

**United States Department of the Interior**  
National Park Service

# National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

DRAFT

## 1. Name of Property

Historic name: Gran Oriente Filipino Hotel

Other names/site number: \_\_\_\_\_

Name of related multiple property listing:  
N/A

(Enter "N/A" if property is not part of a multiple property listing)

## 2. Location

Street & number: 104-106 South Park Street

City or town: San Francisco State: California County: San Francisco

Not For Publication:  Vicinity:

## 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this \_\_\_ nomination \_\_\_ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property \_\_\_ meets \_\_\_ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

\_\_\_ national      \_\_\_ statewide      \_\_\_ local

Applicable National Register Criteria:

\_\_\_ A      \_\_\_ B      \_\_\_ C      \_\_\_ D

<p>_____ <b>Signature of certifying official/Title:</b></p>	<p>_____ <b>Date</b></p>
<p>_____ <b>State or Federal agency/bureau or Tribal Government</b></p>	

<p>In my opinion, the property ___ meets ___ does not meet the National Register criteria.</p>	
<p>_____ <b>Signature of commenting official:</b></p>	<p>_____ <b>Date</b></p>
<p>_____ <b>Title :</b> <span style="float: right;"><b>State or Federal agency/bureau or Tribal Government</b></span></p>	

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

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#### 4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) \_\_\_\_\_

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Signature of the Keeper

Date of Action

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#### 5. Classification

##### Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

##### Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u>          </u>	buildings
<u>          </u>	<u>          </u>	sites
<u>          </u>	<u>          </u>	structures
<u>          </u>	<u>          </u>	objects
<u>1</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register 0

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**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

DOMESTIC: multiple dwelling

SOCIAL: meeting hall

**Current Functions**

(Enter categories from instructions.)

DOMESTIC: multiple dwelling

SOCIAL: meeting hall

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

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## 7. Description

### Architectural Classification

(Enter categories from instructions.)

OTHER: Two-Part Commercial Block

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**Materials:** (enter categories from instructions.)

Principal exterior materials of the property: stucco, asbestos shingle

### Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

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### Summary Paragraph

The Gran Oriente Filipino Hotel at 104-106 South Park Street is located in South Park, a residential enclave in the central portion of San Francisco's South of Market (SoMa) district. South Park consists of two- to four-story attached, mixed-use buildings facing inward toward a central, oblong-shaped park. The building fills the lot, with frontages along South Park Street and Taber Alley and sidewalls abutting the neighboring buildings. The three-story, wood frame building's boxy rectangular form and interior layout is typical of mid-tier rooming houses constructed in San Francisco in the early twentieth century. The interior layout consists of common rooms and a shared kitchen on the first story and small rooms with shared bathrooms on the second and third stories. Three large multi-story light wells capped with skylights provide interior light. Other than a simple cornice, the exterior is largely devoid of ornamentation. Despite alterations, the building retains its form and massing, flat roof, wood-sash windows, simple cornice, and plain appearance. The building retains integrity, and appears largely as it did when the Gran Oriente Filipino leased the property in 1935 and later purchased it in 1948.

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### Narrative Description

The Gran Oriente Filipino Hotel is a three-story-over-basement rooming house constructed in 1907 at 104-106 South Park Street (**Photo 1**). The property is located within South Park, a

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

residential enclave in the central portion of San Francisco's SoMa district. The South Park neighborhood is bounded by Taber Place to the northwest, 2<sup>nd</sup> Street to the northeast, Varney Place to the southeast, and 3<sup>rd</sup> Street to the southwest. It is comprised of attached, two- to four-story, mixed-use buildings facing inward toward a 550-foot-long by 75-foot-wide, oblong-shaped park. The small neighborhood is bisected northeast-southwest by South Park Street, and northwest-southeast by Jack London Alley (originally Center Place), forming four quadrants of buildings lining the park.

The Gran Oriente Filipino Hotel is located in the northwest quadrant facing the park. The building occupies the entire 24-foot-wide by 97.5-foot-deep lot with frontages on South Park Street and Taber Place. It abuts the neighboring buildings on each side with no physical passages between the buildings (**Photos 2, 3**). The wood frame, rectangular building measures thirty-eight feet tall and has a brick foundation. The flat roof with three large rectangular skylights lining the southwest end of the roof and five small square skylights lining the northeast end.

### ***Southeast Façade***

The primary façade is clad with stucco (**Photo 4**). The first story contains a vestibule at the west end with two wood paneled doors, each surmounted by a wood-sash transom window. The western door leads to a staircase descending to the basement, while the eastern door leads to a short staircase ascending to a narrow hallway lined with mailboxes. The vestibule is enclosed with a metal gate displaying lettering that spells "Gran Oriente Filipino" (**Photo 6**). Three wood-sash storefront windows situated over a plywood bulkhead are located to the east (**Photo 7**). The upper two stories are divided into three bays with a wood-sash, double-hung window in each bay at each story (six windows total). The stucco is painted with trompe l'oeil pediment lintels above each window and with Corinthian columns flanking each bay of windows. A simple cornice adorned with painted dentils spans the façade above the third-story windows.

### ***Southwest Façade***

The section of the southwest façade extending above the adjacent building is clad with horizontal wood boards.

### ***Northwest Façade***

The rear façade is clad in asbestos shingles (**Photo 8**), although the original wood channel rustic siding is visible underneath (**Photo 11**). The basement level has a large, metal louvered vent on the east side and a small wood-sash window covered by a metal screen at the west end. The first story has a central, inset service entrance enclosed with a sliding metal screen door that leads to the rear kitchen. The entrance is flanked by wood-sash, double-hung, one-over-one windows. The upper two stories have three wood-sash, double-hung, one-over-one windows (six windows total). The two eastern bays are accessed by a metal fire escape.

### ***Northeast Façade***

The northeast façade abuts the adjacent building and is not visible.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

### *Interior*

The interior retains the basic historic plan common to early twentieth century rooming houses. The first-story floorplan includes a small front lounge, large central lounge, shared kitchen and pantry at the rear northeast end, and locker room, shower room, bathroom, and small room at the rear northwest end. The second story contains ten rooms similar in size and one significantly larger room at the northeast corner. The stairway, two small toilet rooms, a shower room, and a storage room are located centrally along the southwest wall. A long, narrow hallway separates the shared spaces from the individual rooms. The third story has a similar arrangement of rooms, although the dimensions are more irregular. The large skylights cover interior light wells; the southern two light wells extend to the first story, and the northern light well extends to the second story.<sup>1</sup>

### *Alterations*

In 1927, prior to lease by the Gran Oriente Filipino, the property owners installed the skylights on the roof. From 1935 until it sold the property, the Gran Oriente Filipino made select alterations to the hotel building. In 1953, it applied asbestos singles over the original wood channel rustic siding on the northwest (rear) façade. It replaced the wood channel rustic siding with stucco cladding on the southeast (front) façade by 1958 based on a comparison with a historic photograph (**Figure 10**).<sup>2</sup> In 1960, the Gran Oriente Filipino repaired minor damage resulting from a fire that broke out in the adjacent building at 108 South Park Street. The work consisted of repairing damage to the roof and the southwest wall. In 1964, vents in the skylights were enlarged.<sup>3</sup>

From the 1970s onward, the majority of the work has occurred in the building interior. In 1974 and 1975, minor interior work was completed to comply with San Francisco Department of Building Inspection (DBI) fire, health, and safety requirements, including the installation of fire sprinklers and handrails and kitchen upgrades. In 1981, the exterior and interior of the building were painted. As such, the trompe l'oeil murals on the exterior façade were painted after 1981, although the exact date remains unknown. In 1986, the Gran Oriente Filipino completed interior work to provide new baseboard heating in each unit and to improve ventilation, fire safety, and means of egress. In 1986, six skylights were replaced in-kind. Three years later, the organization completed additional work to bring the building into compliance with the San Francisco Municipal Code as required by the San Francisco DBI. The work included repairing the roof, installing fire extinguishers in the hallways, repairing the plaster in the stairwell ceiling, and installing heating facilities in all units. That same year, it installed a shower room in compliance

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<sup>1</sup> See floorplans in Additional Documentation. The interior of the building was not accessible during the field survey and preparation of this nomination form. In 2018, the Gran Oriente Filipino organization sold the building to the nonprofit Mission Housing Development Corporation. The building will continue to provide affordable housing and interior rehabilitation is anticipated. Tony Bear, "Mission Housing Acquires Historic South Park Property, The Gran Oriente Hotel," Mission Housing Development Corporation, June 21, 2018, accessed March 21, 2019, <https://missionhousing.org/mission-housing-acquires-historic-south-park-property-the-gran-oriente-hotel/>.

<sup>2</sup> The stucco work is not reflected in the building permit record for 104-106 South Park Street on file at the San Francisco Department of Building Inspection.

<sup>3</sup> "Blaze Near S.P. Depot Threatens Two Buildings," *San Francisco Chronicle*, September 7, 1960; building permit record for 104-106 South Park Street, on file at the San Francisco Department of Building Inspection.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

with city code. In 1993, it remodeled the kitchen, which included the removal of a wall, the closure of door leading from the kitchen, and the installation of wood shelves. In 2004, it installed a sprinkler system as the last known interior alteration.<sup>4</sup>

### *Integrity*

#### *Location*

The building remains in its original location.

#### *Design*

The building retains its overall design, originally very modest. It retains the main entrance facing South Park Street with double doors and large windows, although modified, and the rear service entrance. The upper stories of the southeast and northwest façades retain their one-over-one windows arranged in a grid. It retains the flat roof with simple cornice. The exterior cladding was replaced during the period of significance.

#### *Setting*

Setting remains that of attached, mixed-use buildings facing inward toward a public park. While the park has been continually upgraded, it retains its original, 550-foot-long, oblong shape with large expanses of grass, trees, and small plantings. The overall character of the South Park neighborhood is composed of attached buildings on narrow lots that face inward to the park, creating an insular feeling. The lot dimensions, street pattern, building heights, and parklike setting remain intact.

#### *Materials*

The building retains its form and massing, flat roof, wood sash windows, simple cornice, and plain appearance. On the southeast façade, alterations completed by 1958 include the replacement of the original wood channel rustic siding with stucco and plywood bulkhead. The rear façade was clad with asbestos shingles, and the original wood channel rustic siding is visible underneath. It originally had two storefront windows that were taller in height and an adjacent door at the east end that accessed the storefront, later converted to a lounge by the Masonic organization. The rear façade was clad with asbestos shingles in 1953, and the original wood channel rustic siding is visible underneath. Alterations were completed during the period of significance and thus, the building retains integrity of materials.

#### *Workmanship*

The building's workmanship is primarily evident through the application of smooth stucco siding on the primary façade. The majority of the other construction material, including the wood and asbestos shingle siding and wood sash windows were mass-produced and do not display evidence of handcraftsmanship, such as tool marks.

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<sup>4</sup> Building permit record for 104-106 South Park Street, on file at the San Francisco Department of Building Inspection.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

*Feeling*

The building conveys its function as an early twentieth century, mid-tier rooming house through its modest design and the arrangement of the primary and service entrances and fenestration. It continues to be used as rental housing and maintains a visual connection to the park and insular neighborhood setting.

*Association*

The building retains its original massing and character defining features. The alterations in the 1950s were completed by the Masonic organization during the period of significance. As such, it appears largely as it did when the Gran Oriente Filipino leased the property in 1935 and later purchased in 1948. Thus, the building retains integrity of association.



Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

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## 8. Statement of Significance

### Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

### Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

**Areas of Significance**

(Enter categories from instructions.)

ETHNIC HERITAGE: Filipino

SOCIAL HISTORY

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Period of Significance**

1935-1968

\_\_\_\_\_  
\_\_\_\_\_

**Significant Dates**

1948

\_\_\_\_\_  
\_\_\_\_\_

**Significant Person**

(Complete only if Criterion B is marked above.)

N/A

\_\_\_\_\_  
\_\_\_\_\_

**Cultural Affiliation**

N/A

\_\_\_\_\_  
\_\_\_\_\_

**Architect/Builder**

Schmolle, W.L., architect

McLaughlin and Walsh, builder

\_\_\_\_\_

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

**Statement of Significance Summary Paragraph** (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Gran Oriente Filipino Hotel is eligible for the National Register of Historic Places at the local level of significance under Criterion A in the areas of Ethnic Heritage: Filipino and Social History for its association with assisting Filipino immigrants in community formation in San Francisco. The period of significance begins in 1935 when the Gran Oriente Filipino began renting the building, continues through the purchase of the building in 1948, and ends in 1968 with the passage of the two key pieces of legislation in the 1960s. These include the Immigration and Nationality Act of 1965, which significantly changed immigration patterns to the United States. The act ended immigration quotas based on national origin and replaced them with those that favored familial relationships and professional skills. The Fair Housing Act of 1968 allowed Filipina/os to rent and purchase property in previously segregated areas. With the subsequent rise in Filipina/o immigration to the San Francisco Bay Area and improved employment and housing prospects, Filipina/os began to settle outside of established enclaves. Over the next several decades, settlement accordingly shifted away from South Park and Manilatown to the larger SoMa district and the Excelsior, Visitation Valley, and Portola neighborhoods in San Francisco and to Daly City in San Mateo County. The property meets the registration requirements of the Asian Americans and Pacific Islanders in California Multiple Property Submission for property types associated with Community Serving Organizations.

**Narrative Statement of Significance** (Provide at least **one** paragraph for each area of significance.)

In accordance with contemporary scholarship, the spelling of Filipina/o is used with the letter “F” instead of “P” when referring to people and language of the Philippines. As noted by Dr. Dawn Bohulano Mabalon in her seminal book, *Little Manila is in the Heart: The Making of the Filipina/o American Community in Stockton, California*:

“Pilipina” and “Pilipino” are as commonly used as “Filipina” and “Filipino” by both pre-1965 and post-1965 immigrants and their descendants for various reasons, including the lack of the *F* sound in Tagalog. Filipina/o American activists in the 1960s and 1970s rejected the *F* and its Spanish and American colonial legacy, preferring to use the *P*. However... “Filipina/o” was used more widely throughout the twentieth century by community members. Following the lead of the historians Dorothy Fujita-Rony, Teresa Amott, and Julie Mattaei, I have used “Filipina/o”... to call attention to the gendered nature of the Filipina/o experience.<sup>5</sup>

<sup>5</sup> Dawn Bohulano Mabalon, *Little Manila is in the Heart: The Making of the Filipina/o American Community in Stockton, California* (Durham, NC: Duke University Press, 2013), 19. The author would like to thank Dr. Mabalon for sharing her extensive knowledge on Filipina/o history in the United States and for reviewing a draft of this nomination form. Dr. Mabalon passed away in 2018, leaving behind rich legacy of scholarship, leadership, and activism within the Filipina/o community and beyond.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

### Development of South Park

In 1854, lumber baron and sugar tycoon George Gordon (1818-1869) developed South Park as an exclusive residential enclave comprised of elegant attached townhomes facing a private park. South Park encompassed 68 lots averaging 22 to 29 feet wide and 97 to 138 feet deep. Small streets known as Park Lane North (present-day Taber Place) and Park Lane South (present-day Varney Place) provided rear access to buildings for service deliveries. The central 550-foot-long by 75-foot-wide park was the first in SoMa, and each resident was given a key for enjoyment at any time. By 1854, 17 residences had been erected facing the park, including the subject property (then addressed as 106 South Park Street), although sales of lots were sluggish. The neighborhood remained fashionable for elite residents through the 1860s. Shortly after Gordon's death in 1869, property owners decamped northward to Nob Hill when the cable car made the hilly neighborhood accessible in 1873.<sup>6</sup> South Park remained a private park until 1897.<sup>7</sup>

### Building Construction

Although South Park was destroyed in the 1906 earthquake and fires that decimated San Francisco, the street grid and park were retained, and the parcels were rebuilt between 1906 and 1935 with a mix of residential, commercial, and industrial properties.<sup>8</sup> In January 1907, Emma S. Willard and her husband Joseph M. Willard purchased the lot at 104-106 South Park Street from longtime owners William and Kate Fahey, who had owned the parcel as early as 1894.<sup>9</sup> The following month, they added Emma S. Willard's siblings Hattie Hausmann and Maurice Samuels as co-owners. Later that year, the family retained architect William L. Schmolle to design the three-story, wood frame rooming house valued at approximately \$8,000.<sup>10</sup> It was among the first buildings to be constructed in the neighborhood following the disaster.<sup>11</sup> In 1927, the family installed skylights on the roof as required by the San Francisco Board of Health, took out four interior partitions, and constructed a vestibule.<sup>12</sup> They did not significantly alter the building otherwise. Hattie Hausmann and Maurice Samuels purchased their sister's share in the property following her death in 1936.<sup>13</sup> In 1941, Hattie Hausmann became the sole owner after buying out her brother.<sup>14</sup>

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<sup>6</sup> Albert Shumate, *A San Francisco Scandal: The California of George Gordon, '49er, Pioneer, and builder of South Park in San Francisco* (San Francisco: The California Historical Society, 1994), 120-127; Richard H. Dillon, "Forward," in *Rincon Hill and South Park: San Francisco's Early Fashionable Neighborhood*, Albert Shumate (Sausalito, California: Windgate Press, 1988), 10.

<sup>7</sup> In 2008, the South Park neighborhood was surveyed and found eligible for listing in the National Register of Historic Places under Criteria A and C, with an 1854 to 1935 period of significance. The Gran Oriente Filipino Hotel was identified as a contributing resource to the potential historic district. Christina Dikas, Department of Parks and Recreation (DPR) 523 forms for South Park Historic District, San Francisco, prepared by Page and Turnbull, prepared for San Francisco Planning Department, June 30, 2009, on file at the San Francisco Planning Department.

<sup>8</sup> Dikas, DPR 523 forms for South Park Historic District.

<sup>9</sup> *Handy Block Book of San Francisco* (San Francisco: The Hicks-Judd Company, 1894).

<sup>10</sup> Building permit record for 104-106 South Park Street, on file at the San Francisco Department of Building Inspection.

<sup>11</sup> For the construction dates of extant buildings within the South Park neighborhood, see Dikas, DPR 523 forms for South Park Historic District.

<sup>12</sup> Building permit record for 104-106 South Park, on file at the San Francisco Department of Building Inspection.

<sup>13</sup> Deeds for 104-106 South Park Street, on file at the San Francisco Assessor-Recorder Office.

<sup>14</sup> *Ibid.*

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

Architect William L. Schmolle (1865-1955) was born in London and immigrated to the United States with his wife Helen Schmolle in 1889. The couple resided in Buffalo, New York, for many years, where he designed numerous residences.<sup>15</sup> They subsequently moved across the country to San Mateo, California by 1910 and north to San Francisco by 1920. His architecture office was located at 1456 Market Street.<sup>16</sup> Schmolle is known to have designed the following buildings, predominantly commercial and industrial, in San Francisco: 501 3<sup>rd</sup> Street (1920), 730-740 Polk Street (1922), 169-179 11<sup>th</sup> Street (1923), 550-554 Clement Street (1923), 566-576 Green Street (1925), 155 10<sup>th</sup> Street (1925), and 2210 Jackson Street (1927).<sup>17</sup> Schmolle died in 1955 in Hermosa Beach, California.<sup>18</sup>

### Japanese Community in South Park

Following the 1906 earthquake and fires, the Japanese community relocated to what became known as Japantown in the Western Addition, with smaller communities settling in South Park and clustered along Grant Avenue in Chinatown. Japanese-owned businesses in SoMa primarily relocated to South Park, as it offered low rent and a strategic location situated between the Southern Pacific Railroad depot and the Pacific Mail Dock and other docks used by Japanese shipping companies. Japanese businessmen and travelers gathered bi-weekly in South Park to greet ships arriving from Japan. The neighborhood also was located near the Oriental Warehouse, which handled goods, such as rice, tea, and silk, imported from Japan and China.<sup>19</sup>

The Japanese enclave in South Park developed without opposition due the perception of the neighborhood as working class following the relocation of wealthy elites to Nob Hill in the 1870s. By the 1920s, the *South of Market Journal* was publishing editorials lamenting the neighborhood's decline: "Nor could I help speculating what would be the feelings of George Gordon if he could see his cherished park and the one exclusive residences replaced with cheap lodging houses, Oriental stores, tiny shops and bustling business concerns. Was ever the fickleness of fate and fortune more strikingly illustrated?"<sup>20</sup> The remaining Irish and Italian immigrants consequently moved away in response to the influx of Japanese residents.<sup>21</sup>

By 1910, Japanese hotels and general stores lined the north side of South Park Street. Businesses included the Omiya Hotel at 104-106 South Park Street (**Figures 4 and 5**), Omiya Shoten

<sup>15</sup> City of Buffalo, "Intensive Level Historic Resources Survey, Grant-Ferry-Forest Neighborhood," no publication date, accessed October 15, 2017, <https://www.buffalony.gov/DocumentCenter/View/1946/Section-4---Architectural-Summary-PDF>.

<sup>16</sup> Building permit record for 104-106 South Park Street, on file at the San Francisco Department of Building Inspection.

<sup>17</sup> William L. Schmolle vertical file, on file at San Francisco Architectural Heritage.

<sup>18</sup> U.S. Federal Census, 1910, 1920, 1930; California Death Index, 1940-1997, accessed October 15, 2017, <https://www.ancestry.com/>.

<sup>19</sup> The Oriental Warehouse is located at 650 Delancy Street and recognized as San Francisco Historic Landmark No. 101. Michel S. Laguerre, *The Global Ethnopolis: Chinatown, Japantown and Manilatown in American Society* (New York: St. Martin's Press, 2000), 62-64; The Japantown Task Force, *San Francisco's Japantown*, 17-19.

<sup>20</sup> Horatio F. Stoll, *South of Market Journal* 1, no. 11 (June 1926): 18.

<sup>21</sup> The Morino family (Shokichi Morino) operated the Omiya Hotel at 108 South Park Street. The Japantown Task Force, *San Francisco's Japantown*, 17-19.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

souvenir shop and Biwako Baths at 108-110 South Park Street, and Bo-Chow Hotel at 102 South Park Street (later operated as the Park View), all three buildings extant. According to newspaper articles and classifieds, the nominated building housed the Hotel Maruichi from approximately 1914 to 1917.<sup>22</sup> The Kumamoto Hotel (no address listed) and the Eimoto Hotel at 22 South Park Street (later the Hotel Madrid) were located to the east, and the Miho family operated the Higoya Hotel (no address listed) nearby.<sup>23</sup> Just east of 2<sup>nd</sup> Street, Japan Street (later Colin P. Kelly Jr. Street) between Brannan and Townsend Streets became another bustling commercial strip.<sup>24</sup>

The Japanese community in South Park was impacted by the Immigration Act of 1924 that curtailed immigration from Japan. In 1933, the docks were moved north to Piers 25 and 35 on the waterfront, and the Bay Bridge was completed, with the approach to the bridge running parallel to Bryant Street just north of South Park. As such, the community's presence in South Park diminished in the early 1930s, with the Japantown and Chinatown clusters gaining importance.<sup>25</sup> The relocation of Japanese hotels and stores to other neighborhoods in the early 1930s provided the opportunity for the Gran Oriente Filipino to lease the rooming house in 1935.

### ***Filipina/o Immigration to California***

Nearly four centuries of Spanish colonial rule, followed by American occupation, of the Philippines significantly influenced Filipina/o immigration to the United States and the cultural traditions Filipina/os brought with them. Spanish colonial rule of the Philippines began in 1565 with the founding of the first permanent settlement in the province of Cebu and lasted until 1898. During that time, the Spanish crown transformed the archipelago of over 7,100 islands into a trade center isolated from neighboring countries and limited international trade to an annual galleon sailing between Manila and Acapulco, Mexico, largely between 1565 and 1815.<sup>26</sup> Filipina/os served under harsh conditions on the galleons and often abandoned ship at ports in Acapulco and along the California and Louisiana coastlines. In the 1760s, they founded a permanent settlement in the Louisiana bayous, predating the wave of immigration to Hawai'i and the continental United States in the early twentieth century.<sup>27</sup>

Revolts against the repressive Spanish rule of the Philippines began in the mid-nineteenth century and culminated in the 1890s with the emergence of the *Katipunan*, a secret organization founded in 1892 by Andrés Bonifacio to gain independence through revolution, and with the

<sup>22</sup> "Demijohn Thieves Arrested," *San Francisco Chronicle*, July 24, 1914; Classified ad listed under "Hotels," *San Francisco Chronicle*, September 30, 1917.

<sup>23</sup> Laguerre, *The Global Ethnopolis*, 62-64; The Japantown Task Force, *San Francisco's Japantown*, 17-19.

<sup>24</sup> Laguerre, *The Global Ethnopolis*, 62-64.

<sup>25</sup> The Japantown Task Force, *San Francisco's Japantown*, 9.

<sup>26</sup> Sailing for the Spanish crown, Ferdinand Magellan reached the Philippines in 1521 and claimed the islands for Spain and the Catholic Church. He died following a skirmish on the island of Mactan. Spanish government officials did not arrive until four decades later in 1565 (nine years after Philip II ascended to the throne) to take control of the territory. H. Brett Melendy, *Asians in America: Filipinos, Koreans, and East Indians* (New York: Hippocrene Books, 1981), 22.

<sup>27</sup> Barbara M. Posadas, *The Filipino Americans* (Westport, CT: Greenwood Press, 1999), 13-14; Rick Bonus, *Locating Filipino Americans: Ethnicity & the Cultural Politics of Space* (Philadelphia: Temple University Press, 2000), 32; Dorothy B. Fujita-Rony, *American Workers, Colonial Power: Philippine Seattle and the Transpacific West, 1919-1941* (Berkeley: University of California Press, 2003), 27-28.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

execution of Dr. José Rizal on December 30, 1896. A doctor and writer, Rizal authored works promoting Filipina/o nationalism and independence and became a national hero upon his death. Although the nationalist movement declared independence from Spain on June 12, 1898, it did so during the brief Spanish-American War spanning from April to August 1898 that ended with the transfer of the Philippines (along with Cuba, Guam, and Puerto Rico) to American control through the Treaty of Paris signed later that year.<sup>28</sup>

Instead of recognizing Filipina/o independence, the United States engaged in a subsequent war to retain the territory as part of its imperial ambitions in the Pacific to fuel its economic growth and political power. The brutal Philippine-American War began in 1899—resulting in the death of hundreds of thousands of Filipina/os from armed conflict, famine, and disease—and officially concluded in 1902, although armed resistance continued until 1913. A colonial government was established in the Philippines, with the economy largely dependent on American imports over the next several decades.<sup>29</sup> An economic disparity developed between an aristocracy, who concentrated political and economic power within the colonial government, and an impoverished citizenry that grew poorer. This wealth disparity influenced migration to the United States in subsequent decades.<sup>30</sup>

The United States government quickly established military bases and implemented a Western-style public school system in the Philippines. In 1901, the first Thomasites arrived to establish schools and to teach English.<sup>31</sup> Through the establishment of the American-style public school system, Filipina/os were taught about the American ideals of freedom, equality, and democracy, enticing many to emigrate.<sup>32</sup> Beginning in 1903, Filipina/o students began immigrating to California and other states as *pensionada/os* enrolling in graduate and postgraduate training programs subsidized by the American government. These students were typically the sons of elite Filipina/o families, although women also participated in the program. The *pensionada/os* were required to return to the Philippines upon completion of their studies and to assume leadership roles in government and business.<sup>33</sup> The initial group of approximately one hundred students arrived in 1903. The students enrolled in over forty schools and colleges throughout the United States and resided in American homes. Attendance in the program peaked in 1907 with 186 students arriving, with the program lasting until around 1910.<sup>34</sup>

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<sup>28</sup> Posadas, *The Filipino Americans*, 7; Fujita-Rony, *American Workers, Colonial Power*, 29.

<sup>29</sup> Posadas, *The Filipino Americans*, 7-9; Fujita-Rony, *American Workers, Colonial Power*, 29-32, 162; Bonus, *Locating Filipino Americans*, 32.

<sup>30</sup> Fujita-Rony, *American Workers, Colonial Power*, 34.

<sup>31</sup> American teachers predominantly arrived on the U.S. Army Transport (USAT) *Thomas* in 1901, earning the nickname Thomasites.

<sup>32</sup> Estella Habal, *San Francisco's International Hotel: Mobilizing the Filipino American Community in the Anti-Eviction Movement* (Philadelphia: Temple University Press, 2007), 15.

<sup>33</sup> Habal, *San Francisco's International Hotel*, 14; Lorraine Jacobs Crouchett, *Filipinos in California: From the Days of the Galleons to the Present* (El Cerrito, CA: Downey Place, 1982), 32.

<sup>34</sup> Fujita-Rony, *American Workers, Colonial Power*, 54-55; Melendy, *Asians in American*, 32.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

Concurrent with the influx of *pensionada/os*, Filipina/os began immigrating to the Territory of Hawai‘i to work in agricultural fields as early as 1906.<sup>35</sup> They primarily were recruited as *sakadas*, or plantation workers, by the Hawaiian Sugar Planters’ Association. The American government classified Filipina/os as nationals, meaning they were neither aliens nor citizens. Under the 1902 Philippine Organic Act, or Cooper Act, they could exercise certain rights of American citizenship despite not being allowed to naturalize. They did not need a passport to enter the United States or need to be screened at immigration stations, such as Angel Island in the San Francisco Bay. This allowed Filipina/os to immigrate more easily than other ethnic groups, such as Japanese laborers, who were soon restricted from immigrating due to the 1908 Gentlemen’s Agreement.<sup>36</sup> Filipina/os could not vote, join the U.S. Armed Forces, establish businesses, own property, and hold public office in the United States.<sup>37</sup>

Migration to the mainland began around 1920. Filipina/os first traveled from Hawai‘i and then directly from the Philippines to San Francisco and other West Coast ports. By 1923, Filipina/o immigration to California began to increase with the arrival of just over 2,400 people in San Francisco and Los Angeles; approximately eighty-five percent were former *sakadas*. By the end of the decade, just over 5,700 Filipina/os arrived in California, with half emigrating directly from the Philippines.<sup>38</sup> The Immigration Act of 1924 excluded aliens ineligible for citizenship, including Chinese, Japanese, and other Asian immigrants, from entry to the United States. Filipina/os were not excluded, thus providing a greater impetus to move to California to fill the demand for seasonal, low-paying agricultural jobs in the Salinas, San Joaquin, and Sacramento valleys.<sup>39</sup> The *sakadas* were blacklisted from Hawai‘i plantations following an unsuccessful strike in 1924, prompting further immigration to the mainland West Coast. The majority of Filipina/os settled in California, which became home to approximately 30,000 to 45,000 immigrants by 1930, with San Francisco and Los Angeles serving as the major entry points. Filipina/os quickly became the largest group of Asian agricultural workers in the state.<sup>40</sup>

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<sup>35</sup> Hawai‘i did not become a state until 1959. Posadas, *The Filipino Americans*, 14.

<sup>36</sup> The 1908 Gentlemen’s Agreement was an informal understanding between the United States and Japan that restricted Japanese labor immigration (although it did not exclude the spouses, children, and parents of those already living in the United States) in exchange for desegregating schools in San Francisco in order to reduce diplomatic tension between the two countries. Filipina/os also were excluded from the Immigration Act of 1917, which banned immigration from the majority of Asia and the Pacific Islands and those deemed illiterate, criminal, poor, and physically or intellectually disabled. It was the first legislation to ban immigration based on a geographic location.

<sup>37</sup> Based on the Naturalization Act of 1790, only “free white aliens” could become citizens after living in the United States for two years. Fujita-Rony, *American Workers, Colonial Power*, 17; Bonus, *Locating Filipino Americans*, 37-38; Crouchett, *Filipinos in California*, 34.

<sup>38</sup> Immigration directly from the Philippines also was influenced by the advent of cheap steamship routes established between the Philippines and the West Coast. Mabalon, *Little Manila is in the Heart*, 54; Steffi San Buenaventura, “Filipino Folk Spirituality and Immigration: From Mutual Aid to Religion,” in *New Spiritual Homes: Religion and Asian Americans*, ed. David K. Yoo (Honolulu: University of Hawai‘i Press, 1999), 54.

<sup>39</sup> Habal, *San Francisco’s International Hotel*, 14.

<sup>40</sup> Habal, *San Francisco’s International Hotel*, 15; Maria Paz Gutierrez Esguerra, “Filipino Immigrants,” in *Multicultural America: An Encyclopedia of the Newest Americans*, vol. 1, ed. Ronald H. Bayer (Santa Barbara, CA: Greenwood, 2011), 711.



Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

The initial wave of Filipina/o immigrants during the 1920s and 1930s was comprised largely of single men under the age of thirty from rural areas in the Philippines.<sup>41</sup> The ratio of men to women is estimated at fourteen to one, as unchaperoned women were discouraged from immigrating due to traditional gender roles, family values, and recruiting practices that targeted men for agricultural work.<sup>42</sup> Due to the low number of Filipinas and anti-miscegenation laws that prevented Filipinos from marrying white women, unless they traveled to another state that permitted it, men did not have many opportunities to form traditional nuclear families, creating a bachelor society in cities throughout California and beyond.<sup>43</sup>

### ***Anti-Filipina/o Racism and Discrimination***

Although they were classified as nationals, Filipina/o immigration patterns within the United States were similar to those of Chinese and Japanese immigrants. They encountered severe racial discrimination and segregation, typically forcing them to live near or adjacent to established Chinatowns and to work in low skilled, low paying jobs, such as those in the agricultural and salmon canning industries.<sup>44</sup> In cities, Filipina/os were relegated to domestic or service jobs, such as janitors, valets, kitchen helpers, dishwashers, and busboys, regardless of their level of education or previous work experience.<sup>45</sup> Filipina/os also were viewed as a threat to white labor and were attacked in small agricultural communities along the West Coast in the late 1920s and early 1930s, including in Exeter (1929), Watsonville (1930), and Stockton (1930) in California.<sup>46</sup>

In San Francisco, Filipina/os predominantly lived in Manilatown, a ten-block-long neighborhood centered along Kearny Street between Chinatown and the Financial District (spanning from Columbus Avenue south to California Street). Since Filipina/os were categorized as Asians, white San Franciscans found it acceptable that the Filipina/o community would be located adjacent to Chinatown. Filipina/os frequently encountered verbal and physical abuse by straying outside of such enclaves. If they tried to rent rooms in other neighborhoods, they were told the rooms had been rented already or were outright rejected. They frequently encountered “No Filipinos or Dogs Allowed” signs displayed on buildings with rental units.<sup>47</sup>

The Manilatown community thrived from the 1920s to the mid-1960s and was the first and largest Filipina/o community in the city. In Manilatown’s heyday in the 1920s and 1930s, nearly forty residential hotels housed 30,000 Filipina/os, who were largely male “skilled and unskilled Filipino workers, from farm workers to domestic servants and culinary workers, from merchant

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<sup>41</sup> Crouchett, *Filipinos in California*, 33.

<sup>42</sup> Dawn B. Mabalon and others, *Filipinos in Stockton* (Charleston, SC: Arcadia Publishing, 2008), 7; Buenaventura, “Filipino Folk Spirituality and Immigration,” 52.

<sup>43</sup> Habal, *San Francisco’s International Hotel*, 17-18.

<sup>44</sup> Fujita-Rony, *American Workers, Colonial Power*, 12-14.

<sup>45</sup> Habal, *San Francisco’s International Hotel*, 13.

<sup>46</sup> Other cities, such as Stockton in the San Joaquin Delta, also were rigidly segregated with signs stating “Positively No Filipinos Allowed” and “No Dogs and No Filipinos Allowed” commonly displayed in public view. Filipina/os in Stockton established Little Manila across a six-block area that became the largest Filipina/o community outside the Philippines. Mabalon and others, *Filipinos in Stockton*, 7.

<sup>47</sup> Habal, *San Francisco’s International Hotel*, 10, 18.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

seamen and sailors to war-industry workers.”<sup>48</sup> Many briefly stayed at the hotels before leaving in search of seasonal agricultural work along the West Coast. As one Filipino immigrant recalled of his journey in 1926: “Then I left Seattle and took the steamship Alexander the Great to San Francisco. It took one day and one night. That evening I slept at the International Hotel on Kearney Street. The next day I took the ferryboat, the Delta Queen on the river to Sacramento. There I met one *kababayan*, townmate, and stayed there picking peaches.”<sup>49</sup> The neighborhood also included a dense cluster of Filipina/o cafes, restaurants, barbershops, drug stores, bars, pool halls, and other businesses. Business owners typically leased storefronts from white owners. After World War II, Manilatown extended south to Market Street due to the lessening of segregation.<sup>50</sup>

### ***Filipino Masonic and Fraternal Organizations***

Historian and activist Fred Cordova wrote in his landmark book *Filipinos: Forgotten Asian Americans* that “whenever two Pinoys had gotten together, they formed a club. Further, it has been said that whenever these two Pinoys had gotten together in the past with a third, the three Pinoys immediately organized themselves into a Filipino Community.”<sup>51</sup> Almost immediately upon immigrating to the United States in the early 1920s, Filipina/os formed a wide array of Masonic, fraternal, mutual aid, hometown, and religious organizations to develop community ties and to provide emotional and financial support in the wake of widespread segregation and exclusion from white clubs and organizations, tenuous employment opportunities, and limited housing options. These organizations were a necessity, as an anonymous Filipina/o immigrant recalled:

Imagine a life where you are more or less kept to yourselves. We weren't welcomed into many public spaces. So all the social affairs that you could go to were those that you'd have to plan yourselves. These were even more important for all these single men who were alone because there were hardly any women that came with them from the Philippines.<sup>52</sup>

Due to the extremely low number of Filipinas immigrating to the United States before World War II, Filipinos had few opportunities to marry and start families and thus, formed other kin

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<sup>48</sup> The International Hotel at 848 Kearny Street was among the best-known residential hotels in Manilatown. The three-story building had a nightclub in the basement, 12 storefronts on the ground story, and 184 residential units on the upper stories. The rooms were more spacious and had access to larger light wells flanking each side of the hallways. Residents had access to two bathrooms on each floor and one large communal kitchen, although most residents ate inexpensive meals in Manilatown or in the adjacent Chinatown. Habal, *San Francisco's International Hotel*, 10-11.

<sup>49</sup> Unattributed quote in Joan May T. Cordova and Alexis S. Canillo, eds., *Voices: A Filipino American Oral History* (Stockton, CA: Filipino Oral History Project, 1984), no page.

<sup>50</sup> Habal, *San Francisco's International Hotel*, 10-11.

<sup>51</sup> Pinay/pinoy refers to the nickname created by and for Filipina/os residing in the United States. The Filipino Community is an organization founded concurrent with the Masonic and fraternal organizations. Fred Cordova, *Filipinos: Forgotten Asian Americans: A Pictorial History, 1973-ca. 1963* (Dubuque, IA: Kendall/Hunt Pub. Co., 1983), 175.

<sup>52</sup> Unattributed quote in Cordova and Canillo, eds., *Voices*, no page.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

networks that reinforced ties to their village, town, or region within the Philippines.<sup>53</sup> They formed organizations to provide a support network and to celebrate their cultural heritage. These organizations reflected the Filipina/o tradition of “mutual help (*tulungan*) in which assisting kin, neighbors, friends, and those in need came naturally and with reciprocal benefits.”<sup>54</sup>

The Masonic and fraternal organizations became the community’s greatest source of strength. The three largest were the Gran Oriente Filipino, Caballeros de Dimas Alang, and Legionarios del Trabagjo. Each originated in the Philippines as a result of three centuries of Spanish colonial rule and from Filipina/o nationalism that emerged in the late nineteenth century.<sup>55</sup> Andrés Bonifacio was a Mason and used Masonic secret rituals and recruitment strategies within the Katipunan.<sup>56</sup> Since the Masonic and fraternal organizations originated in the Philippines, they instantly were familiar to those who immigrated to California.<sup>57</sup> They retained Spanish names, whereas new Filipina/o mutual aid, religious, and other community groups founded in the United States, such as the Filipino Federation of America and Filipino Community, used English names.<sup>58</sup>

The Gran Oriente Filipino, Caballeros de Dimas Alang, and Legionarios del Trabagjo were established first in San Francisco in the 1920s, and then spread throughout California, along the West Coast, and more sparsely across the country to cities with large concentrations of Filipina/os. The Gran Oriente Filipino was founded by Filipino Merchant Marines in the early 1920s, and at its height, it had approximately 700 members.<sup>59</sup>

The Caballeros de Dimas Alang was established on December 14, 1920 by Pedro Loreto and incorporated on January 22, 1921. It originated from the Philippine organization Gran Orden de Caballeros de Dimas-Alang, named after Rizal’s nom de plume, Dimas Alang.<sup>60</sup> Whereas the Gran Oriente Filipino was a traditional Masonic organization, the Caballeros de Dimas Alang maintained that it “was not Masonic; rather, they were a patriotic organization dedicated to Philippine political independence and the preservation of Philippine language and culture, and

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<sup>53</sup> Fujita-Rony, *American Workers, Colonial Power*, 13.

<sup>54</sup> Buenaventura, “Filipino Folk Spirituality and Immigration,” 54.

<sup>55</sup> Cordova, *Filipinos: Forgotten Asian Americans*, 180.

<sup>56</sup> Mabalon, *Little Manila is in the Heart*, 107.

<sup>57</sup> Buenaventura, “Filipino Folk Spirituality and Immigration,” 54.

<sup>58</sup> For information on non-Masonic and fraternal organizations, see Mario Paguia Ave, *Characteristics of Filipino Social Organizations in Los Angeles* (Masters thesis, University of Southern California, 1956. Reprint, San Francisco: R and E Research Associates, 1974), 20-34. For information on the Filipino Federation of America, see San Buenaventura, “Filipino Folk Spirituality and Immigration.”

<sup>59</sup> Cordova, *Filipinos: Forgotten Asian Americans*, 181. The founding date for the Gran Oriente Filipino in San Francisco varies. The most commonly listed year is 1920 or 1921. Dawn Mabalon identifies the year 1925 and Steffi San Buenaventura identifies the late 1920s. A 1926 group photograph of the organization states it was the third anniversary of the social night, indicating the organization had formed at least by 1923. Mabalon, *Little Manila is in the Heart*, 107; San Buenaventura, “Filipino Folk Spirituality and Immigration,” 81.

<sup>60</sup> San Buenaventura, “Filipino Folk Spirituality and Immigration,” 81.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

they only copied Masonic insignia and regalia.”<sup>61</sup> At its peak, it had over 100 lodges and 2,000 members in the United States.<sup>62</sup>

The Legionarios del Trabagjo (Legionnaires of Labor) was founded in Manila by Domingo Ponce, a Marxist organizer, in 1916 to “honor the brotherhood of workers.”<sup>63</sup> In 1924, it spread to San Francisco as a fraternal organization similar to the Caballeros de Dimas Alang. The Legionarios del Trabagjo was the largest of the three organizations, with 80,000 members in the Philippines and the United States in the 1920s to 1930s. At its peak in the United States, it had approximately 3,000 members and 84 lodges as far away as Alaska and Hawai‘i.<sup>64</sup>

Although taking different forms, the Filipino Masonic and fraternal organizations retain several key similarities, including a belief in the existence of God or a higher power. They also honor their duties to their home country and provide support to the local community by caring for the poor and elderly. They typically observe both Filipina/o and American national holidays, including Philippine Flag Day (May 28), the joint American-Filipino Independence Day (July 4), and Rizal Day (December 30).<sup>65</sup>

### ***Gran Oriente Filipino***

Around 1921, approximately forty Filipino Merchant Marines founded the Gran Oriente Filipino in San Francisco, as the first lodge in the United States. The original members of the Gran Oriente Filipino belonged to the U.S. Merchant Marines, which along with the U.S. Navy provided an important employment opportunity for many Filipinos, although they were relegated to menial service work aboard ships. From the 1920s to 1932, approximately 5,500 to 5,800 Filipinos served in the Merchant Marines, with service peaking in 1930 with just over 7,800. They worked for lower wages, causing hostility with white seamen. Filipinos participation ended with the 1936 Merchant Marine Act, which mandated that ninety percent of crews on ships bearing American flags must be American citizens.<sup>66</sup>

Many Filipinos also joined the U.S. Navy as it was one of the only ways to gain citizenship prior to 1946. Although Filipina/os initially were classified as nationals, they were ineligible for citizenship as they were categorized as non-white. Legislation passed in 1918 ruled that

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<sup>61</sup> Mabalon, *Little Manila is in the Heart*, 205.

<sup>62</sup> Cordova, *Filipinos: Forgotten Asian Americans*, 180; Mabalon, *Little Manila is in the Heart*, 205. For more on the Caballeros de Dimas Alang, see Ave, *Characteristics of Filipino Social Organizations in Los Angeles*, 8-11.

<sup>63</sup> Mabalon, *Little Manila is in the Heart*, 107; Buenaventura, “Filipino Folk Spirituality and Immigration,” 81.

<sup>64</sup> Cordova, *Filipinos: Forgotten Asian Americans*, 180. For more on the Legionarios del Trabagjo, see Mabalon, *Little Manila is in the Heart*, 107-108, and Ave, *Characteristics of Filipino Social Organizations in Los Angeles*, 15-18.

<sup>65</sup> Philippine Flag Day corresponds with the date the flag was raised on May 28, 1898, following the victory over Spanish troops in the Battle of Alapen, and with the date when the flag was formally presented to the people on June 12, 1898. Ave, *Characteristics of Filipino Social Organizations in Los Angeles*, 35-40; Mabalon, *Little Manila is in the Heart*, 107.

<sup>66</sup> Fujita-Rony, *American Workers, Colonial Power*, 89; Melendy, *Asians in America*, 48, 83; Angelo N. Ancheta, “Filipino Americans, Foreigner Discrimination, and the Lines of Racial Sovereignty,” in *Positively No Filipinos Allowed: Building Communities and Discourse*, eds. Antonio T. Tiongson and others (Philadelphia: Temple University Press, 2006), 97.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

Filipina/os could not become citizens unless they served in the U.S. Navy, U.S. Marine Corps, or U.S. Naval Auxiliary Service for three years and received an honorable discharge. This was overruled by a 1925 Supreme Court case (*Toyota vs. the United States*) that ruled only “whites and persons of African descent were entitled to citizenship.” The 1933 Hawes-Cutting Act also restricted citizenship and immigration to one hundred Filipina/os per yea, followed by the 1934 Tydings-McDuffie Act, which reduced annual immigration to fifty Filipina/os. The ban on Filipina/o naturalization was not lifted until 1946.<sup>67</sup>

The San Francisco chapter was originally connected to Gran Oriente in Manila and paid \$9 in dues to the international organization in addition to \$25 in local dues; they eventually severed ties.<sup>68</sup> The Gran Oriente Filipino is organized with a Grand Lodge located in San Francisco as the governing power with jurisdiction over all lodges. It is further divided into legislative, judicial, and executive departments. The Grand Lodge retains the authority to create new laws or to amend existing laws. The officers are appointed or elected annually.<sup>69</sup> Among the earliest known members of the Gran Oriente Filipino in San Francisco were John Ricafort Sr., Indalecio Lachica, and Julio Miranda Reyes. In 1928, John Ricafort Sr. (ca. 1908-1998) arrived in San Francisco and became Grand Secretary the following year. He held that position for many decades. Indalecio Lachica (1904-1997) was a founding member and resident of the Gran Oriente Filipino Hotel until his death at age 91. Julio Miranda Reyes (1906-1997) served in several capacities, including as the Grand Master, Deputy Grand Master, and Grand Treasurer, during his longtime participation in the organization.<sup>70</sup>

By 1940, Gran Oriente lodges had been founded throughout California—Salinas, Stockton, Sacramento, and San Jose—and in five other states—Hawai‘i, Washington, Arizona, New York, and New Jersey. It had around 700 members at its peak.<sup>71</sup> By 1945, the organization counted seventeen lodges, including several at 104-106 South Park Street (Grand Lodge, Sinukuan Lodge No. 6, Rizal Lodge No. 12, and Biak-na-Bato Lodge No. 14); nine other lodges in California; three lodges in Washington; and one lodge in Arizona.<sup>72</sup> Filipino Masonic and fraternal lodges were named after Filipina/o heroes, such as Andrés Bonifacio, Artemio Ricarte, and Apolinario Mabini, and geographic landmarks, such as Mount Mayon, an active volcano on the island of Luzon.<sup>73</sup> For the San Francisco lodges, Sinukuan refers to Andrés Bonifacio’s pseudonym, Rizal

<sup>67</sup> Ibid.

<sup>68</sup> Eddie Foronda, “The Gran Oriente,” *San Francisco Examiner*, July 6, 1997.

<sup>69</sup> Ave, *Characteristics of Filipino Social Organizations in Los Angeles*, 14.

<sup>70</sup> “Death Notices,” *San Francisco Chronicle*, July 14, 1997; “Death Notices,” *San Francisco Chronicle*, April 22, 1998; Foronda, “The Gran Oriente;” U.S. Social Security Death Index, 1935-2014, accessed October 15, 2017, <https://www.ancestry.com>.

<sup>71</sup> Buenaventura, “Filipino Folk Spirituality and Immigration,” 55.

<sup>72</sup> The lodges included the Mayon Lodge No. 19 (Stockton, California), Manila Lodge No. 28 (Sacramento, California), Mountain View, U.D. (Mountain View, California), Mt. Apo Lodge No. 29 (Los Angeles, California), Lapu-Lapu Lodge No. 15 (Delano, California), Lopez Jaena Lodge No. 31 (Guadalupe, California), Dapitan Lodge No. 44 (Salinas, California), M.H. Del Pilar Lodge No. 24 (San Jose, California), Mactan Lodge No. 32 (El Centro, California), Bataan, U.D. (Auburn, Washington), Taal Lodge No. 13 and J.M. Zamora Lodge No. 26 (Seattle, Washington), and Corregidor Lodge No. 34 (Phoenix, Arizona). Gran Oriente Filipino, *Cable Tow* 2, nos. 8-9 (August-September 1945): 9.

<sup>73</sup> Mabalon, *Little Manila is in the Heart*, 108.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

pays tribute to José Rizal, and Biak-na-Bato refers to the unsuccessful republic founded by revolutionaries in 1897 in the Philippines just prior to the Spanish-American War.

Gran Oriente Filipino members have to be introduced or recommended by a Brother in the organization and demonstrate that they firmly believe in God, live a clean life, and maintain an upstanding character with no criminal record. In a 1956 survey of Filipina/o social organizations, Mario Pagua Ave reported a diverse membership within the Gran Oriente Filipino, including men from the Tagalog, Visayan, Ilocano, Moro, Pangasinan, Pampango, Zambal, Bicol, Romblon and Igorot ethnic groups. At that time, meetings were conducted in Tagalog, although men spoke in their native dialects at other times. Members ranged in age from 18 to 55 years old and held a wide array of service and professional jobs.<sup>74</sup>

Ave reported that the Gran Oriente Filipino maintained a general fund comprised of initiation fees, exaltation fees, annual dues, and assessments from members. It maintained a separate social fund comprised of money raised at banquets and other social events and a special benefit fund to provide money as needed, such as maintaining the temple, providing homes for the elderly, and providing financial assistance during periods of unemployment.<sup>75</sup> The Gran Oriente Filipino published the *Cable Tow* newsletter from 1944 to 1976. Content included members' biographies, often highlighting promotions of rank, birthdays, military service, and hometowns in the Philippines; announcements of individual donations to various funds; updates on federal immigration policy; employment advice; personal essays and poetry; and news from lodges nationwide, in a mix of English and Tagalog (**Figure 9**).<sup>76</sup> The newsletter listed the organization's address as 104-106 South Park Street, attesting to the property's central role in daily operations.

In *Voices: A Filipino American Oral History*, several anonymous Filipinos described the importance that the organization played in their lives and the surrounding community in providing dignity, education, financial assistance, and affordable housing:

I joined a fraternity, the Gran Oriente Filipino. We had social activities, met people, learned to adjust. Being a member of the fraternity, I improved myself. It was good, like learning about religion. Our fraternity bought properties in San Francisco, apartments for rent. Old members lived here and pay less. If any members pass away, their families are well assisted by the fraternity. We don't just leave them without any help.<sup>77</sup>

The Gran Oriente Filipino had been helping Filipinos at home and abroad. The members were practicing the tenants of brotherly love, belief and truth. The members must also carry on the virtues of the order in daily life. Our duty is to help one another, not only members of the order, but every Filipino and other races who need help. I was initiated in

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<sup>74</sup> Ave, *Characteristics of Filipino Social Organizations in Los Angeles*, 13.

<sup>75</sup> *Ibid.*, 13-15.

<sup>76</sup> Copies of *Cable Tow* are on file at the Gran Oriente Filipino archives in San Francisco. Per correspondence with Estella Habal, June 21, 2017.

<sup>77</sup> Cordova and Canillo, eds., *Voices: A Filipino American Oral History*, no page.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

1936 and am still an active member. As an old member, my present view of the organization is that it was really great in my life, not only because it's universal, but it's a way to learn more about life. It's where I was able to educate myself in ways of life. Through joining this fraternity I learned a lot...<sup>78</sup>

While membership in Masonic and fraternal organizations is limited to men, women often form auxiliary units or separate women's clubs. These groups began to form more frequently after World War II, as Filipina immigration increased. Filipinas were allowed to immigrate after marrying men who served in the U.S. Armed Forces or had immigrated prior to 1934.<sup>79</sup> Within the Gran Oriente Filipino, the East West Ladies Chapter organized fundraisers and other social activities.<sup>80</sup>

### ***Expansion to South Park***

The Gran Oriente Filipino first appears in the 1934 San Francisco city directory at 1524 Powell Street in the Russian Hill neighborhood, a 1907 building that housed a wide array of fraternal organizations. In 1935, the Gran Oriente Filipino relocated to the South Park neighborhood, located approximately one mile south of Manilatown, and leased the three-story rooming house at 104-106 South Park Street from longtime owners Emma S. Willard and her siblings Hattie Hausmann and Maurice V. Samuels.<sup>81</sup> The South Park neighborhood previously had been associated with a small Japanese enclave from just after the 1906 earthquake and fires to the mid-1930s and housed a variety of residential hotels and shops operated by Japanese immigrants. The expansion of a Filipino Masonic organization to South Park proved to be non-controversial within the segregated city.

Upon leasing the rooming house at 104-106 South Park Street, the Gran Oriente Filipino began renting the twenty-four single-occupancy rooms on the upper two stories at affordable rates to Filipinos. Residential hotels played an important role in the community, as Filipinos were able to use them as semi-permanent homes by paying rent while at sea or working in agricultural fields or canneries outside the city. They could store their possessions safely and keep their money safe with hotel managers.<sup>82</sup> Residential hotels also provided an affordable housing option for Filipinos relegated to menial, low paying jobs in cities. The 1940 U.S. Federal Census lists seventeen men residing at Gran Oriente Filipino Hotel in San Francisco. All were single men from the Philippines ranging in age from 28 to 62. They were employed in domestic work and earned between \$250 to \$976 the previous year.<sup>83</sup>

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<sup>78</sup> Ibid.

<sup>79</sup> This was due to the War Brides Act of 1945; Fiancées Act of 1946; Luce-Celler Act of 1946; Information and Education Exchange Act of 1948, which authorized the State Department's Exchange Visitor Program; McCarran-Walter Act of 1952; and Immigration and Nationality Act of 1965. See Posadas, *The Filipino Americans*, 28-31.

<sup>80</sup> Posadas, *The Filipino Americans*, 27-28, 63.

<sup>81</sup> San Francisco city directories, 1920-1935; deeds for 104-106 South Park Street, on file at the San Francisco Office of the Assessor-Recorder.

<sup>82</sup> This was especially the case at the International Hotel at 848 Kearny Street in San Francisco. Estella Habal, *San Francisco's International Hotel*, 21.

<sup>83</sup> U.S. Federal Census, 1940, Enumeration District 38-40, Supervisor's District No. 4, Sheets 81B and 82A, accessed October 11, 2107, <https://www.ancestry.com/>.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

Since the majority of Filipina/os began arriving in California in the 1920s after the passage of the California Alien Land Law of 1913, they were prohibited from owning property throughout the state.<sup>84</sup> In order to circumvent the law, “non-Filipino spouses, sympathetic friends, and employers held deeds for Filipinos until the laws were revoked and the deed could be transferred.”<sup>85</sup> Unless they were granted citizenship by serving in the U.S. Navy, it was not until passage of the Luce-Celler Act of 1946 that Filipina/os who had arrived in the United States prior to March 1934 were allowed to naturalize and consequently to purchase property in California.<sup>86</sup> Nearly 11,000 Filipina/os became citizens within the first year.<sup>87</sup>

Shortly after the passage of the Luce-Celler Act, the Gran Oriente Filipino began purchasing property in the South Park neighborhood, signaling the organization’s financial stability and established roots in the community. The purchase of 104-106 South Park Street marked an important shift from renting to owning property and was a source of pride in the Filipina/o community.

The Gran Oriente Filipino organization acquired its first residential building at 45-49 South Park Street in August 1947.<sup>88</sup> In February 1948, the organization purchased the nominated property using a \$4,000 loan from Hattie Hausmann, who was then the sole owner of the property. According to a separate Deed of Trust, Hattie Hausmann loaned the organization \$4,000 to be paid in \$50 monthly installments with a five percent annual interest. She also filed a Deed of Trust with Power of Sale, which allowed her to foreclose on the property if the Masonic organization defaulted on its loan.<sup>89</sup> Given the condition placed on the deed, the \$4,000 loan, and her active involvement in the local real estate market, it is unlikely that Hattie Hausmann was holding the property in trust for the organization prior to the sale in 1948. Later that year, the

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<sup>84</sup> The law remained in effect until 1952. The Japantown Task Force, *San Francisco’s Japantown* (Charleston, SC: Arcadia Publishing, 2005), 8.

<sup>85</sup> Evangeline Canonizado Buell and others, *Filipinos in the East Bay* (Charleston, SC: Arcadia Publishing, 2008), 9.

<sup>86</sup> The act also allowed Indian immigrants to naturalize and to limit Filipina/o and Indian immigration to 100 people per year. Dawn B. Mabalon, “The Significance of 1946 for Filipina/o Americans,” Filipino American National Historical Society, accessed October 30, 2017, <http://fanhs-national.org/filam/about-fanhs/the-significance-of-1946-for-filipinao-americans/>.

<sup>87</sup> The Tydings-McDuffie Act also was passed in 1934; it drastically reduced the number of Filipina/o immigrants to the United States to fifty per year and reclassified them from nationals to aliens. In exchange, the Philippines would be granted sovereignty in ten years, although this did not occur until 1946 due to the outbreak of World War II. It was followed by the Filipino Repatriation Act of 1935, which allowed the federal government to pay immigrants to return to the Philippines and never return to the United States. It proved unpopular, with only close to 2,200 Filipina/os participating. Posadas, *The Filipino Americans*, 26; Habal, *San Francisco’s International Hotel*, 15.

<sup>88</sup> The three-story-over-basement apartment building at 45-49 South Park Street (Block 3775, Lot 039) was purchased from Charles E. Bodilly. According to the 1913 Sanborn Fire Insurance Map, the building had six flats, each with a separate entrance addressed as 45, 45A, 47, 47A, 49, and 49A South Park Street. The lot contained two rear one-story, detached single-family houses then addressed as 95A and 95B Central Place (later Jack London Alley). Deeds for 45-49 South Park Street, on file at the San Francisco Office of the Assessor-Recorder; Sanborn Fire Insurance Map, San Francisco, California, 1913, Volume 2, Sheet 142.

<sup>89</sup> Deeds for 104-106 South Park Street, on file at the San Francisco Office of the Assessor-Recorder.



Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

Gran Oriente Filipino purchased its third residential building at 41-43 South Park Street.<sup>90</sup> In 1951, the Gran Oriente Filipino constructed a new temple at 45-49 South Park Street.<sup>91</sup> While the new temple building expanded its community space, the hotel building at 104-106 South Park Street remained the defining achievement in the history of the organization.<sup>92</sup>

### ***Residential Hotels in San Francisco***

Residential hotels have played an important housing role in cities throughout the United States, although their heyday spanned from approximately the 1880s to 1930s. Residential hotels are typically commercial, multi-unit buildings with rooms lacking private kitchens; the lack of a kitchen is a key distinguisher between hotels and apartments. A resident typically is considered permanent if they stay longer than one month.<sup>93</sup>

Residential hotels historically have housed a diverse range of residents. In his expansive survey of this building type, professor emeritus at the University of California, Berkeley, Paul Groth categorized residential hotels into four tiers, ranging from palace hotels, mid-priced hotels, rooming houses, and cheap lodging houses, with residents' social status reflecting their housing selection.<sup>94</sup> Wealthy residents stayed at posh, exclusive hotels as they offered services such as "prestigious addresses, time saved in traveling to work, snob appeal, [and] spectacular views."<sup>95</sup> Suites in palace hotels typically had two to seven large rooms. Middle-class residents often rented less lavish apartments comprised of one to two rooms in a "decent [mid-priced] hotel on a good street."<sup>96</sup>

At the lower end, rooming houses offered single-occupancy rooms with approximately 150 square feet of living space, a sink, and electrical sockets and shared bathrooms and kitchens.<sup>97</sup> Cheap lodging houses were similar to rooming houses but lacked public space unless the building was large or a former rooming house. Although lodging houses could include single-occupancy rooms affording a level of privacy, they typically provided semi-private cubicles or

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<sup>90</sup> The two-story over garage apartment building at 41-43 South Park Street (Block 3775, Lot 040) was constructed in 1911 and contains two flats, each with a separate entrance. The Gran Oriente Filipino purchased the property from Maria H. Araneda via a Deed of Trust with Assignment of Rents, which allowed her to collect rent from tenants should the Gran Oriente Filipino default on its loan. The building was sold in 2011. Deeds for 41-43 South Park Street, on file at the San Francisco Office of the Assessor-Recorder; Sanborn Fire Insurance Map, San Francisco, California, 1913, Volume 2, Sheet 142.

<sup>91</sup> Page and Turnbull, DPR 523 forms for 45-49 South Park Street, San Francisco, California, June 18, 2009, on file at the San Francisco Planning Department. The architect of the temple remains unknown as building permits are not on file at the San Francisco Department of Building Inspection.

<sup>92</sup> The Masonic organization expanded its landholdings to the South Bay by purchasing a fifteen-acre property at 13040 Watsonville Road in Morgan Hill. They built a Masonic temple, swimming pool, basketball court, and tennis court and held an annual July 4<sup>th</sup> reunion at the property. They sold the property during or just after the 1970s. Foronda, "The Gran Oriente"; Dawn Mabalon, email to author dated December 5, 2017.

<sup>93</sup> Paul Groth, *Living Downtown: The History of Residential Hotels in the United States* (Berkeley: University of California Press, 1994), ix-x, 5-7.

<sup>94</sup> *Ibid.*, 21.

<sup>95</sup> *Ibid.*, 2.

<sup>96</sup> Groth, *Living Downtown*, 3.

<sup>97</sup> *Ibid.*, 16.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

flophouses with multiple beds or sleeping space on the floor. They often had poor sanitation conditions and ventilation, including “extreme plumbing ratios, minimum air wells, lack of furniture, and narrow hallways.”<sup>98</sup>

Most people who lived in rooming houses did so out of necessity rather than by choice, particularly if they were single and desired to live downtown, apart from their families.<sup>99</sup> They had low, variable wages, and moved frequently between rooming houses in response to their employment situation. They were usually paid by the week. In purpose-built rooming houses, rooms are generally a uniform size, often fifteen to forty in number. They are designed to be permanent and often house commercial businesses with storefront windows at the first story. Interior light wells provide illumination and ventilation to the upper stories. Common space is provided, although limited, and the manager typically has access to an office and personal unit. Bathrooms are shared, often at a ratio of one bathroom per five to six rooms. Rooms sometimes come with a small sink and a case closet.<sup>100</sup> With its shared kitchen and lounges on the first story and small rooms with community bathrooms and light wells on the upper stories, the Gran Oriente Filipino Hotel is an example of a purpose-built, mid-tier rooming house.

### ***Legacy of the Gran Oriente Filipino Hotel***

Following the passage of the Immigration and Nationality Act of 1965, which replaced immigration quotas based on national origin with those that favored familial relationships and professional skills, and the Fair Housing Act of 1968, which allowed Filipina/os to rent and purchase property in previously segregated areas, Filipina/o immigration patterns to the United States changed significantly. Within the San Francisco Bay Area, the majority of new immigrants settled in the SoMa, Excelsior/Outer Mission, Visitation Valley, and Portola neighborhoods in San Francisco and in Daly City in San Mateo County, which became known as the “Pinoy Capital of the World.”<sup>101</sup>

Thus, Manilatown began to decline in the 1960s, and the South Park enclave, pioneered by the Gran Oriente Filipino in the mid-1930s, became part of a larger Filipina/o community in SoMa later known as SoMa Pilipinas.<sup>102</sup> Filipino scholar, historian, and activist MC Canlas describes SoMa Pilipinas as functioning as a traditional *barangay*, or village comprised of a small, tight-knit community, and *municipio*, or plaza complex that serves as the site of important religious,

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<sup>98</sup> Ibid., 7, 140-145, 164.

<sup>99</sup> Other types of rooming houses allowed renters to live and share meals with a family in their house or flat as a source of extra income and former single-family houses carved into separate units and rented as inexpensive hotel rooms. Owners of such rooming houses often applied for commercial licenses. See Groth, *Living Downtown*, 92-97.

<sup>100</sup> A case closet projects from the wall rather than being located inside the wall. Groth, *Living Downtown*, 90-91, 97-101.

<sup>101</sup> Filipina/os comprise the second largest Asian ethnic group in the United States, just behind Chinese Americans. Allyson Tintiango-Cubales, “Building a Community Center: Filipinas/os in San Francisco’s Excelsior Neighborhood,” in *Negotiating Space: New Asian American Communities*, ed. Huping Ling (New Brunswick: Rutgers University Press, 2009), 104; Benito M. Vergara Jr., *Pinoy Capital: The Filipino Nation in Daly City* (Philadelphia: Temple University Press, 2009), 2, 23-26.

<sup>102</sup> SoMa Pilipinas has been designated as a cultural heritage district in San Francisco; the Gran Oriente Filipino Hotel is a contributing resource to the district.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

cultural, and political events.<sup>103</sup> SoMa still functions as the plaza complex by serving as the “center of gravity for cultural and religious activities” and for providing services for residents of all ages.<sup>104</sup> With the demise of Manilatown in the late 1970s and the closure of the dozens of Filipina/o residential hotels in San Francisco, the Gran Oriente Filipino Hotel continues to serve as a significant source of inspiration and cultural legacy for the Filipina/o community in South Park and beyond.

The Gran Oriente Filipino Hotel stands as a testament to the strong bonds of community the organization forged in the early twentieth century in the face of racism and discrimination. Since the mid-1930s, it has provided a critical source of affordable housing, during a time when Filipinos were excluded from white organizations and neighborhoods in San Francisco. The Masonic organization occupied the building for over eight decades, providing a space to live, socialize, and celebrate Filipina/o culture in the wake of significant national and international political and demographic changes and local neighborhood gentrification. Sold in 2018 to a nonprofit housing developer, the building will be co-owned with a Filipina/o organization and remain a source of affordable rental housing.<sup>105</sup>

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<sup>103</sup> MC Canlas, *SoMa Pilipinas: Studies 2000 [In Two Languages]* (San Francisco: Akipelago Books Publishing, 2002), no page; Sandra Soto-Grondona, “SoMa Philippines, a Filipino Social Cultural Heritage District,” September 15, 2009, accessed October 15, 2017, [http://sf-planning.org/sites/default/files/FileCenter/Documents/7348-Filipino\\_Social\\_Heritage\\_Proposal\\_latest.pdf](http://sf-planning.org/sites/default/files/FileCenter/Documents/7348-Filipino_Social_Heritage_Proposal_latest.pdf).

<sup>104</sup> Key landmarks within SoMa Pilipinas include St. Patrick’s Church and Bessie Carmichael Elementary School. MC Canlas, “Tabi Po, Respect for Those who Came Before: Filipinos in South of Market, San Francisco,” *Race, Poverty & the Environment* 9, no. 1 (Summer 2002): 45-46.

<sup>105</sup> Others buildings in South Park that continue to be operated as multi-unit residential buildings include the Madrid Hotel (former Eimoto Hotel) at 22-24 South Park Street and the Park View Hotel (former Bo-Chow Hotel) at 102 South Park Street. In 1979, the Caballeros de Dimas Alang built the Dimasalang House at 50 Rizal Street (approximately two blocks west of South Park) as a 149-unit retirement home for low-income Filipina/os and other seniors. The four surrounding streets were renamed after Filipino heroes: Dr. Jose Rizal, Tandang Sora, Bonifacio, and Lapu-Lapu. The home became the San Lorenzo Ruiz Center, named after a Filipino saint. Bear, “Mission Housing Acquires Historic South Park Property;” Rodel Rodis, “Welcome to SOMA!” *AsianWeek* (May 18, 2007); James Sobredo, “From Manila Bay to Daly City: Filipinos in San Francisco,” in *Reclaiming San Francisco: History, Politics, Culture*, ed. James Brook and others (San Francisco: City Lights Bookstore, 1998), 285; Posadas, *The Filipino Americans*, 62.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

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Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

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Name of Property

San Francisco, California  
County and State

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Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

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### Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # \_\_\_\_\_
- recorded by Historic American Engineering Record # \_\_\_\_\_
- recorded by Historic American Landscape Survey # \_\_\_\_\_

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

**Primary location of additional data:**

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: San Francisco Planning Department, Department of Building Inspection, Office of the Assessor-Recorder; University of California, Davis, Special Collections (Steffi San Buenaventura Papers); Gran Oriente Filipino;<sup>106</sup> San Francisco Public Library, History Center; San Francisco Heritage; Filipino American National Historical Society, National Pinoy Archives (Seattle, Washington)

**Historic Resources Survey Number (if assigned):** \_\_\_\_\_

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**10. Geographical Data**

**Acreage of Property** less than one acre

**Latitude/Longitude Coordinates**

Datum if other than WGS84: \_\_\_\_\_  
(enter coordinates to 6 decimal places)

1. Latitude: 37.781722 Longitude: -122.394424

**Verbal Boundary Description** (Describe the boundaries of the property.)

The property's legal assessor parcel number is Block 3775, Lot 058. The southeast corner of the parcel begins 26.5 feet southwest from the northwest corner of the intersection of South Park Street and Center Place. It then proceeds southwest along South Park Street for 26.5 feet, then northwest for 97.5 feet, then northeast along Taber Place for 26.5 feet, and then southeast for 97.5 feet to the point of commencement.

**Boundary Justification** (Explain why the boundaries were selected.)

The boundary includes the entire legal parcel containing the building, constructed to the lot lines and bordered by South Park Street to the southeast, Taber Place to the northwest, and shared walls with no connections between the buildings to the northeast and southwest.

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<sup>106</sup> As of July 2019, Architectural Resources Group had not been granted access to the Gran Oriente Filipino archives housed in San Francisco. These records likely contain a wealth of information on the formation and activities of the organization and the nomination may merit amendment should access be granted at a future date.



Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

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## 11. Form Prepared By

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date: January 2018; Revised November 2018, July 2019

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## Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

## Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

## Photo Log

Name of Property:	Gran Oriente Filipino Hotel
City or Vicinity:	San Francisco
County:	San Francisco
State:	California
Photographer:	Erica Schultz, Architectural Resources Group
Date Photographed:	September 21, 2017

Description of Photograph(s) and number, include description of view indicating direction of camera:

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

- 1 of 12 View from across the park, camera facing northwest
- 2 of 12 View from South Park Street, camera facing west
- 3 of 12 View from South Park Street, camera facing northeast
- 4 of 12 Southeast façade from South Park Street, camera facing west
- 5 of 12 Detail of the upper stories on the southeast façade, camera facing west
- 6 of 12 Gated vestibule on the southeast façade, camera facing north
- 7 of 12 Storefront windows on the southeast façade, camera facing north
- 8 of 12 Northwest façade from Taber Place, camera facing east
- 9 of 12 Detail of the first story and basement of the northwest façade, camera facing southeast
- 10 of 12 Upper stories of the northwest façade, camera facing southeast
- 11 of 12 Detail of the original wood siding underneath the asbestos shingles on the northwest façade, camera facing southeast
- 12 of 12 Detail of the brick foundation at the northwest façade, camera facing southeast

Access denied, no interior photographs available.

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

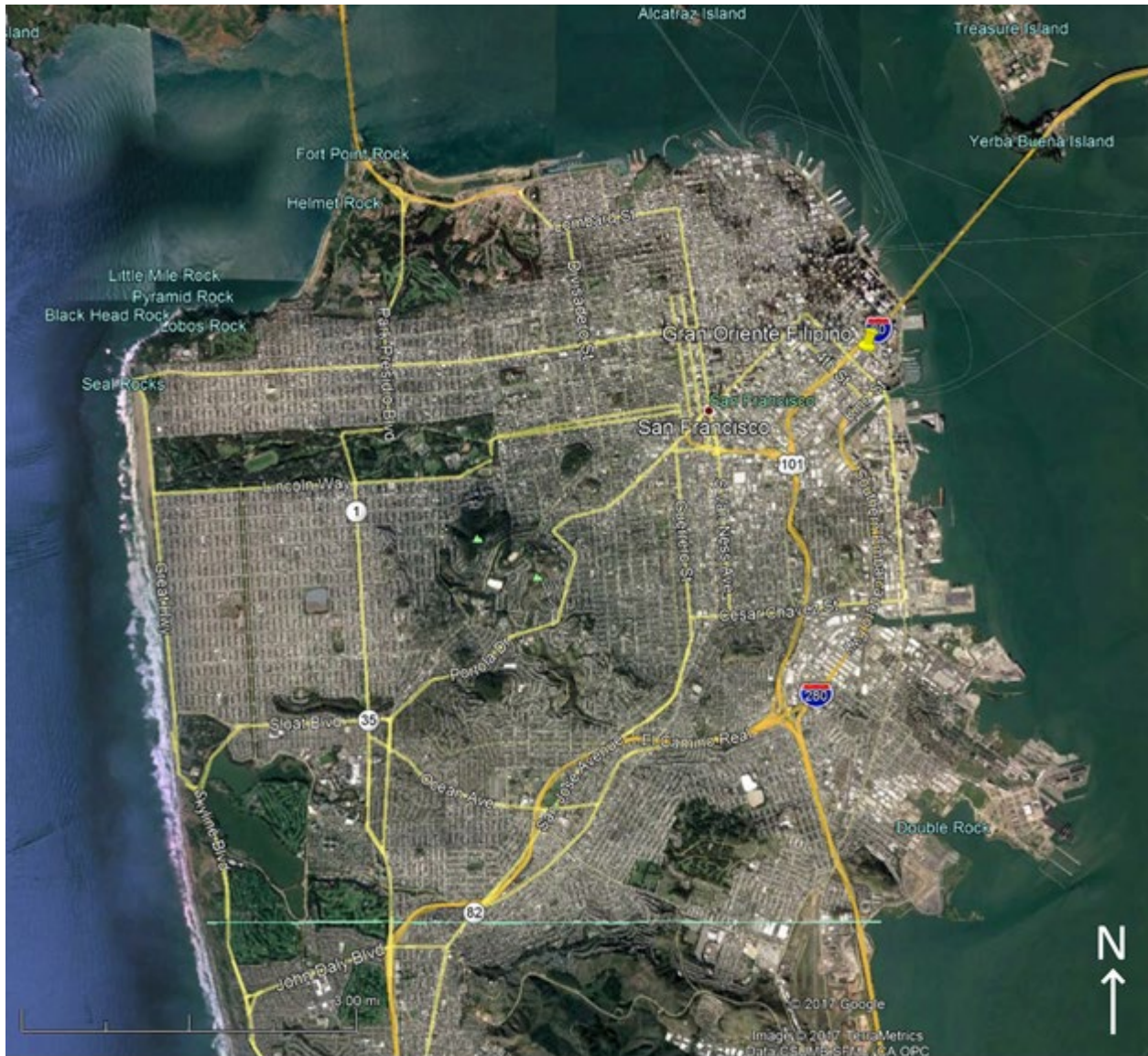
**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

**Location Map** (Google Earth, amended by author)

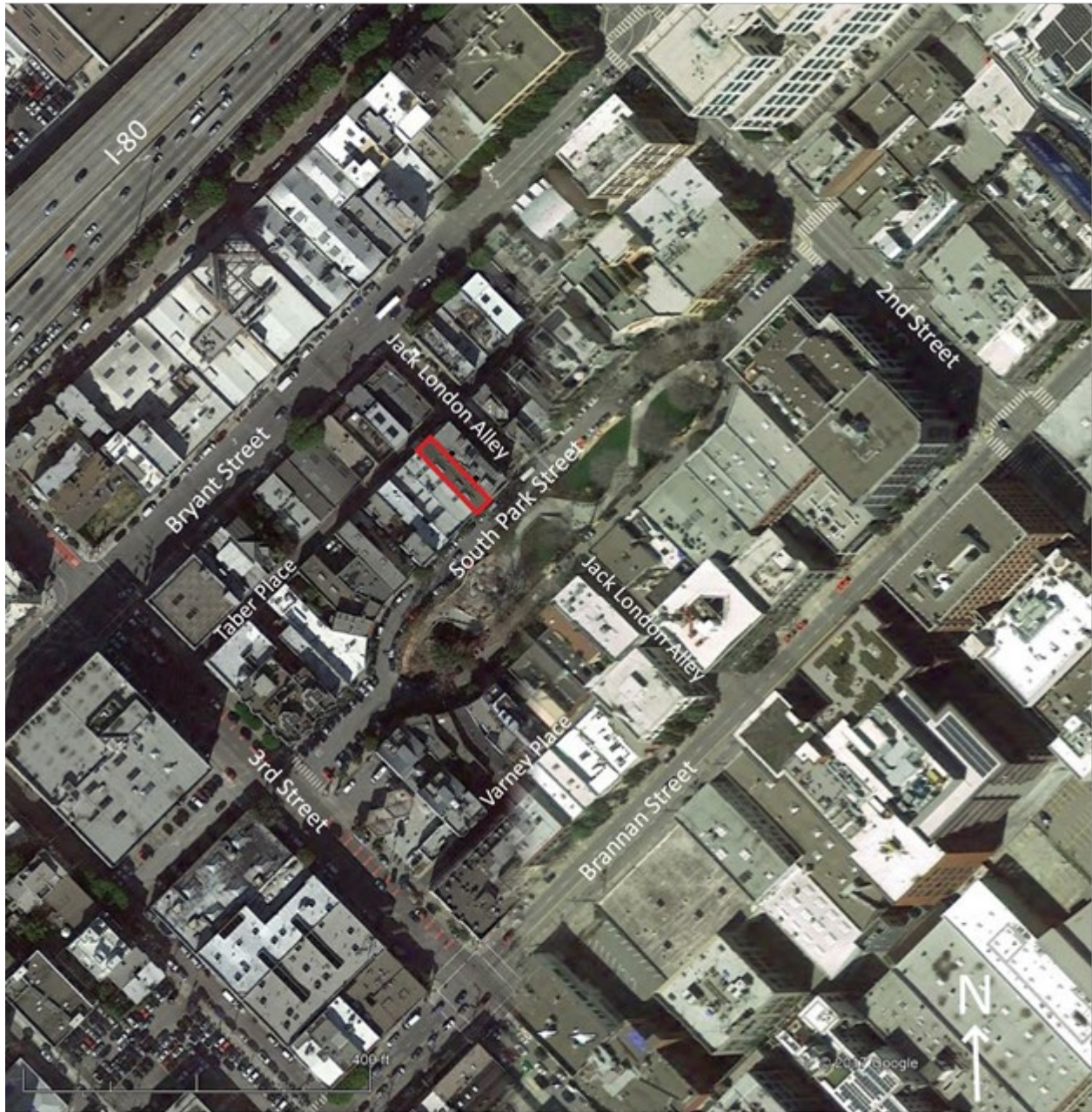
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Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

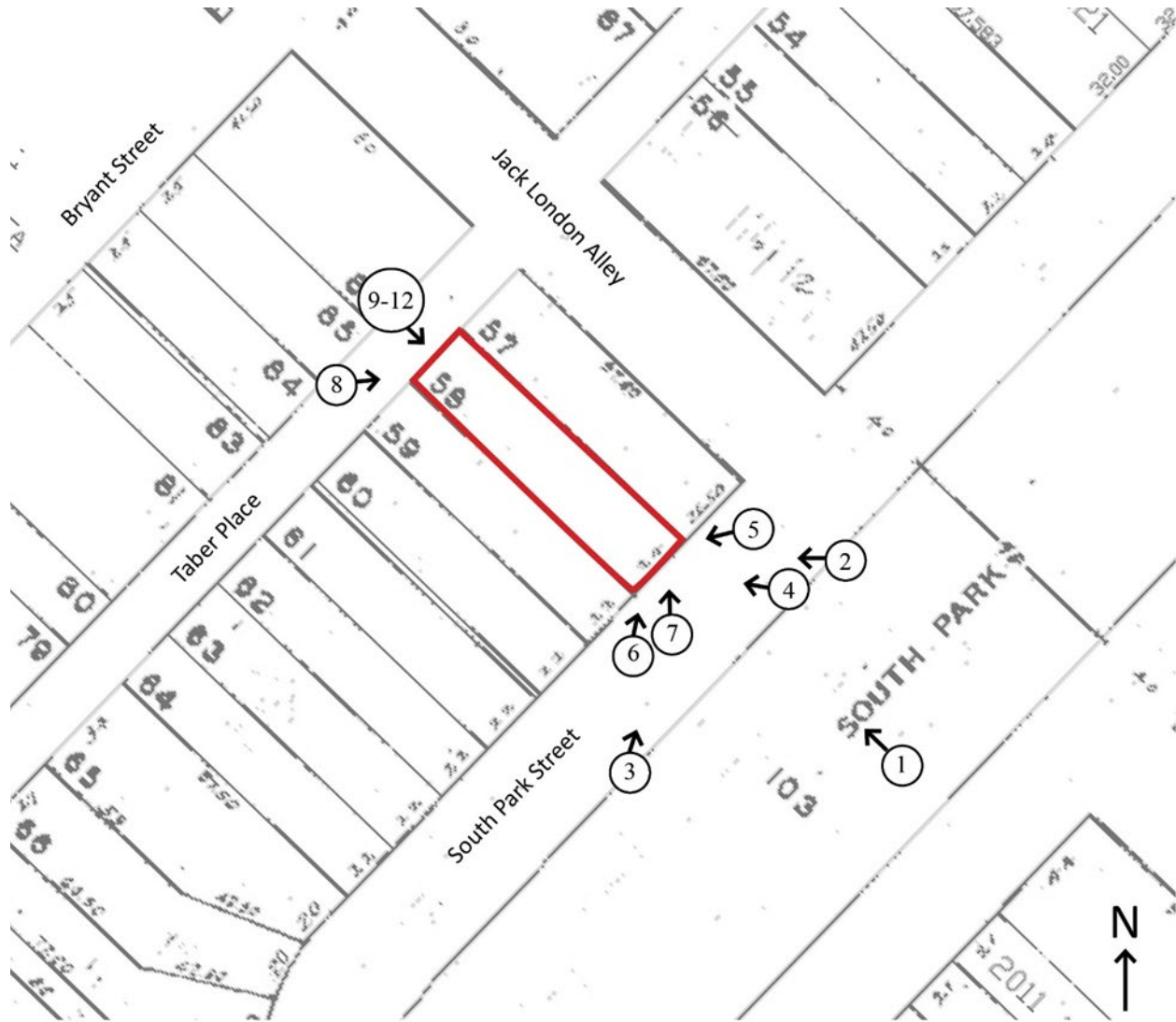
**Site Map** (Google Earth, amended by author)



Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

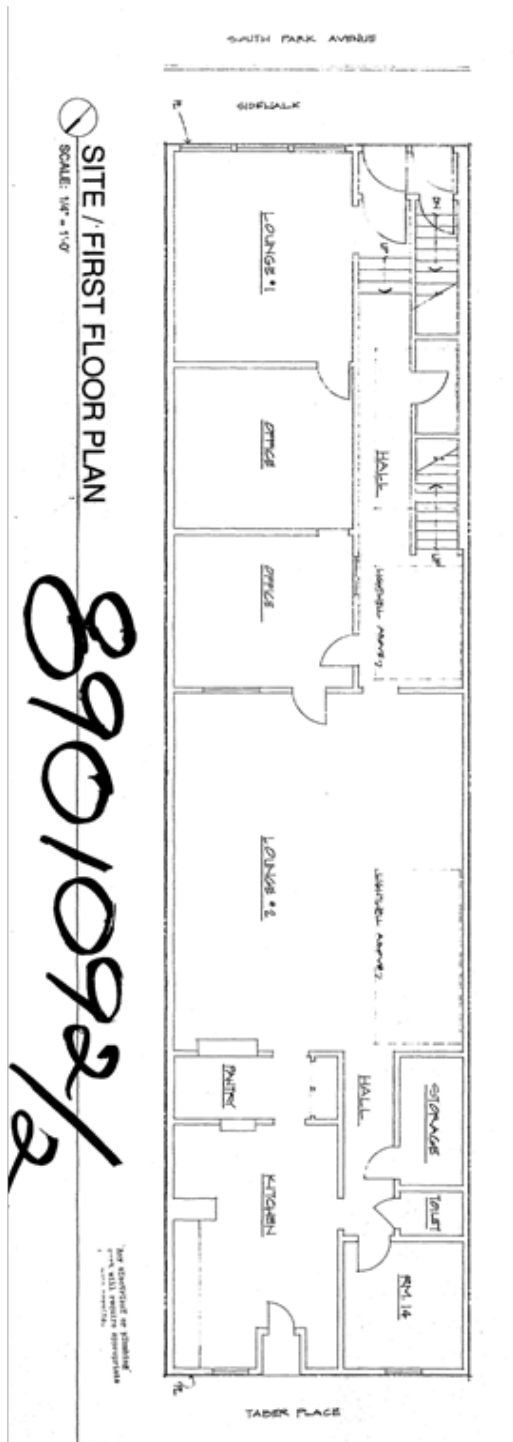
**Sketch Map/Photo Key**



Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

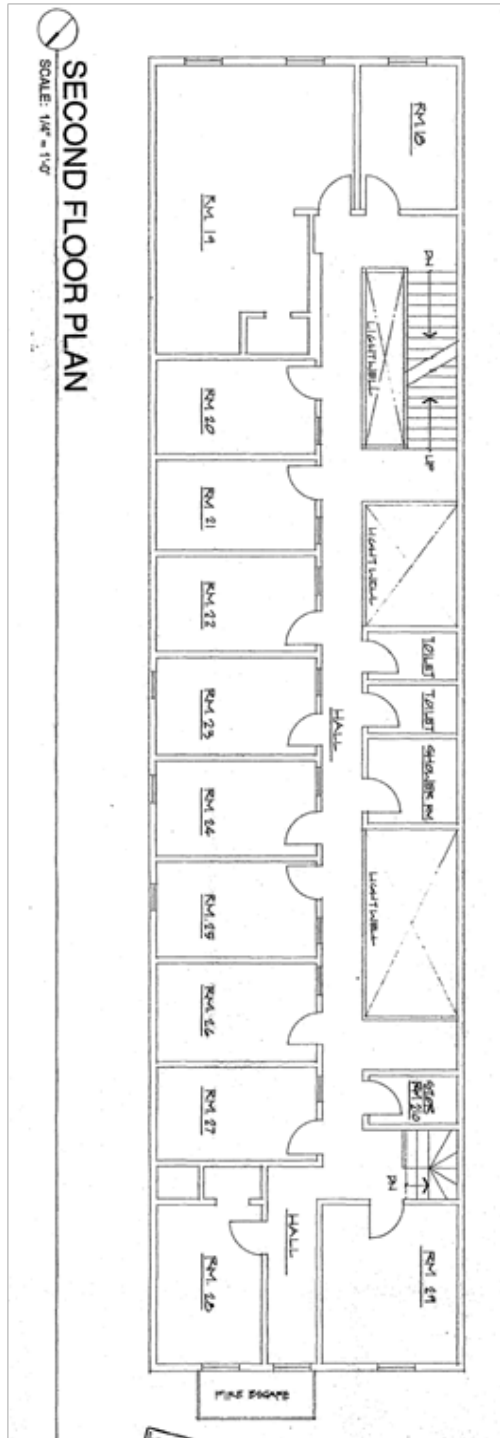
First Story Floor Plan (1989, San Francisco Department of Building Inspection)



Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

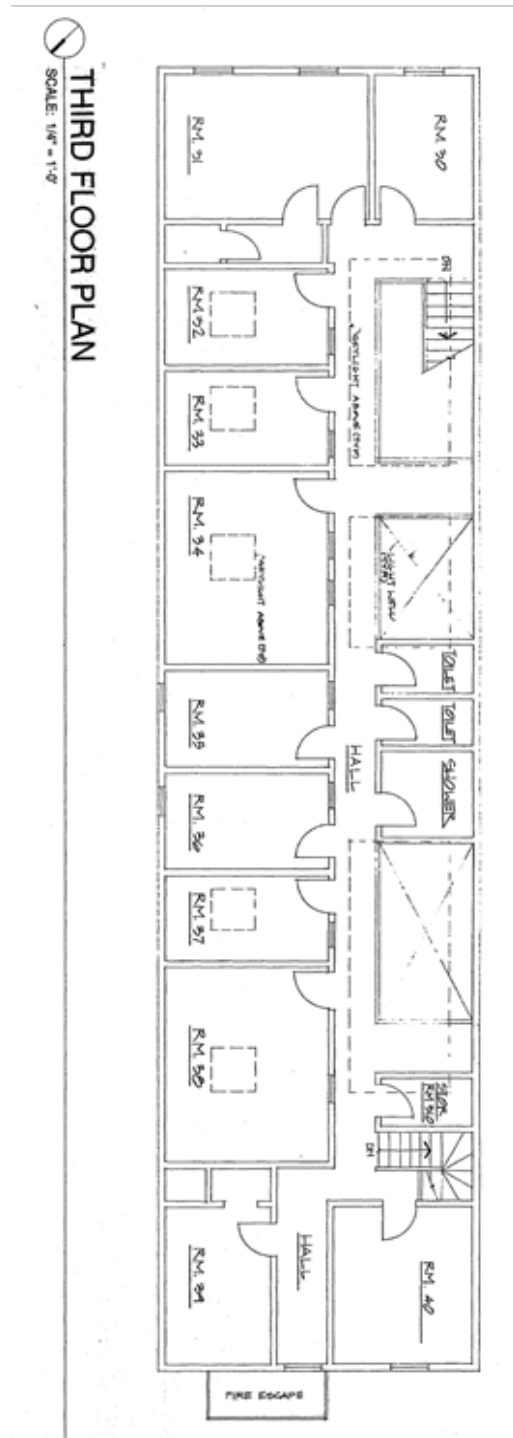
**Second Story Floor Plan (1989, San Francisco Department of Building Inspection)**



Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

**Third Story Floor Plan** (1989, San Francisco Department of Building Inspection)

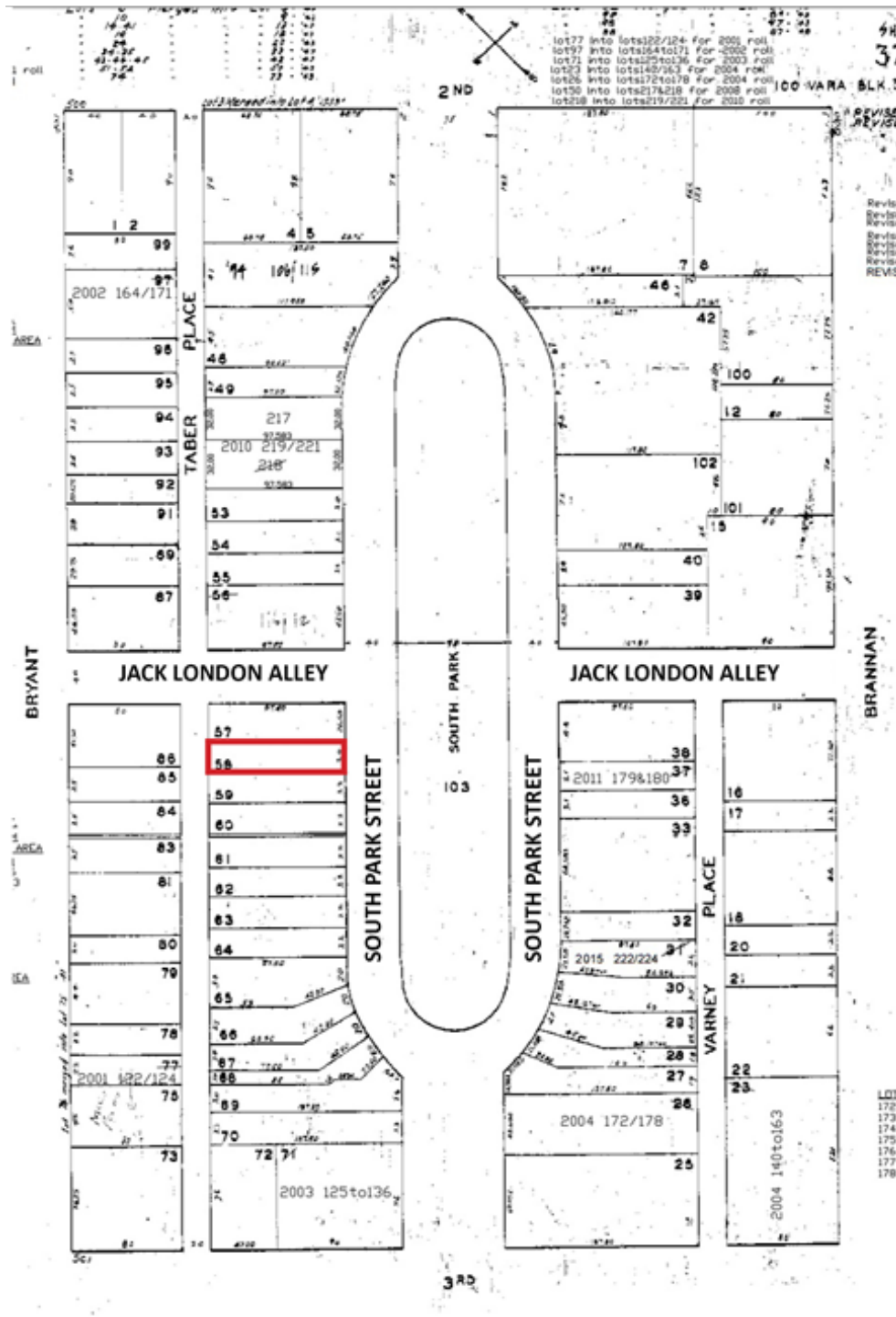




Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

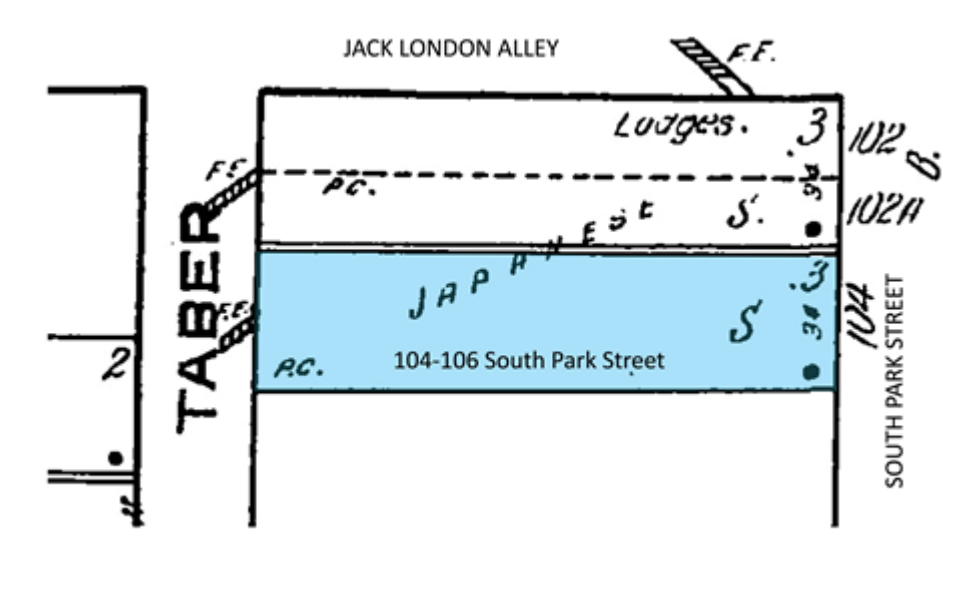
**Figure 1.** San Francisco Assessor Map for Block 3775 showing the location of the Gran Oriente Filipino Hotel at 104-106 South Park Street (outlined in red) within the South Park neighborhood (San Francisco Assessor's Office, amended by author).



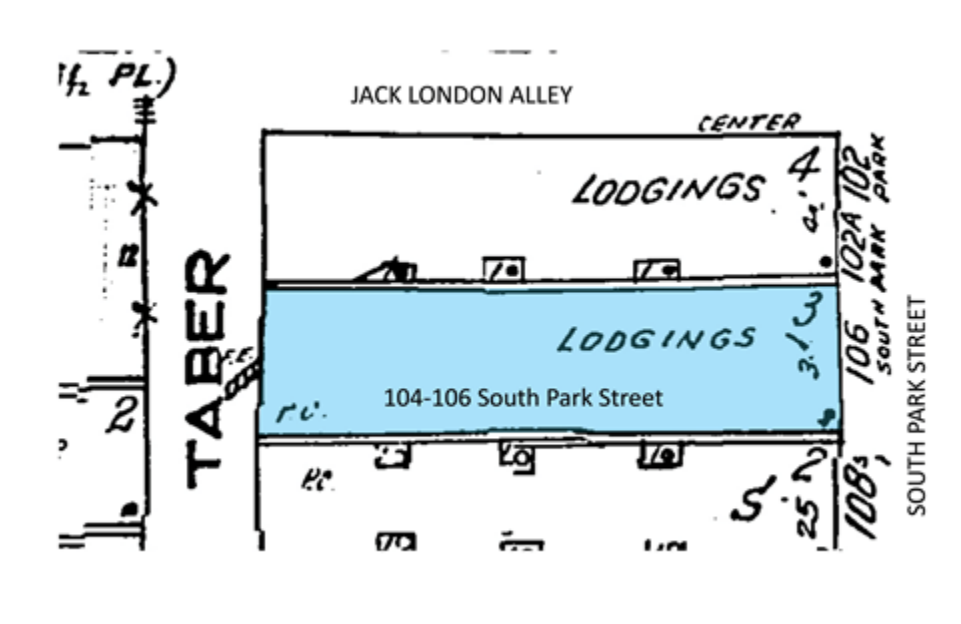
Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

**Figure 2.** The 1913 Sanborn Fire Insurance Map showing the nominated building (1907) highlighted in blue (Sanborn Fire Insurance Map, San Francisco, California, 1913, Volume 2, Sheet 142; amended by author)



**Figure 3.** The 1950 Sanborn Fire Insurance Map depicting no changes to the nominated property, highlighted in blue (Sanborn Fire Insurance Map, San Francisco, California, 1950, Volume 2, Sheet 142; amended by author)



Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

**Figure 4.** South Park Street, circa 1915, view north. From left to right: former Omiya Shoten souvenir shop and Biwako Baths at 108-110 South Park Street; former Omiya Hotel (Gran Oriente Filipino Hotel) at 104-106 South Park Street; and former Bo-Chow Hotel at 102 South Park Street. (Japanese American History Archives/Japanese Community and Cultural Center of Northern California)



**Figure 5.** South Park Street, circa 1920. Omiya Hotel (Gran Oriente Filipino Hotel) on far right. (Japanese American History Archives/Japanese Community and Cultural Center of Northern California)



Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

**Figure 6.** Third Anniversary of the Gran Oriente Filipino “Social Nite” and First Joint Installation of Officers of the Subordinate Lodges of California at Scottish Rite Auditorium, April 25, 1926 (Estella Habal).



**Figure 7.** Sinukuan Lodge No. 6 of the Gran Oriente Filipino, San Francisco, 1929 (Joan M. Timtiman Cordova, in Fred Cordova, *Filipinos: Forgotten Asian Americans*, 174-75).



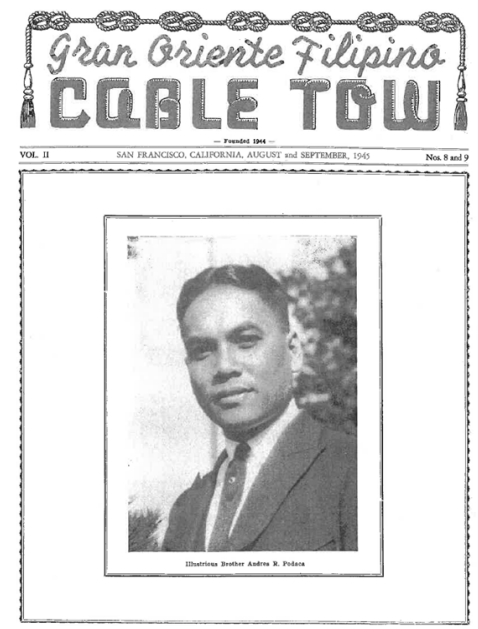
Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

**Figure 8.** Braulio M. Cordova as a member of the Gran Oriente Filipino, Sinukuan Lodge No. 6 in San Francisco, circa 1935 (San Francisco Public Library, Photograph No. SFP78-007-157).



**Figure 9.** Cover of *Cable Tow*, Volume II, Nos. 8 and 9, August and September, 1945 (Gran Oriente Filipino)



Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

**Figure 10.** Gran Oriente Filipino members and their families in front of the building, 1958. From left to right: Mr. Melecio Anguring, Mrs. Raquel Cordova Pasco, Joan May T. Cordova (age 4), Mrs. Tranquilina T. Cordova, Mrs. Val Belmonte, and Mr. Braulio M. Cordova (San Francisco Public Library, Photograph No. SFP78-007-412).



**Figure 11.** Gran Oriente Filipino members and their families taken just outside the building, circa 1965 (San Francisco Public Library, Photograph No. SFP78-007-413).



Gran Oriente Filipino Hotel  
Name of Property

San Francisco, California  
County and State

**Figure 12.** Mayoral candidate George Moscone (standing on the far right) greeting a group of people at a Gran Oriente Filipino picnic in South Park or the Morgan Hill property in the 1970s (San Francisco Public Library, Photograph No. AAZ-0730).

