VR1200_00035 Photograph inscription reads: “Martin Luther King Memorial 4-7-1968”. Image appeared in the 12 April 1968 issue of the Catholic Northwest Progress. Article photograph caption reads: “with hands clasped to signify interracial and interfaith brotherhood Dr. King worked so hard to have realized, leaders of the civil rights movement in Seattle join in singing ‘We Shall Overcome.’ From left, Hascel Humes, Judge Charles Z. Smith, Robert Williams, George Clark, Rev. Mineo Katagiri, Dr. Lemuel Petersen, Dr. James Anderson, Rabbi Raphael Levine, Archbishop Connolly, Attorney General John O’Connell, Elliott Couden, Rabbi Norman Hirsch and Mrs. Hirsh [sic]. Rev. Frank Byrdwell is at the podium.” Courtesy Catholic Archdiocese of Seattle Archives

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Haven’t renewed your membership for 2013 yet?
Don’t wait, do it now!
YOUR MEMBERSHIP MATTERS
Click here to download a renewal form and mail it along with your check to SeaAA:
P.O. Box 95321 Seattle, WA 98145-2321
Hello, SeaAA members.

I wanted to take a moment to share with you what I’ve enjoyed about serving as the Member-At-Large for the past two years. I threw my name into the pool of nominees in 2010 because I saw the role of Member-At-Large (a role dedicated to the management of SeaAA’s newsletter, Web site, Facebook, and Twitter accounts) as a way to get involved with our local organization in a capacity that I would enjoy beyond the professional connections it would foster. Editing, layout, and design are hobbies of mine. That said, I want to apologize in advance for this issue if it’s less “edited” than usual. My archivist husband and I just welcomed our second child last month and things have been a little hectic since. Thanks, everyone, for your patience!

This issue is the last one I will edit, which is appropriate since it feels especially significant to me. The role of archivists in preserving and making available collections that document human rights efforts and the fight for social justice is something that inspired my studies in graduate school at Western Washington University (WWU). Our course curriculum included all of the standard archives courses--arrangement & description, preservation, appraisal, access, outreach, etc.--but infused within it was the sense that the profession, and the people who work within it, are much more than objective guardians of records. We are active members of society, and as those charged with the preservation of documentary heritage, we hold a great deal of power over what will define our collective history. Will that history include a cross section of a broad variety of people and organizations, or will it reflect the stories of only a small segment? Will we reach beyond the records created in the course of everyday business in order to document the experiences of the underrepresented among us, or will we choose to remain passive, even if that means a skewed record? In the end, we are the ones who answer these questions.

I’d like to express my sincere appreciation to Rand Jimerson, professor at WWU, for submitting his thoughtful exploration of the role of archives in documenting social justice movements and personal reflection on conducting research in archives housing Civil Rights Movement materials (see page 4). And a big thank you to all those who have sent us information about collections in the Seattle area that focus on social justice and human rights. From religious archives to historical societies, university collections to government archives, our city offers an impressive variety of materials related to this theme.

As editor for the last two years, I’ve had the chance to think about what I value in a newsletter, in a local archives organization, and in the field in general. What we’ve attempted to do with the newsletter, through redesigning, naming, and centering issues around a theme, is bring our members a more focused, enlightening, and professional publication.

*Sound Archivist* exists to connect and serve archivists and records professionals in the local area, but I feel strongly that as a group, we have much to offer each other and those outside the field. I hope you have enjoyed the last two years of our newsletter. Thanks again and I look forward to seeing you at our next member meeting!

Leslie Schuyler
Seattle Area Archivists Member-At-Large
Researching the Civil Rights Movement:
A Personal Journey

By Rand Jimerson
Professor of History, Western Washington University

Having just completed a book manuscript depicting my family’s experiences during the Civil Rights movement in Alabama, I’d like to share a few observations about conducting research using archives relating to social justice issues. My book, which will be published early in 2014 by Louisiana State University Press, bears the working title *Stained Glass Memories: A Family Memoir of Birmingham’s Civil Rights Struggle, 1961-1964*. Before discussing my personal experiences in preparing this book, a few observations about Civil Rights archives will provide some context.

**Memory and documentation**

How a society preserves its past depends on its willingness and ability to remember. The recollections of eyewitnesses and participants in historical events may change over time. Collective memory also remains fluid, influenced by factors such as ease of recall, avoidance of conflicts in the present day, and achievement of a consensus view of the past. Evidence of the past may be embedded in objects (such as stained glass broken in the bombing of the Sixteenth Street Baptist Church), in documents (such as correspondence, police surveillance files, personal papers, and other records created at the time events occurred), or in personal memory (accessed in part through oral history interviews).

The Civil Rights Movement has become a fixture in our collective social memory. Shaped initially by journalistic reporting and photographs, this collective memory has been reduced to a small number of easily recognizable icons, such as Rosa Parks sitting on a bus, Bull Connor’s police dogs, or Martin Luther King, Jr. eloquently recounting his “dream” in front of the Lincoln Memorial. These images frame our understanding of the Civil Rights era. By their constant repetition, however, they have lost nuanced meanings and have become part of a monochromatic picture of a “simpler” era. The consensus view of the Civil Rights Movement – that it was a noble and successful crusade, led mainly by Martin Luther King, Jr. to end discrimination – leaves out of our collective memory the internal struggles within the movement, to say nothing of the violence and intimidation faced by the movement’s thousands of anonymous and forgotten participants. Collective memory makes the “triumph” of the movement seem inevitable – and complete.
The memory of participants in historic events, however, provides testimony that can be used to test and either corroborate or correct collective memory. The personal experience of eyewitnesses clarifies our historical understanding of the past and brings it to the level of feelings, motives, and the direct and tangible ways that events affected people. For many of us it is this knowledge of how historic events shaped the lives of individuals that makes history come alive. As Bruce Catton wrote about the Civil War: “Here was an event so complex, so deeply based in human emotions, that understanding it is likely to be a matter primarily for the emotions rather than for the cold analysis of facts.”1

For those who participated in the demonstrations, negotiations, and confrontations of the civil rights era, this personal experience often became the defining “moment” of their lives. Many of the civil rights leaders and even more of the participants were young men and women at the time.

Documenting the Civil Rights Movement

The vast majority of individuals who took part in civil rights marches, demonstrations, boycotts, sit-ins, and other forms of activism have not – and will not – write autobiographies or memoirs. However, their perspectives and experiences can be recorded and documented through such techniques as oral history. Through extensive interviews, most of the movement’s leaders and many of the participants have created personal accounts of their involvement. Some of these oral history interviews were conducted at the height of the civil rights struggles, but most have been compiled in the subsequent decades.2

As early as 1914 several universities and libraries established research collections focusing on the African-American experience in the United States. These include the Schomburg Center for Research in Black Culture3 in the New York Public Library, the Moorland-Spingarn Research Center4 at Howard University, and the Amistad Research Center5 at Tulane University.

In the 1960s a number of archivists responded to the challenge raised by social activists and began developing plans for documenting under-represented social groups.6 Such efforts eventually

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2 My sister Ann Jimerson is currently creating a website called “Kids in Birmingham 1963,” which will feature personal stories from people describing their experiences as children fifty years ago, during the tumultuous “Year of Birmingham.”
paved the way for development of museums and archives dedicated, at least in part, to telling the story of the Civil Rights Movement. Other repositories, which have a broader collecting and documentation mandate, have incorporated civil rights into their program priorities. While this has not resulted in complete documentation of the Civil Rights Movement, it has provided a strong basis for archival research in the movement’s history.

In addition to repositories established to document the broad range of African-American and minority history, several repositories have been established with a more specific focus on the modern Civil Rights Movement itself. These deliberate efforts to preserve the perspective of the movement or to memorialize civil rights leaders take an openly partisan or celebratory approach to the subject. Some of them are housed within civil rights museums or in research institutions that have a special interest in civil rights. Examples include the King Center in Atlanta; the Birmingham Civil Rights Institute; the Civil Rights in Mississippi Digital Archive, at the University of Southern Mississippi; and other repositories.

The close relationship between memory and archives has led many of the museums and historic sites dedicated to commemorating the civil rights movement to maintain archives and manuscript collections for research. This is often regarded as part of the museum’s educational mission. For example, the Birmingham Civil Rights Institute, founded in 1992, describes itself as “a cultural and educational research center that promotes a comprehensive understanding and appreciation for the significance of civil rights developments in Birmingham, Alabama, with particular emphasis on the international struggle for universal human rights.”

Many public libraries, particularly but not exclusively in the South, collect manuscripts relating to civil rights. For example, the Archives Department of the Birmingham Public Library collects a wide range of government records, business records, personal papers, and other primary material documenting the history and development of Birmingham and the nearby area. In addition to the city’s archives, the library actively collects materials on a wide range of topics including the Civil Rights Movement in Birmingham.

Initially used by individual historians as a tool to supplement archival records for their personal research projects, oral history became by the 1960s part of broad efforts to document under-represented aspects of the past. Numerous oral history projects relating to civil rights now offer a wealth of eyewitness accounts. In addition to interviews with leading figures of the Movement, local

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activists and sympathizers have begun to receive overdue attention from oral historians. These people often shouldered the burdens of marching and demonstrating, or worked behind the scenes to create a climate of racial cooperation and understanding. Many of them did not leave documentary evidence of their activities. Interviews often provide the only documentation of their memories and experiences.

**Researching the Personal**

From August 1961 through August 1964 my father, Reverend Norman C. Jimerson, served as executive director of the Alabama Council on Human Relations, a state affiliate of the Southern Regional Council. His role was to establish communications between the African-American leaders in the state, mostly Protestant church ministers, and the white business and civic leaders. He was to be a peacemaker in the midst of the most tense and violent phase of the struggle for civil rights. He accepted the job offer a month before the Freedom Riders were savagely beaten at the Birmingham bus station on Mother’s Day 1961, and he left Alabama three years later, shortly after passage of the Civil Rights Act of 1964.

At the age of twelve in 1961, I was the oldest of four children; our youngest brother was born a year later. I was thus old enough to understand the events of the three years we spent in Birmingham – the phone calls bringing silent harassment or death threats, my father’s trial in a rural county courtroom on false charges of inciting demonstrations, the charges of “nigger-lover” and “Commie” from teachers and fellow students, visiting the Gaston Motel shortly before it was bombed, and the constant threat of violence. On the positive side, I also remember the inspiring rendition of “The Battle Hymn of the Republic” and “We Shall Overcome” sung by the choir at historically-black Talladega College, attending an integrated party where I first heard The Temptations and other Motown groups, and the many acts of courage by both white and black civil rights workers.

These experiences during my formative years profoundly shaped my life. They led, directly or indirectly, to significant choices: becoming a conscientious objector at the height of the Vietnam War; attending a Quaker liberal arts college; earning a PhD in History; writing a dissertation on sectional identity during the Civil War (later published as my first book); marrying a woman who shared my political, moral, and social values; becoming an archivist in order to help document our society; writing a second book focused on the importance of archives in securing social memory, accountability, and social justice; and many other milestones.

I knew that sometime I would need to write about my experiences in Alabama and the legacy that my father left for our family. Long before I could decide how to do this, I began gathering information. Being an archivist opened the first door. As an archivist and historian, I know where to get details to fill in the gaps of memory: in archives, in oral history collections, in memoirs written by other
participants in these events, and in other historical sources and books of historical narrative and analysis.

My father always said that he had been too busy working on civil rights concerns to keep a diary or write his memoirs. However, knowing how organizations operate and following the principle of provenance, I realized that records of his activities should be available in archives. In his work as director of the Alabama Council on Human Relations (ACHR), he reported to and maintained close contact with the Southern Regional Council (SRC) in Atlanta. I discovered that the SRC records are housed at the Atlanta University Center archives. During a trip to the Society of American Archivists (SAA) conference in Atlanta in 1988, I spent an afternoon reading part of a cubic foot of my father’s correspondence and quarterly reports. I made photocopies of about a dozen letters he had written from Birmingham to give my parents as mementos.

I knew that the archival record could only tell part of my father’s story—and the story of our family. In 1992 I taped four interviews with my father covering his candid observations about why he decided to take the risk of working in civil rights in Alabama, his arrest and trial for allegedly inciting demonstrations in Talladega in 1962 (he was in fact trying to start communications between the white businessmen and black demonstrators), his experiences as a behind-the-scenes negotiator during the 1963 demonstrations in Birmingham, and other events that he witnessed first-hand. I had hoped to continue such interviews, but did not have opportunities to do so before my father died in 1995.

Several more years passed before I returned to this research project. In 2002 another trip to Atlanta allowed enough time to do more archival research at Atlanta University. From the SRC records I obtained almost 400 pages of photocopied letters, reports, news clippings, and other documents relating directly to my father’s work in Alabama.

In 2003, during another SAA meeting, this time in Birmingham, I had an opportunity to talk with Reverend Fred Shuttlesworth, our keynote speaker, for more than an hour. My father had worked with Reverend Shuttlesworth during his time in Birmingham, and Shuttlesworth commended Dad’s courage during those difficult times. I also conducted further archival research at the Birmingham Public Library and the Birmingham Civil Rights Institute, reading oral history transcripts and personal papers of many of my father’s colleagues and friends. I had lunch with a family friend and her son at their home in suburban Homewood, and drove over to look at our former house on Saulter Road.

As I continued a slow research process, my sister Ann tried valiantly to get her siblings organized and motivated to write up vignettes of our recollections of Birmingham. For Christmas 2001 she gave us each a notebook with guidelines for writing our Birmingham family memoirs, a list of story ideas, copies of two books we might use as models, a few sample vignettes she had written, and blank paper for us to use in writing our own stories. “Remember,” she wrote, “You are not writing a
book. Just 1 to 4 pages a month.” Ann hoped to compile a composite family memoir. Each of us wrote one or two such vignettes, but we never matched Ann’s optimistic plans.

In 2003 I compiled transcripts of the oral history interviews I had done with my father, his correspondence and reports for the Alabama Council, and documents I found in three boxes in my parents’ attic when Mom had to move to a retirement home. (He had kept some records after all!) Among those papers I found handwritten diary accounts of my mother’s transcribing threatening phone calls she had received, and her later comments about the Birmingham years as she observed the civil rights struggle from close range.

I put these documents and interviews together in a spiral booklet for the family, called *Peacemaker in Birmingham, 1961-1964: Rev. Norman C. Jimerson and the Alabama Council on Human Relations*. I gave copies to family members, including cousins, aunts and uncles, as Christmas presents. I also placed copies of this booklet at the Birmingham Public Library, Birmingham Civil Rights Institute, and Alabama Department of Archives and History. I was not sure how to tell this story, but as an archivist (and former historical editor) I could at least compile some of the relevant documentation about my father’s work and our family’s experiences.

Meanwhile, I continued reading as widely as I could about the Civil Rights Movement. I kept notes. I conducted research. I struggled to find the right voice for these stories.

In summer 2011, my two sisters, one of my two brothers, and I got together for a weekend on Cape Cod. As we talked about Birmingham—for maybe twenty minutes—Ann mentioned that it would be nice to get our stories written in time for the fiftieth anniversary of the Birmingham demonstrations and the bombing of the Sixteenth Street Baptist Church. No one else had free time to devote to such a project, but they offered to help. I now realized that the only way I could convey my family’s experiences would be through a first person narration from my own perspective (as a 12-15 year old boy), drawing on the archival sources, personal papers, and oral history interviews, supplemented by memories from my brothers and sisters. In the process of continuing research, I found among my own papers and memorabilia a diary from summer camp in 1963, maps and photograph, and other items that provided added details for the story.

In December 2011 I decided to make another research trip to Alabama. Ann met me there. We conducted research at the Birmingham Public Library (BPL), the Civil Rights Institute (BCRI), Samford University (formerly Howard College) in Homewood, and the Alabama Department of Archives and History in Montgomery. State Archivist Ed Bridges talked with us and approved letting us look at unprocessed files of our father’s attorney, Charles Morgan, Jr. relating to our father. BCRI archivist Laura Anderson taped an oral history interview with the two of us about our experiences, and Jim
Baggett, archivist at BPL, helped us find personal paper of Dad’s colleagues and the property file of our house in Homewood. Ann and I had brunch with the family friends I had visited in 2002 and taped their reminiscences about Birmingham, drove to Talladega to see the courthouse where we watched our father’s trial in 1962, and walked the streets of Homewood. Ann had flown from Baltimore’s Thurgood Marshall Airport and landed at Birmingham’s Fred Shuttlesworth Airport. As I pointed out, both were named for people our father had known.

All of these sources—personal papers, organizational records, oral history interviews, informal discussions with family friends, books on local history, writings about the Civil Rights Movement in Birmingham and elsewhere, and observations of the visual landscapes of my childhood—provided triggers for personal memories, fact-checking corrections to false memories, and visual clues to my own early life.

After organizing my notes and research materials, in late April 2012 I began writing the first pages of my story about civil rights in Birmingham. After a flurry of writing bordering on obsession—during one business trip I wrote at the airport, on the plane, and at the bed and breakfast where I lodged—I finished the manuscript four months later, at the end of August. (By the way, I don’t recommend trying to write a 510 page manuscript in four months.)

The manuscript has been peer reviewed by a distinguished historian of race and civil rights, edited down to 430 pages in manuscript, and sent to the copyeditors for Louisiana State University Press. I was able to select eight photographs for the book. Since I decided to use an academic press, I have had to resign myself that the book will not be in print until early in 2014. It won’t make the hoped for 50th anniversary of the Year of Birmingham, but it will finally present the perspective of a Northern white family engaged in the ongoing struggle for civil rights for all Americans. I hope it is a story that some people will find interesting. The process of working with my sisters and brothers on this project has at least brought us closer together. The Epilogue of the book presents a brief account written by each of us about how the experiences we faced during the civil rights struggle in Birmingham, half a century ago, has shaped our lives, both challenging and inspiring us to honor that legacy. ✤
Social Justice has been a primary concern of the Catholic Church from its very beginning, and Catholic social teaching is founded on principles of social justice. The *Catechism of the Catholic Church*, for example, states that social justice can only be realized by respecting the transcendent dignity of man, recognizing that we all have basic rights and dignity by virtue of being human, and those societies and governments that flout these rights have no moral legitimacy of authority (Part 3, Chapter 2, Article 3, 1929). Throughout its 163 year history, the Archdiocese of Seattle has put these teachings into practice by advocating for numerous causes including aged and homebound people, corporate responsibility, criminal justice, drug and alcohol abuse, economic justice, environmental issues and land reform, fair housing, handicapped people, homelessness, hunger and poverty, immigration and political refugees, international human rights, literacy, Native American treaties and fishing rights, nuclear disarmament, people living with AIDS, civil rights, and unemployment in timber communities.

In the early 1940s, Fr. Leo Tibesar, pastor of Our Lady Queen of Martyrs parish in Seattle, accompanied his Japanese American parishioners to Camp Minidoka (Idaho) after Roosevelt’s *Executive Order 9066* forced the relocation and internment of over 100,000 people.

During the Civil Rights era, Archbishop Connolly pressured local, state, and national authorities to end segregation. Connolly was outspoken on his support for the Seattle School Boycott of 1966 (a protest against racial segregation in Seattle public schools), as well as his support for President Johnson’s *Civil Rights Act of 1964* and *Voting Rights Act of 1965*. Connolly also publicly advocated for the California grape workers during the long Delano Grape Strike, known for the involvement of César Chavez, head of what later became the United Farm Workers. Even Connolly’s episcopal motto reflected his commitment to the cause of social justice: *Justitia et Pax* (Justice and Peace).

Archbishop Hunthausen was a vocal critic of nuclear proliferation. Along with other community members and spiritual leaders, he protested Trident Nuclear submarines at the Naval Submarine Base Bangor on the Kitsap Peninsula, Washington.

Today Catholic Community Services (formerly a diocesan office and now a separately incorporated entity) is one of the largest social services providers in the State of Washington, second only to the State government itself.

Whether through Bishop Blanchet’s complaints in the 19th Century about mistreatment of native peoples by Indian Agents, Bishop Shaughnessy’s support of organized
labor, Hunthausen’s welcoming of Southeast Asian refugees in the 1970s, or today’s support of migrant workers’ rights and efforts to stop human trafficking, the Archdiocese has always been involved in justice and peace activities. As the official repository for these materials, the Archives of the Archdiocese of Seattle houses many records that document these efforts.

Collections of interest to social justice researchers:

- RG647 AIDS and Hospital Ministry records
- RG650 Catholic Charities
- RG652 Office of Peace and Justice records
- RG653 Minority Affairs records
- RG655 Ecumenical and Interfaith records
- RG660 Native American subject files
- RG680 Propagandum Fidei/ Missions Office
- RG1100 Organizations (Catholic Seamen’s Club, St. Vincent de Paul Salvage Bureau, etc.)
- RG1200 Apologetics (various topics)

Images: Upper right - VR700_2282 Photograph taken circa 1942 to 1945 at Camp Harmony (now the Puyallup Fairgrounds) or Minidoka, Idaho. Photograph inscription reads: “(L to R) Y.M. McLaughlin, Charles Kinoshita, Fred Kinoshita, Mary Kinoshita, Mrs. Fred Kinoshita, Jean Alexander, Rev. L. H. Tibesar.”
Lower left - T1200-01 Telegram to the Governor of Washington state about Delano Grape Strike, 23 August 1968.
In 2009 the Rainier Valley Historical Society was fortunate to be awarded a King County 4Culture Heritage Special Projects grant to document how citizens, government, businesses and nonprofits interacted to shape the Rainier Valley community during the 1970s and 1980s.

Much of the project centered on a cache of documents and slides about SESCO, the South End Seattle Community Organization, which organized an array of community activism efforts during the 1970s. These materials were donated to RVHS by Rodney Herold, co-founder of SESCO.

Interviews were conducted with community activists Rodney Herold, Jim Diers, Jean Veldwyk, Pat Chemnik, Pauline Wilson, Ken MacDonald, Kay Godefroy, Grace Orchard, Susan Silviera, Dick Shavey and Pauline Wilson.

Interviews were also conducted with educators and others involved in the school desegregation battles of the same era and with individuals involved in the fight against crime in the Rainier Valley.

Six articles based on this research are posted on our website: www.rainiervalleyhistory.org

• Lessons in Civic Activism: Greenwood Gardens
• A Concrete Problem: SESCO and the Principle of Escalation
• Schoolyard Standoffs: The Tale of Whitworth Elementary
• How to Build a Bridge
• The Rainier Chamber’s Crimefighting Spree: Harnessing Social Capital
• “Everybody In” Packs it in
By Aaren Purcell

In 1982 the Seattle Nikkei leaders initiated a four-year drive for redress for Nisei who were fired or forced to resign from their jobs in 1941. Cherry Kinoshita did the original ground work and was able to determine that of the 27 women who resigned in 1941, 10 were still living in the Seattle area. These women were invited to a meeting to determine if they would be willing to seek redress from the Seattle Public Schools. The women included May Sasaki and Mako Nakagawa, current Seattle School District employees, Sally Kazama, and May Namba.

During the meeting, the women had a chance to tell their stories, including warnings from the Assistant Superintendent that without support for the resignation, each of the “girls” would be fired. Another shared she was aware of the fuss being made in the papers about Japanese American clerks, but somehow she did not apply this situation to herself. She shared her feelings of burning anger, but felt unable to take action at the time.

The meeting ended by agreeing to a process, supported by the Seattle School Board vice president, T.J. Vassar, to propose a resolution to the Board calling for monetary redress for the 27 clerks and presenting their stories to the board.

To help complete the picture, T.J. Vassar went to the Seattle Public School archives and found news clippings and Seattle School District unpublished documents all regarding the former Japanese American Clerks. Materials include the resignation letter signed by the clerks (see pages 15 and 16), photos from yearbooks (above), newspaper clippings, and other documents.

When the vote for the resolution came up, it passed by a vote of four for, two against, and one abstained, and that part of the struggle was over. The legal counsel for the Seattle School District could not release the redress money, because such a monetary distribution would fall under the heading of a ‘gift’ and would not be allowable under the rules governing Board actions. The State Attorney General, in a letter dated August 9, 1985 stated “...as a matter of law, further legislation would be required before the Seattle School District could recognize a “moral obligation” as a basis for making reparation payments.”

Cherry Kinoshita worked with state representatives, and a bill sponsored by Gary Locke finally passed the state Legislature, and was signed by Governor Booth Gardner on April 3, 1986 at the historic site of Nippon Kan facility in Seattle. Finally the redress money was made available to the former clerks.
SEATTLE PUBLIC SCHOOLS
OFFICE OF THE SUPERINTENDENT

February 27, 1942

The Board of Directors
Seattle School District No. 1

Gentlemen:

Re: Japanese Girls Serving as Clerks

Attached is a copy of the letter of resignation received from the Japanese girls who are serving us as clerks. The papers did not use the entire statement. I am sure the members of the Board agree with me that this was a generous and considerate act on the part of these girls. I gave a statement to the Times, only part of which was used.

My attention was called by the Industrial Welfare Committee to the fact that the thirty cents an hour which we had been paying our elementary school clerks was contrary to Minimum Wage Order No. 37. I am enclosing a copy of this order. We shall make a study of it and possibly will find that our clerks have back wages due from January 1, when this order went into effect. We shall make a recommendation when we have had a chance to study the order.

Respectfully submitted,

Samuel E. Fleming

SEF:z

Enc.

February 27, 1942
TO THE SCHOOL BOARD:

We, the undersigned American citizens of Japanese ancestry have learned that our presence as employees in the Seattle School system has been protested by certain persons and organizations.

Most of us have received our education in the local schools, and have been proud of the fact, as we have been proud of our positions as employees.

However, it may be deemed in the best interest of the Seattle school system that under present conditions we should no longer occupy such positions.

Therefore, we respectfully request the Seattle School Board to accept our resignations immediately.

We do not take this action in any spirit of defeat, but believe we can by our resignations demonstrate beyond dispute that we have the best interests of the school system at heart. We take this step to prove our loyalty to the schools and the United States by not becoming a contributing factor to dissension and disunity when national unity in spirit and deed is vitally necessary to the defense of and complete victory for America.

We bear no ill-will toward those who have protested our employment in the school system. We feel that is their privilege.

We only hope that the welfare of the schools will be served by our action in resigning from the positions we now occupy.

Finally, we wish to express our heartfelt appreciation to the School Board, the superintendents, the principals and teachers for the kind treatment accorded us.

SIGNED this twenty-fourth day of February, 1942.

Martha T. Inouye
Esther K. Uchimura
Kiyoko Kikuchi
Mariko Ozaki
May Daty
May K. Yokogama
Yoshiko Kosu
Ai Takizawa
Yoshiko Yano
Kim Tomita
Chizuko Ikeda
Marjorie Ota
Rubli Shitama
Toyoko Okuda

Alice M. Kawachi
Sally Shimanaka
Mitsuko Murao
Teruko Nakata
May Ota
Emi Kamachi
Masa Yamamura
Anna Yamada
Ayako Morita
Karuko Kuroda
Jane Sugawara
Yuri Ike
Ayame Ike
By Conor Casey

The Labor Archives of Washington at the University of Washington represents a significant collection of labor and civil rights related materials.

Since labor rights, civil rights, and human rights are so intrinsically interrelated, our collections represent a broad cross-section of that history in our area.

A thematic list of our 200-plus labor and labor-related collections can be seen online.

As well, we have a digital collections portal with an emphasis on labor and civil rights.

In addition, our current exhibit on artist Richard V. Correll looks specifically on this topical area. Information on that is below:

Images of Labor and Social Justice: The Art of Richard V. Correll


To view a YouTube promo for the exhibit click here.

For more information on the Labor Archives of Washington and an overview of collections, see the handout reproduced on pages 16 and 17.
Mission and Founding

No state has a more dynamic labor history than Washington State. Founded in 2010, the Labor Archives of Washington (LAW) ensures that current and future generations understand the struggles and accomplishments of the working people that built this region. The Labor Archives are a joint project of the Harry Bridges Center for Labor Studies and the University of Washington Libraries Special Collections and are housed at the UW Seattle campus.

Access and Preservation

LAW works to preserve and make accessible the records of working people and their unions, documenting the local, national, and international dimensions of the labor movement in this region. By preserving the records of unions and of labor leaders and activists, LAW serves as a center for historical research.

Collection and Consultation

LAW staff work directly with unions, advising on records management practices, arranging for donation of their historical records, and helping them preserve and organize their own historical records if they choose to keep them in-house.

Outreach and Education

LAW develops educational projects that are widely accessible to union members, schools, and the public. Students and community volunteers serve as interns, learning first-hand about union records and their vital history in our region. Over two dozen volunteers, interns, and service learning students have gained hands-on experience with LAW collections since it began in late 2010. LAW performs outreach to public schools to inspire students and teachers use the collections, promote their value, and encourage their use. Public programs like online and on-site exhibits, conference presentations, and outreach to interested groups highlight the value and contents of LAW collections and the history contained within.

Collection Highlights

Events
1916 Everett Massacre
1919 Seattle General Strike
1934 Waterfront Strike
UFW Grape Boycott
1999 Seattle WTO protests

Topics
Political History
Ethnic and Immigrant History
Legal History
Civil Rights
Urban History

Organizations
Washington State Labor Council
King, Pierce, and Snohomish County Labor Councils
American Federation of Teachers
Building & Construction Trades Council
Communication Workers of America
Industrial Workers of the World
Inlandboatmen's Union of the Pacific
International Association of Machinists
International Brotherhood of Electrical Workers
International Brotherhood of Teamsters
International Longshore and Warehouse Union
Service Employees International Union
Washington State Nurses Association
Why Are Labor Collections Important?

**Labor History Is State History**

LAW's collections tell the story of the men and women who built Washington and document the economic and political development of the state. Collections reveal the social history and working conditions of Washington's workers.

**Labor History Is Civil Rights History**

Labor unions have long been on the forefront of demanding equal access to employment. Collections record the progress towards equality by women, African Americans, Asian Americans, Latinos, and workers of various other minority groups who advocated fair working conditions as a civil right.

**Labor History Is Urban History**

Working people built Washington State. LAW's collections reveal the economic and political development of Washington's cities. Collections document the lives of labor leaders who served in elected office or on appointed commissions. As well, dramatic events in urban history are contained in the collections, charting the story of Washington's growth over time.

**Labor History Is Ethnic History**

Workers from around the world have been drawn to Washington by the promise of economic opportunity. Our collections reveal the stories of various ethnic and immigrant communities as they worked to create better lives for themselves and their children. Collections reveal the struggles of these workers against discrimination and for social justice and record their contributions to our state's economy and culture.

**Labor History Is Women's History**

Women's lives and personal freedoms are intertwined with economic opportunity. Our collections record the lives of women workers, union officers, and activists as they articulated equality in employment as a human right. The records tell the story of working conditions that women workers experienced and the struggle of female workers to fight sex and gender-based discrimination.

**Contact Us**

http://laborarchives.org

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By Anne Frantilla

Many issues relating to institutional racism and social justice can be researched in the Seattle Municipal Archives. One example is the fight against housing discrimination, which began in the late 1950s and did not end until 1968.

An online exhibit chronicling the ten-year fight for open housing legislation in Seattle can be viewed here:

http://www.seattle.gov/CityArchives/Exhibits/Openhous/default.htm

A digital document library on the same topic hosts links to documents, images, sound recordings, and a bibliography allowing users to dig deeper into this topic.

http://www.seattle.gov/CityArchives/Exhibits/Housing/default.htm


Records in the Seattle Municipal Archives containing more information on this and other topics relating to race and social justice include:

Comptroller/Clerk Files 1802-01. Petitions, requests, reports and other items filed with the Office of the City Clerk.

Office of the Mayor Records, 5210-01.

Audio recordings of City Council public hearings, 4601-03.
Over the last year I have been lucky to be involved in two projects that embraced the fight for social justice. The first was a Northwest African American Museum temporary exhibit and the second is a collection of oral histories done by a local man, Gary Greaves. Both projects relate the stories of individuals and organizations that were committed to social change. Their endeavors span the last century, so obviously, it was necessary to utilize archival records that were not born digitally and in one case necessary to bring the rather fragile medium of analog recordings out of technological obsolescence.

I helped create NAAM’s Pullman Porter exhibit that was shown at the Seattle Repertory Theatre in conjunction with its play, “Pullman Porter Blues.” It was a learning experience right from the beginning.

At the project’s inception the only images that came to mind were the porters’ iconic hats and old black and white movies. I soon discovered that these men and women changed the rules of American labor in the establishment of the first recognized African American trade union and were forerunners of the Civil Rights Movement.

There is ample information available about the Pullman Porters and their union, the Brotherhood of Sleeping Car Porters (BSCP), but there is very little about their female counterparts, the Pullman Car Maids and the Ladies Auxiliary of the BSCP. The injustices of the women were seen to be far less important than those of the men.

I used the Chicago Historical Society and the Newberry Library’s finding aids to look through the Records of the Brotherhood of Sleeping Car Porters. These records are available in the UW Microfilm and Newspapers collection. The Records of the Ladies Auxiliary especially proved to be an invaluable resource by providing insights ranging from the changing BSCP social agenda to the number of local members at any particular time.

The Pullman Porters and Maids fought oppression, changing the national landscape for future generations. There were also many Seattle citizens and organizations whose struggle against discrimination and inequality have redefined Pacific Northwest history.

Gary Greaves conducted over two hundred tape-recorded interviews with Seattle civic and community leaders between 1985 and 1995. His intent was to write a book about Seattle history. A large portion of these interviews deal with social injustices and the actions of civil rights groups such as the Black Panther Party, United Construction Workers Association, Pacific American Asian activist groups, as well as homeless advocates.
He stated in many of the interviews “that he is not a journalist” and that it is to be a book of oral histories. It is clear that his intent was to gather memories and commentaries that expanded the context of Seattle’s historical dialogue. He believed that everyone is important and wanted to hear their stories; especially hearing from those who had previously not been included in the conversation.

Sadly, Gary died in 2009 while he and wife, Frances McCue, a writer and University of Washington professor, and daughter were living overseas. Frances and I have since become friends and a little over a year ago I began my involvement in sharing Gary’s work with the public. My responsibilities included the digitization of twenty audiotapes and obtaining releases for all of the interviews.

My first step was to sort out how what I was going to convert the analog tapes into digital recordings. Since I have a MacBook, I chose iMic, a USB audio interface device along with its freeware companion, Final Vinyl. This audio application allows the user to connect a cassette recorder (or turntable) directly into their computer and capture the audio. After creating your track it in Final Vinyl it can be saved as a WAV or AIFF file and then edited. I mainly used Final Vinyl for quick audio edits.

I found that the multiplatform, open-source editor Audacity is user-friendly and offers a wide range of editing features. http://audacity.sourceforge.net As we all know, decades old, improperly stored cassette tapes are not the most viable resource. The audio quality of the tapes varied greatly, depending on the original recording medium, ambience of recording conditions, bandwidth and so on. Its most valuable tools were the equalizer, which adjusts the levels of different frequencies in a signal and the gain effect for lowering or amplifying the volume. I experimented with the equalizer to clean up hisses and low-frequency hums, but there is a fine line between reducing the audio imperfections and maintaining a truthful representation of the original.

Audacity also allows you to merge two tracks together. Many of the interviews spanned both sides of the cassette and when Side B was 15 minutes or shorter I merged the two files for conciseness. All in all, it is surprisingly inexpensive to convert analog tapes for archival purposes; my only real investments were the iMic and my time.

There were many “mystery” tapes with no proper narrator identification. These required a thorough listen and a whole lot of patience. To solve this problem, I relied on newspaper databases extensively, especially the obituaries.

Now the majority of the narrators or their families have been contacted, the interviews have been digitized and catalogued with metadata. It was interesting to note how some of the narrators speak of each other; obviously the Seattle government leaders referenced each other a great deal, but there were some happy surprises. For example, the peace activist speaks of a homeless activist. The homeless activist speaks of a shelter counselor and in mentioning her first name, solves the question of one of “mystery” narrator’s full name. Hopefully this bodes well for the collection’s research potential.

The themes of activism and importance of community solitary are woven throughout the collection. I am pleased to say that snippets from two of the interviews, John Fox, a housing activist and Tyree Scott, a Seattle civil rights and labor leader, can now be heard at the new Museum of History and Industry in the Changes exhibit.

So if your repository has a box of half-forgotten audiotapes, don’t be afraid, audiotapes can be an important addition to your collections. In our rapidly evolving world, it is important to remind people that in many cases, marginalized and underrepresented voices can only be found in the “out of date” analog mediums. Not only have the actions of these ordinary people left an enduring legacy of social and cultural transformation, but also they show us how to become active participants for change today.
By Peter F. Schmid, CA
Visual Resources Archivist
Providence Archives, Seattle

Since its founding in Montreal, Quebec, in 1843, the Sisters of Providence religious community has provided care and services for the communities in which it serves, especially for the poor and vulnerable. Various expressions of social justice run throughout the history of the community, both in Canada and in the western U.S. provinces.

Providence Archives, Seattle is the repository for records relating to the Sisters of Providence in the western U.S., and the various institutions, or ministries, founded by the community in Alaska, California, Idaho, Oregon, and Washington.

Among our collections are the records of what came to be known as the St. Peter Claver Center, an interracial ministry founded in the predominantly black Central District of Seattle.

Credit for early foundation of this remarkable ministry really belongs to Edith Bown and her family, black Catholics who moved to the Central District in 1921. The Bowns opened their home to poor families in need, and noted the lack of healthcare and other services for blacks in the CD. Mrs. Bown appealed directly to Bishop Gerald Shaughnessy for help. The bishop took up the cause, and asked the help of the Sisters of Providence, who ran the nearby Providence Hospital (now Swedish Hospital, Cherry Hill Campus). The work of the Center began in 1941 with home visitations in the District, and meetings in the basement of the African Methodist Episcopal Zion Church.

Several Sisters of Providence, along with Bown and many dedicated volunteers such as Marie Egan, a lay Catholic social worker, developed the ministry for over the years for people of all races, to include visiting the poor and sick at home; providing day care and after-
school care for children; instruction in crafts; social gatherings for both children and adults; a lending library; and, of course, religious instruction in the Catholic faith, to people of all races. The Center was visited by nationally-known figures such as Catholic social activist Dorothy Day.

The Sisters of Providence withdrew from the Center in 1971, and it continued for a few years afterward under different sponsorship.

Providence Archives holds about six linear feet of records, including the Chronicles, annual accounts of the Center’s work; meeting minutes; records on outreach and fundraising; brochures; newspaper clippings; over 100 photographs; and two films.

Inventories are available at: http://www2.providence.org/phs/archives/collections/Institutions.

Photographs are available on our CONTENTdm digital collections database at http://providencearchives.contentdm.oclc.org.

For further information contact Providence Archives at 206-937-4600, or archives@providence.org.

We are located in West Seattle at 4800 37th Ave. SW, and are open for research by appointment, M-F 9:00 a.m.-3:00 p.m. ♻
February 13 Member Meeting Recap
from chair, Meaghan Kahlo

Hello, Seattle Area Archivists!

Another big thank you for the excellent turnout at our Winter Membership Meeting on February 13, 2013 held at the University of Washington Allen Library Auditorium. It was wonderful to see our local members engaged and participating in the networking and educational events organized for their benefit!

Seattle Area Archivists members first heard from Anne Jenner, Pacific Northwest Curator, UW Libraries Special Collections. Anne is an energetic speaker who was eager to share her experiences with the curation of the PNW collections since coming to the UW in August 2012. Anne was sure to take the opportunity to connect with SeaAA members early on by inviting the group to introduce themselves and mention where they work. This warm start was followed by an image-rich presentation touching on the collections and challenges and opportunities Anne has embraced in her role.

Members were then escorted on a short behind-the-scenes tour of the UW Special Collections. First stop was the exhibit of musical instruments from the UW Ethnomusicology Archive displayed in the Allen Library lobby. Laurel Sercombe, Ethnomusicology Archivist, was able give the group an impromptu introduction of the exhibit. Anne Jenner led the group downstairs to see the Special Collections classroom space, offices, workspaces and stacks.

The final portion of the meeting was presented by Conor Casey, Labor Archivist, Labor Archives of Washington State. Conor discussed the exhibit, Images of Labor and Social Justice: The Art of Richard V. Correll, he arranged based on the new additions to the Labor Archives collection.

Hope to see many of you at the SAA Digital Repositories (DAS) course March 8, 2013!

Meaghan Kahlo
Chair, Seattle Area Archivists Steering Committee

Our next member meeting will occur in the spring. Stay tuned to our Web site and Facebook page for more information.

Images: Above - Labor Archives of Washington State archivist, Conor Casey, discusses the life and work of artist Richard V. Correll as members view the Images of Labor and Social Justice: The Art of Richard Correll exhibit. Lower middle - Pacific Northwest Curator, Anne Jenner.
Changes in Federal Court Case File Retention

It used to be simple to know if a federal civil or criminal case file would be kept permanently by the National Archives – they all were. In 1986 a proposal was made to only keep cases that went to trial in 1970 and after. Cases that ended before trial would be discarded after a 15 year retention. All pre-1970 cases would continue to be kept. Responding to concerns that historical information would be lost as a result of the 1986 proposal, especially as more and more cases are settled before trial, the National Archives launched a multi-year reappraisal project. Last year a compromise was reached and implemented. Now instead of discarding all non-trial civil cases, certain types, and non-trial cases that the Courts determine to be historical, will be kept. The others will be discarded. Examples of non-trial cases to be retained include those related to Habeas Corpus, civil rights and anti-trust. Overall this means fewer civil cases will be retained than in the past. The criminal retention schedule is still being revised. Incidentally, complex changes to the federal bankruptcy retention guidelines have increased the number of bankruptcy cases kept permanently. Questions? Drop us a line at seattle.archives@nara.gov.

New Small Lobby Display at the National Archives at Seattle

A new exhibit was recently installed in the lobby display cases at the National Archives at Seattle. The exhibit traces the history of the National Archives building site on Sand Point Way from the time the nearby area was known as SqWsEb by native residents to the present. The area was visited in 1855 by General Land Office surveyors, next claimed in 1870 as a homestead by an Italian immigrant family, then farmed by Japanese American families for several decades prior to May 1942, and finally taken by the government in 1944 to become an aviation parts warehouse for the adjacent Naval Air Station. The warehouse was remodeled in 1963 to become a Federal Records Center. Conveniently the GLO survey notes and plat map and the land condemnation records are stored onsite at the National Archives. The Densho Digital Archive provided photos of the Uyeji family and their
farm and the Seattle School District Archive provided an annual school photo of Tomiko Uyeji. The surveyor’s field notes provide this overview of the Township:

Image: GLO field notes for land on which Pacific Alaska Region Archives was later built, 1855. Courtesy NARA Seattle.
Education & Events

Solutions Roundtables

Solutions Roundtables offer a more casual (and less costly; they’re free) educational opportunity to SeaAA members. Roundtables are meet-ups that focus on specific archives-related questions or problems and the solutions to those problems facilitated by area experts. In February, SeaAA held its first roundtable focusing on audio visual materials with John Vallier and Hannah Palin as our resident experts. Our second was held on November 7 with outreach and advocacy experts Terry Baxter, Josh Zimmerman, and Elizabeth Knight. We will be planning another solutions roundtable for the spring. If you have suggestions regarding possible topics for this, please send them to SeaAA.

SeaAA White Glove Award

In the coming year, SeaAA will develop a process by which members can nominate a colleague for what we will be calling the “white glove award.” Elizabeth Knight, the vice-chair of SeaAA proposed this idea and the Board has embraced it. Awardees will likely receive a discount to a professional conference or a gift certificate for archives-related expenses. Stay tuned for more information on this award via our Web site.

SeaAA Listserv

This year, SeaAA will offer members an archives listserv dedicated to area records professionals. Questions and posts of local interest will be welcome. Stay tuned, the Board hopes to launch this in the coming month.

Virtual Archives Crawl

Inspired by the Archives Crawl which is largely a public outreach event put on by Portland area archives, SeaAA would like to put together a virtual archives crawl that would act as both a way for area archives to connect and a means of outreach to the public. We’re still working on the details, but the idea is to have each interested repository create a short video introducing itself and giving an overview of its collections. SeaAA will compile these and make the video available on our Web site and Facebook page.

Board Election

Jonathan King, former treasurer of SeaAA, has moved to Austin, Texas to pursue a job opportunity there--congratulations, Jonathan, and thank you for all of your work with SeaAA! Meaghan Kahlo, Elizabeth Russell, and Leslie Schuyler will all be completing their terms as Board members this spring, so SeaAA will be accepting nominations for four positions beginning this month.

Once elected to the Board, the steering committee collectively decides who will serve in each specific role. Roles include: chair, vice-chair, secretary, treasurer, and member-at-large.

If you would like to get involved with Seattle Area Archivists, or if you know someone who you think would like to serve on the Board, please e-mail your/their name to SeaAA today.

Newsletter contact:

Leslie Schuyler
Member-At-Large
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Sound Archivist is a publication of Seattle Area Archivists (SeaAA) a nonprofit organization serving the archival and records management community in the Seattle area and beyond.

SeaAA provides opportunities for the informal exchange of information among its members and promotes the preservation and use of archival, manuscript, and other specialized research materials.

http://seattleareaarchivists.org

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