

City of Bothell

Telling Bothell's Full Story

Historic Context Statement DRAFT March 2024



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“Inspired by an initiative launched by the National Trust for Historic Preservation called #TellTheFullStory, the Landmark Preservation Board would like to tell the history of Bothell from the standpoint of all of its residents, both past and present. The accepted historical narrative for the city was written from the standpoint of the white European settlers who came to the North Creek Valley in the late-1800s. Some early Indigenous and Native American history has been added to the narrative over the years, but portrayals of Black, Indigenous, and People of Color (BIPOC) community members are glaringly absent from the time of white settlement to the present. The goals of this project are to uncover the history of the BIPOC community in Bothell and incorporate it into the accepted historical narrative via documents, public signage, place names, etc.”¹

A Note about Language:

The language used throughout this document is written in alignment with the primary source from which it was cited, and thus may reflect the attitudes and norms of the time. Throughout this document, there are words which are rooted in hate and disdain for a group of people based on the color of their skin or their country of origin. The City of Bothell under absolutely no circumstances condones the use of these words or the hatred inherent in their usage to dehumanize people of color. These words are left in this document, not to support their usage, but rather to accurately reflect the improper ways that BIPOC community members were referred to and to acknowledge the long history of racism in our community. To change these terms in this historical record and prioritize our modern-day comfort would not only be ahistorical, but would be a form of whitewashing history.

Early History

The City of Bothell and Bothell Municipal Urban Growth Areas (MUGA) are located within the traditional territories of Coast Salish Lushootseed-speaking peoples associated with several present-day Native American Tribes, including the Snoqualmie, Tulalip, Sauk-Suiattle, Suquamish, and Stillaguamish Tribes. The City of Bothell consults with these Tribes today on a range of issues that may affect Native American cultural resources within the city limits that reflect their history.

The history of native communities in the Puget Lowlands as documented by their oral history and by European American ethnographers emphasizes traditional use of all environments on this landscape since time immemorial.² Large multi-family cedar plank houses were established for long-term use in the winter and single-family seasonal shelters used at other times of the year.³ The traditional economy in this part of the Puget Sound lowlands centered on an annual harvest cycle of fish, primarily salmon, which were caught using weirs and traps in the nearby Snohomish, Skykomish, and Snoqualmie rivers, as well as kokanee in Lake Washington and the Sammamish River basin.⁴ Native Peoples who settled inland also travelled to the salt water to harvest shellfish, saltwater fish, and marine mammals. Elk, deer, and

¹ Landmark Preservation Board, “Telling The Full Story proposal,” 2021, unpublished.

² See Vi Hilbert (editor), “Haboo: Native American Stories from Puget Sound,” Second edition (Seattle, WA: UW Press, 2020).

³ Hermann Haeberlin and Erna Gunther, “The Indians of Puget Sound,” *University of Washington Publications in Anthropology* 4(1)1930:1-84; Wayne Suttles and Barbara Lane, “Southern Coast Salish,” In, *Handbook of North American Indians, Vol. 7: Northwest Coast*, edited by W. Suttles (Washington, D.C.: Smithsonian Institution, 1990), 485-502.

⁴ Colin Tweddell, “Historical and Ethnological Study of the Snohomish Indian People,” *Coast Salish and Western Washington Indians II*, D. A. Horr, ed., (New York: Garland Publishing, 1974), 475-615.

bear as well as small game were hunted and trapped, as were numerous species of birds.⁵ Native Peoples also set controlled fires to maintain open prairies, which promoted growth of culturally significant plants, notably camas, as well as berries such as thimbleberry, salmonberry, strawberries, blackberries, and huckleberries, which were picked in the summer and early fall. Today, as in the past, medicinal plants continue to provide important resources.

Under terms of the Point Elliott Treaty of 1855, many Native American communities in this area were initially assigned to the Tulalip Reservation, including ancestors of the present-day Tulalip, Snoqualmie, and Stillaguamish Tribes. Ancestors of the Suquamish Tribe were assigned under the same treaty to the Port Madison Reservation on the Kitsap Peninsula. While some moved to reservations in the late 19th century, others continued to live on their traditional homelands or moved to urban areas or small logging communities until the early twentieth century. Some filed claims under the Indian Homestead Act in 1875 when congress extended the Homestead Act of 1862 to tribal members in exchange for adopting farming and abandoning tribal affiliation. Some Snohomish and Snoqualmie families, along with Skykomish and other groups became the Tulalip Tribes under the Indian Reorganization Act of 1934.⁶ The Sauk-Suiattle Indian Tribe was federally recognized in 1973, the Stillaguamish Tribe was federally recognized in 1976, and the Snoqualmie Indian Tribe obtained federal recognition in 1999. The Suquamish Indian Tribe is also federally recognized.

The introduction of European diseases, firearms, alcohol, and a completely new economy drastically altered pre-contact land use, social traditions, and demography; however, many traditions continue to persist, and new traditions continue to evolve with an eye towards the lessons of the past.⁷

The retention of place names in Native languages can be associated with family oral histories and Tribal traditional stories and is particularly significant in the Puget Sound where there is an abundance of Lushootseed place names still in use.⁸ Ethnographer T.T. Waterman worked with Native elders in the Puget Sound in the early part of the twentieth century collecting place names, history, and genealogy. He recorded place names in the vicinity of Bothell and the Bothell MUGA, which emphasizes the cultural importance still placed on this area by historic and contemporary Native American peoples.⁹ He converted the place names from Lushootseed, which had always been a spoken language, to his own written alphabet conventions. We see these names with increasing frequency today on some street signs and other markers where those names are honored.

⁵ Tweddell 1974.

⁶ Barbara Lane, "Identity and Treaty Status of the Tulalip Tribe," prepared for the U.S. Department of Interior and Tulalip Tribes, 1975, on file at Suzzallo Library, University of Washington, Seattle, Washington; Barbara Lane, "Identity, Treaty Status and Fisheries of the Snoqualmie Tribe of Indians," prepared for the U.S. Department of Interior, 1975, on file at Suzzallo Library, University of Washington, Seattle, Washington.

⁷ Robert Boyd, *Coming of the Spirit of Pestilence: Introduced Infectious Diseases and Population Decline among Northwest Coast Indians, 1774-1874* (Seattle, Washington: University of Washington Press, 1999); Elise Krohn and Valerie Segrest, *Feeding the People, Feeding the Spirit: Revitalized Northwest Coastal Indian Food Culture*, (Lummi, Washington: Northwest Indian College, 2010); Coll Thrush, *Native Seattle: Histories From The Crossing-Over Place*, 2nd Edition (Seattle: University of Washington Press, 2017).

⁸ Nels Bruseth, *Indian Stories and Legends of the Stillaguamish, Sauks and Allied Tribes*, (Marysville, Washington: Arlington Times Press, 1928).

⁹ T. T. Waterman, *Puget Sound Geography*, reprint of ca. 1920 manuscript, edited by V. Hilbert, J. Miller, and Z. Zahir. (Federal Way, Washington: Lushootseed Press, 2001).

The Native Peoples who lived in the vicinity of Bothell first contacted European American settlers when the Hudson's Bay Company established an outpost at Fort Nisqually (near present-day Tacoma, Washington) in 1832.¹⁰ By the time of the 1850 Census of the Oregon Territory (from which Washington Territory would not be established until 1853) approximately 80 to 200 individuals were counted to be among the Native Peoples in the region.¹¹ It is believed that Samuel Hancock (1818–1883) an explorer from Virginia, may have been the first European American to row up the Sammamish River while searching the inner lands of Puget Sound for coal that same year.¹² However, the Sammamish River (or Squak as it was known earlier on) goes unmentioned in his memoirs.¹³

More European Americans began migrating to the Puget Sound region into the 1850s, establishing Seattle and Tacoma among other settlements, and their land claims created tensions with the region's native tribes including families of ancestral Snoqualmie who lived on the Sammamish River. These tensions culminated in the signing of the Point Elliott Treaty in 1855 in which numerous local tribes agreed to relocate to a designated reservation on the Kitsap peninsula.¹⁴ Doc Maynard (1808–1873) of Seattle, who was an Indian Agent at the time, tried to persuade the members of the Sammamish River families to acquiesce to the treaty and relocate, but Sahwich-ol-gadhw, headman of the Snoqualmie ancestors who lived along the river, refused to do so along with several others. What followed was the Puget Sound Treaty War of 1855 to 1856, a conflict in which the Sammamish River families and the ancestral Duwamish families participated. At the conclusion of the conflict, Henry Yesler (1810–1892), operator of Seattle's first sawmill, convinced Sahwich-ol-gadhw to move his people to Fort Kitsap and later to the Tulalip reservation.¹⁵ After the Puget Sound Treaty War, land surveyors under the authority of the Washington Territory, first reached the mouth of the Sammamish River on Lake Washington in 1859.¹⁶

Around this time, the Sammamish River became known as the Squak River or Squak Slough, which is an English corruption of the Native word Squax or sqwa'ux. This word actually referred to Issaquah Creek, where a village was located on Lake Sammamish, and through misunderstandings the "Squak" name was erroneously applied to the entire Sammamish River.¹⁷

When the US entered its Civil War in 1861, Washington Territory found itself the farthest in the country from the major battle zones. At this time, its territorial boundaries included the entirety of modern-day Idaho, Montana, and all but southwest Wyoming. In 1863, congress organized a vast portion of that land as the Idaho Territory, leaving the modern-day Washington as Washington Territory. That same year, George Rutter Wilson (1841–1916) a sailor from England, deserted his ship while at Seabeck,

¹⁰ Bothell Landmark Preservation Board, *Early Bothell Timeline* (Bothell History PDF), n.d., electronic resource, accessed September 20, 2023, <https://www.bothellwa.gov/271/Landmark-Preservation-Board>, 1.

¹¹ Bothell Landmark Preservation Board, *Early Bothell Timeline*, 1.

¹² Lucile McDonald and Amy Eunice Stickney, *Squak Slough 1870–1920: Early Days on The Sammamish River Woodinville-Bothell-Kenmore*, (Seattle, Washington: Friends of the Bothell Library, 1977), 2.

¹³ George Verne Blue, "Samuel Hancock's Thirteen Years on the Northwest Coast," Master's thesis (Berkley, CA: University of California, 1923).

¹⁴ Thrush, *Native Seattle*, 49–55.

¹⁵ David Wilma, "Bothell – Thumbnail History," History Link.org Essay 4190, *Historylink.org*, posted June 12, 2003, electronic document, <https://www.historylink.org/file/4190>.

¹⁶ McDonald and Stickney, *Squak Slough*, 4.

¹⁷ Bothell Landmark Preservation Board, *Early Bothell Timeline*, 1.

Washington.¹⁸ He worked a variety of jobs between Seabeck and Seattle before making his way to the Sammamish River valley in June of 1870, where he became the earliest known European American to stake a land claim in what is now Bothell. The river was the primary means of transportation for residents of the valley, first by dugout canoe then by larger row boats and flat-bottomed scows, which began transporting produce from farms farther upriver to Seattle as early as 1867.¹⁹

The Civil War had left most black Americans, the majority of whom lived in southern states at the time, with sharecropping as the predominant means to survive. The sharecropping system frequently led to a debt servitude that historians describe as leaving southern Black citizens “no better economically” than before the abolition of slavery.²⁰ At the conclusion of the war in 1865, a period known as Reconstruction reigned in the South, when northern officials traveled to southern municipalities to command adherence to a legal system wherein Black Americans were afforded the same rights as their white counterparts. The North-backed authorities began to withdraw in subsequent years, and states soon began denying the 14th Amendment of 1868 and the 15th Amendment of 1870; by the late 1870s, they had completely withdrawn their oversight in the South. Soon, state governments began enacting laws to remove the rights that had been newly afforded Black Americans.²¹ These would come to be referred to as Jim Crow laws, and their oppressive reach grew in magnitude over the next several decades. The racial caste system created by these laws amidst an atmosphere of increasing public anti-Black violence and terrorism by such groups as the Ku Klux Klan (KKK) created an environment in which Black southerners increasingly saw no alternative but to leave the South in the hopes of finding opportunities in northern states. The multi-decade mass movement which historians call the Great Migration would not definitively begin until the 1910s, but the seeds of motivation for this exodus were sewn in the promulgation of these regressive laws and the public anti-Black hostility which they encouraged.

Far away from Washington, in southern farming communities such as Madison County, Kentucky, “the relative social status of blacks (*sic*) and whites remained virtually unchanged after the abolition of slavery, although blacks (*sic*) were allowed to vote for the first time in 1866.”²² Within this context in September 1886, James Albert Ballew (alternately spelled as “Ballero” and “Balleu”) was born to Mary Jane Goodloe and her husband, a blacksmith named Jackson Ballew Jr.²³ James would leave his home after the turn of the century in search of greater opportunity, eventually making his way to the Pacific Northwest.

Further southeast in the unincorporated farming community near Lebeau, Louisiana, Joseph “Joe” Valcour Enette (alternately spelled as “Ennett”) was born in 1891 to Alexandrine L’Anglois and her husband, farmer Arsand Enette.²⁴ A year later, further northeast in the agricultural, “Black Belt” prairie

¹⁸ McDonald and Stickney, *Squak Slough*, 3–4.

¹⁹ Wilma 2003.S

²⁰ Isabel Wilkerson, *The Warmth of Other Suns* (New York: Vintage Books, Random House, Inc. 2010), 37.

²¹ Wilkerson, *Warmth of Other Suns*, 41.

²² Madison County Historical Society, Inc, “African American History,” Madison County Historical Society (website) 2023, electronic document, <https://www.madisoncountkyhistory.org/pages/history/african-american.php>.

²³ Ancestry.com, *Washington, U.S., Death Records, 1907-2017* [database on-line], (Provo, UT, USA: Ancestry.com Operations, Inc., 2002); Ancestry.com, *1930 United States Federal Census* [database on-line] (Provo, UT, USA: Ancestry.com Operations Inc, 2002).

²⁴ Ancestry.com, *1900 United States Federal Census* [database on-line] (Lehi, UT, USA: Ancestry.com Operations Inc., 2004).

region of Mississippi, Russell C. Walton was born to Mollie Hatfield, whose last name changed to Walton by 1910.²⁵ Russell, along with his other brother John (born 1889), left after the turn of the century to pursue opportunities not afforded to “mulatto” (a person of mixed white and Black ancestry, especially a person with one white and one Black parent) citizens like them in their home state. Joseph Enette also left his home after the turn of the century, and his search for greater opportunity led him to the Pacific Northwest and the Sammamish river valley; there he would join paths with the Wilsons and James Ballew to become the earliest Black Americans to settle in Bothell.

New Statehood

The town of Bothell was platted by David Bothell in 1889, the same year that Washington achieved statehood. More European Americans arrived in Bothell in the 1870s and 1880s; after statehood, non-Indigenous settlement throughout the state and along the Puget Sound dramatically increased from previous decades.

Black residency in Seattle first reached triple-digits by 1890 but continued to represent a diminutive portion of the state’s new population.²⁶ For those Black Americans who did call the region home at this time, churches and secular fraternal orders served as bastions of community. Fraternal orders were often based on “the ritual induction of new members,” and typically focused on “communal self-help” and “collecting dues to provide insurance benefits for members,” as well as providing for the development of civic skills and “a social sensibility that translated into community service and political activism.”²⁷

Between 1890 and 1892, Black residents of Seattle formed segregated chapters of three national fraternal orders: the Knights of Pythias, the Free and Accepted Masons (Black Masons were also known as Prince Hall Masons), and the International Order of Odd Fellows (IOOF).²⁸ Conflicts had erupted surrounding interracial fraternal membership during the turn of the century, and in 1904 leaders of white fraternal orders launched a “nationally coordinated legislative and legal campaign” to force their Black counterparts out of existence. The legal conflict began in Mississippi, New York, and Georgia spread to at least 29 states and lasted over 20 years, culminating in victories for the African American groups before the U.S. Supreme Court in 1912 and 1929.²⁹ Quite a few groups in Seattle developed as parallel versions of white organizations, including the Benevolent and Protective Order of the Elks (BPOE, also known as the Elks) Club, which had a segregated, white branch in Bothell and which continued to be racially segregated until the late 20th century. Similarly, the IOOF had a segregated, white, branch in Bothell that included a women’s sub-group, the Rebekahs, which was founded at the turn of the 20th century; and Bothell’s segregated, white, lodge of the Knights of Pythias was organized in 1911.³⁰

²⁵ Kenneth P’Pool, *West Point Central City Historic District nomination* (Columbus: Mississippi Department of Archives and History, 1980), section 8; Ancestry.com, *1910 United States Federal Census* [database on-line] (Lehi, UT, USA: Ancestry.com Operations Inc., 2006).

²⁶ Quintard Taylor, *The Forging of a Black Community*, 2nd Edition (Seattle, Washington: University of Washington Press, 2022), 21.

²⁷ A. Liazos and M. Ganz, “Duty to the Race: African American Fraternal Orders and the Legal Defense of the Right to Organize,” *Social Science History*, 28(3)2005:486.

²⁸ Taylor 2022, 44.

²⁹ Liazos and Ganz “Duty to the Race,” 487–488.

³⁰ Clarence Bagley, *History of King County, Washington, Volume I* (Chicago – Seattle: S.J. Clarke, 1929), 859, electronic document, https://www.bothellhistoricalmuseum.org/wp-content/uploads/2017/02/Bothell_in_1929_History_of_King_County-Clarence_Bagley.pdf1929.

Separate, Black, organizations for Elks and Shriners [a Masonic concordant body] had also marked the African American civic landscape of Puget Sound by the turn of the century.³¹

Bothell was incorporated as a fourth-class city on April 14, 1909, and the federal census in 1910 listed all approximately 600 residents of District 18 “Bothell Town” as being of white ethnicity, predominantly with origins in Midwestern and Eastern US states and Scandinavia.³² European American migrants dominated the demographic make-up of new occupants of the state, with Scandinavians accounting for the largest portion of foreign-born occupants in Washington state by the first decade of the new century.³³ Although still relatively diminutive, the number of Black residents in King County had also grown from 603 in 1900 to 2,487 in 1910, a 312% increase, with the vast majority settled in Seattle.³⁴

Logging operations in Bothell and the immediate area declined sharply during the early 1900s because of the exhaustion of the area’s forests. With the closing of the majority of timber and shingle mills by the early 1910s, agricultural production became more important to Bothell’s economy than logging; in the 1910 census survey, however, timber (logging and shingle mill) continued to represent a primary industry, as well as that of dairy farming, general farming, and railroad work. Bothell’s agricultural producers typically transported wares to market to Seattle on trucks over highways constructed during the first decades of the twentieth century, such as the red-brick-paved road that connected Seattle to Lake Forest Park, Kenmore, Bothell, and Everett by about 1913. Steamboats continued to be used up to this point as well, but service ended after the opening of the Lake Washington Ship Canal in 1917, which lowered the level of the Sammamish river by as much as nine feet.³⁵

The turn of the century also brought a wave immigration from the Philippines in the aftermath of what is known as the Spanish American War. La Union, a province on the island of Luzon in the Philippines, erupted in 1898 into what became a country-wide revolution against Spanish rule; assisted by the US military, Filipinos found victory in the end of a multi-century tenure of Spanish colonial rule. However, a new US colonial regime was instituted in a series of rulings called the “Insular Cases,” authorized by the US Congress in 1901 to 1905, which legitimized the US’s continued administration and exploitation of the Philippines and other territories, and permitted colonial subjects to travel freely to the US metropole.³⁶ It was during this tumultuous time that the men were born who, by the 1940s and 50s, became the earliest Filipino residents of Bothell.

In a treaty signed between the US and Japan in 1894, Japanese citizens were also guaranteed the right to immigrate to US and enjoy the same rights as citizens; it was under this legal framework that Kiu George

³¹ Liazos and Ganz “Duty to the Race,” 486–487.

³² Wilma 2003; Susan Terrible, *The Swedes’ Life and Work in the State of Washington* photograph album finding aid, (Archives West: Orbis Cascade Alliance, 2016), electronic document, <https://archiveswest.orbiscascade.org/ark:/80444/xv63388>, accessed July 14, 2023.2016

³³ Terrible 2016.

³⁴ Daudi Abe and Quintard Taylor, “The History of African Americans in King County, Washington, 1858-2014,” *Blackpast.org*, October 13, 2014, electronic document, <https://www.blackpast.org/african-american-history/perspectives-african-american-history/memphis-and-mogadishu-history-african-americans-martin-luther-king-county-washington-1858-2014>.

³⁵ Wilma 2003.

³⁶ Hon. Gustavo A. Gelpí, “The Insular Cases: A Comparative Historical Study of Puerto Rico, Hawai’i, and the Philippines,” *The Federal Lawyer* (March/April) 2011, 22.



Kenaya (Japan, c.1888–1976) arrived in Seattle in 1907.³⁷ The immigration policy did not last long after his arrival: international tensions resulted in a “Gentleman’s Agreement” in 1908 wherein Japan restricted labor immigration to the US.³⁸ The agreement still allowed passports to be issued to returning laborers and the “parents, wives and children of laborers already resident there,” which enabled Kiu’s wife, Mitsako Sasaji (Japan, c.1894–1944) to join him in 1916, eventually establishing a home in Bothell in the 1920s.³⁹

1920–1930

By the 1920 census, Bothell’s total population was 618 and its city limits had expanded to include the burgeoning community of Woodinville to the east; in the survey, all residents were listed as being of white ethnicity.⁴⁰ The Kenaya family became the first Asian Americans to settle in Bothell between 1927 to 1929, when Kiu Kenaya established Bothell Market a fruits and vegetables store located “opposite the Standard Oil Station.”⁴¹ Sanborn Fire Insurance maps from 1932 do not indicate any buildings labelled “Bothell Market,” but an unnamed grocery store is listed at the intersection of the Bothell Highway, County Road, and Main Street, across from three oil businesses; it is likely that it was owned by Kenaya (Figure 1).⁴²

The couple had four children: George Hideo (1918–1950); Kiyoko (also spelled Kiyko and Kuijoko), born 1920; Masako, born 1924; and Toshio “Jim” (1927–2006). The eldest son, Hideo, was noted in the paper as treasurer in Lincoln Pioneers of Bothell, a youth branch of the YMCA⁴³; and as a member of Bothell’s branch of the American Air Cadets youth group.⁴⁴ When the family was counted in the 1930 federal census and quietly became Bothell’s first recorded Japanese American residents, they were renting a home at 80 Pacific Highway.⁴⁵

³⁷ Ancestry.com, *U.S., Index to Alien Case Files, 1944-2003* [database on-line], (Lehi, UT, USA: Ancestry.com Operations, Inc., 2022).

³⁸ US Department of State, “Japanese-American Relations at the Turn of the Century, 1900–1922,” Office of the Historian (Washington D.C.: US Department of State, 2023).

³⁹ US Department of State 2023.

⁴⁰ *Bothell Sentinel* [BS], May 7, 1920:1

⁴¹ *Bothell Sentinel* June 22, 1929:8

⁴² Sanborn Company, *Bothell, King County, Washington [1926-1932]*, New York: Sanborn Map Company, 1926–1932), 3.

⁴³ *Bothell Sentinel* May 14, 1930:5

⁴⁴ *Bothell Sentinel* May 7, 1930:1

⁴⁵ Ancestry.com, *1930 United States Federal Census*.

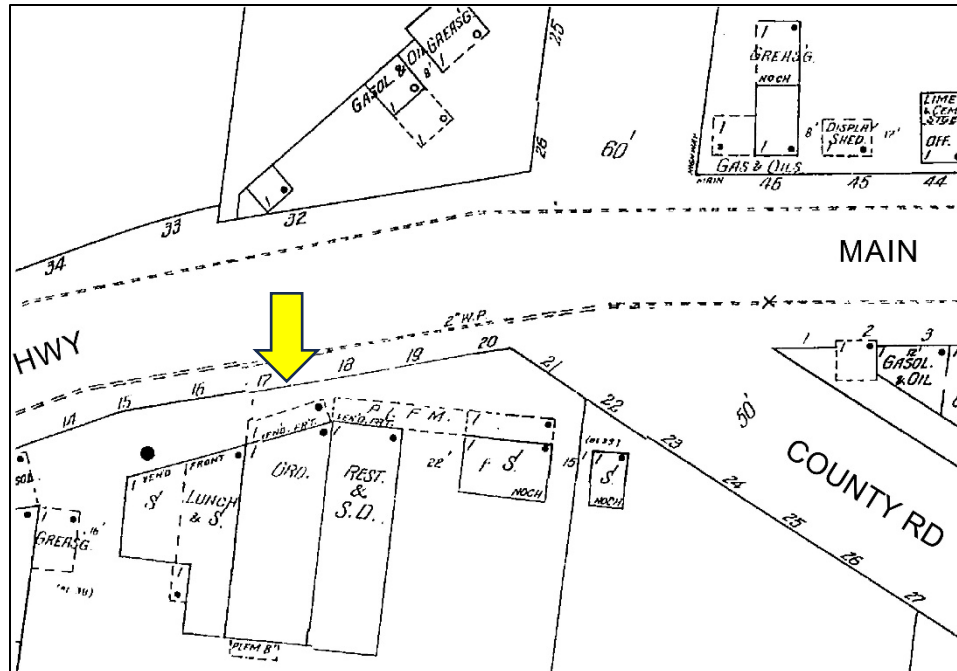


Figure 1. Sanborn Fire map of the commercial building that included Kiu Kenya's Bothell Market (labelled "GRO"), indicated with yellow arrow (Sanborn Company Bothell [1926-1932], Sheet 3).

The Chinese exclusion laws and Gentleman's Agreement of the turn of the century as well as the Johnson-Reed Act of 1924 had restricted immigration from Asia in favor of immigrants from northern and western Europe.⁴⁶ The exclusion laws encouraged a trend of xenophobic and racist hiring and housing policies throughout the nation and the northwest, which would not be repealed until 1943.⁴⁷ Overt racial intolerance was also increasing throughout the nation at this time, evidenced by the presence of the Klu Klux Klan (KKK) which gained a prominent following in Oregon and Washington by the 1920s.

The KKK originated in the South at the end of the Civil War and is a racist, white nationalist, anti-Catholic terrorist organization. In the words of historian Trevor Griffey, the group's "violent 'night riding'— in which hooded vigilantes used lynchings, whippings, and torture to intimidate recently freed slaves and their white allies — played a crucial role in the disenfranchisement of African Americans at the end of the Civil War in the 1860s and 1870s and laid a foundation for the rise of Jim Crow segregation in the 1890s and 1900s."⁴⁸ The group was revived in Georgia in 1915, compelled in part by the release of the racially inflammatory film, the *Birth of a Nation*, in that same year. The film was an adaptation of a 1905 novel *The Clansman*, written by the Baptist minister Thomas Dixon Jr. (1864–1946); it promoted the false

⁴⁶Anna Diamond, "The 1924 Law That Slammed the Door on Immigrants and the Politicians Who Pushed it Back Open," *Smithsonian Magazine*, May 19, 2020, electronic resource, <https://www.smithsonianmag.com/history/1924-law-slammed-door-immigrants-and-politicians-who-pushed-it-back-open-180974910/>; Alexandra Harmon, *Indians in the Making: Ethnic Relations and Indian Identities Around Puget Sound*, (Oakland, CA: The Regents of the University of California, 1998), 172.

⁴⁷ US Department of State 2023.

⁴⁸ Trevor Griffey, "Ku Klux Klan in Washington State," *The Seattle Civil Rights & Labor History Project* (Seattle, WA: University of Washington, 2007), electronic resource, https://depts.washington.edu/civilr/kkk_intro.htm.



narrative of a Reconstructionist South wherein the Black population was a dominant aggressor, and functioned to feed “whites’ panic over freed blacks (*sic*) in their midst.”⁴⁹ Technically speaking, the film was a revolutionary piece of cinematography. It was the first film screened in the White House (with the exception of a film screening on the lawn the year prior), and quickly gained notoriety over its anti-Black and anti-Catholic social message, which was received enthusiastically by President Woodrow Wilson.⁵⁰

The second-wave KKK lasted from 1915 through the early 1930s; it claimed over 4 million members across the country and briefly dominated state legislatures of Colorado, Indiana, and Oregon.⁵¹ This iteration of the group euphemistically claimed to be a “protector” of American “tradition,” and held massive public rallies “before cheering white crowds,” with giant electric crosses and fanfare that was compared to “celebrations of the Fourth of July.”⁵² The Washington state Klan was founded by Oregon members; by 1924, Washington was hailed as “the strongest Klan state” in the Pacific Northwest, and the Seattle chapter functioned as headquarters for Washington and Idaho.⁵³ The State Klan organized a series of massive public rallies that ranged from 20,000 to 70,000 people in 1923 and 1924; while publicly disavowing violence, members participated in “violent intimidation campaigns” against labor activists and Japanese farmers in Yakima Valley and likely elsewhere.⁵⁴ Due to conflicts in leadership, the Seattle chapter largely disintegrated by 1925; the city of Bellingham and the greater Whatcom and Skagit counties became the new center of the state’s Klan activities through the 1930s.⁵⁵ The KKK was reported to be an organization which “does not advertise in the usual way;” as such, although it was widely confirmed to draw enthusiastic support across the northwest, the level of activity in Bothell is sparsely documented.⁵⁶ Some activity is known but is limited to reports of Bothell residents in attendance at a rally in nearby Stanwood in 1924, and multiple well-attended “discussions” about the group, hosted by pastor A.H. Thompson (birth and death dates unknown) at Bothell’s First Methodist Episcopal (FME) Church throughout the early 1920s (Figure 2).⁵⁷ What follows are transcriptions of announcements for KKK discussions, hosted by Thompson in 1923 and 1924 at the FME Church.⁵⁸

⁴⁹ Wilkerson 2010, 40.

⁵⁰ Mark E. Benbow, “Birth of a Quotation: Woodrow Wilson and ‘Like Writing History with Lightning,’” *The Journal of the Gilded Age and Progressive Era*, 9(4)2010, 513, <http://www.jstor.org/stable/20799409>.

⁵¹ Griffey, “Ku Klux Klan in Washington State,” 2007.

⁵² Wilkerson 2010, 40.

⁵³ The Seattle chapter of the KKK had offices on the 6th floor of the Securities Building, which still stands at 1904 Third Avenue. *The Columbian* August 8, 1924:1; Trevor Griffey, “Ku Klux Klan in Seattle,” *The Seattle Civil Rights & Labor History Project* (Seattle, WA: University of Washington, 2007), electronic resource, https://depts.washington.edu/civilr/kkk_seattle.htm

⁵⁴ Griffey, “Ku Klux Klan in Washington State,” 2007.

⁵⁵ Griffey, “Ku Klux Klan in Seattle,” 2007.

⁵⁶ *Bothell Sentinel* November 3, 1923:1

⁵⁷ *The Bellingham Herald* June 14, 1924:8.

⁵⁸ Based on a review of Sanborn Company maps 1916–1932, the First Methodist Episcopal Church referenced here was located at 2nd (present-day 102nd Ave NE) and Main Streets; the building is no longer extant.

"Who shall rule;- Booze, Bootleggers, or American citizens? Prelude: Further light on the KKK. All red-blooded Americans who believe in the constitution and America's institutions are invited. "Law and order are at stake. A wave of lawlessness is sweeping over our land greater than we have ever known before. Unless it is checked, there is grave doubt whether our institutions will survive. The greatest offenders are a class of men who propose to enrich themselves at any cost, even that of life itself. The question is who shall rule, this class or the rank and file of the American people who represent the backbone of the nation? This question will be discussed at the Methodist church next Sunday night. All Americans in spirit whether native or foreign born are cordially invited to attend."⁵⁹

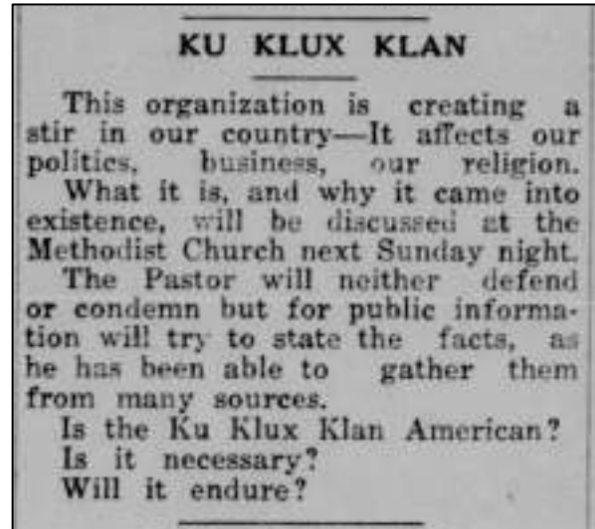


Figure 2. Advert for a discussion of the Ku Klux Klan, hosted at the First Methodist Episcopal Church (*Bothell Citizen* January 20, 1923:10)

"Midsummer Attractions at the Methodist Church, A.H. Thompson, Pastor Tuesday evening conferences: an open forum for discussion August 19 - Voters' Night. Why the Ku Klux Klan? An attempt to discover the philosophy of this remarkable movement... Pastor A.H. Thompson will speak on "Why the Ku Klux Klan? A calm and dispassionate study of one of the most remarkable movements in our national history. Opportunity for discussion."⁶⁰

Bothell's segregated, white branch of Knights of Pythias also took part in hosting a "Klan Lecture" to a packed house in 1923. The lecturer was Seattle Judge John A. Jeffries (birth and death dates unknown), who made a name for himself as "...one of the big men of the society" for his efforts gaining support for the group in Oregon. The Bothell audience was described as,

"...most interested... all good listeners and very few criticisms were heard after speeches of any nature... There were those expecting to see some "hoods" and maybe something spookier, but if so, they were disappointed. There was no excitement of any kind and the speeches were mainly on "Americanism" – an old but very entertaining topic when well discussed... They say there is an organization, but the society does not advertise in the usual way, so we can only tell what we saw and heard as aforesaid."⁶¹

A search of the *Bothell Sentinel's* archives yielded a concentration of announcements for these lecture-hall events in the early 1920s, when the organization was centered in nearby Seattle. By the latter half of the decade, announcements for these events are much less frequent, with the exception of a 1928 open

⁵⁹ *Bothell Sentinel* January 27, 1923:5

⁶⁰ *Bothell Sentinel* August 16, 1924:1

⁶¹ *Bothell Sentinel* November 3, 1923:1

letter from “Imperial Wizard” H.W. Evans (birth and death dates unknown), opposing claims that the group was receiving external funding.

1930-1940

In the 1930 federal census, Bothell’s 818 residents lived across four districts; most residents were recorded as being of white ethnicity, with the exception of the six members of the Kenya family. Although they were the only Japanese American family recorded as residing within Bothell during the 1930s, it was common for families from adjacent townships such as Kenmore and Hollywood to send their children to Bothell schools. Archival research in the *Bothell Sentinel* revealed a larger story of Japanese American families who contributed to the growth of Bothell’s community through the enrollment and participation of their children in the Bothell school system in the 1930s, despite not living within the city limits. What follows is a non-exhaustive list of these families.

The Kitajima family: Molly Kitajima (1921–unknown), was a senior at Bothell Senior High in 1940 while her family resided in Kenmore.⁶² According to Kenmore census records, her parents were Juntaro (1879–unknown) and Emo (1891–unknown); and she had three siblings Kazue (also spelled Kazuye) (1919–unknown), who graduated from Bothell Senior High School in 1937, as well as Tom (1922–unknown), and Masako (1926–unknown).⁶³

The Doi family: Iyako (also spelled Ayako) (c.1919–unknown) graduated from Bothell Senior High School also in 1937; and her sister Yoshia (also spelled Yashia) (1923–unknown) was listed in 9th grade in Bothell Junior High in 1938.⁶⁴ The Doi family resided in Hollywood, a small neighborhood near Bothell city limits; Akizo Doi (1877–1959) was listed as the head of the family; three younger siblings were Masato Jim (c.1914–unknown), Saburo Bill (1916–2018), and baby Kiye (1940–unknown).

The Nakayama family: Suzuko Sue (1924–unknown) was in the sophomore class at Bothell Senior High School in 1939.⁶⁵ Other members of the Nakayama family included her sibling Fumi (1921–2018) and parents Tsunejiro (also spelled Tsumigiro) (1876–1937) and Ishi (1884–1976).⁶⁶ The family is listed in the 1930 US Census as living far east of Bothell, at the mining town of Aaron; no records have been found pertaining to their residence at the time of Suzuko’s Bothell enrollment.

The Yamamoto family: Mary Yamamoto (c.1916–2005) is cited as attaining the honor list in Bothell schools throughout the 1930s and was valedictorian of the Bothell Senior High School’s graduating class of 1939; her sibling Yakeo (also spelled Chiako, Yaeko, Yanko, Yaiko) (1920–unknown) was also enrolled (*Bothell Sentinel* May 10, 1939:1). According to census records, the family resided in Hollywood, southeast of Bothell.⁶⁷ Helen Michiko (1928–unknown) was also

⁶² *Bothell Citizen* May 22, 1940:1; Ancestry.com, *1940 United States Federal Census* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2012.

⁶³ *Bothell Citizen* June 2, 1937:1

⁶⁴ *Bothell Citizen* June 2, 1937:1, *Bothell Citizen* February 2, 1938:8.

⁶⁵ *Bothell Citizen* June 7, 1939:1

⁶⁶ Ancestry.com. *U.S., Final Accountability Rosters of Evacuees at Relocation Centers, 1942-1946* [database on-line]. Lehi, UT, USA: Ancestry.com Operations, Inc., 2013.

⁶⁷ Ancestry.com, *1940 United States Federal Census*.

listed in 4th grade in Bothell elementary school in 1938.⁶⁸ Mary's parents were Genhichi Yamamoto (1880–1940) and his wife Shio (1890–unknown); they reportedly made their living in agriculture.

The Funai family: Alice Y. Funai (1918–2015) was listed as a senior in Bothell Senior High School in 1937; her sister May (born 1921) also attended Bothell Senior High School and, later, the Ogden Business College in Utah.⁶⁹ During this time, the Funai family resided in Hollywood and worked as farmers. Other family members listed in government records include her father, Kametaro (also spelled Kanatero, Kamitaro) Funai (1875–1960); mother, Kane Omura (1890–1944); Aubrey Hidio Funai (1919–1988); and Frank Funai (1924–2016).⁷⁰

The Enette Wilson Mink Farm

By 1936, Joe Enette had met and married Clara M. De La Taste (1908–1960) and together they had a home and a farm in Bothell.⁷¹ The couple began their life together in Seattle before relocating to Everett by 1933, and then to Bothell a few years later.⁷² Enette had left Louisiana by 1918 and initially found work in the fisheries industry in Juneau, Alaska, where he resided when registering for the World War I Draft.⁷³ By the time of his Bothell tenure, he was successfully farming produce and chickens on a 3+ acre farm located at 348 West Riverside Drive, known as “the 6th house east of the old Northern Pacific Railroad depot.”⁷⁴

The Seattle-based, African American-run newspaper, the *Northwest Enterprise*, reported in 1936 that “...the 1-2-3 Club on 17th serves a variety of fruits as chasers, direct from Joe Enette’s Bothell ranch.”⁷⁵ Enette’s name had already made the news earlier that summer when the rancher was mistakenly arrested while delivering his own eggs:

“Joe Ennett [*sic*], Bothell rancher did not have to see the Judge [John C. Bowen] when investigation proved that he really owned a chicken ranch. Joe, with Mrs. Ennett [*sic*] was arrested about midnight while delivering eggs. Suspicious officers said as much as they have learned about colored peoples and their association with chickens, that they ever took time to raise them.”⁷⁶

Ballew had, likewise, migrated to the Pacific Northwest by 1920, when his name can be found in the Seattle directory as an auto mechanic.⁷⁷ He found a home and occupation assisting at Enette’s ranch and

⁶⁸ *Bothell Citizen* February 2, 1938:8

⁶⁹ *Bothell Citizen* June 2, 1937:1; *Northwest Times* April 11, 1947:2

⁷⁰ Ancestry.com, *1940 United States Federal Census*.

⁷¹ Ancestry.com. *Washington, U.S., Marriage Records, 1854-2013* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2012.

⁷² Ancestry.com. *Washington, U.S., Marriage Records, 1854-2013*; Ancestry.com. *U.S., City Directories, 1822-1995* [database on-line]. Lehi, UT, USA: Ancestry.com Operations, Inc., 2011.

⁷³ Ancestry.com. *U.S., World War I Draft Registration Cards, 1917-1918* [database on-line]. Provo, UT, USA: Ancestry.com Operations Inc, 2005.

⁷⁴ *Bothell Citizen* (Published as the Citizen) June 29, 1950:11.

⁷⁵ *Northwest Enterprise*, August 28, 1936:3

⁷⁶ *Northwest Enterprise*, June 17, 1936:6.

⁷⁷ Ancestry.com, *U.S., City Directories, 1822-1995*.

also worked part-time as a porter.⁷⁸ Alongside growing produce, Enette began a mink operation in the late-1930s in partnership with newcomer Russell Walton. As the *Northwest Enterprise* reported,

“...Two years ago [Enette and Walton] had six animals; today they have 83. Within two years they expect to have a thousand or more. Their success will build a large industry and be one of the interesting spots for tourists in the future... Mr. Balleu [*sic*] is assisting in the industry.”⁷⁹

Walton had left his home in Mississippi in 1918 and arrived in Los Angeles, California in time to register for the World War I draft, after which he briefly served as sergeant in Company “M” of the 812th Pioneer Infantry.⁸⁰ Walton’s arrival in the Pacific Northwest is estimated as 1920, when the federal census counted him as married to a woman named Margaret (birth and death dates unknown), working as the head of a rented boarding house in Seattle.⁸¹ By 1921, he was the co-proprietor of a laundry service, “Alhambra Cleaning & Dye Works,” located 109 11th Ave, near Yesler Way.⁸² He and his first wife divorced at an unknown date, and Russell married a woman named Julia (birth and death dates unknown) in 1938.⁸³ Walton’s permanent address was still listed as Seattle by the time of the 1940 census, yet, as previously noted, he had commenced a working relationship with Joe Enette farming mink fur as early as 1937 and was described in newspapers as a “well known mink rancher of Bothell” in 1938.⁸⁴ Before Julia’s untimely death in 1947, the couple lived in Bothell, and their ranch home received much praise from the *Northwest Enterprise*:

“The beautiful home and mink farm of Mr. and Mrs. Russell Walton, Bothel [*sic*], were not only an eye-ful but a revelation... The Russells’ home is not only a thing of art and beauty, but the mink farm is the third largest and most modern in the state of Washington, electrically operated throughout.”⁸⁵

The Vitulli Farm

The 1940 census recorded Bothell’s earliest Filipino residents: six men of, all of whom were recorded as single, living and working at a farm on North Creek Road [alternatively addressed as Route #1].⁸⁶ The farm was owned by Josephine (Italy, 1902–2002) and Domenico Vitulli (Italy, 1892–1984), and it was Mrs. Vitulli who provided the census recorder with names and information about the farm hands.⁸⁷ The majority of Filipino immigrants in the early decades were young men who travelled to the metropole in pursuit of higher education. The Alien Land Law of 1921 prohibited non-citizens from owning land, and

⁷⁸ Ancestry.com, *U.S., City Directories, 1822-1995*.

⁷⁹ *Northwest Enterprise*, August 18, 1939:4

⁸⁰ Ancestry.com, *U.S., World War I Draft Registration Cards, 1917-1918*; Ancestry.com. *U.S., Headstone Applications for Military Veterans, 1861-1985* [database on-line]. Lehi, UT, USA: Ancestry.com Operations, Inc., 2012.

⁸¹ Ancestry.com, *1920 United States Federal Census* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2010.

⁸² *Northwest Enterprise* May 14, 1921:4

⁸³ *Seattle Star*, July 21, 1947:14

⁸⁴ *Northwest Enterprise*, August 26, 1938:1; *Northwest Enterprise*, May 30, 1941:1

⁸⁵ *Northwest Enterprise* August 1, 1945:2

⁸⁶ Ancestry.com, *1940 United States Federal Census*; Ancestry.com. *U.S., World War II Draft Cards Young Men, 1940-1947* [database on-line]. Lehi, UT, USA: Ancestry.com Operations, Inc., 2011.

⁸⁷ The 1984 obituary for Domenico Vitulli described him as “one of the first growers to package vegetables in cellophane for retail sale” *Seattle Post-Intelligencer* April 26, 1984:D14.

this law was erroneously applied to immigrants from the Philippines despite its colonial status, until a landmark case in 1940 enabled Filipinos to purchase land.⁸⁸ Until that time, Filipino immigrants were forced to rent, and were often recruited into manual labor jobs in the fish canning industry or in agriculture like that of the Vitulli farm. What follows is an inexhaustive summary of these workers.

Eduardo Calica Libadia (1900–1992) was born in Naguilian, La Union, Philippines. He married Maxima Estepa (b.1904) in 1924; she stayed in Naguilian for many decades while Eduardo pursued work in the metropole. He is first recorded arriving at the Port of Victoria, British Columbia, Canada in 1930. His “ultimate destination” was listed as Missouri. In the arrival documentation, it is not verified whether he reached Missouri; by 1940 he had located work as a ranch hand at the Vitulli ranch, where he resided into the 1960s when he was able to apply for naturalization, and his wife and four children were able to join him.⁸⁹

Tomas Cailica Rillera (1907–1974) was born in La Union, Philippines.⁹⁰ Eduardo Libadia was his brother-in-law and is noted as “next of kin” in Rillera’s WWII draft registration card.⁹¹ By the next decade’s census, Rillera was working in a salmon cannery and had taken up residence in Seattle.⁹²

John “Juan” Birmodes Magbalot (1904–1970) was born in Tarla, Philippines. In a move typical of Filipino immigration to the metropole, he resided for a time in Hawai’i before arriving in Seattle in 1934.⁹³ By the time of the 1940 census, he had found work on the Vitulli farm and was resided there through the 1950s as well.⁹⁴

Angelo Mangibin Lopez (1908–unknown) was born in La Union, Philippines.⁹⁵ At the time of WWII draft registration in 1942, he was employed by Earl Fruit Company in Kern, CA but his permanent address was still noted as Bothell, WA.⁹⁶

Demey Colloons/Coloona (c.1910–unknown) and Jim Paguaig (c.1914–unknown) were born in the Philippines; no further information has been found about these individuals.

⁸⁸ Filipino Community of Seattle, “Our Historical Timeline,” *Filipino Community of Seattle* [website] (Seattle, WA: Filipino Community of Seattle, 2021), electronic resource, <https://www.filcommsea.org/about>.

⁸⁹ Ancestry.com. *U.S., Border Crossings from Canada to U.S., 1895-1960* [database on-line]. Lehi, UT, USA: Ancestry.com; Ancestry.com. *U.S., World War II Draft Cards Young Men, 1940-1947*; Ancestry.com. *Washington, U.S., Petitions for Naturalization, 1860-1991* [database on-line]. Lehi, UT, USA: Ancestry.com Operations, Inc., 2011.

⁹⁰ Ancestry.com. *U.S., Social Security Death Index, 1935-2014* [database on-line]. Provo, UT, USA: Ancestry.com Operations Inc, 2014.

⁹¹ Ancestry.com. *U.S., World War II Draft Cards Young Men, 1940-1947*.

⁹² Ancestry.com. *1950 United States Federal Census* [database on-line]. Lehi, UT, USA: Ancestry.com Operations, Inc., 2022.

⁹³ Ancestry.com, *1930 United States Federal Census*.

⁹⁴ Ancestry.com. *Washington, U.S., Arriving and Departing Passenger and Crew Lists, 1882-1965* [database on-line]. Lehi, UT, USA: Ancestry.com Operations, Inc., 2006.

⁹⁵ At the time of 1942 draft registration, he was employed by Earl Fruit Company in Kern, CA, but his permanent address was in Bothell, WA. Ancestry.com. *U.S., World War II Draft Cards Young Men, 1940-1947*.

⁹⁶ Ancestry.com. *U.S., World War II Draft Cards Young Men, 1940-1947*.

World War II

In 1940, the total population of Bothell was 794, encapsulated in four census districts whose borders reflected city limits which had expanded from the previous census survey. On December 7, 1941, the US naval base at Pearl Harbor, Hawai'i was bombed by Japanese aircraft; shortly thereafter, the US military went to war and entered a cataclysmic era that brought innumerable changes at home and abroad.



People from all backgrounds contributed to the war effort across the country; within Seattle's African American community, fraternal organizations such as the Owls and segregated Elks clubs were major fundraisers for war bonds.⁹⁷ The Owls club had formed in 1933 as one of a handful of local community associations which were distinctively African American, created and run entirely by Black members; Ballew and Enette were active and well-regarded members during their tenures in Bothell (Figure 3).⁹⁸ By the time of the war, Enette was President of the Seattle Owls Club and had also become a prominent member of the Seattle branch of the National Association for the Advancement of Colored Peoples (NAACP).⁹⁹ Other such community groups included Seattle Urban League and the United Colored Democratic Club of King County, which also formed in the mid-1930s.¹⁰⁰

Figure 3. Joe Enette,
President of the Owls Club.
The Northwest Enterprise
May 26, 1943:1

The Owls Club began as "...an organization of Seattle's Entertainers and those connected with cabaret and nite [sic] clubs," and gained early recognition for "...the spirit in which they have administered to those in need of help, morally and financially. This organization has proven itself progressive and desirous of taking part in furthering the welfare of the race."¹⁰¹ The group eventually transformed into an organization of broader civic reach and grew to include members outside of the entertainment industries. By their ten-year anniversary in 1943, the Owls had shifted from an entertainers' club to an organization that had "the progress of the Negro" as its core interest, and a core goal to "...spare no effort to assist in securing for him the recognition of an American citizen which he is."¹⁰² The extent to which civic organizations were involved in the war effort is exemplified in a fundraising letter for the NAACP's 1944 membership campaign:

"The Independent Benevolent Protective Order of Elks of the World have displayed their loyalty and patriotism to their government by investing millions of dollars in War Bonds. The Owl's Club, Inc., alone has invested more than \$5,000 in War Bonds. You have not faltered. Today the NAACP, the bulwark of our liberty is fighting for freedom at home and abroad. The NAACP is making a nation-wide membership campaign for 500,000 members- Seattle's quota is 1,500. The

⁹⁷ Seattle's racially mixed, but mostly black, chapter of the Independent Benevolent Protective Order of Elks of the World –hosted at Elk's Lodge No. 109– was a popular nightclub with a clientele which included Ray Charles' first regular gig as a musician in 1948. Paul de Barros, *Jackson Street After Hours: The Roots of Jazz in Seattle*, (Seattle: Sasquatch Books 1993), 150–151.

⁹⁸ *Northwest Enterprise* May 26, 1943:1; *Northwest Enterprise* May 9, 1945:1

⁹⁹ *Northwest Enterprise* June 28, 1944:1

¹⁰⁰ *Northwest Enterprise* January 24, 1935:4

¹⁰¹ *Northwest Enterprise* April 15, 1938:1

¹⁰² *Northwest Enterprise* May 26, 1943:1

Elks and Owls have made a pledge for 500 members.... Don't be a slacker- Join the NAACP. Every Elk and every Owl must be a member and bring a member," written by George Wood (1888–unknown), Owls Vice President (*Northwest Enterprise* May 17, 1944:1).

Japanese Internment

Lieutenant General John Lesesne DeWitt (1880–1962) was commander of the western theater of operations by presidential decree which, as of 1942, involved the forced relocation of 117,000 people of Japanese ancestry to internment camps called wartime relocation centers. Executive Order 9066 decreed the evacuation of “enemy aliens” from the “combat zone,” which spanned the West Coast and included the portion of Washington state west of the Cascade mountain range.¹⁰³ In defense of the evacuation, DeWitt stated that “...military necessity is the sole yardstick by which the army has selected the military areas from which the exclusion of certain groups will be required. Public clamor... cannot and will not be heeded... consideration of national defense must come first.”¹⁰⁴

In preparation for the impending removal, the Vitulli family and other non-Japanese farmers and businessmen between Bothell and Tacoma and southern Pierce county co-organized a non-profit association called Victory Farms, Inc. in 1942. The organization was developed out of concern for “...the wholesale evacuation of alien and American-born food producers from a territory that has produced hundreds of carloads of vegetables and fruit products annually for many years.” The announcement for this group’s organization cited a survey that showed “565 small farms in the territory operated by Japanese” by the time of the article’s publication in 1942; these were “five- and ten-acre plots divided into smaller plots devoted to various vegetable and fruit crops, with attendant dairy and poultry departments in some cases.”¹⁰⁵ The group’s stated goals were to “...guarantee continued production of vegetables and foodstuffs in King and Pierce counties despite the threat of immediate evacuation of hundreds of Japanese farmers;” and “...to aid in continued production of agricultural products, including agriculture, dairying, livestock, poultry or farm products in this state.” It also offered “to aid in the orderly and humane evacuation of persons, including alien or American citizens, from one area to another in compliance with orders of governmental agencies.”¹⁰⁶

Individuals who were removed from the Seattle area were initially sent to the Tule Lake Relocation Center, near Newell, California. Tule Lake was one of ten such internment camps constructed by the Wartime Relocation Authority (WRA); it opened in 1942 and held a total of 18,000 Japanese American prisoners during its four years of operation.¹⁰⁷ The forced evacuation and subsequent incarceration affected the lives of Japanese Americans throughout the West Coast, including the Kenaya, Funai, Yamamoto, Nakayama, Doi, and Kitajima families; all were relocated from their homes in 1942. Documentation is unavailable as to whether each relocation were voluntary or by force. After the conclusion of the war, none of these families returned to their previous homes. What follows is a summary of what research has revealed of each family’s wartime and postwar histories.

¹⁰³ *Seattle Star* April 25, 1942:3

¹⁰⁴ *Seattle Star* April 25, 1942:3

¹⁰⁵ *Seattle Star* April 17, 1942:10

¹⁰⁶ *Seattle Star* April 17, 1942:10

¹⁰⁷ Oregon History Project, “The Tule Lake Relocation Center,” *Oregon History Project* [website], accessed December 1, 2023, electronic resource <https://www.oregonhistoryproject.org/articles/historical-records/the-tule-lake-relocation-center/>

The Kenya family had relocated to nearby Hollywood, Washington by the time of the 1940 census survey, and had two more children, Damika (born 1931) and Kimia (born 1933) in their household.¹⁰⁸ In 1942, the family was evacuated to Tule Lake. An older son, Toshio “Jim,” is documented in 1943 as registering for service while at the center and is listed in government records as “employed” at the center. Tragedy visited the family in the death of Mitsako Sasaji while at the center, recorded in 1944. After the war’s conclusion in 1945, one son left for San Francisco; a few months later in early 1946, the newly widowed Kiu and two of his children departed to Ontario, Oregon.¹⁰⁹

The Kitajima family was recorded as arriving at Tule Lake on September 27, 1943. After the war’s conclusion, Juntaro, Emo, Thomas and Masako were listed as departing to Ontario, Oregon in March 1945; Kazue departed to Twin Falls, Idaho that same year for “independent employment.”¹¹⁰

The children of the Doi Family were also recorded as arriving at Tule Lake the same day as the Funai family, July 23, 1942. One sibling, Saburo Bill, was enlisted with the armed forces and later in 1942 was sent to Camp Savage, Minnesota; there, along with 5,000-6,000 Japanese American members of the US Military Intelligence Service, he was given intensive and accelerated Japanese language classes and sent to work translating captured documents and interrogating Japanese prisoners. After the war, the soldiers of Camp Savage’s translation program were described by President Harry Truman as “our human secret weapons;” after the war, Bill stayed in Minnesota where he made a family and lived to 102 years of age.¹¹¹ Another sibling, Yoshia, was recorded as departing to Minneapolis, Minnesota in 1943; her sibling Masato and youngest sister Kiya departed to Tekoe, Washington that same year.¹¹² The government had evacuated Akizo separately to Minidoka War Relocation Center in Hunt, Idaho on September 27, 1943; after the war he departed to Spokane, Washington in 1945.¹¹³

For the Nakayama family, Tsunejiro, the father of the household, had died in 1937, and the eldest daughter had left around 1940 for work in the city. By the start of the war, Ishi and one daughter Suzuko Sue were still living outside of Bothell; the pair was relocated to Puyallup Assembly Center on July 19, 1944, and later interned at Minidoka.¹¹⁴ After the war, Suzuko and her new husband (Tsu Fujimoto, b.1919) and child (Karen Fujimoto, b.1944) departed to Nysse, Oregon in 1944; Ishi departed to Ontario, Oregon in January 1945; the family reunited thereafter and moved to Los Angeles, California by 1950.¹¹⁵

The Yamamoto family had experienced the loss of their father, Genhichi, who had passed away in 1940 leaving Shio and their youngest daughter Helen at home in Kirkland. The pair was evacuated to Tule Lake on July 24, 1942; after the war, Helen departed to Minneapolis, Minnesota in spring of 1945, three

¹⁰⁸ Ancestry.com, *1940 United States Federal Census*.

¹⁰⁹ Ancestry.com, *U.S., Final Accountability Rosters of Evacuees at Relocation Centers, 1942-1946*.

¹¹⁰ Ancestry.com, *U.S., Final Accountability Rosters of Evacuees at Relocation Centers, 1942-1946*.

¹¹¹ “Camp Savage Historical Marker, Savage Chamber of Commerce 1993,” *The Historical Marker Database*, updated May 2020, <https://www.hmdb.org/m.asp?m=41673>; Ancestry.com, *U.S., Find a Grave® Index, 1600s-Current* [database on-line], Lehi, UT, USA: Ancestry.com Operations, Inc., 2012.

¹¹² Ancestry.com, *U.S., Final Accountability Rosters of Evacuees at Relocation Centers, 1942-1946*.

¹¹³ Ancestry.com, *U.S., Final Accountability Rosters of Evacuees at Relocation Centers, 1942-1946*.

¹¹⁴ Ancestry.com, *U.S., Final Accountability Rosters of Evacuees at Relocation Centers, 1942-1946*.

¹¹⁵ Ancestry.com, *U.S., Final Accountability Rosters of Evacuees at Relocation Centers, 1942-1946*; Ancestry.com, *1950 United States Federal Census*.

months later Shio departed to Weiser, Idaho.¹¹⁶ No further information has been found about the remaining Yamamoto siblings.

The Funai family was evacuated to Tule Lake on July 23, 1942. Kane, Alice's mother, was separately interned at Minidoka for 8 months until her tragic death at the camp in 1944.¹¹⁷ After being released from internment, Alice moved to Seattle, where she married Howard "Chip" Shigeru Sakura (1911–1991) in 1947.¹¹⁸ During the war, Howard had also been interned in Minidoka and had served in the 442nd Regimental Combat team.¹¹⁹ By the 1950s, the couple had three children, Frederick Scott, Samuel Charles, Sara Joyce, and were co-owners of the "swanky" Grosvenor House Florists in Seattle.¹²⁰

Post-War Growth

Seattle's surrounding towns, including Bothell, experienced a tidal shift in population during the war and in the decades that followed. The population of Bothell Town, as it is referred to in Census District records, rose from 794 in 1940 to 1,019 in 1950 and 2,237 in 1960.¹²¹ For context, the greater Seattle area grew by 31% between 1950 and 1960, with an increase of 200,000 new residents in that decade.¹²² Though the Japanese American families who had been evacuated during the war did not return to their previous homes, new families entered Bothell's story, such as the Yasukawa family, whose daughter-in-law Sumi Yasukawa, née Itami, was lauded in 1952 by the *Northwest Times* as "one of the finest Nisei women athletes ever to be developed."¹²³

The City of Seattle experienced a concurrent shift in racial demographics during the war and subsequent decades but many of the region's newcomers were limited in their search for housing, hindered by injustices such as racialized housing covenants and informal discrimination. In one such case, an anonymous Japanese American couple in 1954 reported that a real estate firm discriminated against them and attempted to hamper their efforts to purchase a house between Bothell and Kenmore (known at the time as the North End).¹²⁴ Families who were not perceived as European or white did indeed find success in making homes in and around Bothell during the 1950s, but racial tensions, discrimination, and social inequities contributed to conditions where Seattle's suburbs remained predominantly white in the decades following the war.

Vitulli Farm

The Vitulli Farm on North Creek Road was again counted in the 1950 census as the home of Bothell's only documented Filipino residents, as well as eight individuals of Japanese descent. Eduardo Libadia

¹¹⁶ Ancestry.com, *U.S., Final Accountability Rosters of Evacuees at Relocation Centers, 1942-1946*.

¹¹⁷ Ancestry.com, *Idaho, U.S., Death Records, 1890-1971* [database on-line], Lehi, UT, USA: Ancestry.com Operations, Inc., 2014).

¹¹⁸ *Northwest Times* January 31, 1947:2.

¹¹⁹ *Northwest Times*, September 2, 1953:1.

¹²⁰ *Northwest Times*, September 2, 1953:1.

¹²¹ The US census of Bothell in 1950 reported a population of 1,020 plus around 30 residents along the Sammamish Waterway, Bothell Town Limits. For reference, Bothell Town was counted alongside Kirkland City in the Lake Washington Census Division. Bureau of the Census, *Census of Population: 1960 Volume 1 Characteristics of the Population* (Washington D.C.: US Department of Commerce, Bureau of the Census, 1960), 49-12.

¹²² Bureau of the Census, *Census of Population: 1960 Volume 1*, 49-18.

¹²³ *Northwest Times* July 30, 1952:2; *Northwest Times* January 13, 1954:3

¹²⁴ *Northwest Times* June 23, 1954:1

and Juan Magbalot were the only workers who had remained on the ranch from the previous census; the following is a synopsis of the other surveyed Filipino and Japanese American residents of the ranch.

Agepito Bautista Abon (1910–unknown) was born in San Nicolas, Pangasinan, Philippines. He arrived in the US via Seattle in 1928, and resided for a time in Chicago, Illinois before returning to Bellevue, Washington by 1943.¹²⁵ He gained naturalization in 1949 and found employment at the Vitulli farm at around that same time.¹²⁶ The 1950 census survey recorded Abon as a farm laborer, residing on the Vitulli farm, rooming alongside Philip Grospe with Magbalot as head of the household.

Feliciano “Philip” Grospe (1909–1991) was born in Urdaneta, Pangasinan, Philippines. He relocated to the Hawai’i in 1928, and found work on a sugar farm in Honolulu by 1930.¹²⁷ Background research revealed that he had married and divorced by 1946, when he married Helen Evelyn Bob Oneill, a Swinomish tribal member who was born in Vancouver, B.C.¹²⁸ The 1950 census survey recorded Grospe as a farm laborer, residing on the Vitulli farm without his wife; by 1962 had relocated to Redmond where the couple resided until his death in 1991.¹²⁹

Marcus Rabara (1906–unknown) was listed as never married, residing with his uncle, Agagito Rabara (1891–unknown) who was listed as married. Both worked as farm laborers; no further information has been found about these individuals.

Raymundo “Raymond” Fontanilla (1913–unknown) was born in the Philippines. The 1950 census survey recorded him as the head of his household, never married; not much has been found pertaining to his life, except by 1989 he was residing in Los Angeles, California where he petitioned for naturalization.¹³⁰ Other roomers listed under his household were Sam Lacpapan, Mel Fontanilla, Addia Arabi, Edward Libidia, and Robert Fontanilla, all listed as farm laborers.

Serapion “Sam” Cabigat Lacpapan (1906–2001) was born in San Gabriel, La Union, Philippines, where he married Atanacia Caoeng (unknown) in 1928. The next year, the couple had their first child, named Solidaridad, and he departed to Seattle under the name Cerapio Lacpapan. In 1950 when working at the Vitulli farm, he successfully applied for US naturalization; Domenico Vitulli, farm owner, was recorded as one of the legal witnesses.¹³¹

Mel Fontanilla (1893–unknown) was born in the Philippines and recorded as a widower at the time of the 1950 Bothell census; no further information has been found about this individual.

Eduardo “Addia” Pozidio Arabi (1900–1978) was born in San Juan, La Union, Philippines; by the 1930 census, he was working on a truck farm in Meeker, Washington alongside Roberto Fontanilla. The 1940 census recorded him living and working as a truck farmer in Orillia, Washington; by the time of the 1942

¹²⁵ Ancestry.com. *1930 United States Federal Census*.

¹²⁶ Ancestry.com. *Washington, U.S., Petitions for Naturalization, 1860-1991*.

¹²⁷ Ancestry.com. *1930 United States Federal Census*.

¹²⁸ Ancestry.com. *Washington, U.S., Marriage Records, 1854-2013* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2012.

¹²⁹ *Filipino Forum* December 12, 1962:6.

¹³⁰ Ancestry.com. *California, U.S., Federal Naturalization Records, 1843-1999* [database on-line]. Lehi, UT, USA: Ancestry.com Operations, Inc., 2014.

¹³¹ Ancestry.com. *Washington, U.S., Petitions for Naturalization, 1860-1991*.

draft, his permanent address was Seattle; he resided in that city intermittently throughout the decades until his death in 1978.¹³²

Roberto “Robert” Fontanilla (c.1905–unknown) was born in the Philippines. He arrived in Washington by the time of the 1930 census, when was recorded working on a truck farm in Meeker, Washington alongside Eduardo Arabi; by the time he had found work and residency on the Vitulli farm in Bothell, he was listed as married.¹³³

Also residing on the Vitulli farm was the Yaguchi family, composed of Masao William “Bill” Yaguchi (1916–2011), his wife Misao Dorothy Yaguchi née Musaka (1917–2010), both farm laborers, and their young daughter Kathleen (born c.1945). Bill Yaguchi was born to Japanese immigrant parents who worked a hog farm on McNeil Island, Washington.¹³⁴ The couple married in August of 1942, and in September were forcibly relocated to Puyallup Assembly Center; in 1944, after two years of internment at Minidoka, the couple departed to Deer Park, Washington before making their way to Bothell by 1950.¹³⁵

Sasichi Yamamoto (1878–unknown), was born in Japan; he roomed at the Yaguchi’s house, and the census recorded him as a widower and as not working; it is possible that he was working as a farm helper in Duwamish during the 1940 census.¹³⁶ No further information has been found about this individual, or if he had any relation to the aforementioned Yamamoto family.

Kuichiro Itano (1896–unknown), was recorded in the 1950 census as farm laborer, and his wife Mitsuji Itano (1896–1989) was recorded as not working. Kuichiro and Mitsuji were both born in Japan and arrived in Seattle in 1911 and 1912, respectively. The couple had been forced to relocate to the Puyallup Assembly center in 1942 and then Minidoka; after internment, they departed to Nampa, Idaho in 1945 before making their way back to Bothell by 1950, and Seattle by 1956.¹³⁷

Takanori Muto (1897–unknown) was also listed as rooming with the Itano family, working as a farm laborer. Muto was born in Japan and arrived in San Francisco, California in 1921, after which he took up agriculture and cannery work in San Bernadino county and Sacramento for the next few decades before the WRA sent him to Tule Lake in 1942. After internment he departed to Nampa, Idaho in 1943, then relocated to Bothell by 1950, and had moved back to Sacramento by the latter part of the decade.¹³⁸

Ken Sagami (1916–2009) was listed as farm laborer, head of house with no roommates. Sagami was born in Fife, Washington. Wartime relocation removed him to Puyallup Assembly Center in 1942 and then to

¹³² Ancestry.com, *Washington, U.S., Death Records, 1907-2017*.

¹³³ Ancestry.com, *1930 United States Federal Census*.

¹³⁴ Ancestry.com, *1920 United States Federal Census*.

¹³⁵ Ancestry.com, *U.S., Final Accountability Rosters of Evacuees at Relocation Centers, 1942-1946*.

¹³⁶ Ancestry.com, *1940 United States Federal Census*.

¹³⁷ Ancestry.com. *U.S., Final Accountability Rosters of Evacuees at Relocation Centers, 1942-1946*; Ancestry.com. *U.S., City Directories, 1822-1995*.

¹³⁸ Ancestry.com. *U.S., Final Accountability Rosters of Evacuees at Relocation Centers, 1942-1946*; Ancestry.com. *U.S., City Directories, 1822-1995*.



Minidoka. After internment, he departed in 1943 to Lohman, Montana before making his way to Bothell; shortly thereafter he returned to his hometown where he resided for the rest of his life.¹³⁹

The Enette Wilson Mink Farm

As for Bothell's mink farm, the 1950 census still reported Russell Walton as a mink rancher with his wife, Mercedes, listed as homemaker; John Walton, Russell's brother, was also reported as mink rancher. Russell Walton had met and married his third wife in 1949; she joined him and his brother on Enette's mink ranch for a few years before their divorce in 1951.

Mercedes "Merceedees" Antoinette Welcker (1913–2000) was born in Chicago, Illinois to parents Eliza "Ruby" Welcker, who served on the Chicago City Council, and James M. Welcker; she learned piano at a young age and before the age of 14 had joined the Local 208 branch of the union, American Federation of Musicians.¹⁴⁰ In 1927 at the age of 14, she had moved to New York City and was "gigging in various supper clubs under the stage name Merceedees."¹⁴¹ In 1934, she married a man named Malen Jordan (birth and death dates unknown); the couple moved to Stockton, California where in 1937 her husband is listed in a Stockton directory as a bartender.¹⁴² After the death of Jordan towards end of the decade, Mercedes returned to New York City where for a short time she ran the Gee-Haw Stables, a Black-oriented nightclub in the vibrant Harlem neighborhood.¹⁴³

When the nation entered the war following the attack on Pearl Harbor in 1941, Mercedes joined the American Women's Voluntary Services.¹⁴⁴ By 1943, she had gained the rank of lieutenant and was serving as Women's Army Corps (WAC) Special Service Officer at Fort Huachuca in Arizona.¹⁴⁵

¹³⁹ *News Tribune*, April 28, 2009:A6; Ancestry.com. *U.S., Final Accountability Rosters of Evacuees at Relocation Centers, 1942-1946*.

¹⁴⁰ Peter Blecha, "Merceedees (1913-2000)," HistoryLink.org Essay 20187, posted November 08, 2016, electronic document, <https://www.historylink.org/File/20187>.

¹⁴¹ Blecha 2016

¹⁴² Ancestry.com. *U.S., City Directories, 1822-1995*; Blecha 2016

¹⁴³ Blecha 2016

¹⁴⁴ Blecha 2016

¹⁴⁵ *The Michigan Chronicle* October 30, 1945:20



Figure 4 (top). 2nd Lt. Mercedeeds (sic) A Welcker Jordan from *The Michigan Chronicle* (Detroit, MI), October 30, 1943:20.

Figure 5 (right). Ad for “The Incomparable Mercedeeds” from *The Bellingham Herald* (Bellingham, WA), May 22, 1958:28).

**OPENING
FRIDAY
MAY 23**

THE
INCOMPARABLE

MERCEEDEES
HER PIANO AND SONGS

Featured nightly for 3 1/2 years at the Top O' Town in Seattle . . . here now, in person, the incomparable Mercedeeds . . . playing and singing your old and new favorites. Plan now to see and hear her during her limited engagement.

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BELLINGHAM
HOTEL**
119 North Commercial

While in service with the WAC in 1943, news broke that she had authored a song, “Do You Know,” and that it was being featured by Jimmy Dorsey’s band; publishers expected “to become a smash hit and the No. 1 song in the country” (Figure 4).¹⁴⁶ She returned to the West Coast after the war, meeting Russell and marrying into the Walton name in 1949; however, the couple divorced in 1951, at which time she took up residence in Seattle and proceeded to make a name for herself throughout region in the 1950s with regular musical performances and a program, *Music with Mercedeeds*, on KING-TV (Figure 5).¹⁴⁷

In late 1951, Enette obtained employment as a room steward on a U.S. naval ship, and set sail to New York.¹⁴⁸ Documentation to Enette’s life afterwards is scarce; he was last recorded working as a laborer in

¹⁴⁶ *Michigan Chronicle*, October 30, 1945:20

¹⁴⁷ Blecha 2016; Ancestry.com. *Washington, U.S., Marriage Records, 1854-2013* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2012.

¹⁴⁸ Ancestry.com. *Washington, U.S., Arriving and Departing Passenger and Crew Lists, 1882-1965*.

the Port Arthur aircraft plant in Texas at the age of 82, where he died in 1975.¹⁴⁹ Available records yield little information about the details of Walton's life throughout the 1950s, but it is known that he had relocated to Seattle before a car accident took his life in 1962.¹⁵⁰

Benjamin McAdoo

Seeing the rise of Bothell as an emerging city, two of the region's leading Modernist architects Paul Hayden Kirk (1914–1995) and Benjamin F. McAdoo, Jr. (1920–1981) were among the thousands who relocated to Bothell during the post-war period, and they directly contributed to its built environment. Although Kirk's only known contribution to Bothell to date is that of his own home in 1953, McAdoo, who relocated to Bothell in 1958, designed multiple commercial and church buildings in addition to his own and other homes.¹⁵¹ McAdoo has since been recognized for his legacy as an outstanding and prolific architect who fought tirelessly for civil rights and housing access, and as the first Black architect registered in Washington state.¹⁵²

In March of 1955, Benjamin Franklin McAdoo, Jr., sold his family's home in Montlake and temporarily relocated the family to a remodeled apartment space above McAdoo's Capitol Hill office to save money while they planned for their new home. For the next year, Benjamin and his wife Alice cast a wide net around the City of Seattle in search of a suitable site and eventually focused on Bothell. According to Mrs. McAdoo it appealed to her predilection for suburban living; for Mr. McAdoo, it fit the bill as an up-and-coming place where an architect could grow with the community. In the architect's own words, it ultimately came down to the "friendliness of the people we had met in the community." The friendliness of people including Bothell resident and automobile dealer, Ronald S. Green (1916–2010) whose home McAdoo later designed, as well as renowned Architect Paul Hayden Kirk, McAdoo's former employer, who had also lived in Bothell since at least 1950.¹⁵³

On August 31, 1956, they acquired the subject site, a 26,000 square foot parcel in Bothell's Westhill neighborhood, approximately 15 miles driving distance northeast of McAdoo's Capitol Hill office. The owner was Catherine Merrifield (1906–unknown), who had acquired the property from her recently deceased uncle, a retired logger by the name of Isaac Gwinn (1878–1955) and was likely eager to dispose of it. Over the next year, McAdoo designed his new home and acquired additional land in front of and behind the subject property to maximize leisure and privacy. In so doing, they encountered an exception to their friendly reception. Facing racial prejudice, the McAdoos were only able to acquire the front property through a sympathetic white realtor, business associate, and family friend by the name of Franz Brodine (1908–2002) after the owner refused to sell it to the McAdoos because they were Black. Exceptions like this thankfully proved relatively rare for the McAdoos.¹⁵⁴

McAdoo hired building contractor Edwin L. Dahlbeck (1912–1992) to construct the house and landscape architects Edward M. Watanabe (1920–2018) and Fred Wray to design the surrounding landscape.

¹⁴⁹ Ancestry.com. *Texas, U.S., Death Certificates, 1903-1982* [database on-line]. Lehi, UT, USA: Ancestry.com Operations, Inc., 2013.

¹⁵⁰ Ancestry.com. *Washington, U.S., Death Records, 1907-2017*.

¹⁵¹ Penelope Cottrell-Crawford and Tom Heuser, *City of Bothell Local Register of Historic Landmarks Nomination Form for McAdoo House* (Seattle, WA: Willamette Cultural Resources Associates, Ltd., 2023), 10-11.

¹⁵² Cottrell-Crawford and Heuser, *McAdoo House*, 6.

¹⁵³ Cottrell-Crawford and Heuser, *McAdoo House*, 10.

¹⁵⁴ Cottrell-Crawford and Heuser, *McAdoo House*, 11.

Dahlbeck completed the house by May of 1958, whereas it appears Watanabe and Wray's design followed sometime thereafter. As built, the McAdoo House was a stunning display in Miesian design. Among its many outstanding features that demonstrate McAdoo's mastery for design was its use of the site's existing topography, a first-floor elevation that subtly overhangs the exposed basement walls, and a dramatic display of the home's post and beam frame to create the illusion of building that floats above its foundation. Adding to this dramatic effect were floor to ceiling windows to maximize light, views, and connection to natural space, and delicate bridges with recessed plantings to accentuate the entrances.¹⁵⁵

A few months after Dahlbeck completed the house, the Bothell Citizen newspaper reported that McAdoo "expressed great faith in the future growth of Bothell" and hoped "to play a part in its future development." To this end, McAdoo designed his first commercial office building at 18041 Bothell Way NE in 1959 (demolished 2014). Named the Marshall Paris Building, it served as the new office of its namesake insurance agency as well as the office McAdoo's Architectural practice and that of two other local businesses. McAdoo also designed at least one other residence and a church in Bothell between 1957 and 1960.¹⁵⁶

According to Enid McAdoo, Benjamin's second daughter, life in Bothell was overall peaceful and idyllic. While some people in the community expressed racial prejudice, these instances were fleeting, and the McAdoos were otherwise well integrated with numerous neighborhood friends and business associates. The McAdoos had enough space in the rear yard to keep a pet donkey, a gift from McAdoo to Enid who loved horses and frequently walked to the nearby Evergreen Saddle Club to spend time with them. Mrs. McAdoo also hosted numerous events, concerts, and other activities at their home whose Shoji screens lent themselves well to doubling as stage "curtains" for performances.¹⁵⁷

Late-Century Growth

While the population of the City of Seattle actually decreased by 5.9% between 1960 to 1970, adjacent suburban populations soared, such as Longview (+21%), Everett (+28%), Bremerton (+11%), Bellingham (+14%) and Bellevue (+350%; from 12,808 in 1960 to 57,751 in 1970). Indeed, while the "inside central cities" of Seattle-Everett metropolitan areas decreased by 3.6% on average, the areas "outside central cities" increased by 62.5%, with 318,421 new residents calling the areas surrounding Seattle-Everett home.¹⁵⁸

Bothell also experienced unprecedented growth, its population accelerating from just below 800 in 1940 to over 5,400 in 1970. The initial rapid increase in birthrate (known as the Baby Boom) and the influx of returning WWII veterans likely contributed to this climb at first; then, the subsequent massive expansion of local infrastructure proceeded to draw additional newcomers. New infrastructure included at least six school buildings completed in Bothell between 1948 and 1965 followed by Bothell's first standalone public library building and the establishment of Bothell Historical Museum both in July 1969.¹⁵⁹

¹⁵⁵ Cottrell-Crawford and Heuser, *McAdoo House*, 11.

¹⁵⁶ Cottrell-Crawford and Heuser, *McAdoo House*, 11.

¹⁵⁷ Cottrell-Crawford and Heuser, *McAdoo House*, 11.

¹⁵⁸ Bureau of the Census, *1970 Census of Population Preliminary Reports* (Washington D.C.: US Department of Commerce, Bureau of the Census, 1970), 9, 15.

¹⁵⁹ Katie Chase and Susan Johnson, *City of Bothell Local Register of Historic Landmarks Nomination Form for Bothell Junior High School* (Yakima, WA: Artifacts Consulting, Inc., n.d.), 13-14; *Northshore Citizen*, "Bothell Library Reopens, Dedication Set Sunday," July 1, 1969:1; *Northshore Citizen*, "Bothell Museum Opens July 4," July 1, 1969:1.

Concurrent to these developments were the completion of a two-lane state highway in 1958 that was eventually widened into Interstate 405 in the 1960s, along with the construction of Bothell's own local sewer system in 1960 which joined the regional Metro sewer system six years later.¹⁶⁰ This state-of-the-art infrastructure at the time dramatically improved the local quality of life and made Bothell a more convenient place to with rapid access to Everett, Seattle, and Bellevue, which in turn increased the demand for housing.

To fulfill the new housing demand, the City of Bothell expanded its boundaries, opening additional lands for development. This included plats such as Maywood Hill Divisions 1–4 (northeast of Bothell's 1909 boundaries), established between August 1959 and February 1962, and Valhalla Division 1A and 1B (to the south along Waynita Way NE) established between June 1961 and November 1962.¹⁶¹ In this and several other similar developments, numerous single-family homes were constructed (approximately 100 of which are extant according to a City of Bothell survey of historic resources). They were primarily Ranch type houses, many of which contain some Wrightian elements such as "Roman Brick or horizontal wood siding, broad eaves, low pitched or even flat roofs."¹⁶²

The so-called "Boeing Bust," when Boeing cancelled its supersonic jet program and laid off more than 60,000 workers between 1968 and 1970, marked the end of the post-war boom period in the greater Seattle area.¹⁶³ Although Bothell continued to grow during the 1970s as more people were leaving major cities like Seattle for the suburbs, the pace of its growth slowed considerably. Instead of more than doubling like it had in each of the two previous decades, Bothell's population only grew by nearly 50 percent, reaching just under 8,000 by 1980.¹⁶⁴ During this same time, the results of a progressive open housing measure passed by Seattle City Council in 1968 were finally coming to fruition. The measure, which had been sponsored by the council's first Black member, Sam Smith, helped to open the door for racial integration of the city's suburbs over the coming decades and spurred advocates in Seattle's suburbs to begin providing information on homes available in their areas. As historian Quintard Taylor notes, "by 1980, for the first time in Seattle's history, the Central District [the historic focal point of Seattle's Black community] would no longer be the home of the majority of black (*sic*) Seattleites" (Figure 6).¹⁶⁵ The shift in housing demographics made front page news in the *Seattle Times* after the 1980 census, observing that "...in the not-so-distant past, race was regarded as the factor most likely to govern where minority groups lived. Now... economics, more than race, may be emerging as the key issue of the 1980s."¹⁶⁶

¹⁶⁰ *Eastside Journal*, October 23, 1958:23; *Enterprise* October 29, 1969:1; *Seattle Times* July 4, 1964:2; *Seattle Times* November 28, 1965:40.

¹⁶¹ See City of Bothell, City of Bothell Annexation History (GIS Map), 2023, electronic resource, <https://bothellgov.maps.arcgis.com/apps/webappviewer/index.html?id=b96554699bc240babcf4d4764676270b>, accessed December 15, 2023.

¹⁶² Bothell Landmark Preservation Board, *Early Bothell Timeline*, 11–12.

¹⁶³ Tom Heuser, *Capitol Hill Modern: A Context Statement For Mid-Century Multi-Family Architecture In Capitol Hill, Seattle 1945–1978* (Seattle: Tom Heuser and Lana Blinderman, 2021), electronic resource, https://www.tgheuser.co/_files/ugd/f4ac73_4fb352f96f184e688d31ab44075bb04c.pdf, accessed September 15, 2023.

¹⁶⁴ Bureau of the Census, *1980 Census of Population Volume 1, Part 49 Washington* (Washington, D.C.: US Department of Commerce, Bureau of the Census, 1980), 27.

¹⁶⁵ Taylor 1994:209; *Seattle Times* June 7, 1981:C4

¹⁶⁶ Partial quote from David Hodge, assistant professor of geography at the University of Washington. in *Seattle Times* June 7, 1981:C1.

**Growth of Seattle's Black Suburbia, 1960–1990:
Black Population in Seattle and Its Suburbs**

Year	Seattle-Everett SMSA	Seattle (City Only)	Suburbs	Percentage in Suburbs
1960	28,351	26,901	1,550	5
1970	41,609	37,868	3,741	9
1980	58,149	46,565	11,394	20
1990	81,056	51,948	29,108	36

Sources: 1960 Census of Population, vol. 1, *Characteristics of the Population*, pt. 49, Washington, table 21; 1970 Census of Population, vol. 1, *Characteristics of the Population*, pt. 49, Washington, table 23; 1980 Census of Population and Housing: Seattle-Everett, Wash. Standard Metropolitan Statistical Area, Report 329, table P-3; 1990 Census of Population and Housing: Summary, Population and Housing Characteristics, Washington, table 3.

Figure 6. Growth of Seattle's Black Suburbia, 1960-1990 (from Taylor 1994:209)

As a harbinger of the eastside's technology boom from the late 1980s through the late 1990s, Bothell established its own "technology corridor" starting with a series of sprawling industrial/business park facilities constructed by major development firms Quadrant and Koll in 1985.¹⁶⁷ After the relocation of Microsoft's corporate headquarters to a similar business park in nearby Redmond, Washington in 1986 drove the region's technology sector forward, Bothell's technology corridor continued to expand north beyond its borders to Canyon Park in Snohomish County with a 20,000-worker employment center where the University of Washington also established a branch campus in 1990.¹⁶⁸ Attracted to this growing hub of education and technology, the City of Bothell annexed Canyon Park and the surrounding area in 1992 which roughly doubled its population and geographic reach.¹⁶⁹ The City of Bothell also established Red Barn Village in 2008, a special district with its own unique set of zoning and design guidelines created to promote pedestrian-friendly, mixed-use development along the Bothell-Everett Highway between downtown Bothell and Canyon Park.¹⁷⁰

In the early twenty-first century, Bothell's residential population experienced another tidal shift in diversified race and ethnicity. Once primarily a bedroom suburb, Bothell has become a center for companies in such varied fields as biotechnology, computer technology, data, telecommunications, and engineering. By 2000, the same year the University of Washington relocated its Canyon Park Campus to the eastern edge of downtown Bothell, over 30,000 people called Bothell home.¹⁷¹ By 2018 the

¹⁶⁷ Fred Klein, "From Cow Chips to Computer Chips" in *Slough of Memories: Recollections of Life in Bothell, Kenmore, North Creek, and Woodinville* (Seattle: Peanut Butter Publishing, 1992), 115-116.

¹⁶⁸ Klein "From Cow Chips to Computer Chips," 115-116; Wikipedia, "History of Microsoft," 2023, electronic resource, https://en.wikipedia.org/wiki/History_of_Microsoft, accessed September 10, 2023; Bothell Landmark Preservation Board, *Bothell, Washington, Then & Now, 1909-2009* (City of Bothell, 2008), x.

¹⁶⁹ Bothell Landmark Preservation, *Board Bothell, Washington, Then & Now, 1909-2009*, x.

¹⁷⁰ Bothell Municipal Code. "Red Barn Village special district" Bothell Municipal Code 12.46.050, 2008, electronic resource, <http://bothell.municipal.codes/BMC/12.46.050.2023>, accessed September 15, 2023.

¹⁷¹ Bothell Landmark Preservation Board, *Bothell, Washington, Then & Now, 1909-2009*, x.

population soared to 45,000 and reported a significant increase in percentage of residents who identify as Asian (14.9%) or Hispanic or Latinx (9.1%) (Figure 7).¹⁷²

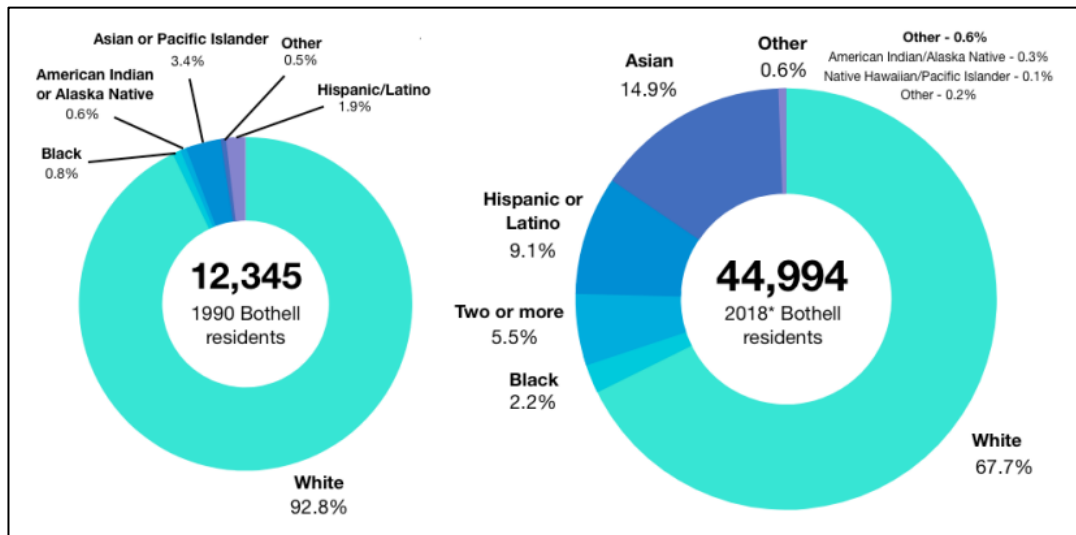


Figure 7. Changes in residential population and demographics from 1990 to 2018 (City of Bothell, August 2020:1).

Conclusion

Bothell's full history is composed of the contributions and sacrifices of individuals and families who belong to communities that are underrepresented in accepted historical narratives. This absence is in part because idiosyncrasies in historical recording have created conditions where individuals who are not perceived as European or white have tended to be mis-reported and under-represented. Preconceived and erroneous notions were embedded within the statistical reporting throughout the nineteenth and twentieth centuries, such as census takers' tendencies to assume, for example, that a wife was not working if her husband had a job; or the tendency to "correct" or entirely modify or delete occupations that were considered "unusual;" or the complete absence of census vocabulary to account for Latinx population before the 1970 census.¹⁷³ The full story of a community that is not represented in historical narratives is, therefore, often obscured behind the things that historians of the time considered unnecessary to document, or in rural areas that were excluded from a town's official population count; in a language that was not understood by census takers, or in ephemera that has been stuffed in suitcases in a rush to leave for parts unknown. This broad historic context, therefore, seeks to aid future scholars in the continued collecting, preserving, and sharing of the full story of the City of Bothell.

¹⁷² City of Bothell, "City of Bothell - A Growing Diversifying City," (Bothell, WA: City of Bothell, 2020), 1, electronic resource, <https://www.bothellwa.gov/DocumentCenter/View/11986/Bothell---A-Growing-Diversifying-City>

¹⁷³ Robert Lopresti, *When Women Didn't Count: The Chronic Mismeasure and Marginalization of American Women in Federal Statistics* (Santa Barbara, California: Praeger, 2017), 3.

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