NPS Form 10-900 OMB No. 1024-0018

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: __Japanese YWCA_____
Other names/site number: _Issei Women's Building_____
Name of related multiple property listing**:**

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

2. Location

Street & number: __1830 Sutter 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Not For Publication: ☐ Vicinity: ☐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

Signature of certifying official/Title: **Date**
State or Federal agency/bureau or Tribal Government

In my opinion, the property _meets _does not meet the National Register criteria.
Signature of commenting official: **Date**
Title : **State or Federal agency/bureau or Tribal Government**

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:) _____

Signature of the Keeper Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:	X
Public – Local	
Public – State	
Public – Federal	

Category of Property

(Check only **one** box.)

Building(s)	X
District	
Site	
Structure	
Object	

Number of Resources within Property
(Do not include previously listed resources in the count)

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1	0	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.)
SOCIAL: meeting hall

Current Functions
(Enter categories from instructions.)
EDUCATION: school

7. Description

Architectural Classification
(Enter categories from instructions.)
LATE 19TH & 20TH CENTURY REVIVALS
OTHER: Japanese-inspired eclectic

Materials: (enter categories from instructions.)
Principal exterior materials of the property: stucco, ceramic tile, wood

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.)

Summary Paragraph

The Japanese YWCA was erected in 1932 of wood frame construction, set back from the front (south) property line. An addition was completed in 2017. While the two portions of the building read as separate, they are internally connected and considered one building. The original building on the eastern side of the lot was designed by architect, Julia Morgan, in a Japanese-inspired eclectic style and is two-stories-over-raised-basement, clad in stucco at the front façade and channel drop wood siding at the side (east) elevation. It has a multi-form roof including cross-gable, flat, and monitor elements. Windows are wood casement and display vertically stacked lites. The 2017 addition was designed by HKIT Architects in a Japanese-inspired style and is one-story-over-raised-basement with an enclosed rooftop recreation space. The addition is clad in vertically and horizontally scored cement fiberboard panels, and windows are fixed brushed and/or painted aluminum. Construction of the addition required limited demolition at the secondary (west) façade of the 1932 building to facilitate hallway connections between it and the addition. This included removal of a wooden stair and channel drop wood siding. The addition is both compatible with, and differentiated from, the 1932 construction, and most character-defining features from the original building remain intact. Important exterior features include the 1932 roof forms, including cross-gable and front-gable rooflines, barrel tile-cladding of the roof, decorative ridge and gable end details, chimney stack, stucco finish, wood casement windows,

wood pilasters, eaves, fascia, and trim, wood curvilinear brackets, wood planter box, decorative light fixture at the main entry, and corbeled beam and columns. Significant interior spaces include the central lobby, conference room, northeast and southwest offices, central auditorium and stage, stair between the first and second floors, second floor offices and closets (except large south room), and the second floor corridor. Despite alterations and the addition, the building retains integrity of location, design, setting, materials, workmanship, feeling, and association.

Narrative Description

Location and Context

The Japanese YWCA is located on the north side of Sutter Street between Buchanan and Webster Streets in Japantown, a mixed-use neighborhood within the Western Addition District of San Francisco (**Figure 1**). The blocks surrounding the building were relatively unharmed following the 1906 earthquake and fire so the area holds many nineteenth and early twentieth century buildings along with late twentieth century buildings ranging in height from one-story homes to a twenty-seven-story apartment building. Post WWII urban renewal swept the traditional San Francisco street grid aside to impose super blocks that hold the Japan Center and multi-unit housing developments. The immediate area around the Japanese YWCA and to the south reflect the Japanese-influenced style that characterized buildings erected during the Redevelopment era such as Buchanan Mall and the Japanese Cultural and Community Center of Northern California (**Photos 1, 2**)

Exterior

The building consists of a two-story-over-raised-basement frame building constructed in 1932, and a one-story-over-raised-basement addition with rooftop enclosure constructed in 2017 (**Photo 3**). The 1932 building was designed by Julia Morgan in a Japanese-inspired eclectic style to serve as the Japanese Young Women's Christian Association (YWCA). The 2017 addition, which abuts the west side of the building, is compatible yet visually subservient to the adjacent 1932 construction. In total, the rectangular building fills the width of a 9,229 square foot lot, which slopes gently downward to the west.

Roof
The building displays a multi-form roof. The 1932 portion has cross-gable (towards the front of the building), flat (at the center of the building), and monitor (at the rear of the building) elements. A stucco-clad chimney is located behind the cross-gable section and has a stucco chimney cap covered with barrel clay tiles. The monitor roof at the rear (north) has three multi-lite windows along each of its longer axes.

Due to the multi-form roof, there are areas of fenestrated façade that face onto the middle of the original 1932 building, all of which are clad in horizontal drop wood siding. At the first floor, there are twelve clerestory windows, a mixture of vertically divided multi-lite and squared four-lite, both fixed and hopper. There are also two pyramidal skylights with aluminum mushroom

vents at a flat portion of the first floor roof. At the second floor there are three vinyl eight-lite casement windows, three pairs of seven-lite windows, and a fixed twenty-one-lite window topped by a fixed nine-lite window (**Photo 4**).

The 2017 addition is capped by an enclosed rooftop recreation area that is mostly exposed. A stair penthouse within the rooftop recreation area, near the front of the addition, is clad in scored cement fiberboard panels, as is an elevator tower located at the east side of the addition. These two features are connected by a metal and wood shade canopy. Two large skylights are located on the east side of the roof, and a metal door connects the roof of the addition to the second floor of the 1932 building.

Character-defining features of the roof include the cross-gable, flat, and monitor rooflines and elements, barrel tile-cladding, decorative ridge and gable end details, and chimney stack of the 1932 portion of the building.

South (Primary) Façade
The primary (south) façade aligns with Sutter Street and is set back from the south lot line approximately eight feet at the 1932 portion and ten feet at the addition. It is clad in stucco at the 1932 portion and vertically and horizontally scored cement fiberboard panels at the addition. Most windows on the 1932 portion are wood casement with vertically stacked lites, while windows on the addition are fixed brushed and/or painted aluminum.

The addition is organized into three visual bays (**Photo 5**). At the basement level, the first (left) bay projects from the main volume of the building and includes a secondary pedestrian entrance featuring a single metal door with a transom window. The primary entrance is located at the second (center) bay and is composed of paired four-lite metal doors set within a multi-lite window wall. The third bay is blind. On the first floor, the projecting volume of the first (left) bay continues and there is a vertically oriented four-lite window. The second (center) bay overhangs the first floor and consists of a fully glazed multi-lite window wall, with windows that continue around to the right side of the projecting volume. The lower perimeter of this bay includes signage for the building. The third bay includes a vertically oriented three-lite window. At the roof, the projecting volume of the first (left) bay continues as a stair penthouse, while the remainder of the roofline includes a half-wall topped by a fixed louvered aluminum screen that wraps around to the east façade.

To the west of the addition is the original building. The two sections are connected internally at specific points via entryways at the basement, first, and second floors. At the exterior, the two sections abut each other completely except for a small portion resulting from the massing of the original building, which displays a setback at its west side (**Photos 6, 7, 8**).

The 1932 portion of the building is also organized into three visual bays (**Photo 9**). The center bay projects approximately fifteen feet from the main volume of the building and includes three four-lite windows at the basement level, three seven-lite windows on the first floor, and two paired four-lite windows on the second floor. The second floor slightly overhangs the first floor

and is supported by a band of shaped wood brackets. Additional wood ornament includes exposed posts at the first floor with flat-bracketed tops; a paneled planter-box below the first floor windows, supported by corbelled brackets; and a scalloped fascia board at the overhanging eaves. The barrel tile-clad, cross-gable roof is intersected at its midpoint by a small, front-gable roof element with a plain bargeboard and a shaped pendant at the gable peak. All of the ridgelines of the cross gable roof are trimmed with barrel tile and built up to flare at each end.

The first (left) and third (right) bays of the primary façade are narrower than the center bay. At the first bay, there is a paired four-lite window and two pedestrian entrances at the basement level, which are accessed via a below-grade paved walkway; three paired seven-lite windows on the first floor; and one paired five-lite window and one paired four-lite window on the second floor. Wood ornament is the same as that at the center bay. At the third bay, there are paired one-lite casement windows at the basement level; two paired eight-lite windows and the primary entrance on the first floor; and one paired five-lite window and one paired four-lite window on the second floor. Wood ornament is the same as that at the center bay. The primary entrance is composed of paired metal doors, each with a small single lite, topped by a six-lite transom. The primary entrance is located within a small entry porch, which retains the base of its original floral pendant lantern. The porch is accessed via a brick stair divided by a paved landing. Wood posts and beams with thick, corbelled brackets support the porch.

In front of this portion of the building, at the south lot line there is a centrally located short brick stair with a wrought-iron railing, flanked by stucco-clad piers and walls with a pent barrel-tiled coping. At the top of the stair, a paved landing provides access to the left and right sides of the building, through metal security gates (**Photo 10**). Two yew trees are planted at the rear of the landing, alongside the building, framing the central window. To the left, a short brick stair descends to provide access to the below-grade paved walkway. To the right, the landing is edged by planter beds alongside the stucco-clad walls, and a brick stair divided by a paved landing rises to provide access to the primary entrance to the building (**Photo 11**). The primary entrance is a double door (**Photo 12**) altered at an unknown date. The remnant of the pendant floral metal light fixture over this entrance appears to be one of the few remaining that date to the building's construction (**Photo 13**).

Character-defining features present at the south elevation include its stucco finish, scalloped fascia board at the overhanging eaves, wood casement windows and trim, wood pilasters, band of shaped wood brackets at the second floor overhang, wood paneled planter box supported by corbelled brackets, exposed wood posts at the first floor entry with flat-bracketed tops, and a decorative light fixture at the main entry.

West Façade

The west façade, part of the 2017 addition, is built to the lot line and clad partially in cement fiberboard panels (near the front/south façade) and partially in cement fiberboard horizontal siding (at the center and rear of the building). The west façade has no fenestration (**Photo 14**).

North Façade
The rear (north) façade of the addition meets the north lot line. Due to the slope of the lot, the basement is below grade. At the 1932 portion of the building is a one-story volume on the first floor that projects out approximately eight feet and is clad in plywood and capped with a shed roof (**Photo 15**). Above this volume is a multi-lite clerestory window. The second floor is clad in horizontal drop wood siding.

A six-foot-long rear patio separates the one-story volume of the original building from the addition. The patio is accessed from the interior of the addition by a fully glazed metal door at the second floor. The walls that face onto the patio belong to the addition and include large picture windows with operable transoms. The east side of the patio faces onto the one-story, shed-roofed volume at the rear (north) façade of the 1932 portion of the building. Based on drawings from 1932, it is likely that the area below the shed roof may have originally been an outdoor platform. The rear (north) side of the patio is enclosed by a low concrete wall topped by chain link fence. The horizontal dropped wood siding is a character-defining feature of the north elevation, as it is the predominant feature.

East Facade
The east façade, constructed as part of the original 1932 building, is set back slightly from the neighboring building. It is clad in stucco at the front and rear, and horizontal drop wood siding at the center. Although the east façade is largely unfenestrated, exceptions include a non-original double door entry with transom (on the east return of the porch), the portion of the façade at the center of the building, and a small light well at the second floor level that includes one paired six-lite window and one paired four-lite window. Character-defining features of the east façade include its stucco cladding, wood and metal casement windows, wood pilasters, eaves, fascia, and trim, wood curvilinear brackets, and barrel tiles.

Interior

Original Building (1932)
The interior includes the basement, first floor, and second floor, connected by a half-turn stairwell. The basement includes one large room and two closets, all of which are located towards the front (south) portion of the building (**Photo 16**). A crawl space towards the center and rear (north) of the basement was not accessed during a site visit. The basement room and closets have concrete floors and plaster over concrete walls. Original features of the basement include its wood casement windows, paneled wood doors, wood trim and baseboard, and plaster wall and ceiling finish.

The first floor includes the building's primary publicly accessible spaces. The primary entry, located along the eastern wall and accessed from a tunnel entrance on the right (east) side of the property, opens into a lobby (**Photo 17**). A Japanese design-inspired wall-mounted display case/donor recognition board is on the east wall, as is a reception counter, behind which is a receptionist's office and an additional private office. All these features include thick wood components and/or trims. At the south wall of the lobby, double paneled doors flanked by wood

panels and topped by an eight-lite transom window open onto a conference room, which spans the width of the front of the building (**Photo 18**). On the west wall of the lobby, a paneled wood door with a four-lite sidelite leads to a former office space converted to a mailroom with non-original fixtures and connects via a pair of glazed doors to the addition. Immediately to the right (north) of the mailroom along the west wall is a large fireplace covered by plywood paneling, which displays a carved wood mantel (**Photo 19**). Also on the west wall of the lobby, directly to the left of the stairwell, is a four-lite wood door that leads to the basement stairs, and a replacement wood door, which provides access to a restroom. The building's stairwell is at the lobby's northwest corner and displays a decorative wood baluster (**Photo 20**). The entire lobby has thick wood ceiling moldings. Character-defining features of the lobby and first floor include its wood transom and interior windows, paneled wood doors, wood cornice, wood trim with corbel detailing, wood chair rail and coved-profile baseboard, wood mantelpiece, and plaster wall and ceiling finish.

On the north wall of the lobby, a Plexiglas and wood *shoji*-styled gateway opens onto a corridor with a low ceiling with exposed dark wood beams (**Photo 21**). A service kitchen located on the west side of the corridor, and a restroom and a storage room located on the east side of the corridor were renovated in 1984.

The small corridor leads into the much larger auditorium, which spans the width of the building and has a double-height ceiling with a monitor roofline and clerestory windows (**Photo 22**). This transition from a darker lobby, to an enclosed corridor, to a much larger and brighter auditorium, emphasizes the importance of the space. A 1932 drawing by Julia Morgan refer to the auditorium as the "ceremonial room" (**Figure 2**). A band of wood paneling with Japanese-inflected carved details encircles the auditorium. The auditorium is connected to the service kitchen by a door and a pass-through window; to a storage closet by a solid wood door; and, on the west wall, to the addition by two metal doors.

At the north end of the auditorium is a raised stage, accessed via a straight wood stair at the front west portion of the stage. The stage is surmounted by a *ranma*, a decorative screen design that depicts mountains and water. The stage includes an original *tokonoma*, or tea ceremony alcove, at its east side, with an open circular portal—a traditional Japanese composition—facing onto the auditorium, also original.[1] Inside the *tokonoma* and built into the east wall, are *chiagai-dana*, or staggered shelves (**Photo 23**). Shoji screens line the rear walls of the stage, and behind and to the left (east) of the stage are storage closets. Originally, the stage's north wall displayed a glazed shoji-like wall with sliding panels that opened to a "narrow exterior platform covered by a shed roof and flanked by columns with decorative capitals."[2] At an unknown date, "the wall was replaced with a gypsum board wall and the exterior platform was enclosed and reused as a dressing room and closet."[3] A circa 1930 photograph captures the original glazed shoji-like wall and *tokonoma*, as well as a tatami floor that was removed at an unknown date (**Figure 3**). The

[1]Carey & Co., Inc., *Historic Resource Evaluation for 1830 Sutter Street*, prepared for Nihonmachi Little Friends, March 10, 2003, 12.
[2] Ibid.
[3] Ibid.

stage retains metal, floral light fixture bases, and multi-lite fixed and operable clerestory and second floor windows light both the stage and the auditorium (**Photo 24**). The ceiling includes heavy wood beams and square wood-framed panels.

Character-defining features of the auditorium include its layout and arched corridor openings, the stage, *tokonoma*, open circular window, plaster wall and ceiling finishes, arched recessed area at the northwest office, wood multi-pane casement windows, wood coved-profile baseboard and trim, five-paneled wood doors and hardware, and the metal decorative light fixture at the northeast office.

The second floor is accessed via the half-turn stair located in the lobby, a character-defining feature with its wood craftsman detailed railing and balusters, and illuminated at its landing by a light well. The light well, part of the original building, abuts the addition, and features one seven-lite window and one undivided vinyl casement window.

The second floor includes five rooms, one restroom, and a hallway (**Photo 25**), all concentrated at the front (south) portion of the building. At the front (south) of the second floor is a large classroom with an attached alcove. In 1991, a second floor office space was enlarged into a classroom. Three small private offices are located at the east and center portions of the second floor, all with wood five-panel doors. A larger general-purpose office located at the north side of the second floor includes the three vinyl casement windows. The restroom is located at the center of the second floor and is illuminated by a vinyl casement window that faces onto the light well. The hallway itself is ornamented by dropped arches, and wood baseboards and moldings.

Significant interior spaces include the lobby, conference room, northeast and southwest offices, auditorium and stage, the stair between the first and second floors, all second floor offices and closets (except the large south room), and the second floor corridor.

Addition (2017)
The interior includes a basement, first floor, and an enclosed rooftop floor. The double door primary entrance is accessed at the basement level and centralized along the south (front) façade. To the left (west) of the main entrance is a secondary pedestrian entrance leading to a utility corridor. The primary entrance opens into a small lobby. The lobby provides access to another utility corridor and the elevator, and a broad, three-quarter turn stair (**Photo 26**) to the second floor (**Photo 27**). On the second floor, another lobby provides access to an enclosed half-return stairwell on the west side of the building that leads to the roof, double doors on the east wall that connect the addition to the original building, and a small staff restroom. On the north side of the lobby is a short corridor, with the elevator shaft on the right and an administrative office with window walls on the left. The corridor ends at glazed double doors that lead to a large open-plan room, which fills the remainder of the second floor. This room is used for childcare and includes a large children's restroom and several storage closets. A straight stair at the west side of the building connects the first floor, second floor, and roof. At the rear (north) of the building, a glazed door leads to the patio.

Alterations

Exterior alterations to the original 1932 building include construction of an outside platform and deck for the playground, and an outside storage closet (1977); repair of exterior stairs (1984); installation of new retaining wall along west property line (1985); repair of wooden stairs on west side of building (1986); accessibility upgrades (2004); and a partial seismic upgrade (2007). Other alterations were made prior to 2017, although the dates of alteration are unknown.[4] These include the removal and replacement of original doors at the primary entrance and the basement level; the removal of three original second floor windows, located at the mid-section of the building facing east onto the roof; replacement with three vinyl-sash eight-lite casement windows; and the removal of one original window at the second floor level light well on the west side of the building and replacement with an undivided vinyl casement window. At the rear, plywood has been applied to a one-story projecting volume. The addition removed small portions of the original west façade for the installation of doors connecting the historic building to the addition and removed a fire escape along the west façade that wrapped the corner of the building and connected to a balconette at the second floor of the west side of the primary (south) façade (**Figure 4**).

Known interior alterations on the first floor include construction of two dressing rooms in stage area and reconfiguration of storage closets at the rear (north) side of the auditorium (1977); modernization of the service kitchen and the restrooms at the corridor (1984); modernization of the restroom in the lobby (1988); alterations to the conference room (1992); covering of the fireplace with plywood panel (prior to 1985); installation of the wall-mounted display case in the lobby (2006); installation of the *shoji*-type screens between the lobby and the corridor (2010); reconfiguration of the room at the west side of the lobby that connects to the addition (2017); and installation of two doors in the auditorium that connect to the addition (2017). Known interior alterations on the second floor include reconfiguration of the bathroom (1989), conversion of a classroom/darkroom to an office (1989); and reconfiguration of smaller rooms at the front (south) portion of the building into one large room (1991).

Despite alterations, including the horizontal addition, the building is in excellent condition and retains sufficient integrity to convey its historic appearance from its period of significance. The building has not moved since it was constructed in 1932, thereby retaining its integrity of location. The addition reads as a separate building and is subservient to, compatible with, and differentiated from, the original 1932 building. The historic portion retains the character-defining features and detailing true to Julia Morgan's design (**Figure 5**). Integrity of setting is slightly diminished as the area around 1830 Sutter Street was reshaped largely by redevelopment projects in the 1960s and 1970s. The building retains a high level of integrity of materials and workmanship. Other than the addition, the few alterations that have occurred have been in-kind replacements, such as wood for wood window replacements. When original material has been removed or workmanship has been lost, such as in the case of the removal of some siding on the western wall of the original 1932 building, it has been minimal. The building also retains

[4] Page & Turnbull, *State of California & The Resources Agency Department of Parks and Recreation (DPR) Primary Record for 1830 Sutter Street*, May 2009.

integrity of feeling and association. Though it is used as a childcare facility rather than a community center, it retains close ties to the Japanese American community, it represents a significant pattern of events in the history of the neighborhood, and it continues to provide educational, cultural, and community-building services similar to those that were promoted by the Japanese YWCA during the period of significance.

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.)

- [x] 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

Areas of Significance
(Enter categories from instructions.)
ETHNIC HERITAGE: Japanese
ETHNIC HERITAGE: Black
SOCIAL HISTORY: Women's History
SOCIAL HISTORY: LGBTQ History

Period of Significance
1932-1959

Significant Dates
1942
1943
1954

Significant Person
(Complete only if Criterion B is marked above.)
N/A

Cultural Affiliation
N/A

Architect/Builder
Morgan, Julia

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 Japanese YWCA is eligible for the National Register of Historic Places at the local level of significance under Criterion A in the areas of Ethnic Heritage: Japanese and Social History: Women's History for its association with the struggles and accomplishments of Japanese American (*Nikkei*) women. The property is also eligible in the areas of Ethnic Heritage: Black and Social History: LGBTQ History for its association with the fight for African American civil rights and homosexual rights. The period of significance begins in 1932 when construction was completed on the Julia Morgan-designed building, continues through 1942 when the building was turned over to the San Francisco YWCA and leased to the American Friends Service Committee, through 1954 when the building was the location for the first annual convention of the Mattachine Society, and closes in 1959 when control of the building shifted back to the San Francisco YWCA. 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.)

The Japanese YWCA is a rare public emblem of the struggles and accomplishments of *Nikkei* women in the United States. Barred by segregationist policies from use of key facilities in the main YWCA chapter, in 1912 *Issei* (immigrant generation) women formed the first independent Japanese YWCA in the U.S. to address social and service needs of women and children. Although other cities subsequently formed Japanese YWCA organizations, San Francisco's Japanese YWCA at 1830 Sutter Street appears to be the only building purpose-built by and for Issei women in the United States. Designed by noted architect Julia Morgan and completed in 1932, the building was funded by money raised within the Japantown community, as well as donations from the national and San Francisco YWCAs. Because California's Alien Land Law prevented Issei from owning property, the Japanese women asked the San Francisco (SF) YWCA to hold title to the property in trust for the Nikkei community. When all people of Japanese ancestry were forcibly removed and incarcerated under Executive Order 9066 during WWII, the building was turned over to the SF YWCA, which in turn leased it to the American Friends Service Committee from 1942 to 1959. The building was the location for numerous gatherings that advanced multiple political and social causes, including the fight for African American civil rights and homosexual rights. The SF YWCA moved into the building in 1960 and programmed it until the late 1990s when they announced the building's sale. Inspired by the 1980s campaign for Japanese American redress, a multi-generational group of Japanese Americans led a successful legal struggle to regain title to the building so that it could be kept in use for the benefit of the Japanese American community. It is anticipated that the community effort to retain the building for Japanese American use will be assessed for significance in the future.

History of San Francisco Japantown Beginnings to Post-WWII Urban Renewal
After the first visit to the United States by a Japanese diplomatic mission in 1860, Japanese settlers began to arrive in the San Francisco Bay Area in 1869, when a handful of young men immigrated to San Francisco. Most of these initial immigrants made their way inland to the Wakamatsu Tea and Silk Farm Colony in El Dorado County, the earliest chapter in the long intertwined history of Japanese settlement and agriculture in the Golden State. The U.S. Census of 1870 showed fifty-five Japanese in the United States. Thirty-three were in California, with twenty-two based near the Wakamatsu Tea and Silk Farm. The census of ten years later demonstrated an increase to eighty-six Japanese in California, with a national total of one hundred forty-eight. After Japan liberalized emigration restrictions in the mid-1880s, the number of immigrants climbed more rapidly as young men sought to leave sparse economic opportunities in their home communities for the United States. By 1890, 2,038 Japanese lived in the United States, with 1,114 residing in California.[5]

San Francisco's *Nihonmachi* (Japantown), the first in the continental United States, remained the largest Japanese settlement until the 1906 earthquake.[6] Japanese immigrants in San Francisco founded numerous social, economic, cultural, and religious organizations that served local residents as well as immigrants who settled in smaller Japanese communities scattered throughout the Bay Area. Not coincidentally, anti-Japanese sentiment rose as the numbers of immigrants increased around the turn of the twentieth century. Newspapers such as the *San Francisco Chronicle*, nativist trade unions, and politicians such as San Francisco Mayor (later Senator) James Phelan focused white Californians' fears on the economic threat posed by Japanese immigrants. While widespread, anti-Japanese hostility was particularly charged in San Francisco where the Board of Education adopted a new policy in 1906 restricting Japanese students to a segregated "Oriental" school. The Japanese government's formal protest led to an international dispute that resulted in the Gentlemen's Agreement of 1908 limiting immigration of Japanese laborers to the United States.[7] Five years later, anti-Japanese factions scored another victory with passage of the 1913 Alien Land Act forbidding property ownership by "aliens ineligible for citizenship."[8]

Until the Gentlemen's Agreement, immigrants from Japan, like those from China, had been primarily male. One provision of the 1908 agreement served as a, presumably unwitting, catalyst to a fundamental shift in the character and development of Japanese communities across the nation. By allowing wives and children of laborers to continue to enter the country, the Agreement encouraged the formation of families and the development of more stable Japanese enclaves in the United States.

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[5] Isami Arifuku Waugh, Alex Yamamoto, and Raymond Okamura, "A History of Japanese in California" in *Five Views: An Ethnic Historic Site Survey for California* (Office of Historic Preservation, California Department of Parks and Recreation, 1988) republished online at http://www.cr.nps.gov/history/online_books/5views/5views4a.htm, accessed July 1, 2017.
[6] Donna Graves and Page & Turnbull, *San Francisco Japantown Historic Context Statement*. (San Francisco: Prepared for City & County of San Francisco Planning Department, 2009).
[7] Ronald Takaki, *Strangers from a Different Shore: A History of Asian Americans* (New York: Penguin Books, 1989), 201-203.
[8] "A History of Japanese in California" in *Five Views: An Ethnic Historic Site Survey for California*.

In the decades from 1910 to 1930, numerous *Nihonmachi* had sprung up throughout California with a significant concentration of Japanese in the Bay Area region. Anti-Japanese groups, citing the entry of picture brides,[9] waged a long campaign to exclude Japanese immigrants completely, which eventually succeeded with the passage of Immigration Act of 1924. That legislation completely curtailed immigration from Japan until 1952 when an allotment of one hundred immigrants per year was designated. While this legislation closed the door to further immigration from Japan, communities established by the Issei grew and often prospered during the 1920s and 1930s.

As the Issei gave birth to the *Nisei* generation, Japanese language schools and other cultural and civic institutions arose to serve the changing community. San Francisco's *Nihonmachi* added midwives and dressmakers reflecting the growing presence of families, yet the number of Japanese in the city counted by the U.S. census remained stable. The 1940 population of just over 5,000 represented an increase of only a few hundred from the 4,700 residents counted in 1910.[10]

The 1941 *Japanese American News* directory lists more than two hundred Japanese-owned businesses, over forty churches and religious organizations, and seventeen schools and kindergartens in San Francisco, nearly all of them in the Western Addition's Japantown.[11] Even as San Francisco's *Nihonmachi* grew in population, prominence, and complexity, restrictions on property ownership meant that most Nikkei businesses were operated out of buildings that had been constructed and altered by others and often were originally intended for other uses. These buildings, like most found in early twentieth-century urban ethnic enclaves, did not announce the identities of their immigrant residents—the buildings did not look Japanese.

The Japanese attack on Pearl Harbor on December 7, 1941 brought the first four decades of community building by Japanese immigrants and their children to an abrupt close. By the following morning, civic leaders, clergy, schoolteachers, and other prominent members of Japantowns across the nation were picked up in FBI sweeps and jailed. On February 19, 1942, President Roosevelt issued Executive Order 9066, which opened the door for a series of military proclamations governing conditions for all enemy aliens, including all individuals of Japanese descent and Italian and German residents without U.S. citizenship. Significantly, the distinction between aliens and non-aliens applied to residents of Italian and German background did not extend to members of Japanese communities. German and Italian immigrants who had gained citizen status, as well as their American-born children, were exempt from the restrictions, and ultimately incarceration, inflicted upon "all persons of Japanese ancestry."[12]

[9] The term picture bride refers to the early twentieth century practice of arranged marriage. A matchmaker in Japan suggested a bride for a Japanese laborer in the United States. The couple exchanged photographs and letters. The couple was married in a ceremony in Japan before the wife immigrated to the U.S. to meet her new husband.
[10] Graves, *San Francisco Japantown*, 29.
[11] *Japanese American News Directory* (San Francisco: Japanese American News, Inc., 1941), 1-26.
[12] Tetsuden Kashima, ed., *Personal Justice Denied: Report of the Commission on Wartime Relocation and Internment of Civilians* (Seattle: University of Washington Press, 1997) 1-2, 286.

Under the authority of Executive Order 9066 more than 120,000 Americans of Japanese ancestry were forced from their homes and incarcerated by the government under the pretext of national security. Japanese Americans spent the months preceding this forced removal amid increasing restrictions and uncertainty about their fate that was compounded by growing anti-Japanese hysteria. Final notice of incarceration came just two weeks before they were to leave their homes and businesses, hardly enough time to arrange their personal and business affairs for the duration of the war. The entire Japanese community of San Francisco, both citizens and foreign-born, was ordered to register and eventually report for processing to various sites throughout San Francisco including the *Kinmon Gakuen* building on Bush Street, the YMCA Building on Buchanan Street, and Raphael Weill School (later Rosa Parks Elementary), from which the last busloads of Japanese Americans departed the city.[13]

By April, most were sent to Tanforan Assembly Center, a hastily and poorly converted racetrack in San Bruno that was used as a temporary detention camp. From there, they were shipped out to permanent concentration camps in remote and desolate areas throughout the Western U.S. and Arkansas, where they lived under armed guard in shoddily constructed barracks surrounded by barbed wire. Most San Francisco residents were relocated to a camp known as Topaz, in the desert of central Utah.[14] Without charges, hearings, or trials—and despite the fact that two-thirds of the interned were U.S. citizens—many Nikkei families remained in the camps until 1945. Forty years later, after extensive research and testimony, the Congressional Commission on Wartime Relocation and Internment of Civilians found that Executive Order 9066 and the incarceration of Japanese Americans was "a grave injustice" resulting from "race prejudice, war hysteria and a failure of political leadership."[15]

During the war, the Japanese Salvation Army, the Buddhist Church, and the Reformed and Evangelical Church facilities in San Francisco's Japantown were used to store family belongings and personal property. Other non-Japanese groups, notably the American Friends Service Committee and the Booker T. Washington Center, cared for the possessions of internees and operated hostels after the war. The Devolet Brothers, proprietors of a furniture store on Geary Boulevard, also stored Japanese families' items for the duration of the war. A number of storage sites that could not be secured were raided or vandalized by looters. The Federal Reserve Bank of San Francisco took responsibility for the oversight of real estate belonging to some of those who were in the camps. Not all Japanese American property ownership was safeguarded, and many possessions were lost.[16]

After the war, many Japanese Americans returned to Japantown, which had become occupied by a largely African American population of wartime defense industry workers. Starting over was a particular hardship for most Japanese American families who did not own property, as temporary

[13] The Japantown Task Force, Inc., *San Francisco's Japantown* (San Francisco: Arcadia Books, 2005), 55.
[14] Ibid.
[15] Kashima. *Personal Justice Denied,* 459.
[16] Jacobus tenBroek et al., *Prejudice, War and the Constitution* (Berkeley: University of California Press, 1954), 166.

housing was often full. Re-entry into society was met with hostility and mistrust. Following a 1944 tour of San Francisco's Japantown to assess post-war prospects, Japanese American Citizens' League (JACL) president Saburo Kido identified four major areas of concern: housing, jobs, labor union antipathy, and potentially difficult relations with the many African Americans who had moved into the neighborhood. "Since they occupy the former Japanese residential district, they will resent being displaced by returning evacuees," Kido wrote.[17]

Those who did return to San Francisco had to rebuild lives that had been dramatically altered by the concentration camp experience. By 1950, the Japanese population of California decreased to 84,956; in some communities, half of the pre-war occupants never returned. Most of California's *Nihonmachi* never regained their pre-war vibrancy. San Francisco, Alameda, and Santa Clara Counties each had 4,000 to 6,000 Japanese residents counted by the 1950 census.[18] Non-Japanese businesses and residents had moved into sections of town previously occupied by Japanese Americans. The war was also a turning point in generational control of businesses, churches, and community politics, as the adult children of immigrants began to dominate in all spheres of Japanese activities.

This post-war period was one of intensive efforts to re-establish Nikkei communities. The struggle for economic survival began anew. Those *Nihonmachi* able to be rebuilt were again the centers of the Japanese American community, centered on the needs and interests of Nisei and *Sansei* (third generation), rather than the immigrant generation. The decade 1950-1960 saw almost a doubling of the Japanese population in California, to 157,317 as the Sansei were born. Most of that increase took place in the southern part of the state.[19] As more families moved out of *Nihonmachis* to other neighborhoods or the suburbs, traditional Japanese communities in Northern California lost residents, or struggled to retain their post-war numbers.

In San Francisco, Nikkei were rebuilding the Japantown community within a neighborhood that had witnessed a dramatic transformation during the war years. The area was still multi-racial, and widely known for its African American population. By the time of the 1950 Census, although the Nikkei population in the Japantown area was nearly back to pre-war levels, other ethnic groups far outnumbered them.[20] As early as 1942, while many of its residents were being interned, Japantown was being targeted for slum clearance. After a wartime hiatus, planning resumed and in 1948, a portion of San Francisco's Western Addition including much of

[17] Saburo Kido to Members and Friends, Bulletin #33, November 14, 1944, 1. Box 35, JA Relocation–Non-Printed Matter, John W. Nason Papers, Hoover Institution Archives cited in Reid Yoshio Yokoyama, *Return, Rebuild and Redevelop: Japanese American Resettlement in San Francisco, 1945-1958 (*undergraduate honors thesis, Stanford University, May 2007), 58.
[18] Waugh, "A History of Japanese in California," *Five Views.*
[19] Ibid.
[20] Seventeenth Census of the United States (1950), Census Tracts J-2, J-3, J-6, J-7 and J-8 (bounded by Gough, Eddy, Steiner, Fulton, Geary, Baker, & California Streets) The population of these Tracts included 14,716 Whites, 14,652 Blacks, and 4,820 other non-Whites, who, it may be assumed were almost all Japanese. These tracts together encompass an area larger than that defined as the Japantown core. Census data is drawn from "Japantown Historic Context Statement" written by Tim Kelley and Gerald Takano with the Japantown Task Force, October 2003.

Japantown was selected as one of the first large-scale urban renewal projects in the nation.[21]

After years of delay caused by lawsuits and the complications of developing a plan for relocating residents, the San Francisco Redevelopment Agency (SFRA) began acquiring properties in the late 1950s. Mass clearance of much of the neighborhood through eminent domain was accomplished within ten years. This undertaking was conducted in two project areas: A-1 and A-2. The A-1 redevelopment area encompassed an irregular area of twenty-seven blocks, including much of Japantown south of Post Street. Hundreds of commercial and residential buildings were razed, displacing eight thousand residents for a project that featured the six-lane Geary Expressway and the mammoth Japan Cultural and Trade Center. The A-2 project area, which included the Japanese YWCA, was even larger, comprising seventy blocks. Community members who had witnessed the ongoing mass evictions and clearance of the neighboring A-1 area became concerned and alarmed at the possibility of the same occurring in the remainder of Japantown. As a result of their organizing and pressure on SFRA, more historic fabric was retained in this area and the signature development of Buchanan Mall was designed by and for business members of the Japantown community.[22]

Beginnings and Development of Japanese YWCA, 1912-1920s
The YWCA was founded in England in 1855, and established its initial U.S. chapter in New York three years later. The first California YWCA began in Oakland in 1876. Reflecting its religious foundation, the organization offered moral uplift as well as shelter and support to single women seeking to make their way in America's growing cities.[23] By the 1920s, the YWCA had shed a great deal of its moralizing tenor and offered a wide range of programs from recreation and sports, to language instruction, meals, and job training and placement services. While many YWCAs were organized under regional committees, San Francisco had its own citywide central board that oversaw several facilities and programs.[24]

In July 1912, twenty Japanese women in San Francisco decided to form an independent chapter of the YWCA because "the number of Japanese women coming to the United States has been increasing every month and issues concerning the women and children are matters of urgent necessity confronting us…."[25] They enlisted another twenty members and began operating from a former hotel building at 1120 Gough Street (demolished) where they established an office and dormitory. The *San Francisco Chronicle* reported that the Japanese YWCA's formal opening on July 23, 1912 was marked by a program of music and speeches at the main YWCA (1240 O'Farrell Street, demolished). According to the *Chronicle*, the Japanese Christian League, including churches interested in Japanese missionary work, assisted with funding and

[21] Graves, *San Francisco Japantown*, 53.
[22] Ibid., 53-64.
[2323] Karen McNeill, "Women Who Build: Julia Morgan and Women's Institutions," *California History* Vol. 89, No. 3 (2012) 53.
[24] Ibid., 53-54.
[25] San Francisco Japanese YWCA, *San Francisco Japanese YWCA—20 Year Retrospective*, November 1932, 1-2. Translation in Soko Bukai records.

development of the organization, which was described as open to all "girls, whether professed Christians or not."[26]

Yonako (also referred to as Yona) Abiko was among the Japanese YWCA's founders and is credited with a major role in establishing and developing the organization. Abiko was married to Kyutaro Abiko, a fellow leader among Northern California Japanese Americans. Kyutaro published the *Nichibei Shimbun* (Japanese American News) from 1889 to 1942 and was president of the *Nichibei Kangyosha* (Japanese American Industrial Corporation).[27] Yonako came from an elite, educated family and, like her husband, believed that Japanese immigrants could combine pride in their heritage of birth while contributing to their new home in the U.S. She was bilingual and had already travelled in the U.S. before settling in San Francisco in 1909 with her husband. While she enjoyed a different standard of living than most Japanese immigrants, Yonako's concern for their acculturation to the U.S. was evident in her many community activities, including the Japanese YWCA.[28]

Other Japanese YWCAs were formed in California. Oakland's chapter began in 1920 and four years later moved to new quarters, which did not provide housing. It did offer classes in sewing and other household arts, as well as lectures on Americanism and health issues.[29] Documentation of relationships between these organizations was not discovered in the course of this research. Beginning in 1917, the San Francisco and Los Angeles Japanese YWCAs began jointly publishing a monthly news bulletin *Joshi Seinen* (Young Women), which was distributed to members and newly arrived immigrants.[30]

Two months after the Japanese YWCA dormitory began service on Gough Street, visitors could enroll in English classes as well as classes in sewing and cooking.[31] Like other YWCAs, the Japanese chapter placed "protecting and caring for…young women who were without home influences" as a central part of its mission. The dormitory's first matron was Mrs. S. Okubo, president of the Japanese Women's Christian Temperance Union.[32]

In 1920, the Japanese YWCA formally joined the SF YWCA, coming under the umbrella of the Y's new International Institute, which supported YWCA programs for women in the city's Chinese, Italian, Japanese, Greek, and Russian communities.[33] International Institutes began in 1910 as a means to serve newcomers in American cities with large immigrant populations. By the mid-1920s, they had been established in urban centers across the U.S. The Institutes were

[26] "Japanese YWCA Home to be Opened," *San Francisco Chronicle*. July 23, 1912, 5.
[27] Takaki, 194-95; Niiya, 94-95.
[28] Eriko Yamamoto, "The Portrait of an Issei Lady: Yonako Abiko, 1880-1944," Unpublished paper (2001), Sugiyama Jogakuen University in collection of Soko Bukai. 1-9.
[29] "Japanese Y Club Expands," *San Francisco Chronicle,* June 22, 1924, 9.
[30] *San Francisco Japanese YWCA—20 Year Retrospective*, 4.
[31] Ibid., 3.
[32] "Japanese YWCA Invites All Its Women, Religious Views Bar to None at New Home," *San Francisco Chronicle* July 28, 1912, 30.
[33] "Girls' Institute to Be Benefited In YWCA Drive," *San Francisco Chronicle,* January 23, 1921, 1.

founded on the belief that service work to help immigrants acclimatize could be combined with programs that celebrated the cultures immigrants brought with them.[34]

The original building on Gough Street was viewed as temporary quarters from the organization's start. Even in 1912, plans were "being considered tor raising funds to construct a modern home in the near future."[35] A new home wasn't found until 1921, when they moved to a building at 1826 Sutter Street. Yonako Abiko led the fundraising campaign. She helped raise funds from within the local Japantown, other Japanese American communities where she and her husband had connections, and from Japanese bank and shipping companies in the U.S.[36] Issei women reportedly raised several thousand dollars for purchasing the property and the YWCA headquarters in New York donated $1,500 toward furnishings. In 1932, the Japanese YWCA reported that they had paid off the building's $6,500 purchase price. [37]

California's Alien Land Laws prevented Japanese immigrants from owning property. *Issei* women leaders worked with sympathetic YWCA Board member Mrs. Chauncey Boardman; Kyutaro Abiko's attorney Guy Calden, who had created a number of land trusts and corporations to enable Issei to own property; and the SF YWCA's Board. Together they arranged for the "property to be bought by the local association and held in trust for the Japanese YWCA," as noted in the May 28, 1920 SF YWCA Board minutes.[38]

Laws that terminated immigration of women from Japan occurred even as Nikkei families grew, expanding the need for YWCA programming for Nisei in the 1920s. By the early 1930s, the Y had added programs serving their American-born daughters to its original focus on new immigrants. The Girls Club, which served an age range from ten years old to young working women, was divided into eight groups organized by age.[39]

The YWCA was among a number of social, religious, cultural, and political organizations that fostered and protected the close-knit community of Japantown. The San Francisco Japanese Young Men's Christian Association (YMCA) was established in 1886 and operated out of a series of locations before it moved in 1926 to 1409 Sutter Street, near the YWCA. Like the women's organization, the Japanese YMCA developed a purpose-built facility at 1530 Buchanan Street that was held in trust by the SF YMCA. The $40,000 building was designed by Frederick Herman Meyer and dedicated in January 1936.[40]

[34] By the 1930s, many International Institutes had ended their connections to YWCAs, SF's departed in 1934. Raymond A. Mohl, "Cultural Pluralism in Immigrant Education: The YWCA's International Institutes, 1910-1940," 113 in Mjagkij, Nina and Margaret Spratt eds., *Men and Women Adrift: The YMCA and the YWCA in the City* (New York: New York University Press, 1997).
[35] "Japanese YWCA Home to be Opened," *San Francisco Chronicle,* July 23, 1912, 5.
[36] Yamamoto, 11.
[37] Figures for the Issei donations to purchase 1826 Sutter Street range from $2,000-$4,000 and come from Yamamoto, 11, and *San Francisco Japanese YWCA—20 Year Retrospective*, 4 and Bill Ong Hing, "Rebellious Lawyering, Sttlement, and Reconciliation: Soko Bukai v. YWCA." Nevada Law Journal (Fall 2004) 177.
[38] Hing, 175-176.
[39] *San Francisco Japanese YWCA—20 Year Retrospective*, 6.
[40] Page & Turnbull, 1830 Sutter Street, Japanese YWCA DPR Form, 2009.

Creating a New Building for the Japanese YWCA, 1930s

The limitations of the residential building at 1826 Sutter Street quickly became clear. Initial discussion about expanding the building evolved as the SF YWCA developed plans for a large new residence hall and women in Chinatown expressed their needs for a new YWCA facility as well. By October 1928, the SF YWCA Board sent a proposal letter to the San Francisco Community Chest (which managed its fundraising and cash flow) describing a major fundraising campaign for several facilities. The plan included retiring the mortgage at 620 Sutter Street for $33,000; repairs to the Association's Hunting Lodge in Marin County for $15,000; an expanded Japanese YWCA for $20,000; a new facility for the Chinese YWCA for $50,000; and a large residence hall to be built at 620 Sutter Street for $300,000.[41] The letter stated that, "constant demands come to the Chinese and Japanese Centers for the housing of the travelling young Oriental girl who cannot go to the high priced hotel and who is not admitted in the less expensive rooming houses." The letter also described the Japanese YWCA as serving "girls employed in offices or attending school" who are sent to the Y by "families from all over Northern California…expecting protection and chaperonage." [42]

The SF YWCA engaged Julia Morgan to fulfill this multi-part vision. The national organization and its chapters had an established relationship with the architect. While Morgan designed the Japanese YWCA as a stand-alone building, the Chinese YWCA was designed in relation to the new SF YWCA eight-story residence hall and the two were built at the same time. Morgan scholar Karen MacNeill writes that, "women of Chinese heritage largely controlled the creation and operations of the Chinatown YWCA," a statement that also describes the Japanese Y.[43]

With over 700 members, the Chinese YWCA served a larger number of women than its Japantown counterpart, which reportedly had 300 members in 1932. Built on three parcels purchased by the SF YWCA Board at the corner of Powell and Clay Streets, the Chinese Y and The Residence, as it was known, straddled what had become the blurred edge of Nob Hill and Chinatown.[44] Because the Chinese YWCA and The Residence were conjoined, Morgan addressed a complicated aesthetic and functional program. The Residence is Italianate in style, while the smaller building features materials and elements from Chinese building traditions. The two facilities had entrances on separate streets.

The Issei women submitted a proposal to have their building campaign included in the citywide YWCA Community Chest building fund campaign. Although Chinese women reportedly raised a larger dollar amount, at 188 pledges, the Japanese division led in the number of subscribers by fall of 1929.[45] Community events were organized as fundraisers (**Figure 6**), from bazaars held at

[41] San Francisco YWCA Special Board Meeting Minutes, 15 October 1928, in Soko Bukai Collection.
[42] SF YWCA letter to Community Chest, 16 October 1928 in materials compiled by Soko Bukai legal team.
[43] MacNeill, "Women Who Build," 62.
[44] Ibid., 62-64; *San Francisco Japanese YWCA—20 Year Retrospective*, 9.
[45] "YWCA Building Fund Nears Goal," *San Francisco Chronicle* October 9, 1929, 10.

1826 Sutter Street to Japanese movie screenings, to a kabuki performance mounted by the Japanese Girls' Club at the Fairmount Hotel.[46]

In a 2001 statement, Tomoye (Nozawa) Takahashi remembered going door-to-door in Japantown to raise funds for the new building. Her mother carried a tablet on which she recorded donations to show to others with the words, "These people have already contributed this much and I'm sure you want to do what you can." According to her daughter, Mrs. Nozawa actively worked to secure funds for the Japanese YWCA by selling tickets to Japanese film screenings at Kinmon Gakuen—the local Japanese School whose auditorium served as a community venue for films from Japan—and exhibiting her floral arrangements at the Fairmount Hotel. Uta Hirota recalled that her Y Girls Club fundraised for the new building by selling donuts "on every corner of Japantown," and going door-to-door at businesses along Post Street and in downtown San Francisco. The Japanese American newspapers published accounts of funds raised.[47]

The original plan was to purchase the lot next door to 1826 Sutter Street and expand the facility. The additional land purchase did not transpire and the Japanese Y building committee, made up predominately of Japanese women, ultimately decided that demolition of the old building and new construction was the best course. By the fall of 1931, the SF YWCA Board authorized a contract for the new building's construction. Notes from the meeting on 18 November 1931 stated that Julia Morgan is "giving her services" to the project, a notable donation given that the Great Depression was in effect.[48] The Japanese YWCA office temporarily moved to 1718 Sutter Street when construction began in March 1932.[49] Ultimately, the SF YWCA total costs for the new building were recorded as $22,339, with furnishings adding $1,767. By contrast, the Chinese YWCA building cost $27,186 with a more elaborate furnishings budget of over $10,000.[50]

Morgan's design holds only subtle references to Japanese aesthetics, which was consistent with the surrounding neighborhood. Pre-WWII Japantowns usually occupied buildings constructed by and for others and apart from signage, didn't look Japanese, due to long-standing anti-Japanese hostility and restrictions on property ownership. Even when the community found the means to erect a purpose built building such as the YWCA, these buildings did not generally announce their affiliation with dramatic architectural elements that looked Japanese. The Japanese YWCA is one of five major buildings in San Francisco's Japantown built by and for the community prior to WWII, all extant. The others were the Japanese YMCA (1530 Buchanan Street), the Japanese Salvation Army (1450 Laguna Street), the Kinmon Gakuen Japanese Language School (2031

[46] SF YWCA Board of Directors Meeting minutes, 21 November 1930 and 29 January 1932; *San Francisco Japanese YWCA—20 Year Retrospective*, 6.
[47] Deposition of Tomoye Takahashi, Volume 1-Thursday, August 30, 2001, Soko Bukai et al. vs. Young Women's Christian Association et al. 70-71, 18-19, in Soko Bukai collection; Deposition of Uta Hirota-Tuesday, August 21, 2001, Soko Bukai et al. vs. Young Women's Christian Association et al. 37-46, in Soko Bukai collection.
[48] Summary of SF YWCA Board of Directors meeting minutes November 18, 1931, Soko Bukai collection. Further documentation of Morgan providing pro bono services was not identified. SF YWCA minutes do record that her firm was paid for designing the Chinese YWCA.
[49] *San Francisco Japanese YWCA—20 Year Retrospective*, 7.
[50] SF YWCA Board of Directors Meeting minutes, December 14, 1934.

Bush Street) and the Buddhist Church (1881 Pine Street). In contrast to the other larger institutional buildings, the Japanese YWCA communicates a residential feeling and scale.

In *Traditional Japanese Architecture,* Mira Locher writes that, "the roof is the most visually dominant architectural element" in traditional Japanese building.[51] The Japanese YWCA roof features distinctive ceramic tile, decorative brackets, uplifted roof tips, and a hip-and-gable configuration that recall Japanese temples from the Heian Period (794-1185) such as the *Sanzenin* temple in Kyoto. A simple wooden decorative panel hangs from the building peak recalling a traditional Japanese design element known as *gegyo*. The building's façade juxtaposes stucco and half-timbered wood, another subtle reference to traditional Japanese building.

The building's interior public spaces also feature decorative half-timbering, especially in the auditorium, which is resonant with Japanese design influences. The stage features a decorative alcove, or *tokonoma*, which, according to Locher, is "found in traditional buildings of a certain social standing. The alcove is built within an interior wall of a room, usually a tearoom or reception space. It is the focal point of the room… typically located in a tatami-floored formal reception room…. Tokonoma have slightly elevated floors made of wood...." The *tokonoma* at stage left in the YWCA shares these traditional qualities and includes a set of shelves known as *chigaidana*, asymmetrical shelves supported by thin vertical posts traditionally designed to display objects of unusual utility or beauty. The top shelf features the traditional detail of a *fudegaeshi,* or decorative upward curve. Above the shelf is another reference to Japanese traditional design, a row of doors covered with opaque paper called *tenbukuro* (heaven pouch).[52] The *tokonoma* was part of the cultural education of girls who participated in YWCA programs.

Several descriptions from the 1990s on describe the auditorium as featuring a traditional Noh stage. Yet Noh stages are characterized by elements not found at 1830 Sutter Street. Their back panels traditionally feature a painting of a pine tree, rather than the shoji screens originally facing the Y audience. Noh stages also depend on a bridgeway known as a *hashigakari* to connect the main stage to the backstage area.[53] Above the YWCA stage is a decorative screen or *ranma* traditionally used for light and ventilation in Japan.[54] The design of the YWCA *ranma* has been attributed to renowned artist Chiura Obata. No documentation verifying Obata's involvement was uncovered in the course of this research, although his granddaughter, Kimi Kodani Hill, stated that the Obatas were friendly with the Abikos, and that Chiura Obata lived in San Francisco from 1930 to 1932.[55] The *San Francisco Japanese YWCA—20 Year Retrospectiv*e, published by the Japanese YWCA at the time of the new building's dedication, describes the

[51] Mira Locher, *Traditional Japanese Architecture: An Exploration of Elements and Forms* (Tokyo: Tuttle Publishing, 2010), 93.
[52] Ibid., 122 -124.
[53] "Noh Stage Construction," Introducing the World of Noh http://www.the-noh.com/en/world/index.html, accessed September 25, 2017.
[54] Locher, 111.
[55] Kimi Kodani Hill interview by Donna Graves, June 29, 2017.

auditorium as a "splendid gathering space… built by a Japanese carpenter and include[ing] a Japanese garden." There is no mention of Noh theatre or Obata.

The YWCA dedication ceremony was held November 5, 1932. Among the speakers were Japanese Consul General Kaname Wakasugi and Dr. Inazo Nitobe, a Japanese statesman who had supported the Japanese YWCA since its founding, and had helped raise funds in Japan for the new building. The program featured musical and theatrical performances by Girl Reserves and Silver Echoes, and a Japanese dance by kimono-clad Baby Echoes.[56]

The *Retrospectiv*e described the facility in glowing terms,

> Thanks to the meticulous care and efforts of the architect Madame Julia Morgan, the not so large building site has been fully utilized. The interior is designed with the feminine touch added to every single door and electrical lamp. There are the most up-to-date installations such as for lighting and ventilation. The design of each room has been arranged out of the special goodwill of Mrs. Hunter.
>
> The office, library, classrooms, restroom, the Japanese-style room are centered around the auditorium. (Madame Morgan cleverly designed the auditorium stage to become a splendid gathering place, had it built by a Japanese carpenter and included a Japanese garden). In addition to this, there is a comfortable dormitory on the second floor, enough to accommodate over 10 people. The basement is wide enough to be used for various purposes. The entrance wall is Oriental-style and the building has become a symbol of the Japanese residential area.[57]

The *Retrospectiv*e further stated that the building's interior was decorated with "special sympathetic good will of various sources of Japanese and Americans." Fundraising by the Y's Girls Club drew almost $1,000 toward interior furnishings, which included rugs, beds, and seating, as well as stage curtains, shoji screens, and tatami mats. Donations included "a rare Oriental art object from our treasurer, Miss Ristine," and a folding screen that belonged to the "late Mrs. Hearst."[58]

In addition to the various girls groups, the YWCA offered ongoing programs for employment placing and school counseling. Classes included flower arrangement, Japanese tea ceremony, knitting and embroidery, cooking (Western and Chinese), interior decorating, and millinery/sewing. Lectures were offered on music history, current affairs and economics, religions, history, law, and modern literature and drama.[59] Although most of the programming was developed for Nikkei girls and women, the Japanese YWCA also hosted events for a broader

[56] "Opening Ceremonies Held for New Japanese YWCA," *San Francisco Chronicle* November 6, 1932, 7; "Noted Japanese to Open Center," *San Francisco Chronicle,* November 4, 1942, 24; *San Francisco Japanese YWCA—20 Year Retrospective*, 2.
[57] *San Francisco Japanese YWCA—20 Year Retrospective*, 7-8.
[58] SF YWCA, Japanese YWCA Accounts October 3, 1932, Soko Bukai collection.
[59] *San Francisco Japanese YWCA—20 Year Retrospective*, 8-9.

YWCA audience. In March 1934, a citywide meeting of the SF Business Girls' Club was held at 1830 Sutter Street.[60] Three years later, a tea honoring Helen Keller was hosted by the Japanese YWCA just prior to her journey to Japan "on a speaking trip in the aid of the many blind of the Japanese empire." Representatives of Japanese women's groups, including the Japanese Federation of Women's Clubs, as well as the general membership of the YWCA were invited.[61]

Japanese YWCA in WWII and Evolving Western Addition

After orders from the Western Defense Command authorized by Executive Order 9066 removed Japanese Americans from Japantown, the SF YWCA leased the building at 1830 Sutter Street to the San Francisco office of the American Friends Service Committee (AFSC). The building became known as the Friends Center. A Quaker organization, AFSC was founded in 1917 to support conscientious objectors and to aid civilian victims of WWI. Between the wars, AFSC continued to work toward conflict relief, peace, and social justice.[62] The organization was headquartered in Philadelphia, and the first local affiliate group appears to have formed in 1941.[63] Documents in the collection of the SF AFSC indicate that the pacifist organization, Fellowship of Reconciliation (FOR), had a SF chapter prior to WWII, and that after the bombing of Pearl Harbor, they worked with the SF Friends Center and the Japanese YMCA to aid Japanese aliens who were subject to new restrictions on travel and employment. Notes from a meeting during December 1941 state that Friends (Quakers) should patronize Japanese-owned businesses "whenever possible" and should report instances of discrimination against "Japanese in stores and other places of business" to the Friends Center so that the organization could convey its concerns to the business owner.[64]

By early 1942, a Northern California Section of the AFSC had been formed and was deeply involved with gathering information on the changing situation for Japanese Americans, and working to understand what they could do to mitigate the situation. [65] At their meeting on February 14, 1942, a Mr. Takahashi reported on the conditions of Nikkei farmers, a report was read aloud on conditions in the Missoula, Montana federal Department of Justice Internment camp where Japanese nationals taken into custody by the FBI were held, and a summary of the needs of local Japanese Americans was discussed. AFSC meetings rotated among San Francisco, Berkeley, and Palo Alto.[66]

In September 1942, the organization began to lease 1830 Sutter Street from the SF YWCA for $100 per month. The group's multiple activities would "operate from one central office in order to avoid duplication of effort and consequent confusion." In addition to these benefits, "occupancy of the Japanese YWCA by Friends during their absence would be a symbol of

[60] "Girls Group Observance on Tuesday," *San Francisco Chronicle,* March 18, 1934, 68.
[61] "Helen Keller Will be Guest at Tea," *San Francisco Chronicle*, March 31, 1937, 16.
[62] "American Friends Service Committee–History," Nobel Prize, http://www.nobelprize.org/nobel_prizes/peace/laureates/1947/friends-committee-history.html, accessed 7 July 2017.
[63] "Service Group to Sponsor Concert," *San Francisco Chronicle*, May 25, 1941, 57.
[64] Undated notes from meeting, SF AFSC collection.
[65] Stephen McNeil confirmed that the local AFSC formed in early 1942. Electronic communication with McNeil, July 8, 2017.
[66] Minutes of American Friends Service Committee, Northern California Section, February 14, 1942.

Friends' continued concern for the welfare of the Japanese." The building was also felt to be "centrally situated and… quite as accessible to refugees and others as the Center [at 2031 Baker Street]."[67] A report on the new AFSC Headquarters described their new home as "spacious, comprising two offices, two reception rooms, one hall, kitchen, washrooms, and large auditorium on the first floor; ample storage space and large room in the basement; and five bedrooms and bath on the second floor."[68]

AFSC's activities during WWII included support for conscientious objectors and refugees, as well as soliciting funds and resources for civilians directly affected by the war. The Northern California section's commitment to supporting Japanese Americans who had been their neighbors continued and included the program to relocate Japanese college students from the West Coast to educational facilities in the Midwest and Eastern U.S. In March 1942, local members had already proposed working with the national AFSC office to arrange for transferring students away from the West Coast. By the end of May 1942, the National Student Relocation Council was formed, and San Francisco became an important hub for its activities, which recruited students from camps, helped them navigate the bureaucratic maze of paperwork to gain security clearance and enroll in new schools, and offered financial support.[69]

In 1995, AFSC member Bill Stevenson recalled that the Japanese YWCA became the central point on the West Coast for the Student Relocation Council.

> Almost from the beginning, 1830 Sutter St. was a beehive of activity. In addition to the records department, there were placement and financial aid departments and others. Operating on a shoestring, my department operated by making do with whatever we could put in service. There were no filing cabinets, so we might have cardboard and wooden crates along the edge of the auditorium stage.… We stood on the floor and looked into the boxes to work. The desks all around the auditorium were often just card tables or other small tables.[70]

In fall of 1942, AFSC recorded that a staff of fifteen to twenty people working on the student relocation program used the auditorium and stage, as well as upstairs bedrooms and two offices, with a separate telephone line. The Student Relocation Council moved to Philadelphia in March 1943, by which time it was known as the National Japanese American Student Relocation Council. By the time it closed in 1946, the Council had assisted over 4,000 students to resettle and pursue their education.[71]

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[67] Minutes of American Friends Service Committee, Northern California Section, August 17, 1942
[68] "Report of AFSC Headquarters, San Francisco," undated, circa October 1942 based on content and placement in the file at the ASFC archive, San Francisco.
[69] Minutes of American Friends Service Committee, Northern California Section, March 14, 1942. Brian Niiya ed. *Japanese American History: An A-to-Z Reference from 1860 to the Present* (New York: Facts on File Inc. 1993) 250.
[70] Transcription of "Ongaeshi Dinner, March 17, 1995," 5 in collection of AFSC San Francisco.
[71] Transcription of "Ongaeshi Dinner, March 17, 1995," 7 in collection of AFSC San Francisco. Allan W. Austin, "National Japanese American Student Relocation Council." Densho Encyclopedia http://encyclopedia.densho.org/National_Japanese_American_Student_Relocation_Council/, accessed July 14, 2017.

The AFSC continued other efforts to support Japanese Americans who remained incarcerated including drives to collect clothing, educational and art supplies, and recreation materials, and organizing letters and visits to Nikkei in Assembly Centers and Relocation Centers. Weekly workshops organized to build toys for Japanese American children at Christmas resulted in over 1,000 toys sent to Topaz and nearly 500 to Tule Lake.[72]

SF AFSC joined other organizations across the country in efforts to find places outside of the West Coast Exclusion Zone and Relocation Centers where Nikkei could live and work. By mid-1943, members were already considering how to rally public opinion "in the matter of the return of the evacuees," and urged members to write to elected officials and letters to the editor to show that they would be welcomed back.[73] Upon WWII's end, 1830 Sutter Street was among the neighborhood buildings (primarily Christian and Buddhist churches) that served as temporary hostels for Japanese Americans who came to San Francisco after the war. In early 1946, AFSC minutes describe a discussion about changing policy to allow social dances to be held at the building, in part to support the "Nisei young people who live in the house."[74]

AFSC members appeared to feel self-conscious about maintaining their presence at 1830 Sutter Street after Nikkei returned to Japantown. Minutes from their March 1946 meeting stated that, "…both the YWCA and the Japanese people seem to feel at present that the AFSC is doing for the Japanese the things they would like to see done in use of the building, so as yet there has been no suggestion of change or criticism of our occupying it." For several years after WWII, there was annual deliberation about whether to renew the lease with the SF YWCA and debate about the benefits of moving to the East Bay. A 1948 discussion of the problems inherent in running a residence house,

> brought up the subject of the relationship of the Service Committee to the Japanese YWCA. Charles Pentler reported that at this time it is doubtful whether the Y is ready to take back the house even if the Service Committee should be able to secure quarters elsewhere. Fred Fellow confirmed this belief and said that the Y is not planning to reoccupy the house itself and that it has no present plans for other uses of it except for re-rental.[75]

AFSC Serving New Neighborhood Residents

AFSC minutes and accounts such as the autobiography of AFSC leader Josephine Duveneck describe the Friends House's continued work to support Nikkei along with displaced German and Austrian Jewish refugees. [76] AFSC found an important new purpose in assisting African American newcomers to the area, who made up a sizable portion of the tens of thousands of

[72] Minutes of American Friends Service Committee, Northern California Section, December 16, 1942.
[73] Minutes of American Friends Service Committee, Northern California Section, undated excerpt, circa 1943.
[74] Minutes of American Friends Service Committee, Northern California Section, January 12, 1946.
[75] Minutes of American Friends Service Committee, Northern California Section, March 9, 1946 and February 14, 1948.
[76] Josephine Whitney Duveneck, *Life on Two Levels: An Autobiography* (Los Altos, CA: W. Kaufman, 1978), 227.

migrants who flooded the Bay Area in search of defense work at new shipyards. San Francisco's African American population increased by 600% during WWII, with most of the newcomers housed in the Western Addition.[77] While they found employment, especially after President Roosevelt signed an executive order barring discrimination in defense plants, they still faced discrimination in the tight, wartime housing market. The existing, small population of African Americans already living in the Western Addition served as a magnet for Black newcomers who found housing in some of the residences vacated by Japanese Americans.

The YWCA, like other community facilities built by Japanese Americans prior to WWII, was put to use serving the neighborhood's new residents during the war years. The YMCA was rented to the United Service Organizations (USO) to serve African American troops who were barred from enjoying the recreational and support services offered at other USOs. Kinmon Gakuen became the home to the Western Addition's Booker T. Washington Community Center, which served as the mushrooming African American population of the area and provided a hostel for returning Nikkei after WWII.[78]

In July 1943, the AFSC supported the Bay Area Council Against Discrimination's work toward educating the SF Board of Supervisors on the "issue of race discrimination." During the same period, AFSC was determining how they might better serve the needs of the new residents of the Fillmore Area, which included "work with children in the area, art classes, [and a] mothers' group." [79]

A San Francisco chapter of the national civil rights organization, the Committee on Racial Equality (CORE), was formed in 1943 and based at 1830 Sutter Street. Caleb Foote, the FOR regional secretary for Northern California, was a founding leader of CORE, which helped bring together AFSC's traditional focus on pacifism to its new commitment to racial justice. Local interest in CORE reportedly grew out of activities of a young people's group in the surrounding neighborhood during summer 1943. "At the close of the summer," AFSC minutes report, the youth,

> felt the need for further training and study in meeting the problems of racial discrimination. Through the generosity of a few interested persons, it was possible to secure Bayard Rustin, Fellowship of Reconciliation (FOR) worker, from New York, for an intensive study course. Those who attended this seven-weeks course included CPS men [conscientious objectors from the federal Civilian Public Service program], Army and Navy men, an Indian girl, individuals of European background and many Negroes in the community.[80]

[77] Jill Stoner and Michael Willis, *Digging in the Fillmore: The Search for the Soul of a San Francisco Street,* Report for the San Francisco Redevelopment Agency, 1996.
[78] Page & Turnbull, 2031 Bush Street, Kinmon Gakuen DPR Form, 2007.
[79] Minutes of American Friends Service Committee, Northern California Section, July 10, 1943; Minutes of American Friends Service Committee, Northern California Section, July 21, 1943.
[80] Minutes of American Friends Service Committee, Northern California Section, January 8, 1944.

By that time, Rustin (1912-1987) had been leading the FOR's youth engagement for two years along with Foote and James Farmer, who went on to lead the civil rights movement with Dr. Martin Luther King Jr.

As historian and Rustin biographer John D'Emilio writes, "World War II brought American racial wrongs into bold relief," and Rustin was a pioneer in bringing a new confrontational approach that adapted Ghandian nonviolence to attacking racism in the United States. Rustin's work in San Francisco and the West included addressing racial housing covenants, organizing against segregated public facilities, and a visit to Manzanar War Relocation Center.[81] Credited with shaping the pacifist strategy of the African American civil rights movement, Rustin was the central organizer of the 1963 March on Washington.[82] AFSC was active in the San Francisco Council for Civic Unity, which organized for civil rights and against racism, and held some meetings at 1830 Sutter Street.[83]

Archival records and press coverage establish that the AFSC operated from 1830 Sutter Street through 1959 and organized or hosted a remarkable range of activities and public events related to civil rights and social justice in the Western Addition and the wider Bay Area. The AFSC raised funds and hosted lectures, panel discussions and symposia on worldwide refugee conditions, and on social issues in the U.S. including prison conditions, migrant worker housing and housing segregation.[84] Numerous events, including a 1955 Christmas party for those "displaced from several European countries" demonstrated AFSC's continued commitment to serving refugees.[85]

Under AFSC stewardship, the building gained two powerful connections to LGBTQ history. The first was in the aforementioned activities of Bayard Rustin. Rustin, like most gay men of his generation, was extremely discreet about his homosexuality. As a black man with a history of leftist activism, including membership in the Young Communist League, Rustin was especially vulnerable to the harassment and stigma that being gay in mid-twentieth century America drew. Rustin's sexuality was used to thwart his leadership in the African American civil rights movement at numerous junctures, especially in recognition for his central role organizing the 1963 March for Jobs and Freedom in Washington. Rustin has been reclaimed as an important figure in LGBTQ history and the apartment he lived in from 1962 to his death in 1987 is listed

[81] John D'Emilio, *Lost Prophet: The Life and Times of Bayard Rustin.* (Chicago: The University of Chicago Press, 2009), 40-55.
[82] Yale Law School Lillian Goldman Law Library, "Pacifism and the American Civil Rights Movement: A Celebration of the Centennial of Bayard Rustin (1912-2012)," http://documents.law.yale.edu/bayard-rustin, accessed September 24, 2017.
[83] "Civic Unity Council to Meet Tomorrow," *San Francisco Chronicle,* December 14, 1948, 2.
[84] "Panel Here Discusses Crime, Jails," *San Francisco Chronicle*, November 2, 1947, 11; "Aid for Valley from Quakers," *San Francisco Chronicle*, April 19, 1948, 12; "Institute on Prison Riots Opens Here," *San Francisco Chronicle*, December 6, 1952, 8.
[85] "Round of Pre-Holiday Events Scheduled by Groups in City," *San Francisco Chronicle*, December 19, 1955, 12.

on the National Register of Historic Places for his work on "important campaigns in non-violence, pacifism, civil rights, economic injustice, human rights, and LGBT civil rights."[86]

Another notable connection to LGBTQ history was an event revealed in the *Citywide Historic Context Statement for LGBTQ History in San Francisco* (2016). In May 1954, 1830 Sutter Street was the location for the first annual convention of the Mattachine Society, the pioneer homophile organization in the U.S.[87] First known as the Mattachine Foundation, the society was founded in 1950 in Los Angeles by Harry Hay and others who conceived of homosexuals as an oppressed minority. They sought to form a group that would free gay men and women of negative attitudes.[88] The agenda for the convention indicates that participants discussed legislative, public relations, and legal and research policies, as well as wording of the members' pledge.

Bernice Engle, a research associate at the University of California's Langley Porter Clinic, spoke at the convention awards banquet about the "Sexual deviation Research Project" she and Dr. Karl Bowman were conducting for the State of California. An award was given to the Institute for Sex Research (later known as the Kinsey Institute), founded in 1947 at the University of Indiana, which had published groundbreaking studies on male and female sexuality that argued that human sexuality was naturally varied and included a continuum of behaviors. For one weekend, 1830 Sutter Street was part of a national network of LGBTQ people and allies working to expand understanding of sexuality and gender expression. The convention advanced the emerging homophile movement by daring to relocate cloistered discussions in small group settings into public spaces, such as the auditorium at 1830 Sutter Street.

In 1959 the AFSC moved to another location. On January 1, 1960 the SF YWCA took over management of the building and its programs and began referring to it as the Western Addition YWCA.

Post-Period of Significance: Reclaiming Community Control of the Japanese YWCA[89]
The question of the best use and proper steward for 1830 Sutter Street after Japanese Americans were forced from San Francisco's Japantown continued from WWII until the 1990s. The Japanese and Japanese Americans who returned to Japantown after the war were different and so was the community where they hoped to re-establish their lives. For the women of the Japanese

[86] "Bayard Rustin Residence," National Register of Historic Places, https://www.nps.gov/nr/feature/places/16000062.htm, accessed January 16, 2018.
[87] Donna J. Graves and Shayne E. Watson, *Citywide Historic Context Statement for LGBTQ History in San Francisco* (San Francisco: 2016) 139. While an earlier gathering described as a convention was held in Southern California in November 1953, the program for the San Francisco gathering describes it as the "First Annual Convention," Mattachine Convention Program, May 15-16, 1954 in collection of the Gay, Lesbian, Bisexual, Transgender Historical Society.
[88] John D'Emilio. *Sexual Politics, Sexual Communities: The Making of a Homosexual Minority in the United States, 1940-1970* (Chicago: The University of Chicago Press, 1998), 58.
[89] Much of the following narrative was written by Karen Kai, one of the lawyers for the Soko Bukai vs. YWCA case. Although this section falls outside the period of significance it is clearly an important chapter in the building's history, and that of the Japantown community, this narrative may prove useful in amending this nomination in the future when enough time has passed to fully assess the significance of these events.

YWCA, few of the Issei leaders who had established their organization and built their building returned. Their leadership positions were held by the Nisei who, by virtue of their American citizenship, English language fluency, and acculturation, were able to function more easily in the post-war society. With regard to the ownership and use of the Japanese YWCA building, the Nisei were at a distinct disadvantage because they lacked the first-hand knowledge that came with the Issei's efforts to establish their home building.[90]

Although the returning Japanese YWCA members wanted to reclaim their building, several factors stood between them and this goal. First was the gratitude and respect that the American Friends Service Committee had earned for their support of and service to the Japanese American community throughout the War. No other organization had done so much to assist their community and the Friends did all they could to accommodate the returning women and their activities with regard to use of the facility. [91] To evict the AFSC from 1830 Sutter Street would have been ungrateful and disrespectful.

Another factor was the behavioral conditioning ingrained in them because of their wartime experience. Avoiding even the appearance of conflict was the social norm for most Japanese Americans. When the SF YWCA told the Japanese women that the Interracial Charter adopted by the national YWCA in 1946 prohibited single race chapters, they did not challenge the authority of the SF YWCA or press the issue of regaining their pre-war status. Not having been party to the original work behind the acquisition of the property for the building that gave them a legal claim to the building—and given the community's social norms—it was not surprising that, as noted by legal scholar Bill Ong Hing, "the returning women simply accepted these instructions; after all, the post-incarceration period was not a time to fight for a community that had just been released from custodial settings."[92]

While the Japanese women did try to integrate into the Western Addition YWCA, many found the social and cultural differences with the African American girls to be uncomfortable.[93] The uneasy situation led some members of the Japanese YWCA to join with Nikkei members of the Buchanan YMCA to create the first joint YWCA/YMCA in the nation. Fred Hoshiyama, who had directed the Buchanan Y for one year prior to WWII, and Elise Hirt served as co-directors for the new coeducational approach, which was seen as providing "a realistic approach… [to] the training of youthful citizens."[94]

The YMCA on Buchanan Street had been rented to the USO to serve African American troops. After it was returned to the SF YMCA, the parent organization "offered it again to the [Japanese] community for its original use as a Y for young men.[95] According to the JACL newspaper

[90] Recounting the history of the community effort to reclaim 1830 Sutter Street relied heavily on conversations and written review, graciously offered by Karen Kai, a member of the Soko Bukai legal team.
[91] Yoosun Park, "The Role of the YWCA in the World War II Internment of Japanese Americans: A Cautionary Tale for Social Work." *Social Service Review* Vol. 87, No. 3 (2013).
[92] Hing. 92.
[93] Deposition by Michi Onuma in Soko Bukai vs. YWCA, August 14, 2001 in Soko Bukai legal documents
[94] "Community Center: Former Japanese Y Now Has An Interracial Function," *Pacific Citizen*, August 14, 1948, 2.
[95] Ibid

Pacific Citizen, the mostly Nisei board voted to "make the YMCA available to the entire community as an interracial center." The transition was not easy. Some Nikkei felt that the building on Buchanan Street belonged to them and were reluctant to share the facility, "other residents, particularly the Negroes, felt the Japanese in turn were the newcomers, and they resented giving up a building they had used during the war."[96] With the benefit of leaders such as Yori Wada, they forged a unique community partnership that was broadly inclusive of both race and gender. In 1947, the Buchanan YMCA/YWCA inaugurated an interracial youth program to serve African American and Japanese American children and teens.[97] By 1948, multiple programs served the varied needs of the community, overseen by a multiracial board of directors.[98]

Consciousness of the strong connection between Japanese American women and 1830 Sutter Street continued. In 1953, former members of the Japanese YWCA held a reunion at 620 Sutter Street, the main YWCA facility, when nearly one hundred women gathered.[99]

The decades following AFSC's 1959 departure from the building saw momentous changes in Japantown. SFRA activities intensified community turmoil and activism in Japantown and the Western Addition. Entire blocks of buildings were leveled in the first phase of Redevelopment. Faced with the continued erosion of their communities, African Americans and Japanese Americans joined forces to ameliorate the losses in the second phase, Redevelopment Project A-2, which included the Japantown area north of Post Street.

This era also saw the rise of the Sansei, third generation Japanese Americans, who participated in activists' campaigns and worked alongside Nisei to create new community serving organizations. Sansei were also deeply engaged in the campaign for WWII Redress for Japanese Americans. This was both a political crusade and a deeply personal journey of discovery of community and family heritage that had been closed off for decades by a veritable code of silence around the events that had shaped their community and personal stories.

During this time, the SF YWCA continued to operate the building under the claim of title undertaken by its Board in 1921. Whether by design or failure of institutional memory, the YWCA came to be regarded as the owner of the property in fee simple, that is, with clear and unencumbered legal title. Over the years, the SF YWCA had sold off other real estate holdings

[96] Ibid.
[97] "History of the Buchanan YMCA" text from 2007 exhibit.
[98] "Community Center: Former Japanese Y Now Has An Interracial Function," *Pacific Citizen*, August 14, 1948, 2. In July 1948, the Buchanan Y hosted a meeting of over 300 residents, who heard NAACP President and publisher of the *Sun-Reporter*, Dr. Carleton Goodlett, speak about the threats posed by urban renewal. Former YWCA member and *Progressive News* publisher, Michi Onuma, cautioned the gathered throng that "no guarantees have been provided that new housing built in the area will not be priced out of the range of the average worker living there" and that "scores of small businessmen would be wiped out by the plan." The Council for Civic Unity organized a meeting of Japanese American property owners and pledged to fight for "protection of minority groups in redevelopment plans.
[99] "Japanese Center Alumnae Meet at YWCA: The 'Echoes' Hold a Reunion," *San Francisco Chronicle,* November 11, 1953, 18.

during periods of financial pressure. YWCA Board minutes from September 26, 1965 detail the organization's concerns about fundraising and financial stability. Describing itself as "cash poor but asset rich with four buildings" in San Francisco, President Lois Markovich said it was "imperative that the organization evaluate the utilization of the buildings."[100] Board leaders pointed to declining activities at the Western Addition YWCA "due to a number of circumstances," while one participant at the meeting argued that programs at the facility had not been given adequate time and support. The YWCA board focused on tensions between its identity as a property owner and manager and a service provider.[101]

In 1996, the SF YWCA announced it was selling two properties, the Chinatown YWCA and the Western Addition YWCA. The Chinatown YWCA, which had long had a close relationship with the SF YWCA, had City funding and political support that led to the building being donated by the City to the nonprofit Chinese Historical Society of America.[102] The building's status as a designated City landmark was viewed as an obstacle to its sale and the YWCA Board even considered de-listing so that the sale might go more smoothly.[103] SF YWCA announced it would sell 1830 Sutter Street at an asking price of $1.65 million, which was met with shock and dismay by Japantown residents and advocates. Desiring to keep the few Issei-generated buildings that remained after Redevelopment intact and in public service, an *ad hoc* coalition of community groups was called together by JCCCNC. Nihonmachi Little Friends (NLF), the sole Japanese American program in the building, was particularly concerned because a survey of properties in Japantown had revealed no sites set up for preschool use or that NLF could afford to remodel. Eviction from 1830 Sutter Street would mean cutting their preschool program in half or moving to another neighborhood.[104]

The *ad hoc* committee's initial response to the YWCA was to attempt to negotiate a lower sale price, and the committee made an offer to purchase at $1.2 million. Receiving no response from the YWCA, the community group feared the YWCA was seeking maximum return and would likely sell the building to the highest bidder even if that price doomed the building to be torn down to make way for a lucrative investment. Hoping to find an organization that could purchase the building, inquiries were sent to African American organizations in the Western Addition.[105] No nonprofit had the wherewithal to make the purchase at the asking price.

A path forward emerged from the recollection of Japantown seniors. Some had memories of raising money for the building campaign and others had vague recollections of a right of first refusal or promise to credit the women for their original contributions if the building was to be sold. Community representatives were given permission by the YWCA to look at its records to see whether there was any evidence of such agreements; a volunteer pored through the YWCA

[100] Minutes of the Meeting of the Board of Directors if the YWCA of San Francisco, Marin and San Mateo," September 26, 1965, 2.
[101] Ibid., 4.
[102] "History of Chinatown YWCA," https://chsa.org/2001/04/history-of-chinatown-ywca/ accessed 2 January 2018.
[103] "YWCA Property Evaluation Task Force Recommendations," 23 January 1996, 2.
[104] Electronic communication with Cathy Inamasu, Nihonmachi Little Friends Director, and Karen Kai, member of Soko Bukai legal team, 24 January 2018.
[105] "Community Coalition Formed to Deal with YWCA Sale," *Hokubei Mainichi* July 23, 1996.

minutes from the 1920s and found language that confirmed that the YWCA Board had voted to purchase and hold the building in trust for the Japanese founders and members who were legally barred from ownership by the Alien Land Law.

This discovery of lost history was a revelation to the Japanese American community. The action of the earlier YWCA board to hold paper title to the building for their Japanese sisters was a powerful act. In a time of rising hostility toward Japanese settlers, helping to evade the Alien Land Law was punishable with imprisonment and escheat of the property to the State. Hoping that the SF YWCA would embrace the courage and intention of its predecessors, the Japanese American coalition approached the YWCA with this new information only to be rebuffed with denial that a legal agreement had ever existed. The sale price stood at $1.65 million.

The YWCA's refusal to recognize any obligation to the Japanese women left the Japanese American community with the question of whether and if they could compel the YWCA to honor the trust. A trust is typically enforced by its beneficiary, which in this case would be the Japanese YWCA. That group, however, had been disbanded, or prevented from re-forming, by the SF YWCA's interpretation of the Interracial Charter. Although community lawyers, led by Ken Chan, had concluded that the trust itself was legal, the lack of a plaintiff to bring an action for its enforcement was quite possibly an insurmountable legal obstacle.

Among the community organizations following the issue were San Francisco's active Japanese Christian Churches: Christ United Presbyterian, Pine United Methodist, and Sei Ko Kai-Christ Episcopal. Recognizing the building as an important legacy of the women from their congregations who formed the Japanese YWCA, they offered to support community efforts to regain title to the building. The churches worked through a voluntary association known as the *Soko Bukai*, the San Francisco Association of Japanese Christian Churches that had existed for nearly a century. Community leaders welcomed the participation of the Bukai. Community lawyers, who were looking into means of enforcing the trust, agreed that the Bukai could have legal standing should a lawsuit become necessary.

After a year of organizing, planning, and fruitless negotiation and mediation, Soko Bukai came forward as the appropriate plaintiff and on September 30, 1997, filed an action with San Francisco's Superior Court to remove the SF YWCA as the building's trustee and apply what activists described as a legally enforceable trust that had been created by Issei women's organizing and fundraising for the Japanese YWCA in the 1920s and 1930s. The Y attacked the very existence of a trust, challenged the standing of Soko Bukai, and moved to disqualify their attorneys in arguments that reached all the way to the California Supreme Court.[106] The courts denied the Y's arguments, and during this period, the Y submitted over 215 "special interrogatories," formal questions directed to Soko Bukai, creating an enormous workload.[107]

The legal team formed to support Soko Bukai included attorneys—Karen Kai, Donald Tamaki, and Robert Rusky—who had previous experience working together on the successful legal battle

[106] Hing, 180-182.
[107] Hing, 181.

to set aside Fred Korematsu's conviction for disobeying WWII orders that led to forced removal and incarceration.[108] The case, which resulted in the 9th U.S. Circuit Court decision to vacate Korematsu's conviction in 1983, laid a strong foundation of community trust for these attorneys who donated their services in both cases.[109] The case drew attention from a number of individual attorneys, and in order to be able to cope with the tactics of the aggressive insurance law firm representing the YWCA, the legal team recruited major law firms to assist the *pro bono* legal effort.[110] Legal scholar Bill Ong Hing describes the Soko Bukai legal team as practicing "a rebellious style of lawyering that was deeply respectful of and collaborative with the community."

In researching the Japanese YWCA's history to buttress community claims to the building, Kai and others realized the powerful legacy it held, and that it was even more significant given the multiple losses Japantown had already suffered.[111] Community archives and memories were complemented by a broad campaign to rally support. Political pressure was exerted through the San Francisco Board of Supervisors and the City's Human Rights Commission, which cautioned the SF YWCA to engage in meaningful consultation with the community. After a March 1997 hearing, the Board of Supervisors passed a resolution in support of Soko Bukai's position. Television and newspapers covered the conflict and placed the story in the context of WWII incarceration and its effects on the Japanese American community.

In spring 1999, State Assemblyman Mike Honda—who had spent his earliest years in the Amache War Relocation Center—sponsored Assembly Concurrent Resolution 32 (ACR-32), which telegraphed the history of the Japanese YWCA and the conflict over its ownership in the context of the lasting legacy of the California Alien Land Laws. The Act closes with,

> Resolved by the Assembly of the State of California, the Senate thereof concurring, That the Legislature of the State of California declares that it shall be the policy of the state to eradicate any vestiges of the racism of the California Alien Land Law and to take steps to ensure the enforcement of charitable trusts created in response to that law.

The resolution made explicit the way in which the SF YWCA stood to "profit from the racism of the California Alien Land Law."[112] Working with and lobbying the state legislature helped advocates bring widespread attention to the history of historical discrimination against Japanese Americans and its enduring impact. ACR-32 passed unanimously through the state legislature on March 23, 1999.[113]

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[108] The pro bono team also included the firm of Cooley Godward.
[109] "Fred Korematsu," Densho Encyclopedia http://encyclopedia.densho.org/Fred%20Korematsu/, accessed July 19, 2017; Hing, 183.
[110] The law firms of McCutcheon Doyle and Cooley Godward supported the legal team in various ways. Benjamin Riley, a partner at McCutcheon Doyle joined Rusky as co-lead counsel for the Bukai.
[111] Joyce Nishioka. "A Matter of Trust: Japantown Leaders File Suit to Preserve Community Landmark," *Asianweek*, July 8, 1999.
[112] ACR-32 The Japanese YWCA in San Francisco (1999-2000). http://leginfo.legislature.ca.gov/faces/billNavClient.xhtml?bill_id=199920000ACR32 accessed 20 January 2018.
[113] Hing, 190.

On November 27, 2001, six weeks before the case was to go to trial, the judge ordered the parties to attempt to settle the matter one last time. An agreement was forged that permitted Nihonmachi Little Friends to purchase the 1830 Sutter Street building and adjacent lot at 1834 Sutter Street for $733,000. The settlement came with an ongoing obligation to offer educational programs about the building's history and to preserve the building for community use.[114]

Soko Bukai vs. San Francisco YWCA highlighted the ongoing legacy of discriminatory legislation passed against Japanese immigrants nearly a century before.[115] The successful conclusion to this struggle reinforced community sentiment that the remaining portions of Japantown could and should be protected in the face of ongoing development pressures. The highly publicized fight over the Japanese YWCA helped galvanize the broader Nikkei community to work toward the future of San Francisco's Japantown.

Julia Morgan, Architect

Julia Morgan (1872-1957) was born in San Francisco and grew up in a wealthy Victorian household in Oakland. Beginning in 1890, she attended the University of California (UC), Berkeley where she lived in the Kappa Alpha Theta sorority house, which offered female students support at a time when few women were enrolled at Berkeley. Morgan reportedly showed an early interest in architecture, and enrolled in Berkeley's engineering program since the school did not yet offer an architectural program.[116]

In her senior year, Bernard Maybeck joined the faculty and included Morgan in his architectural practice. With Maybeck's encouragement, Morgan determined to study architecture at Paris's Ecole des Beaux-Arts, which was just beginning to accept women students. With great difficulty in a decidedly hostile atmosphere, Morgan became the first woman to pass the Ecole's entrance exam, enroll in, and then graduate from the school's architecture program in 1898.[117]

Morgan's status as the first punctuated her career: she was the first licensed female architect in California, and one of very few women in the U.S. to head her own firm. In 2014, Julia Morgan was posthumously awarded the American Institute of Architects Gold Medal, the first woman to

[114] Hing, 192.
[115] The case has drawn the attention of several legal scholars including Bll Ong Hing, "Rebellious Lawyering, Settlement and Reconciliation*: Soko Bukai v. YWCA*." *Nevada Law Journal* Vol 5: 172 (Fall 2004). Brant T. Lee, "A Racial Trust: The Japanese YWCA and the Alien Land Law Asian Pacific Law Journal 1 (2001) and Matsuda, Mari J. "Race, Memory, and Civil Society: the Japanese YWCA case." Unpublished paper (2001). The author consulted with experts in Japanese American history and preservation of Japanese American resources to determine how unusual the history of this building is in terms of the community's efforts to reclaim it; none are aware of a similar property that exemplifies a successful community battle against the continued burden of the California Alien Land Law. To answer this question I consulted with Dr. Gail Dubrow at University of Minnesota, Dr. Greg Robinson at l'Université du Québec À Montréal, Brian Niiya of Densho, Bill Watanabe of the Little Tokyo Historical Society and Asian American Pacific Islander Americans in Historic Preservation, and Anna Tamura and Christopher Johnson of the National Park Service/Pacific West Region.
[116] Boutelle, 23.
[117] MacNeill, "Gender," 237-38.

achieve this honor.[118] Morgan is perhaps best known for her design of Hearst Castle in San Simeon, an elaborate complex developed over decades that brought international attention to its owner, newspaper magnate William Randolph Hearst, and designer.[119] She also designed many buildings that served the needs of those less fortunate than the Hearsts, including orphanages, hospitals, old-age homes, sanitariums, and nursing residences.[120]

Morgan was remarkably prolific, designing over 700 buildings, many of which were dedicated to women's organizations and/or female clients. As Morgan's biographer Sara Boutelle writes, Morgan "designed and built an extraordinary variety of institutions for women's use."[121] Her building designs for women's clubs, sorority houses, and educational buildings in the 1910s and 1920s brought Morgan increased attention from national publications.[122]

The YWCA was among the largest and most influential of the women's groups and played an important role in Morgan's life and career. During her years as an undergraduate at UC Berkeley, Morgan and her fellow students founded a YWCA chapter there. Over the course of her career, she designed over thirty buildings for the YWCA in nearly twenty locations from Honolulu to Salt Lake City.[123] These commissions ranged from a special YWCA Building at the 1915 Panama Pacific International Exposition in San Francisco to the YWCA's multi-acre conference center, Asilomar, on the Monterey Peninsula. Morgan designed several large YWCA facilities that combined swimming pools and other recreation spaces, offices, and meeting rooms with residence halls in Oakland, Riverside, San Jose, Pasadena, and Long Beach.

The number of projects Morgan's firm undertook dwindled during the Depression and WWII. In 1951, she closed her office in San Francisco's Mechanics Exchange Building, where she began her practice in 1907.[124]

Conclusion

The Japanese YWCA is eligible at the local level of significance under Criterion A in the area of Ethnic Heritage: Japanese American and Ethnic Heritage: Black. It is significant in the area of Social History: Women's History as an example of how immigrant women organized to create community centers for themselves. It is also significant in the area of Social History: LGBTQ History for its role as an organizing center for Bayard Rustin's work when his career as a civil rights pioneer was blossoming, and as the location for the first national convention of the groundbreaking homosexual rights organization, the Mattachine Society. Rustin was forced to hide his homosexuality throughout much of his life, as were most LGBTQ individuals of his

[118] Christopher Hawthorne, "Gold Medal: Julia Morgan." *Architect* June 23, 2014. http://www.architectmagazine.com/awards/aia-honor-awards/gold-medal-julia-morgan_ accessed June 30, 2017.
[119] Morgan's connection with Phoebe Apperson Hearst (William Randolph Heast's mother) began during her studies at the Ecole des Beaux-Arts, when she received a stipend from Mrs. Hearst, as did all of Bernard Maybeck's protégés. She began receiving commissions from Phoebe Hearst around 1900. Boutelle, 171-72.
[120] MacNeill, Women, 47.
[121] Boutelle, 84.
[122] MacNeill, Gender, 254.
[123] MacNeill *Women* 47; Boutelle 88.
[124] Boutelle, 241.

generation. It is only through the efforts of LGBTQ historians that Rustin has been reclaimed as part of queer history. Another aspect of LGBTQ history that has left it hidden to many is that for many years, queer organizations could not afford the cost and visibility of property ownership. Much history has occurred in places not owned or controlled by LGBTQ people and organizations. The *Citywide Historic Context Statement for LGBTQ Histories in San Francisco* (Graves and Watson, 2016) revealed that many social halls, theaters, and other buildings constructed as public gathering spaces, had unexpected connections to queer history that were often relatively fleeting, and nevertheless significant. The Japanese YWCA fits this pattern.

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Hokube Mainichi, 1948-2009.

Japanese American News, 1899-1942.

Pacific Citizen, 1929-2019.

San Francisco Chronicle, 1912-2002.

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 # _____

Primary location of additional data:

____ State Historic Preservation Office
____ Other State agency
____ Federal agency
____ Local government
____ University
_X__ Other
Name of repository: _Nihonmachi Little Friends_____

Historic Resources Survey Number (if assigned): _____

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: 37.786710 Longitude: -122.430610

Verbal Boundary Description (Describe the boundaries of the property.)
The southeast corner of parcel no. 0676071 begins 101.6 feet from the northwest corner of the intersection of Buchanan Street and Sutter Street. It then proceeds west along Sutter Street for 67.12 feet, then north for 137.50 feet, then east for 67.12 feet, then south for 137.50 feet to the point of commencement.

Boundary Justification (Explain why the boundaries were selected.)
Synonymous with those of the parcel on which the property sits, parcel no. 0676071.

11. Form Prepared By

name/title: _Donna Graves_____
organization: _____
street & number: __1204 Carleton Street_____
city or town:_Berkeley_____ state: __CA_____ zip code:__94702____
e-mail__donnagraves01@gmail.com_____
telephone:__(510) 282-3608_____
date:_ October 2018; Revised November 2018, August 2019_____

This material is based upon work assisted by a grant from the Historic Preservation Fund, National Park Service, Department of the Interior. Any opinions, findings, and conclusions or recommendations expressed in this material are those of the authors) and do not necessarily reflect the views of the Department of the Interior.

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: Japanese YWCA
City or Vicinity: San Francisco
County: San Francisco
State: California
Photographer: Donna Graves and Stacy Farr
Date Photographed: June 28, 2017

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

1 of 27 Sutter Street block face including neighboring buildings, looking northeast

2 of 27 View from across Sutter Street, looking northwest

3 of 27 Primary (south) façade at addition, looking north

4 of 27 Mid-section of original building, detail of first- and second-floor level fenestration, looking north

5 of 27 Primary (south) façade of addition, detail, looking northeast

6 of 27 Primary (south) façade and west return at addition, basement level, looking north

7 of 27 Primary (south) façade and west return at addition, first and second floor levels, looking north

8 of 27 Primary (south) façade at addition, second floor and rooftop levels, looking north

9 of 27 Primary (south) façade of original building, looking north

10 of 27 Brick steps, metal gate, and retaining wall at primary (south) façade, looking northeast

11 of 27 East return and porch at primary (south) façade, detail, looking north

12 of 27 Primary entrance along east return, looking northwest

13 of 27 Floral pendant lantern at porch, looking north

14 of 27 West façade, looking north

15 of 27 One-story projecting volume at rear (north) façade, looking east

16 of 27 Basement interior, looking southwest

17 of 27 View of first floor lobby from stairwell, looking southeast

18 of 27 South wall of lobby and entrance to conference room, first floor, looking south

19 of 27 West wall of lobby showing fireplace, first floor, looking southwest

20 of 27 North wall of lobby showing stairwell and corridor to auditorium, first level, looking northwest

21 of 27 Corridor from lobby to auditorium, first level, looking north

22 of 27 Auditorium with stage and *ranma* (decorative screen), first level, looking north

23 of 27 *Chiagai-dana* (staggered shelves) built into the east wall of the *tokonoma* and adjacent to the open circular portal, first level, looking east

24 of 27 Stage ceiling and floral lights, detail, first level, looking northeast

25 of 27 Hallway detail, second level, looking southeast

26 of 27 Addition, basement level lobby, taken from stairwell looking southwest

27 of 27 Addition, first floor lobby, looking south

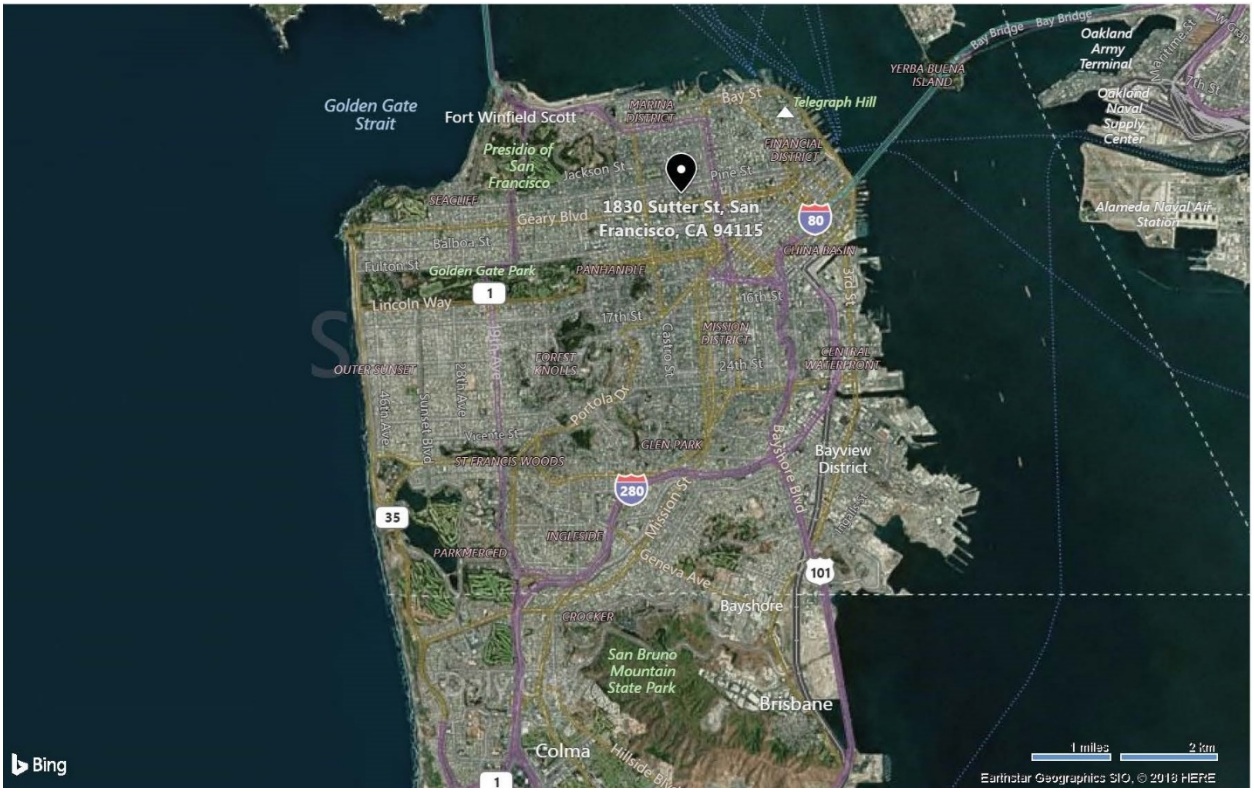
Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form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

Japanese YWCA
Name of Property

San Francisco, California
County and State

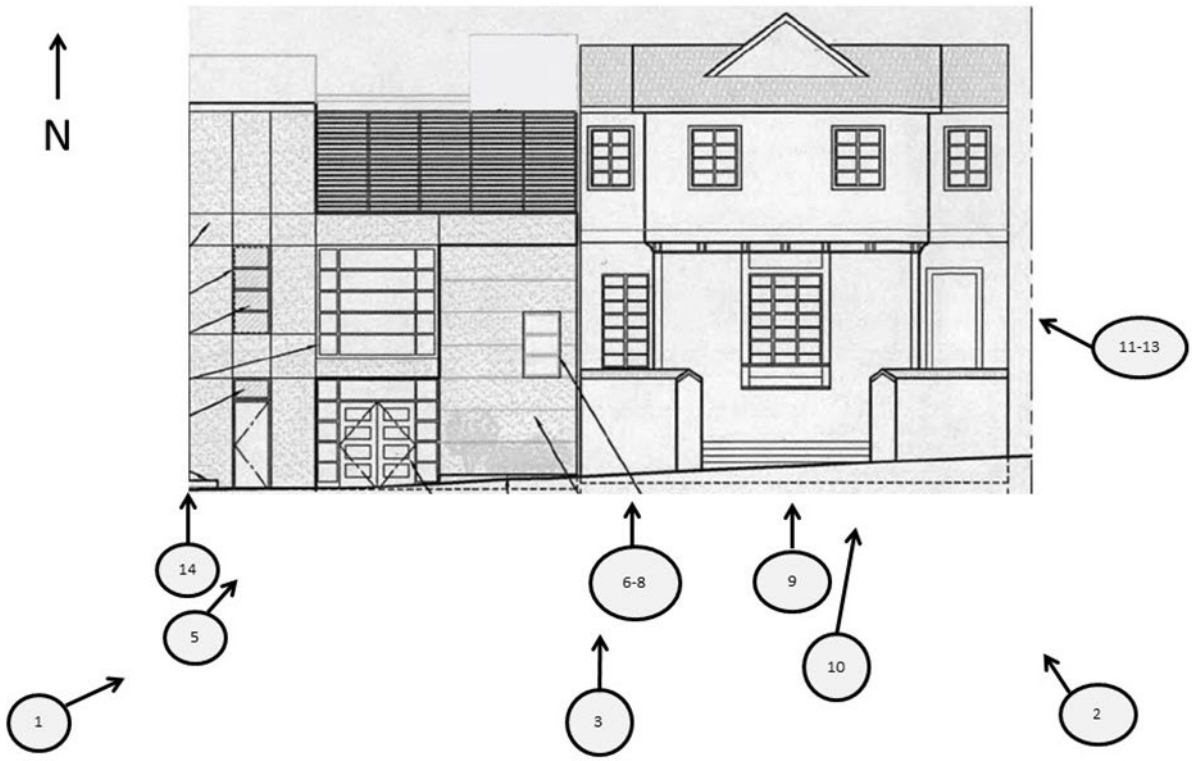
Location Map (Bing Maps, amended by author)

Latitude: 37.786710 Longitude: -122.430610

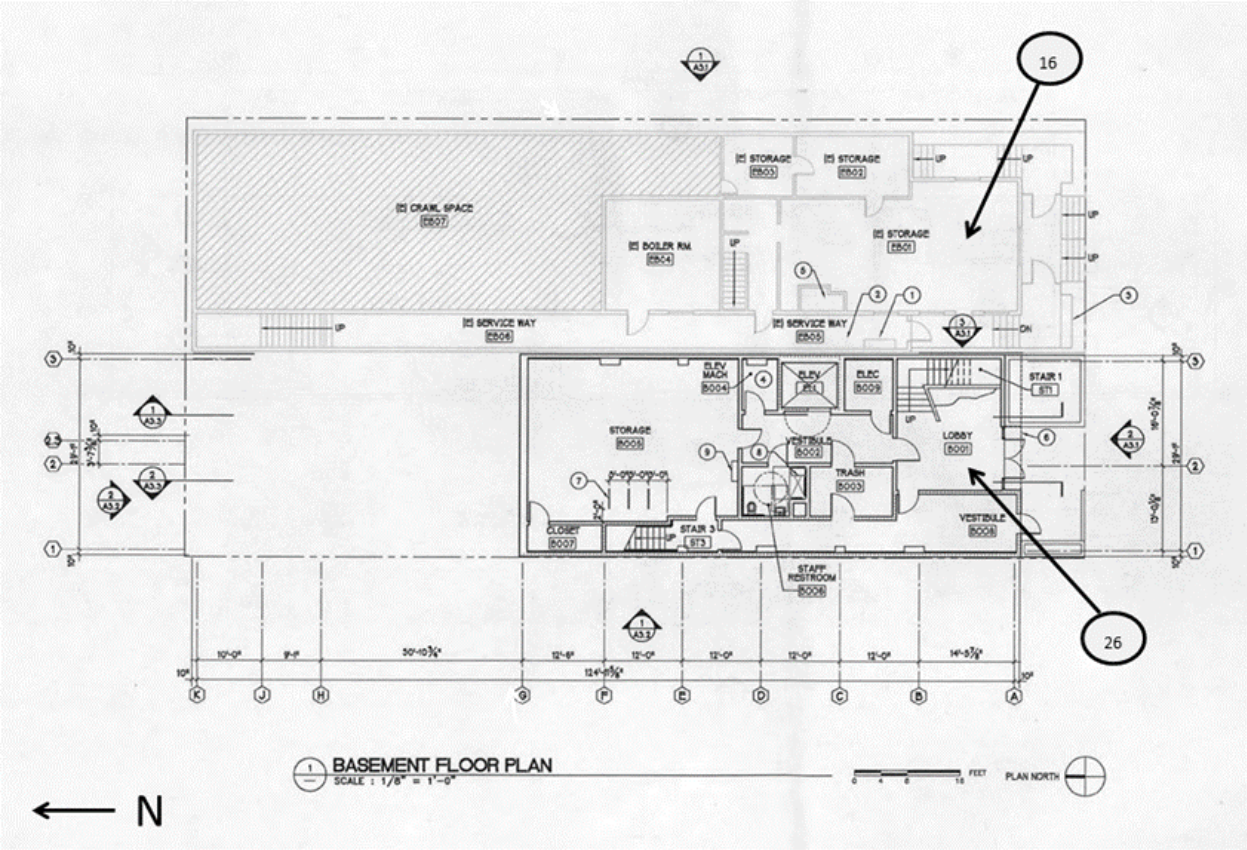


Site Map Boundary indicated in red (Google Earth, amended by author)

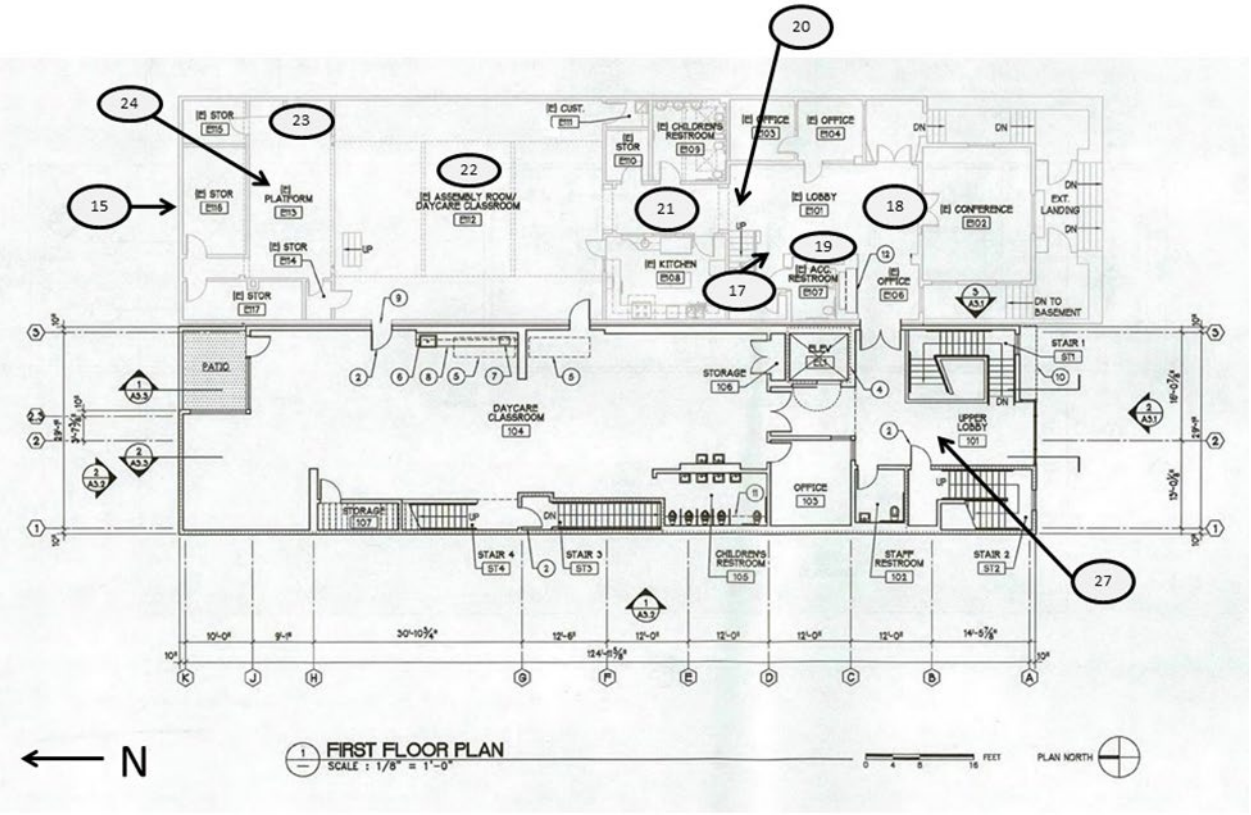
Sketch Map/Photo Key 1 of 4



Sketch Map/Photo Key 2 of 4: Basement



Sketch Map/Photo Key 3 of 4: First Floor



Sketch Map/Photo Key 4 of 4: Second Floor

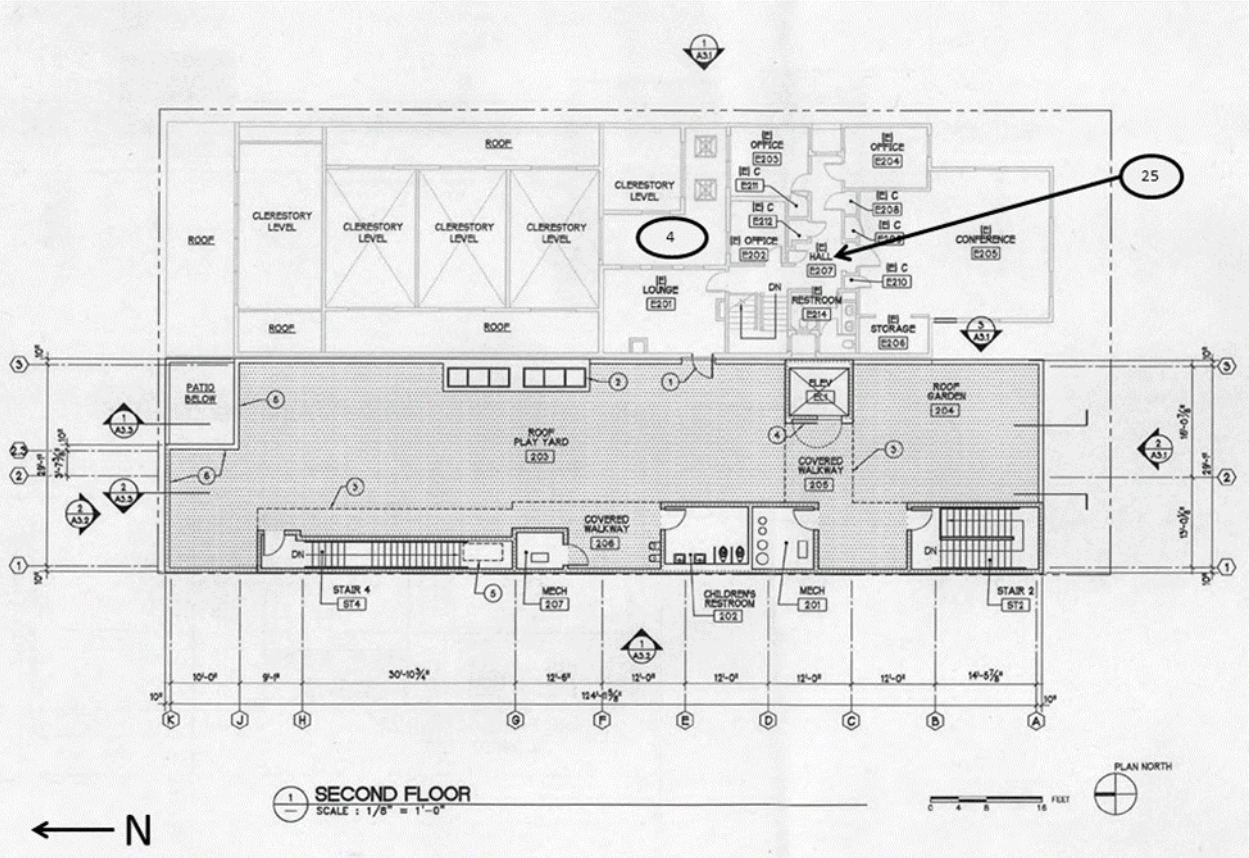


Figure 1. Parcel Map (San Francisco Assessor; amended by author). Area highlighted in blue represents entirety of parcel no. 0676071.

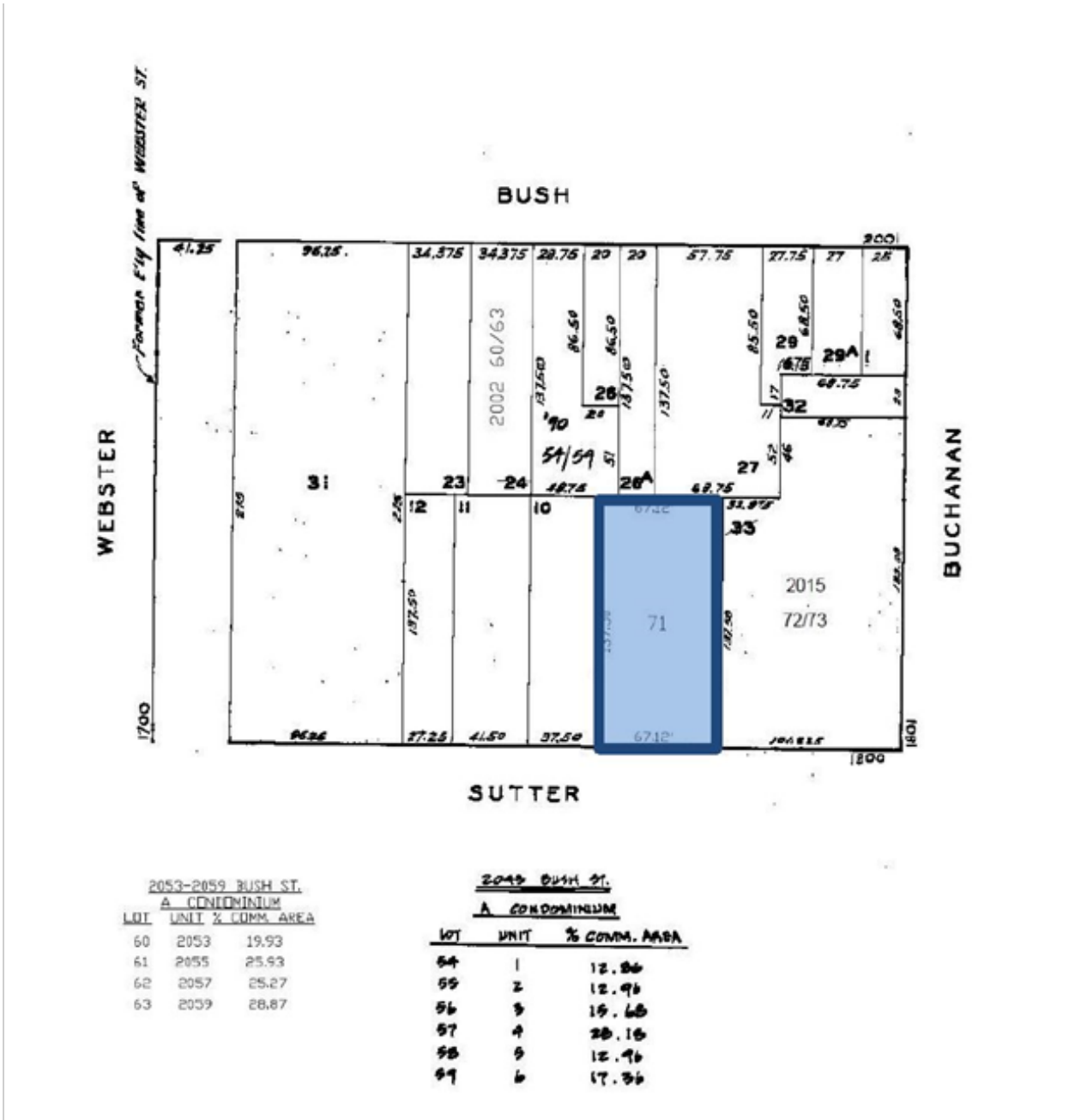


Figure 2. Interior elevation showing north wall of auditorium ("Sliding Doors at Rear of Ceremonial Room"), drawing by Julia Morgan (Carey & Co.).

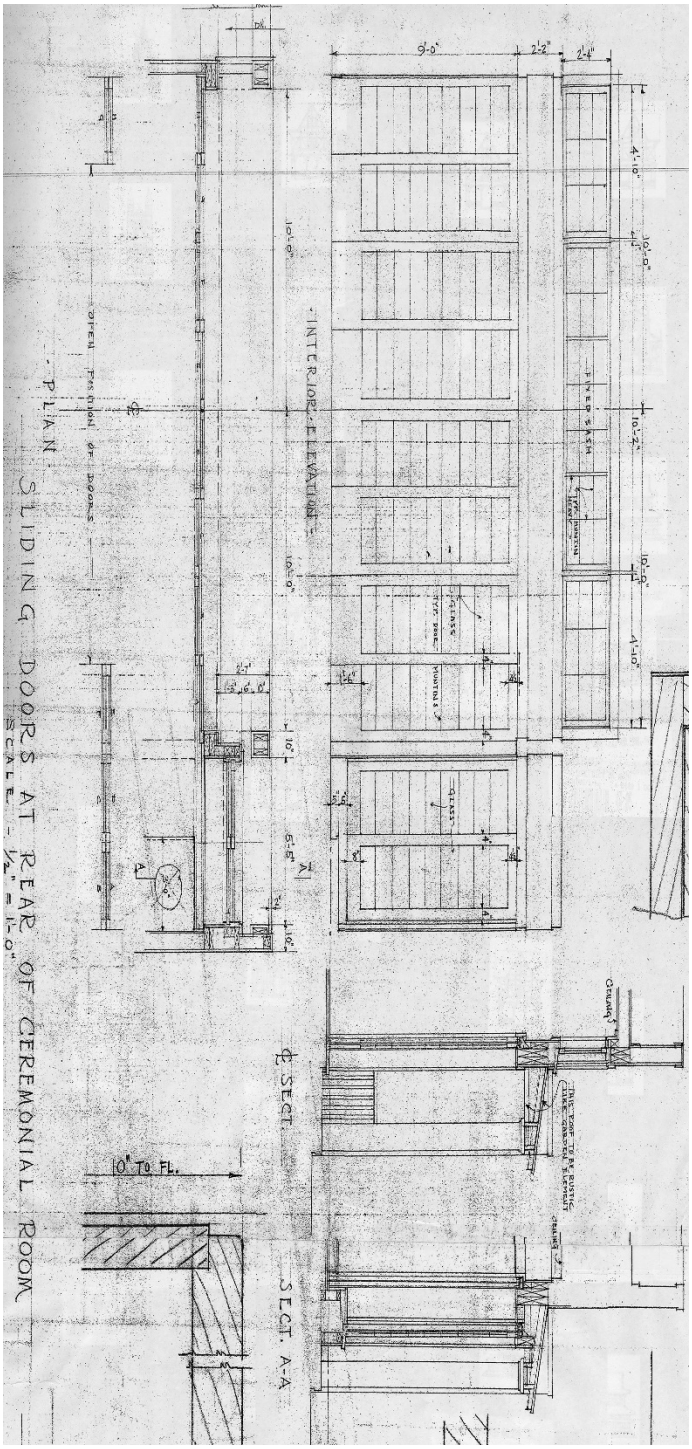


Figure 3. Ceremonial Room, showing *tokonoma* and original shoji-like wall, circa 1930s (Nihonmachi Little Friends via Carey & Co.).

Figure 4. West façade, original building, view southwest (Carey & Co., 2006).

Figure 5. 1964 (San Francisco Public Library Historic Photograph Collection).

Figure 6. Young Issei women campaign for a Japanese YWCA building in the 1920s. *Generations: A Japanese American Community Portrait* (San Francisco: Japanese Cultural and Community Center of Northern California, 2001).

Figure 7. Women in front of Japanese YWCA, 1936 (San Francisco Public Library, History Center).

Figure 8. Children at a press conference regarding the proposed sale of 1830 Sutter Street by the San Francisco YWCA, circa 1996-2002 (Nihonmachi Little Friends).