Canada and moved to Iowa to continue farming. When Catharine arrived in Iowa with her parents she taught school for a few years before leaving to attend college.²² Her brother, who became an attorney, still lived in Iowa when the Waite family arrived on their journey West. Her Thursday, May 8th journal reported the trip:

Yesterday morning, we took the packet "Jenny Whipple," and had a pleasant ride down the Mississippi to Fort Madison, my former home. It seems good to meet with the tried and true friends who were so kind and generous to me when I came among them, years ago, as a country school ma'am. At my brother's hospitable mansion, we are receiving and

entertaining our friends, and having a season of social enjoyment that will long be remembered.²³

However, after departing from Iowa, the Waite's trip to Utah would not remain a complete carefree adventure. There were companies of soldiers encamped to guard the railroad tracks, which reminded the family that they were in the "enemy's country." Also, Catharine worried about her children on the trip. She explains: "The children, especially little Madge, the baby, have been ailing, and I dread the journey on their account. I have been told, however, that camp life is very good for children and that they will stand this mode of travel better than an adult." The wealthy Waite family was not used to the harsh conditions of camp life. The camp food was plain: consisting of black coffee, bacon, beans and hard bread. Also, due to the long journey there were no luxurious items to make the camping more comfortable. Soon after their departure, Catharine and Miss Julia, Charles's sister who accompanied them on their trip, wanted to return to Chicago. But Catharine was too proud and stubborn to follow her desires and turn around, mostly because she had told the minister who rented the seminary when he prophesied her return that she "never put her hand to the plow and turned back." The one source of comfort for the family during the nights at camp was listening to Miss Julia entertain the wagon party with songs on her guitar.²⁴

Out of the entire wagon party, the Waite's custom built outfit was by far the largest and most elaborate. It was their big outfit and massive load that contributed to their wagon having an accident. The ruts in the road caused the large and heavy wagon's forward axle-tree to break in the center. The family had to stop and go back to town to get a new one made – while the rest of the party went on without them.²⁵

Eventually the Waites caught up with the others; but it had become apparent that the Waite outfit was entirely too large and unpractical for the long trip. A council was held in camp, in which it was decided that the Waite's wagon and load must be altered in order to have a successful journey. Accordingly, the upper part of the wagon-bed was taken out and the wagon-bed and top were made shorter and narrower. Catharine and Miss Julia were told that the wagon must be lightened, and therefore they were forced to throw many of the heavier items overboard. Items that had seemed essential when leaving Chicago, such as cooking utensils, washtubs, and flatirons, were now discarded.²⁶

Finally, on the 11th of July 1862, after more than two months of traveling, the wagon party ascended the last mountain and arrived in Salt Lake City. Along with Judge Waite, another new federal judge, Judge Drake, was also in the wagon party. And a new governor for the territory sent by President Lincoln, Governor Harding, had arrived a few days before the two judges. The news of the federal officials' arrival spread rapidly and soon all of Salt Lake City had heard about the new residents.²⁷ The local newspaper, the *Deseret News*, reported that "Associated Justices Waite and Drake arrived in this city, having been, as we are informed, about 2 months in crossing the plains. From Fort Bridger they were furnished with an escort of 8 or 10 men from Captain Smith's command, under Lieutenant Altwood. Judge Waite is accompanied by his family – a very sensible arrangement. He made a short but very agreeable visit at our annetuim yesterday."²⁸

Upon their arrival in Utah, the Waites were at first received with cordiality and marks of honor by the residents. They received numerous calls and invitations, bouquets, baskets of fruit, and every attention that they could desire. They also were introduced to

a number of prominent Mormons, including President Brigham Young, the President of the Mormon Church. Brigham Young was impressed with the federal officers and described them as “good men” on numerous occasions. Catharine originally felt that Brigham Young was “simple and unpretending.” However, she could sense from the beginning that he would not tolerate the federal officers intruding on his authority in any way. Their conversations with Brigham were pleasant – but Catharine felt that “under the slightest contradiction or opposition, [he became] restive, his eye flashe[d] fire and the savage element predominate[d] at once.” At a later meeting Brigham specifically cautioned the new judges and Governor not to interfere with the Mormon institutions. The warning was an indication that the Mormon leaders would not hesitate to run another party of federal officials out of the territory if they started causing problems. Brigham told them: “There is no need of any difficulty, and there need be none if the officers do their duty and mind their own affairs. If they do not, if they undertake to interfere in affairs that do not concern them, I will not be far off.”²⁹

The Waites soon learned of the very predominant role that the Mormon religion had in all aspects of life in Utah. The Waite family attended Mormon church at the tabernacle in Temple Square. Temple Square was a large part of the city of Salt Lake, containing 10 acres and surrounded by a 10 foot wall, with four gates. The impressive Square was a constant reminder of the prominence of the Mormon religion in the daily lives of the Utah residents.³⁰

The family also discovered that the Mormon influence extended to more than just the massive Temple Square. In fact, all the property in Utah was consecrated to the Church. During what was called the reformation, all the Mormons were required to make

deeds of their homes and place them in trust in Brigham's hands. Therefore, the Waites could not even rent a house without consulting Brigham Young.³¹

The enormous power of the Mormon leader as well as other Mormon practices, such as polygamy, soon led the Waite family to disapprove of the Mormon religion. Catharine describes that they "soon found that the people were under an absolute despotism, and that their lives and liberties were wholly in the power of one man. Nothing could be said or done, no business transacted without his knowledge or consent."³²

As the Waites and other federal officers began to have negative feelings toward Brigham Young and the Mormon religion, the Mormon's cordiality toward the officers was also changing. The Mormon's began to distrust and dislike the federal officers because of numerous events.

One reason for the change in attitude towards the Waites specifically was because Miss Julia wrote some very interesting and "spicy" letters to a Boston newspaper. In the letters she criticized the Mormon practice of polygamy in an unfriendly manner. The Mormon residents were not happy when they learned of her public criticisms. Catharine explains that:

This changed their whole course towards us from the kindest consideration, to the bitterest hostility. . . . We were all attending Church one Sunday at the Tabernacle, when we were surprised and startled to hear ourselves denounced by Heber C. Kimball, 1st Counsellor to Brigham, in the following language: "These are d—d pretty ladies and gentlemen to come here among us and after being treated to the best we have, to denounce our Institutions and abuse our hospitality. If I had my way I would send them to h—ll cross lots, and I now in the name of Israel's God curse them, from the crowns of their heads to the soles of their feet, henceforth and forever." . . . From this time everything was done to annoy and intimidate us.³³

The Judges and Governor were openly threatened on the public streets. Miss Julia was alarmed at the storm she had raised and she decided to leave and take up residence in Carson City, Nevada. After Miss Julia's departure, Catharine was the only "gentile lady" in Salt Lake City. However, Catharine found female companionship with many of the Mormon women. Some of the Mormon women would secretly come to visit and confide in her how they hated their polygamous lifestyle.³⁴

The tension between the federal officers and the Utah residents continued to escalate in October 1862 when the federal government began sending troops to the Utah Territory. The Mormon residents were told by their leaders that the new Governor and Judges had something to do with the troops' arrival.³⁵

The final event leading to a complete deterioration of the relationship between the Mormons and the federal officers occurred when Judge Waite attempted to make some changes to the judicial structure in the territory. Upon their initial arrival in the territory, the federal judges were surprised to discover that the United States government and its officers were almost entirely ignored by the Mormons. All of the court cases in the Utah Territory, criminal and civil, were held in the Probate Courts, which were ruled by Mormon judges. When Congress passed the Organic Act of 1850, it stated that the jurisdiction of the Probate Courts was to be "as prescribed as law." Federal courts had interpreted this provision of the Act to mean that a state's legislature could confer any jurisdiction it wanted on the Probate Courts. Therefore, the Mormons, who controlled the state legislature, granted the Probate Courts concurrent jurisdiction with the federal district courts in all cases. As a result of such concurrent jurisdiction, virtually no cases were heard in federal district court.³⁶

In order to remedy this defect, Judge Waite wrote a bill which provided that the Probate Courts should have no jurisdiction in civil cases and they should have only limited criminal jurisdiction, subject to appeal to the district court. Catharine, in obvious support and admiration of her husband's work described the bill as "contain[ing] several other wholesome and salutary provisions." Governor Harding and Judge Drake approved the bill and it was sent to Washington. The news of the bill was telegraphed to Salt Lake City and Brigham Young immediately called a meeting at the Tabernacle.³⁷

The meeting, which was well publicized, was held on March 3, 1863. Two or three thousand people gathered at the meeting to discuss the situation, excited by exaggerated statements concerning attempts by the federal officers to "interfere with their rights." Catharine describes that "[s]peeches of the most inflammatory character were made at this meeting, and the resentment and the indignation of the ignorant masses of the people were excited to the highest pitch." At the meeting the Mormon leaders told the assembly that the Governor and Judges had committed Treason against the Territory.³⁸ It was decided that the residents would send a petition to President Lincoln describing the situation and requesting that the President remove the federal officers from their positions. The following petition was signed by several thousand people:

To His Excellency Abraham Lincoln, President of the United States: -
 Sir, - We, your petitioners, citizens of the Territory of Utah,
 respectfully represent that,

Whereas, From the most reliable information in our possession, we are satisfied that His Excellency Stephen S. Harding, Governor, Charles B. Waite and Thomas J. Drake, Associate Justices, are strenuously endeavoring to create mischief and stir up strife between the people of the Territory of Utah and the troops now in Camp Douglas, (situated within the limits of Great Salt Lake City,) and, of far graver import in our nation's difficulties, between the people of the aforesaid Territory and the Government of the United States:

Therefore, We respectfully petition your Excellency to forthwith remove the aforesaid persons from the offices they now hold, and to appoint in their places men who will attend to the duties of their offices, honor their appointments, and regard the rights of all, attending to their own affairs and leaving alone the affairs of others; and in all their conduct demeaning themselves as honorable citizens and officers worthy of commendation by yourself, our Government, and all good men; and for the aforesaid removals and appointments your petitioners will continue most respectfully to pray.³⁹

Many resolutions were passed at the meeting, including: “That a committee be appointed by the meeting to wait upon the Governor, and Judges Waite and Drake, to request them to resign their offices and leave the Territory.” As planned, soon after the meeting, a committee called on Judge Waite at his residence and asked him to resign and leave the territory. He replied as follows: “To comply with your wishes, gentlemen, under such circumstances, would be to admit, impliedly at least, one of two things, - either that I was sensible of having done something wrong, or that I was afraid to remain at my post and perform my duty. I am not conscious either of guilt or fear. I must therefore respectfully decline to accede to your request.”⁴⁰

Following the meeting, threats of personal violence against the federal officers became common. Catharine describes one particularly disturbing event: “We were all sitting quietly one evening in the parlor of the Governor’s house, when we were startled by loud cries and oaths outside, and in a moment more, missiles and rotten eggs were being thrown in rapid succession against the house. Windows were broken and glass flew in every direction.”⁴¹

After this frightening episode the officers kept their houses well guarded. Catharine even insisted on learning how to use one of the family’s six shooters. The

Mormons would loudly threaten Charles as they passed the house, but soon the Waites became accustomed to the threats and paid no attention to them.⁴²

When the term of court ended, Charles resigned his post. During his one-term tenure, there had not been a single case on his docket. Despite this lack of actual judicial experience in the courtroom, Charles would be referred to as “ex-Judge Waite” for the rest of his life.⁴³

Leaving Utah, the Waite family ventured north to Idaho City, Idaho. In Idaho Charles opened a law office and tried his hand at politics.⁴⁴ Charles also spent time investing in silver mines. He was the President of the New York and Idaho Gold and Silver Mining Company, which was organized in December 1864. The mining company and was not a small venture. In February 1865, an advertisement for the company said that it had \$2,000,000 in capital stock, \$250,000 of which had already been subscribed. Charles also wrote a pamphlet which was offered for sale: *The Emigrant’s Guide to the Gold and Silver Mines of Idaho, Placer and Quartz Mines of the Boise Basin, South Boise and Owyhee*. The pamphlet contained a list of the forty-eight mines belonging to his mining company.⁴⁵

While in Idaho, Catharine wrote and published a book called The Mormon Prophet and His Harem, based on her recent experiences in Utah. The book detailed what she described as the “dangerous character” of the Mormon religious practice of polygamy. In the preface of the book, Catharine described passionately the strong feelings she had about the danger of the Mormon religion to the country, as well as the dangers of polygamy to the Mormon women. She writes:

No apology is offered for presenting to the public the only authentic account of Brigham Young, of his polygamous family, and of that

complicated and incongruous system of social and political machinery, called Mormonism.

The only form of religion in this country which refuses to conform either to the spirit of progress and improvement and enlightened humanity which characterizes the age in which we live, or to our laws and the genius of our free institutions, - drawing constantly from foreign countries hosts of votaries, impelled hither not by a love of republicanism, but rather by a desire to exchange a political for a religious monarchy, - is Mormonism, which presents an antagonism to our Government, and can scarcely fail to result in national trouble.

The elements of a second rebellion are in active progress in Utah, and, as in the case of slavery rebellion, the great danger lies in failing to place a proper estimate upon the power of those elements for mischief, and to take the proper precautions in time. Religious fanaticism is more active, and when hostile, more dangerous, than political ambition; hence the arrogant and intolerant spirit, and the bitter hostility of the Mormons, are worthy the serious attention of our statesmen than would be the opposition of so many mere political traitors.

Again; their power for mischief is much increased by the position they occupy upon the great thoroughfare between the eastern and western portions of our country.

It is with the view of calling the attention of the Government and of the people of the country to the dangerous character of this monarchy growing up in the midst of the Republic, that the political history of Utah has been written.

The chief interest of the work, however, with a large class of readers, will doubtless consist in the information it contains, relative to the family and social relations of the celebrated Mormon leader. These, and all other facts contained in this volume, may be relied upon as true, and many of them are now published for the first time.

The subject of polygamy is treated thoroughly, and as dispassionately as the writer's utter abhorrence of the system will permit. A residence of two years in the midst of this state of society, could not fail to afford me a tolerably good view of its inside workings, and this view I have presented to my readers.

Some of the facts narrated in this volume have been furnished by persons in Salt Lake, who are thoroughly conversant with them; in some cases, by persons who have long been in the service of Young, and know whereof they relate. While I am not at liberty to mention their names, I take this opportunity to return them my thanks for such valuable information.

This book is believed to be a desideratum demanded by the social and political well-being of the country, and as such it is presented to the consideration of the people of this country, and especially to my own sex, who are deeply interested in preventing the framework of our social

system from being broken up and superseded by the customs and maxims of the worst ages of barbarism.

To the suffering women of Utah, I especially dedicate this result of my labors in their behalf; and I am not without hope that many of them may, upon a perusal of its pages, be induced to retrace their steps, and rescue themselves from the snares of the religious impostors now seeking their destruction.⁴⁶

Sixteen years after the publication of this book she would release another version – which recast the story about polygamy in a more personal voice. The new version, called Adventures in the Far West: and Life among the Mormons, had a more detailed account of the family’s journey from Chicago to Utah and also included tales of plural women who secretly visited Catharine. An advertisement for the book read: “If you want to be entertained by reading hair-breadth escapes, attacks by Indians, crossing rivers, perilous ascents and descents of mountains; READ this BOOK. If you want to learn all about the true inwardness of MORMONISM read ‘ADVENTURES in the FAR WEST.’”⁴⁷ The recasted account was published in 1882, the same year in which Congress outlawed polygamy.⁴⁸

The Waites eventually chose to return to the city that felt the most like home: Chicago. So, in 1866, four years after their adventure west began, they started their eastern venture home to Illinois.

V: KEEPING BUSY IN CHICAGO: ON A QUEST TO LEARN AND FIGHT FOR SUFFRAGE

Upon returning to Chicago, Catharine, at the age of 37, applied to Rush Medical College with hopes of becoming a medical doctor. However, her application was summarily rejected based solely on the fact that Catharine was a woman.⁴⁹ She was perhaps too early for her time, but she passed her interest in studying medicine on to her daughter, Lucy. Lucy later became Dr. Lucy Waite. Dr. Waite studied abroad and was

known as one of Chicago's best surgeons.⁵⁰ After Catharine was rejected from medical school, she reopened her seminary.⁵¹

Although Catharine is described as being an active suffragist beginning in 1855, the first notable evidence of her suffrage advocacy came a few years after the family's return to the Chicago. In 1869, when Catharine was 40 years old, she and her husband, along with their friends the Bradwells, Mary Livermore and others founded the Illinois Woman Suffrage Association. That same year there was a split in the National Suffrage Movement. The split divided the Illinois suffrage leaders, many of whom followed Lucy Stone's conservative American Woman Suffrage Association. Catharine, however, remained loyal to the older National Woman Suffrage Association, primarily because of her close friendship with the two leaders, Susan B. Anthony and Elizabeth Cady Stanton.⁵²

The next year the Waites and the Bradwells urged the Illinois Constitution makers of 1870 to omit "male" from the "suffrage" article of the new state Constitution. Judge Bradwell and Judge Waite addressed the constitutional convention. They were unsuccessful in convincing the convention to omit the reference to "male" in the voting clause. However, they were successful in eliminating a clause making sex a qualification for holding public office.⁵³

The following year, in 1871, Catharine was elected president of the Illinois Woman Suffrage Association. She called for the creation of "a society for woman suffrage in every county and town in the State." In order to concentrate all of her efforts on her new position she closed down the seminary and began to tour Illinois to promote her vision for woman's suffrage.⁵⁴

In November of that same year, Catharine attempted to vote in a Hyde Park election. She made a written application to the Board of Voters Registration requesting that they place her name on the voter registration. However, she was rejected by the voting officials because she was a woman. Then, Catharine filed a petition in the Supreme Court of Cook County and asked that the Board be compelled by mandamus to place her name on the voting register. Charles made an “exhaustive and unanswerable” argument before Chief Justice Jameson, claiming that the same United States amendment which enfranchised African American’s in Illinois (the 15th Amendment of the United States Constitution) also enfranchised Catharine. But the argument was made to no avail. The court delivered a lengthy opinion on January 12, 1872 denying Catharine’s petition with costs.⁵⁵

Later, in 1887, Catharine would publish a review of Chief Justice Jameson’s book, A Treatise on Constitutional Conventions. In the review, Catharine first described Jameson’s view on woman’s suffrage and then Catharine boldly criticized the former chief justice. She wrote: “In the first place, the author has entirely ignored the real issue in this country, which is, whether or not suffrage is a right of citizenship, under our form of government; confining himself to an antagonism of the abstract right of suffrage.”

Catharine goes on to express:

The government is, in this treatise, or at least in this portion of it, looked upon as something apart from the people – something which they are to look up to and respect, on account of its superiority; thankful for any crumbs that may fall from the governmental table. They have no rights which the government is bound to respect; for, without the right of suffrage they have no guaranty for any other rights whatever.⁵⁶

Catharine’s attempt at voting, and the attempts of Susan B. Anthony in New York and Virginia Minor in Missouri were the most famous women voting test cases in the

country.⁵⁷ Ten years after Catharine attempted to vote, Charles corresponded with Susan B. Anthony concerning Catharine's test case. In a letter to Susan B. Anthony dated May 8, 1882, he explains that he had prepared the case for the Supreme Court, but before he had a chance to file his brief he became ill. His illness lasted for quite some time and he decided to leave Chicago in order to regain his health. After spending a winter in the Sandwich Islands he returned to Chicago in the Spring of 1873. But upon his return, other things took up his time and the planned appeal was abandoned. He wrote that he thought he would publish the 100 page brief and the other principal papers from the test case in the form of a small book for permanent safekeeping. He also wrote that if it was not too late and she would like an abstract of the brief he would send it to her so that she could include it in her book on suffrage history.⁵⁸

After Catharine's reign as President of the Illinois Woman Suffrage Association, she served as Legislative Advisor to the organization until 1890. During these years she presented to each Illinois Legislature a resolution for a suffrage amendment, while also working for a national constitutional amendment. Finally, in 1890, at the age of 61, she turned over the post to her good friend and former law school classmate, Catharine Waugh McCulloch.⁵⁹

Catharine and Charles impressed the importance of the suffrage movement on their children as well. On January 24, 1880, their daughter, Jessie Waite, addressed the Judiciary Committee of the House of Representatives in Washington D.C. She gave a brief resume of the progress of the woman suffrage movement in Illinois up to that time. In a speech that surely made her mother proud, Jessie stated:

Mr. Chairman and Gentlemen of the Judiciary Committee: In the State of Illinois we have attained to almost every right except that of the ballot.

We have been admitted to all the schools and colleges; we have become accustomed to parliamentary usages; to voting in literary societies and in all matters connected with the interests of the colleges and schools; we are considered members in good standing of the associations, and, in some cases, the young ladies in the institutes have been told they hold the balance of power. . . . Women must have the ballot that they may have protection in getting bread for themselves and their families, by giving to the party that looks for their support some substantial evidence of their strength. Experience has demonstrated, especially in the temperance movement, how fruitless are all their efforts while the ballot is withheld from their hands. They have prayed; they have petitioned; they have talked; they have lectured; they have done all they could do, except to vote; and yet all avails them nothing. Miss Frances Williard presented to the legislature of Illinois a petition of such length that it would have reached around this room. It contained over 180,000 signatures. The purpose of the petition was to have the legislature give the women of the State the right to vote upon the question of license or no license in their respective districts.

In some of the counties of our State we have ladies as superintendents of schools and professors in colleges. One of the professors in the Industrial University at Champaign is a lady. Throughout the State you may find ladies who excel in every branch of study and in every trade. . . . We have physicians, and attorneys Representatives of our sex are also to be found among real-estate agents and journalists, while, in one or two instances as preachers they have been recognized in the churches.⁶⁰

Jessie also wrote a report about the Washington Suffrage Convention, which was printed in the *Washington Chronicle*. In the report she mentions attendees, such as Susan B. Anthony, Virginia A. Minor, Zerelda G. Wallace, Elizabeth Cady Stanton, and other famous leaders. Jessie would wind up staying in D.C. and later marrying Dr. Wright of Washington.⁶¹

Charles also spent significant time in D.C. at the Library of Congress where he researched information for his book History of the Christian Religion in the Year 200, which was published by the family publishing firm, C.V. Waite & Co. in 1881.

Catharine managed the publishing firm which published several other pieces written by Charles concerning religion and sociology, as well as numerous books by other authors.

Charles's book on religion was the first concrete example of his interest in the subject. Perhaps his experiences with Brigham Young and the Mormons sparked his interest in the topic, but whatever the impetus, many of his travels and later books would focus on the world's religions. Charles and Catharine were both confirmed agnostics. Later in his life Charles would be actively involved in the American Secular Union (formerly the National Liberal League) as well as other societies involved with the free-thought movement.⁶²

In 1884, his interests led him to depart for a three year European tour, leaving his 55-year old wife Catharine home to manage the family's real estate business. During his tour of Europe he studied government, manners and social customs. Their daughter, Dr. Lucy Waite, was in Europe at the same time as her father. She was completing a European hospital experience that would allow her to become one of Chicago's best surgeons.

It was during Charles's extended absence, in 1885, that Catharine decided to enroll in the Union College of Law. Therefore, although married to an intelligent attorney, her husband provided no assistance to her in her studies of the law during school. Her two years of attendance coincided with her husband's final two years away from Chicago.

VI. THE CHICAGO LAW TIMES

In November 1886, after Catharine's June law school graduation, she established the quarterly *Chicago Law Times*. She published this magazine, which was a recognized authority in Canada, England, Scotland, France, as well as the U.S., for three years.⁶³ The publication had a more reformist tone than that of Myra Bradwell's well-known

weekly publication, the *Chicago Legal News*. Catharine included articles in the magazine that addressed such controversial topics as abortion, insanity, and divorce.⁶⁴ Bradwell's *Chicago Legal News* did announce the first edition of the *Chicago Law Times*.

Bradwell's paper also quoted Catharine as saying that the magazine is "intended for the discussion, from a legal standpoint, of the great questions which interest the community. While its columns are open to free discussion, it is, as a journal, non-partisan."⁶⁵ In May 1888, Catharine stated that: "The success of the magazine this far has been greater than I had reason to expect."

Indeed, others in the legal world were impressed with the new magazine. Many judges, including Justice Bradley of the United States Supreme Court sent encouraging and complimentary letters to Catharine regarding the magazine. Another judge, Justice Magruder sent a letter which stated:

To C.V. Waite & Co.:

Accept my thanks for the Jan. No. of "The Chicago Law Times." I have examined such of the articles in it as time has permitted, and have been much pleased with them. They are of a high order and are marked by much ability. Such a magazine, fearlessly criticizing what is wrong in the administration of justice and as boldly upholding what is right therein, cannot fail to be of service to the bar and to the people. Enclosed I send \$2.00, the amount of subscription for the current year.

Very respectfully,
 B.D. Magruder⁶⁶

Numerous other journals and literary magazines wrote flattering reviews words about the *Law Times* and Catharine as well. The *Law Journal, London* wrote:

We have received the first number of the Chicago Law Times. The production of this first number is highly creditable to the learned lady whom we now have the happiness to count among our contemporaries. The motto on the cover truly says that 'the machinery of law needs mending,' and we see no reason why, if they wish it, women should not try their hands at mending.⁶⁷

The *Woman's Journal*, edited by Mary A. Livermore, who authored numerous articles that would be published in Catharine's magazine, gave the following account of the magazine:

Mrs. Catharine V. Waite, of Chicago, has commenced the publication of the Chicago Law Times, a quarterly magazine . . . If the succeeding numbers are equal to this, the Law Times will not only makes its way, but will hold a high rank among magazines. Mrs. Waite is herself a lawyer, an active business woman, and a very able one. Distinguished lawyers are contributors to this magazine. The contents are varied and interesting from first to last.⁶⁸

The magazine contained articles on subjects of interest to Catharine. For example, the first volume included an article about the admission of women to the bar, an article about the Mormon practice of polygamy, and an article about the medio-legal society of Chicago.⁶⁹ Additionally, the magazine provided a forum for articles written by Charles and by Catharine herself.

Each issue of the magazine included a section titled "Notes of Foreign Travel," where Charles recounted many of his adventures, including accounts of Verona, Russia, the North Cape, England, Ireland, Germany, Austria, Norway, Denmark, the Vatican, and the Mediterranean.⁷⁰

Catharine also wrote several short biographies on famous attorneys and judges, including Chief Justice John Marshall, John Jay, and John Rutledge, which were included in the publication. Catharine was always sensitive to how famous men, especially famous men in the legal world, treated women. For example, in her biography of Chief Justice John Marshall she described him as "a great admirer of the ladies, whose society he greatly enjoyed. He always warmly defended their equality in native intellect with the sterner sex."⁷¹

The magazine was also a chance for Catharine to help her friends and family and promote the causes she supported. Therefore, included in the magazine's announcements about lawyers and firms, there were mentions of her brother's firm in Iowa and her friend Catharine Waugh's law office in Rockford, Illinois. Furthermore, the magazine wrote a complimentary book review of her friends' Elizabeth Cady Stanton's and Susan B. Anthony's famous collection History of Woman Suffrage. The magazine reported: "One has but to glance through its pages to see with what velocity this reform is now moving. Its earlier pages show with what difficulty the cause obtained even a respectful hearing. Its later pages show that in many States women are already voting, and everywhere the reform is making rapid progress."⁷²

The *Law Times* also announced the beginning of the Equity Club, an organization Catharine later joined: "On October 6, 1886, the lady students and graduates of the Law Department of Michigan University, organized a society for the interchange of friendly counsel between women law students and practitioners throughout the United States. This is a worthy object, and it is hoped that the Equity Club may lead to a pleasant acquaintance among women whose aims are similar." (Vol. 1, No. 2, pg 208). Each member of the Equity Club was required to write and contribute a letter each year "giving an account of individual experiences, thoughts on topics of general interest, and helpful suggestions," to be published and distributed among the other members.⁷³

Catharine also used the magazine as a way to show her pride in her law school alma matter. Regarding the Union College of Law, she wrote: "Those who

have had the good fortune to have listened to the instructions in this most excellent Law College can appreciate the labor performed by the gentlemen who carry on so successfully a large and flourishing institution by their own individual exertions. While many colleges fail, though largely endowed, this one has made itself a great power without assistance so far, from any quarter.”⁷⁴

The third and final volume of the *Chicago Law Times* was published in 1889 – without a note or comment as to why the magazine was ending. Catharine instead began spending more of her time in pursuit of her interest in women and the bar and began contemplating retirement, since she was already sixty years old.

VII. INTERNATIONAL WOMAN’S BAR ASSOCIATION AND RETIREMENT

In 1888, Catharine was elected President of the International Woman’s Bar Association, which was organized in Washington D.C. by the International Council of Women. Many of her friends and fellow Equity Club members were present at the organizational meeting to help elect her, including Belva Lockwood, Ada Bittenbender, and Catharine Waugh. The Association had secretaries in various international locations: Great Britain, Italy, Russia, Switzerland, Hawaii, as well as the United States, where Lelia J. Robinson of Boston served as the secretary.⁷⁵ On May 4th, 1888, Catharine wrote a letter to the Equity Club describing her position with the Association. Catharine, at age fifty-nine, was the oldest member of the Equity Club. She and Belva Lockwood, who was fifty-seven, provided the younger Equity Club members with a link to the first generation of the Woman’s Movement in antebellum America.

Catharine's letter to the Equity Club explained that the object of the International Woman's Bar Association was:

1. To open law schools to women.
2. To remove all disabilities to admission of women to the bar, and to secure their eligibility to the bench.
3. To disseminate knowledge concerning woman's legal status.
4. To secure better legal conditions for women.

In her sensitive manner she also explained that “[w]e did not mean to cover the ground of your club which, as we understood, is social and for mutual pleasure and profit.”⁷⁶

Finally, in 1890, at the age of 61, Catharine decided it was time to retire and devote her time to her children and grandchildren. During her retirement, Catharine helped her husband prepare and issue a language study aid, Homophonic Conversation, which was published in 1902. This book contained a list of more than two thousand words having a like sound and meaning in ten languages: English, French, Spanish, Portuguese, Italian, German, Dutch, Danish-Norwegian, Swedish, and Russian. In the book Charles advocated for using the common words that were already in existence as the first step towards creating a universal language.⁷⁷

On March 25, 1909, when Catharine was 80, Charles died at home in Chicago after an illness of three months. The *Chicago Tribune* reported Charles's death and claimed that the Chicago resident of sixty years was “a pioneer of Chicago.” Charles's remains were cremated as he had requested.⁷⁸

Just four years later, on November 9th, 1913, at the age of 84, Catharine died of a heart ailment at the home of her daughter, Dr. Lucy Waite in Park Ridge, Illinois. A memorial service was held by the Chicago Society of Rationalism. At the service, her good friend, Catharine Waugh McCulloch, among others, spoke. Her cremated remains were interred in Graceland cemetery.⁷⁹ Catharine's death occurred in the very same year that the Illinois Legislature passed the Woman Suffrage Law, allowing women the right to vote -- a goal which Catharine had spent so much of her life pursuing.⁸⁰

Throughout her life, Catharine undertook a multitude of duties, always willing to work to promote the causes that interested her. The most accurate summary of her life, which was written in a short article about her while she was still alive, states that "Mrs. Waite is always ready to undertake any work for the cause of wom[e]n or to champion any movement that tends to advance her interests. . . . In a quiet way that is never known to the public she helps a multitude of people."⁸¹

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APPENDIX B: NOTES FOR FURTHER RESEARCH

- I was unable to visit Chicago while writing this paper; however, the Chicago Historical Society has numerous sources on Catharine and her husband Charles – including a scrap book put together by Catharine herself.
- The two books she wrote about her experiences in Utah were immensely helpful. The Mormon Prophet and His Harem is available at numerous libraries, including the Stanford University's Special Collections section. Adventures in the Far West and Life Among the Mormons is also available at numerous libraries, including the University of Utah Special Collections section.
- The papers of Catharine Waugh McCulloch (many of which are contained in the Schlesinger collection) were also extremely helpful. McCulloch's papers contain numerous references to her friendship with Catharine and to Catharine's life both before and after law school. Someone could spend more time sifting through these voluminous papers. Also, the Illinois Historical societies probably have more information about McCulloch. An additional paper might focus on the friendship between McCulloch and Waite.
- Someone may also want to focus more on the relationship between Catharine and her husband, Charles. An especially interesting topic might be to investigate their agnostic views.

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Women, where they vote

APPENDIX D: TIMELINE

**CATHARINE VAN VALKENBURG WAITE
(1829 – 1913)**

DATE/ AGE	EVENT	COMMENTS/ EXPLANATION
January 30, 1829	Born	In Dumbries, Ontario, Canada; oldest child and only daughter of Joseph and Margaret (Page) VanValkenburg. Her father had come from Holland and was presumably a farmer; her mother was born in Canada.
1846/ (17)	Family moves to Iowa	She teaches school for a few years.
1849/ (20)	Begins College	Enrolled in Knox College in Galesburg, Illinois; enrolled in the “female department.”
1853/ (24)	Graduated from College	She transferred to and graduated from Oberlin College’s literary program. She graduated just six years after Lucy Stone, the first woman in the U.S. to get her college degree. When Lucy Stone graduated she was not allowed to read her graduating essay, because it was considered “unwomanly.” However, the College now allowed Catharine to read her own essay, although the men graduates were allowed to deliver orations. As Catharine McCulloch described: On graduation day, she began reading her paper in the allowed “womanly” manner, but became so caught up in her subject that she “absentmindedly put the paper on the table and went for her subject ‘with both hands’ as she told me. The audience was enthusiastic, even the professors, and in admiring the orator forgot to chide the woman.”
April 26, 1854/ (25)	Married	Charles Burlingame Waite was a Chicago lawyer, five years older than Catharine; they met while both were students at Knox College. Charles was a native of western New York and had published an anti-slavery newspaper in Rock Island, Illinois before gaining admission to the bar. The couple had six children, five of whom lived to adulthood: Lucy, who became a physician, Jessie, who became active in the suffrage movement, Margaret, Joseph, and Charles.
1855/ (26)	Was an advocate for woman suffrage	Unclear in what capacity
1857 – 1859/ (28-30)	Was a teacher	At Chicago Union Park Seminary

1859 (30)	Moved to Hyde Park; established the Hyde Park Seminary	The seminary she established was a girls' school, which she ran intermittently until 1871.
1862 (33)	Charles was appointed as an associate justice of the Supreme Court of Utah Territory	He was appointed by President Lincoln – who was an old friend and former colleague in the Illinois bar; the family moved to Utah, getting there after traveling by train and covered wagon. They were originally received with cordiality and marks of honor by the residents of Utah, but that changed after the arrival of federal troops in the fall of 1862 and the publication of “spicy” letters in a Boston paper criticizing polygamy which were written by the Judge’s sister, who had accompanied them.
1863 (34)	Charles resigned his post	During his short term, there was not a single case on the docket – yet, for the rest of his life he would be described as “ex-Judge Waite.”
1863? – 1866 (34-37)	Moved to Idaho City, ID	Charles opened a law office and dabbled in politics; also involved in silver mines.
1866 (37)	Returned to Chicago	
1866 (37)	Published a book <u>The Mormon Prophet and His Harem</u>	Book detailed the “dangerous character” of the Mormon religious practice of polygamy
1866/ (37)	Applied to Medical School but was rejected because of her sex	Rush Medical College of Chicago
After 1866	Reopened her Seminary	
1869/ (40)	Helped found the Illinois Woman Suffrage Association	The Waites, Bradwells, Mary Livermore and others founded the organization
1869/ (40)	Split in National Suffrage Movement; Catharine remained with the older National Woman Suffrage Association	The split divided Illinois leaders, many of whom followed Lucy Stone’s conservative American Woman Suffrage Association; Catharine remained loyal to the National organization – primarily because of her close friendship with the two leaders, Susan B. Anthony and Elizabeth Cady Stanton
1870/ (41)	Along with her husband and the Bradwells, she urged the Illinois Constitution makers of 1870 to omit “male” from the “suffrage” article of the new Constitution.	Judge Bradwell and Judge Waite addressed the constitutional convention. Although they were unsuccessful, they were successful in eliminating a clause making sex a qualification for holding public office.
1871/ (42)	Elected president of the Association of the Illinois Woman Suffrage Association.	She called for the creation of “a society for woman suffrage in every county and town in the State”; she gave up her seminary and began touring Illinois to promote this position

1871/ (42)	Attempted to vote	She attempted to vote in a Hyde Park election; she was rejected and Charles' effort to overturn the decision in court was also rejected. She claimed that the same United States amendment which enfranchised African Americans in Illinois (the 15 th Amendment of the U.S. Constitution) also enfranchised her. Her case and the cases of Susan B. Anthony in New York in 1872 and the Virginia Minor case in Missouri in 1872 were the most famous "test cases."
Until 1890/ (61)	Served as Legislative advisor of the Illinois Woman Suffrage Association	During these years she presented to each Illinois Legislature a resolution for a suffrage amendment; she also worked for the national amendment. In 1890, she turned the post over to her good friend, Catharine Waugh McCulloch
January 24, 1880/ (50)	Catharine's daughter, Jessie Waite, addressed the committee in the House of Representatives in Washington and gave a brief resume of the progress in woman suffrage in Illinois up to that time.	This address and other information about Catharine's family members are contained in The Woman Suffrage History . Jessie later married Dr. Wright of Washington.
1881/ (52)	Charles wrote a book: History of the Christian Religion in the Year 200	The book was published by the small family publishing firm, C.V. Waite & Co., which Catharine managed. The book was based on several years' research in the Library of Congress; he later wrote several other pieces on religion and sociology
1882	Charles sends letter to Susan B. Anthony concerning the earlier test case where Catharine attempted to vote.	He states that he had prepared the case for the Supreme Court when he was taken sick. His sickness lasted some weeks or months – and for his health he began a trip around the world. After spending a winter in the Sandwich Islands he returned in the Spring of 1873 – but other things took up his time and the planned appeal was abandoned. He states that he thinks he will publish the 100 page Brief and the other principal papers in the case in the form of a small book for permanent safe-keeping. He also says that if it is not too late and she would like an abstract of it he will send it for the Suffrage History .

1882/ (53)	Recast her earlier book about polygamy and published it as a new version: <u>Adventures in the Far West; and Life among the Mormons</u>	This version was in a more personal voice and recounted tales of plural women who secretly visited her house. It was published in 1882, the same year in which Congress outlawed polygamy by the Edmunds Act.
1884/ (55)	Charles departed for a three year European tour	During his travels he studied government, manners and social customs. Catharine remained in Chicago and managed their Chicago real estate interests.
1885/ (56)	Enrolled in Union College of Law	She was 56 years old when she began law school; she had been reading law informally since the Utah period; also, she had tried cases in courts of justices of the peace. Her friend Catharine Waugh McCulloch states that “There was none of her young classmates who had a keener mind, a clearer knowledge of law than she. That class was not a stupid class either, for among its members were many men who have made their mark at the bar or on the bench or as public officials.” Mrs. Waite and Catharine Waugh McCulloch (the only women students) became friends and “[t]he young men who desired introductions [of McCulloch] would approach [Mrs. Waite] first.” Mrs. Waite introduced her to Mr. Frank McCulloch, who later became her husband.
1885/ (56)	While in law school, she continued running the families real estate interests.	The family’s real estate business included building apartment buildings; she was the architect for these buildings and delivered her drafted plans directly to builders, without using contractors or middlemen; she visited the buildings under construction daily; she also collected rents from the buildings which were already occupied. She was described numerous times as having great ability to run the business.
1885/ (56)	Also while in law school, she cared for her young grandson	She also cared for her young grandson; her daughter, Dr. Lucy Waite, was completing the European hospital experiences that made her one of Chicago’s best surgeons.
June 1886/ (57)	Graduated from law school and was admitted to the Illinois Bar	However, she would never practice law.
November 1886 - 1889/ (57-60)	Established the quarterly <i>Chicago Law Times</i>	She edited and published this for three years. <i>The Law Times</i> had a more reformist tone than Myra Bradwell’s <i>Chicago Legal News</i> ; In May 1888 she stated that “The success of the magazine this far has been greater than I had reason to expect.”

Sometime between 1886-1889	Description	“Her family life is unusually harmonious Mrs. Waite is tall, dignified, and matronly, but her eye still retains the ash of youth and in her hair there are few streaks of silver.”
1887?/ (58)	Charles returns from his travels	He served as President of local societies involved with the free-thought movement
1888/ (59)	Elected President of the International Woman’s Bar Association, organized in Washington by the International Council of Women	In her letter to the Equity Club she explains that the object of the Woman’s Inter-National Bar Association were: <ol style="list-style-type: none"> 1. To open law schools to women. 2. To remove all disabilities to admission of women to the bar, and to secure their eligibility to the bench. 3. To disseminate knowledge concerning woman’s legal status. 4. To secure better legal conditions for women.
May 4, 1888	Letter to Equity Club	Writes that “I have studied law more or less for many years. I have always had a taste for it and enjoyed reading Blackstone and Kent when most women would have read novels.”
1890/ (61)	“Retires”	Devotes her time to children and grandchildren
1891/ (62)	Many of her friends attend and speak out at the Woman’s Congress at the World’s Fair	Where was she? Her good friend, Catharine McCulloch, wrote about the fair and mentions many of the women in attendance – but Catharine is not mentioned.
1892/ (63)	Charles becomes President of the American Secular Union (formerly National Liberal League)	
1902/ (73)	Catharine and Charles jointly issued a language study aid, <u>Homophonic Conversation</u>	
March 25, 1909/ (80)	Charles Dies	
November 9, 1913/ (84)	Died	At age 84 of a heart ailment at the home of her daughter, Dr. Lucy Waite in Park Ridge, Illinois. A memorial service was held by the Chicago Society of Rationalism. Her cremated remains were interred in Graceland cemetery. The Chicago Tribune announced her death and stated that she was survived by her daughters: Dr. Waite and Mrs. Thornton

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⁴ Catharine Waugh McCulloch, *Catharine Van Valkenburg Waite: Lawyer* (Biographical Sketch) (Radcliffe College Women's Studies Manuscript Collections, Congressional Info. Serv.).

⁵ Cott, *supra* note /1/, at 181, 185.

⁶ Ada M. Bittenbinder, *Woman in Law*, 2 *CHICAGO LAW TIMES* 302 (1888).

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¹⁰ Catharine Waugh McCulloch, *Alumni Day on the Evanston Campus* (1926) (Radcliffe College Women's Studies Manuscript Collections, Congressional Info. Serv.); Bittenbinder, *supra* note /6/, at 303.

¹¹ *NOTABLE AMERICAN WOMEN: 1607 – 1950: A BIOGRAPHICAL DICTIONARY VOL. III* 524 (Edward T. James ed. 1971); Catharine Waugh McCulloch, *Catharine Van Valkenburg Waite: Lawyer* (Biographical Sketch) (Radcliffe College Women's Studies Manuscript Collections, Congressional Info. Serv.); *First Women Lawyers in Illinois* (Radcliffe College Women's Studies Manuscript Collections, Congressional Info. Serv.).

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¹⁴ Catharine Waugh McCulloch, *Catharine Van Valkenburg Waite: Lawyer* (Biographical Sketch) (Radcliffe College Women's Studies Manuscript Collections, Congressional Info. Serv.).

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¹⁶ DRACHMAN, *supra* note /2 /, at 268; NOTABLE AMERICAN WOMEN, *supra* note /11/, at 524.

¹⁷ CATHARINE VAN VALKENBURG WAITE, *ADVENTURES IN THE FAR WEST AND LIFE AMONG THE MORMONS* 2-4 (1882).

¹⁸ WAITE, *ADVENTURES IN THE FAR WEST*, *supra* note /17/, at 4-5.

¹⁹ CATHARINE VAN VALKENBURG WAITE, *THE MORMON PROPHET AND HIS HAREM* (1866) (ad placed in back of book).

²⁰ WAITE, *ADVENTURES IN THE FAR WEST*, *supra* note /17 /, at 5-6.

²¹ *Id.* at 7.

²² NOTABLE AMERICAN WOMEN, *supra* note /11/, at 523-24.

²³ WAITE, *ADVENTURES IN THE FAR WEST*, *supra* note /17/, at 8.

²⁴ *Id.* at 9-13, 22.

²⁵ *Id.* at 15-16.

²⁶ *Id.* at 17-18.

²⁷ WAITE, *THE MORMON PROPHET AND HIS HAREM*, *supra* note / 19/, at 78.

²⁸ *Federal Officers Arrive*, *THE DESERET NEWS*, July 16, 1862, at 21.

²⁹ WAITE, *ADVENTURES IN THE FAR WEST*, *supra* note /17 /, at 68-72.

³⁰ *Id.* at 70.

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³² *Id.* at 78.

³³ *Id.* at 78-79; see also NOTABLE AMERICAN WOMEN, *supra* note /11 /, at 524.

³⁴ WAITE, ADVENTURES IN THE FAR WEST, *supra* note /17/, at 79, 112.

³⁵ *Id.* at 110; see also NOTABLE AMERICAN WOMEN, *supra* note /11/, at 524.

³⁶ WAITE, THE MORMON PROPHET AND HIS HAREM, *supra* note /19/, at 87-88; WAITE, ADVENTURES IN THE FAR WEST, *supra* note /17/, at 111.

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³⁸ *Id.* at 88-89.

³⁹ *Id.* at 99.

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⁴³ NOTABLE AMERICAN WOMEN, *supra* note /11/, at 524.

⁴⁴ *Id.* at 524.

⁴⁵ WAITE, THE MORMON PROPHET AND HIS HAREM, *supra* note /19/, at ad in back of book.

⁴⁶ *Id.* at iii-iv.

⁴⁷ WAITE, ADVENTURES IN THE FAR WEST, *supra* note /17/, at ad in back of book.

⁴⁸ NOTABLE AMERICAN WOMEN, *supra* note /11/, at 524.

⁴⁹ *Id.* at 524; CHICAGO LEGAL NEWS, *Illinois file*, June 2, 1900, at 340, col. 2.

⁵⁰ CHICAGO LEGAL NEWS, *Illinois file*, June 2, 1900, at 340, col. 2.; Catharine Waugh McCulloch, *Catharine Van Valkenburg Waite: Lawyer* (Biographical Sketch) (Radcliffe College Women's Studies Manuscript Collections, Congressional Info. Serv.).

⁵¹ NOTABLE AMERICAN WOMEN, *supra* note /11/, at 524.

⁵² *Id.* at 524.

⁵³ Catharine Waugh McCulloch, *Catharine Van Valkenburg Waite: Lawyer* (Biographical Sketch) (Radcliffe College Women's Studies Manuscript Collections, Congressional Info. Serv.); Catharine Waugh McCulloch, *Chronology of the Woman's Rights Movement*

in Illinois (Radcliffe College Women's Studies Manuscript Collections, Congressional Info. Serv.).

⁵⁴ NOTABLE AMERICAN WOMEN, *supra* note /11/, at 524.

⁵⁵ HISTORY OF WOMEN SUFFRAGE VOL. III 1876-1885, 571-72 (Elizabeth Cady Stanton et al. eds. 1887).

⁵⁶ *Book Review*, 1 CHICAGO LAW TIMES 391-400 (1887).

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⁵⁸ Letter from Charles B. Waite to Susan B. Anthony (Radcliffe College Women's Studies Manuscript Collections, Congressional Info. Serv.).

⁵⁹ Bittenbender, *supra* note /6/, at 303; Catharine Waugh McCulloch, *Illinois Friends of Woman Suffrage* (Aug. 1943) (Radcliffe College Women's Studies Manuscript Collections, Congressional Info. Serv.).

⁶⁰ HISTORY OF WOMEN SUFFRAGE, *supra* note /55 /, at 161-62.

⁶¹ Catharine Waugh McCulloch, *Catharine Van Valkenburg Waite: Lawyer* (Biographical Sketch) (Radcliffe College Women's Studies Manuscript Collections, Congressional Info. Serv.); HISTORY OF WOMEN SUFFRAGE, *supra* note /55/, at 254-60.

⁶² NOTABLE AMERICAN WOMEN, *supra* note /11/, at 524; *Pioneer Suffragist*, 85, *Dies: Katherine von Balkenberg (sic) Waite, Widow of Supreme Court Justice, Succumbs Suddenly*, CHICAGO TRIBUNE, Nov. 11, 1913, at 13.

⁶³ A WOMAN OF THE CENTURY: FOURTEEN HUNDRED-SEVENTY BIOGRAPHICAL SKETCHES: ACCOMPANIED BY PORTRAITS OF LEADING AMERICAN WOMEN IN ALL WALKS OF LIFE 737 (Frances E. Willard & Mary A. Livermore eds. 1893)).

⁶⁴ DRACHMAN, *supra* note /2 /, at 270.

⁶⁵ CHICAGO LEGAL NEWS, Nov. 13, 1886.

⁶⁶ *Editorial Department*, 2 CHICAGO LAW TIMES 192 (1888).

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- ⁶⁷ *Editorial Department*, 2 CHICAGO LAW TIMES 192 (1888).
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- ⁷¹ *John Marshall*, 1 CHICAGO LAW TIMES 120 (1887).
- ⁷² *Editorial Notes*, 1 CHICAGO LAW TIMES 213-14 (1887).
- ⁷³ Bittenbender, *supra* note /6 /, at 305.
- ⁷⁴ *Editorial Notes*, 1 CHICAGO LAW TIMES 102 (1887).
- ⁷⁵ Bittenbender, *supra* note /6/, at 305; DRACHMAN, *supra* note /2/, at 270; NOTABLE AMERICAN WOMEN, *supra* note /11/, at 524.
- ⁷⁶ DRACHMAN, *supra* note /2 /, at 19, 132-33.
- ⁷⁷ CHARLES.B.WAITE, HOMOPHONIC VOCABULARY: CONTAINING MORE THAN TWO THOUSAND WORDS HAVING A LIKE SOUND AND LIKE SIGNFICATION IN TEN LANGUAGES (1902).; see also NOTABLE AMERICAN WOMEN, *supra* note /11/, at 524.
- ⁷⁸ *Chicago Pioneer Dies at His Home*, CHICAGO TRIBUNE, March 26, 1909.
- ⁷⁹ NOTABLE AMERICAN WOMEN, *supra* note /11/, at 524; *Memorial for Mrs. Waite: Public Services for Widow of Supreme Court Justice will be Held Tomorrow Afternoon*, CHICAGO TRIBUNE, Nov. 14, 1913, at 5
- ⁸⁰ Catharine Waugh McCulloch, *The Woman Suffrage Law* (Radcliffe College Women's Studies Manuscript Collections, Congressional Info. Serv.).
- ⁸¹ *First Women Lawyers in Illinois* (Radcliffe College Women's Studies Manuscript Collections, Congressional Info. Serv.).

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Federal Officers Arrive, THE DESERET NEWS, July 16, 1862, at 21.

NOTES FOR FURTHER RESEARCH

- I was unable to visit Chicago while writing this paper; however, the Chicago Historical Society has numerous sources on Catharine and her husband Charles – including a scrap book put together by Catharine herself.
- The two books she wrote about her experiences in Utah were immensely helpful. The Mormon Prophet and His Harem is available at numerous libraries, including the Stanford University's Special Collections section. Adventures in the Far West and Life Among the Mormons is also available at numerous libraries, including the University of Utah Special Collections section.
- The papers of Catharine Waugh McCulloch (many of which are contained in the Schlesinger collection) were also extremely helpful. McCulloch's papers contain numerous references to her friendship with Catharine and to Catharine's life both before and after law school. Someone could spend more time sifting through these voluminous papers. Also, the Illinois Historical societies probably have more information about McCulloch. An additional paper might focus on the friendship between McCulloch and Waite.
- Someone may also want to focus more on the relationship between Catharine and her husband, Charles. An especially interesting topic might be to investigate their agnostic views.

TIMELINE

**CATHARINE VAN VALKENBURG WAITE
(1829 – 1913)**

DATE/ AGE	EVENT	COMMENTS/ EXPLANATION
January 30, 1829	Born	In Dumbries, Ontario, Canada; oldest child and only daughter of Joseph and Margaret (Page) VanValkenburg. Her father had come from Holland and was presumably a farmer; her mother was born in Canada.
1846/ (17)	Family moves to Iowa	She teaches school for a few years.
1849/ (20)	Begins College	Enrolled in Knox College in Galesburg, Illinois; enrolled in the “female department.”
1853/ (24)	Graduated from College	She transferred to and graduated from Oberlin College’s literary program. She graduated just six years after Lucy Stone, the first woman in the U.S. to get her college degree. When Lucy Stone graduated she was not allowed to read her graduating essay, because it was considered “unwomanly.” However, the College now allowed Catharine to read her own essay, although the men graduates were allowed to deliver orations. As Catharine McCulloch described: On graduation day, she began reading her paper in the allowed “womanly” manner, but became so caught up in her subject that she “absentmindedly put the paper on the table and went for her subject ‘with both hands’ as she told me. The audience was enthusiastic, even the professors, and in admiring the orator forgot to chide the woman.”
April 26, 1854/ (25)	Married	Charles Burlingame Waite was a Chicago lawyer, five years older than Catharine; they met while both were students at Knox College. Charles was a native of western New York and had published an anti-slavery newspaper in Rock Island, Illinois before gaining admission to the bar. The couple had six children, five of whom lived to adulthood: Lucy, who became a physician, Jessie, who became active in the suffrage movement, Margaret, Joseph, and Charles.
1855/ (26)	Was an advocate for woman suffrage	Unclear in what capacity
1857 – 1859/ (28-30)	Was a teacher	At Chicago Union Park Seminary

1859 (30)	Moved to Hyde Park; established the Hyde Park Seminary	The seminary she established was a girls' school, which she ran intermittently until 1871.
1862 (33)	Charles was appointed as an associate justice of the Supreme Court of Utah Territory	He was appointed by President Lincoln – who was an old friend and former colleague in the Illinois bar; the family moved to Utah, getting there after traveling by train and covered wagon. They were originally received with cordiality and marks of honor by the residents of Utah, but that changed after the arrival of federal troops in the fall of 1862 and the publication of “spicy” letters in a Boston paper criticizing polygamy which were written by the Judge’s sister, who had accompanied them.
1863 (34)	Charles resigned his post	During his short term, there was not a single case on the docket – yet, for the rest of his life he would be described as “ex-Judge Waite.”
1863? – 1866 (34-37)	Moved to Idaho City, ID	Charles opened a law office and dabbled in politics; also involved in silver mines.
1866 (37)	Returned to Chicago	
1866 (37)	Published a book <u>The Mormon Prophet and His Harem</u>	Book detailed the “dangerous character” of the Mormon religious practice of polygamy
1866/ (37)	Applied to Medical School but was rejected because of her sex	Rush Medical College of Chicago
After 1866	Reopened her Seminary	
1869/ (40)	Helped found the Illinois Woman Suffrage Association	The Waites, Bradwells, Mary Livermore and others founded the organization
1869/ (40)	Split in National Suffrage Movement; Catharine remained with the older National Woman Suffrage Association	The split divided Illinois leaders, many of whom followed Lucy Stone’s conservative American Woman Suffrage Association; Catharine remained loyal to the National organization – primarily because of her close friendship with the two leaders, Susan B. Anthony and Elizabeth Cady Stanton
1870/ (41)	Along with her husband and the Bradwells, she urged the Illinois Constitution makers of 1870 to omit “male” from the “suffrage” article of the new Constitution.	Judge Bradwell and Judge Waite addressed the constitutional convention. Although they were unsuccessful, they were successful in eliminating a clause making sex a qualification for holding public office.
1871/ (42)	Elected president of the Association of the Illinois Woman Suffrage Association.	She called for the creation of “a society for woman suffrage in every county and town in the State”; she gave up her seminary and began touring Illinois to promote this position

1871/ (42)	Attempted to vote	She attempted to vote in a Hyde Park election; she was rejected and Charles' effort to overturn the decision in court was also rejected. She claimed that the same United States amendment which enfranchised African Americans in Illinois (the 15 th Amendment of the U.S. Constitution) also enfranchised her. Her case and the cases of Susan B. Anthony in New York in 1872 and the Virginia Minor case in Missouri in 1872 were the most famous "test cases."
Until 1890/ (61)	Served as Legislative advisor of the Illinois Woman Suffrage Association	During these years she presented to each Illinois Legislature a resolution for a suffrage amendment; she also worked for the national amendment. In 1890, she turned the post over to her good friend, Catharine Waugh McCulloch
January 24, 1880/ (50)	Catharine's daughter, Jessie Waite, addressed the committee in the House of Representatives in Washington and gave a brief resume of the progress in woman suffrage in Illinois up to that time.	This address and other information about Catharine's family members are contained in The Woman Suffrage History . Jessie later married Dr. Wright of Washington.
1881/ (52)	Charles wrote a book: History of the Christian Religion in the Year 200	The book was published by the small family publishing firm, C.V. Waite & Co., which Catharine managed. The book was based on several years' research in the Library of Congress; he later wrote several other pieces on religion and sociology
1882	Charles sends letter to Susan B. Anthony concerning the earlier test case where Catharine attempted to vote.	He states that he had prepared the case for the Supreme Court when he was taken sick. His sickness lasted some weeks or months – and for his health he began a trip around the world. After spending a winter in the Sandwich Islands he returned in the Spring of 1873 – but other things took up his time and the planned appeal was abandoned. He states that he thinks he will publish the 100 page Brief and the other principal papers in the case in the form of a small book for permanent safe-keeping. He also says that if it is not too late and she would like an abstract of it he will send it for the Suffrage History .

1882/ (53)	Recast her earlier book about polygamy and published it as a new version: <u>Adventures in the Far West; and Life among the Mormons</u>	This version was in a more personal voice and recounted tales of plural women who secretly visited her house. It was published in 1882, the same year in which Congress outlawed polygamy by the Edmunds Act.
1884/ (55)	Charles departed for a three year European tour	During his travels he studied government, manners and social customs. Catharine remained in Chicago and managed their Chicago real estate interests.
1885/ (56)	Enrolled in Union College of Law	She was 56 years old when she began law school; she had been reading law informally since the Utah period; also, she had tried cases in courts of justices of the peace. Her friend Catharine Waugh McCulloch states that “There was none of her young classmates who had a keener mind, a clearer knowledge of law than she. That class was not a stupid class either, for among its members were many men who have made their mark at the bar or on the bench or as public officials.” Mrs. Waite and Catharine Waugh McCulloch (the only women students) became friends and “[t]he young men who desired introductions [of McCulloch] would approach [Mrs. Waite] first.” Mrs. Waite introduced her to Mr. Frank McCulloch, who later became her husband.
1885/ (56)	While in law school, she continued running the families real estate interests.	The family’s real estate business included building apartment buildings; she was the architect for these buildings and delivered her drafted plans directly to builders, without using contractors or middlemen; she visited the buildings under construction daily; she also collected rents from the buildings which were already occupied. She was described numerous times as having great ability to run the business.
1885/ (56)	Also while in law school, she cared for her young grandson	She also cared for her young grandson; her daughter, Dr. Lucy Waite, was completing the European hospital experiences that made her one of Chicago’s best surgeons.
June 1886/ (57)	Graduated from law school and was admitted to the Illinois Bar	However, she would never practice law.
November 1886 - 1889/ (57-60)	Established the quarterly <i>Chicago Law Times</i>	She edited and published this for three years. <i>The Law Times</i> had a more reformist tone than Myra Bradwell’s <i>Chicago Legal News</i> ; In May 1888 she stated that “The success of the magazine this far has been greater than I had reason to expect.”

Sometime between 1886-1889	Description	“Her family life is unusually harmonious Mrs. Waite is tall, dignified, and matronly, but her eye still retains the ash of youth and in her hair there are few streaks of silver.”
1887?/ (58)	Charles returns from his travels	He served as President of local societies involved with the free-thought movement
1888/ (59)	Elected President of the International Woman’s Bar Association, organized in Washington by the International Council of Women	In her letter to the Equity Club she explains that the object of the Woman’s Inter-National Bar Association were: <ol style="list-style-type: none"> 1. To open law schools to women. 2. To remove all disabilities to admission of women to the bar, and to secure their eligibility to the bench. 3. To disseminate knowledge concerning woman’s legal status. 4. To secure better legal conditions for women.
May 4, 1888	Letter to Equity Club	Writes that “I have studied law more or less for many years. I have always had a taste for it and enjoyed reading Blackstone and Kent when most women would have read novels.”
1890/ (61)	“Retires”	Devotes her time to children and grandchildren
1891/ (62)	Many of her friends attend and speak out at the Woman’s Congress at the World’s Fair	Where was she? Her good friend, Catharine McCulloch, wrote about the fair and mentions many of the women in attendance – but Catharine is not mentioned.
1892/ (63)	Charles becomes President of the American Secular Union (formerly National Liberal League)	
1902/ (73)	Catharine and Charles jointly issued a language study aid, <u>Homophonic Conversation</u>	
March 25, 1909/ (80)	Charles Dies	
November 9, 1913/ (84)	Died	At age 84 of a heart ailment at the home of her daughter, Dr. Lucy Waite in Park Ridge, Illinois. A memorial service was held by the Chicago Society of Rationalism. Her cremated remains were interred in Graceland cemetery. The Chicago Tribune announced her death and stated that she was survived by her daughters: Dr. Waite and Mrs. Thornton

