



LANDMARK DESIGNATION REPORT



Gran Oriente Filipino Hotel, Residence, and Masonic Temple Complex

104-106 South Park Street; 45-49 South Park Street;
95 Jack London Alley

DRAFT report dated XXX 2017

Landmark No. XXX

Gran Oriente Filipino Hotel, Residence, and Masonic Temple Complex

104-106 South Park Street; 45-49 South Park Street;
95 Jack London Alley

Built: 1907, 1909, 1951

Architects: Unknown

CRITERIA FOR DESIGNATION

Events: Associated with events that have made a significant contribution to the broad patterns of our history.

PERIOD OF SIGNIFICANCE

1947-1951

The Period of Significance for the Gran Oriente Filipino Gran Oriente Filipino Hotel, Residence, and Masonic Temple Complex is 1947-1951 reflecting the year the Gran Oriente Filipino purchased their first building at 45-49 South Park through the construction date of the Masonic Temple located at 95 Jack London Alley.

STATEMENT OF SIGNIFICANCE

The Gran Oriente Filipino Masonic Lodge was the most prominent Filipino fraternal organization in the 1930s. The organization helped Filipino cultural identity take root in San Francisco during a time period of repeated attempts to restrict Filipino immigration, employment and housing. The masons were active philanthropists who helped raise money for education, employment, housing, and fraternal and social support services in response to this discrimination. The Gran Oriente Filipino Gran Oriente Filipino Hotel, Residence, and Masonic Temple Complex are emblematic of the struggles and achievements of Filipino immigrants in the San Francisco Bay Area.

HISTORIC CONTEXT STATEMENT

Gran Oriente Filipino Masonic Lodge¹

The Gran Oriente Filipino Masonic Lodge protected and promoted the Filipino community's well-being, playing a crucial role in sustaining the early community of San Francisco. The Gran Oriente Filipino Masonic Lodge is a Filipino fraternal lodge and mutual aid society that provided for the social welfare of Filipinos at a time when unions and greater society were hostile to minorities, segregating and ignoring them.



Gran Oriente Filipino Masonic Lodge members, ca. 1921. Source: Gran Oriente Filipino Masonic Lodge.

First begun in the Philippines, masonic lodges were greatly influenced by European Enlightenment's free thinking and practical knowledge. The Filipino migrants to the U.S. took this collective tradition and transplanted it to the United States. The first Filipino masonic lodges were established in San Francisco, Salinas, Stockton, and Sacramento in the 1920s. The Gran Oriente is a Grand Lodge and serves as the overarching governing body of other Filipino masonic fraternal groups. It functions independently of any other Grand Lodges in other cities and sets its own rules and rituals that are based on common Masonic practices.

The Gran Oriente served a mainly bachelor community of farm laborers, cannery workers and domestic servants. By 1940, the Gran Oriente organization in the United States had 700 members, with lodges in California, Hawaii, Seattle, Phoenix, New York City, Brooklyn, and Newark, New Jersey. Still connected to the Gran Oriente in Manila, each member paid \$9 in annual dues to the Philippines and \$25 annual local dues. Around the same time, the San Francisco lodge decided to become independent from the organization in the Philippines.

In San Francisco, the Gran Oriente first met in social halls or churches owned by other fraternal organizations, including 1524 Powell Street on the edge of Chinatown and the American Legion Post at Scottish Rite Temple located at Van Ness and Sutter Street. In 1921, Filipino merchant marines pooled their earnings with other Filipino workers and purchased the three-story wood-frame residential hotel building located at 104-106 South Park Street for \$6,000, formerly known as the Hotel Omiya and operated by Japanese immigrants. Originally, the 24-room residential hotel served as a meeting place and boarding house for members who worked in San Francisco and for farm workers from the Central Valley who visited on weekends. The members who were merchant marines worked as cooks, waiters, and other support crew on commercial passenger ships that terminated in San Francisco.

¹ Adapted from San Francisco Filipino Heritage Addendum to the South of Market Historic Context Statement, San Francisco, CA by Page & Turnbull, March 13, 2013.

The local dues also allowed the group to purchase two residential flats buildings: 41-43 South Park Street (purchase date unknown; sold in 2011) and 45-49 South Park Street in September 1947. In 1951, the group constructed the Gran Oriente Filipino Masonic Temple behind the building at 45-49 South Park Street to hold their meetings. Today the temple is addressed as 95 Jack London Alley.

Filipinos in the South of Market²

Filipino immigrants and their descendants have had a longstanding presence in the South of Market Area. Racial discrimination and restrictive covenants meant that Filipinos tended to live in proximity to existing ethnic Asian enclaves, like Chinatown and Japantown. Because of this, Filipinos initially settled north of Market Street in an area called Manilatown, near the intersection of Washington and Kearny streets. By the early 1920s, a second small but thriving Japantown in the South of Market had begun to coalesce. In turn, Filipinos had also established a toehold in the South of Market Area.



Original Japantown around South Park. The Gran Oriente Filipino Hotel is at far right, ca. 1910. Source: San Francisco Public Library.

The Japanese community thrived at South Park because the Southern Pacific depot was just two blocks south, and Piers 30-32, where the Japanese steamships docked, were two blocks east. A variety of lodging houses and single-room occupancy hotels in the neighborhood made it attractive to many Asian immigrants. By the early 1930s, growing prosperity had inspired many prosperous Japanese immigrants to move to the Western Addition where they could rent or purchase (only in the names of their native-born children) spacious Victorian-era row houses. Also during this time period, the Japanese steamships shifted to north of the Ferry Building, and severe immigration restrictions cut travel to and from Japan. Subsequently, the Japanese businesses in South Park closed or relocated to the Western Addition

As Japanese residents left South Park, Filipinos began to purchase or rent buildings in the vicinity in the mid-1930s. As American nationals (the United States had acquired the Philippines as a prize in the Spanish-American War in 1898 and a substantial Filipino population lived within U.S. borders), Filipino immigrants were allowed to purchase property in the United States, in contrast to Japanese or Chinese immigrants. Gran Oriente Filipino Hotel located at 104-106 South Park Street is one of the earliest Filipino-owned buildings in the South of Market Area.

² Ibid.



Original Japantown around South Park. The Gran Oriente Filipino Hotel is second building from left. Source: San Francisco's Japantown.

The Filipino community in SoMa grew as urban renewal projects of the 1950s and 1960s displaced Filipino residents in Japantown and Manilatown. These included the massive urban renewal projects in San Francisco's Western Addition, which demolished dozens of blocks in the Japantown and Fillmore neighborhoods. Likewise, dozens of businesses and residential hotels in Manilatown were demolished as the Financial District expanded to the north and west. South of Market offered relatively inexpensive rents and proximity to service industry jobs downtown.

Filipino History in San Francisco³

The establishment of a Filipino community in San Francisco is part of a larger pattern of Filipino immigration that began in the early 1900s and continued in successive waves throughout the twentieth century. Following the Philippine-American War (also called the Philippine War of Independence or Philippine Insurrection, 1899 to 1902), the Philippines became a US Colony. The people of the Philippines were considered U.S. nationals, a status just below full citizenship and could travel freely to the United States. Filipinos immigrated to the United States to work as agricultural laborers in Hawaii and the Central Valley of California and during World War I, many Filipinos volunteered for service in the Merchant Marine or U.S. Navy. At the conclusion of the war, Filipinos sought employment in San Francisco's service industry and as domestic servants. It was during this period of expanding Filipino immigration that San Francisco's first Filipino enclave, "Manilatown," began to coalesce along Kearny Street between Pine and Pacific streets, near the eastern edge of Chinatown.

Throughout this period, Filipinos faced discrimination and economic hardships. Filipinos were not granted U.S. citizenship, but rather were considered American nationals. This meant that they could immigrate as workers, but could not become naturalized citizens. In 1928 and 1929, Filipinos faced several legislative efforts to restrict further immigration. A House Bill was introduced to exclude Filipinos by declaring them aliens and the California Legislature passed a joint resolution petitioning

³ Adapted from San Francisco Filipino Heritage Addendum to the South of Market Historic Context Statement, San Francisco, CA by Page & Turnbull, March 13, 2013.

Congress to restrict Filipino Immigration. In 1934 the United States Congress passed the Philippines Independence Act, also known as the Tydings-McDuffie Act which restricted Filipino immigration to only fifty persons per year, although Filipinos could still go to Hawaii as plantation laborers. In and 1935 Congress passed the Filipino Repatriation Act, which stated that Filipinos would be given free transportation to return to their homeland.

During World War II, many Filipinos living in the U.S. were eager to volunteer for military service, but were initially barred until President Franklin Roosevelt signed an order revising the Selective Service Act, which provided for the organization of Filipino infantry regiments. During the same period that the Filipino units were being organized, Congress passed a bill that further eased restriction on Filipino naturalization. In 1942, after the fall of Bataan and Coregidor to the Japanese, Congress passed a law granting U.S. citizenship to Filipinos and other aliens who served under the U.S. Armed Forces.

During World War II, Filipinos not serving in the armed forces found ample employment opportunities in U.S. shipyards, manufacturing plants, and other industries. They were also encouraged to take over property that had been owned by Japanese-Americans sent to internment camps—a development made possible through a ruling by the California Attorney General that stated Filipinos could legally lease land. As the Japanese were forced to leave for internment, housing in San Francisco’s Japantown, roughly bounded by California, Ellis, Gough and Steiner streets, opened up to Filipinos.



Gran Oriente Filipino Masonic picnic in South Park, ca. 1970s. Source: San Francisco Public Library.

Coinciding with the rise of the American Civil Rights Movement, the Immigration Act of 1965 was responsible for the second great wave of Filipino immigration. The law allowed 20,000 people from each Asian country to enter the United States each year, and for family members of Asians who were already citizens to enter the country. The result was the period spanning the late 1960s through the 1980s—more than any other time period—was associated with the development of a Filipino community in San Francisco.

The urban renewal projects of the 1960s also coincided with gentrification and redevelopment in Manilatown. Here, the primary catalyst was the expansion of the city’s financial district, which grew substantially during the 1950s and 1960s. One result was that many of the single-room-occupancy (SRO) hotels and businesses used by Filipinos, as well as other immigrants, were demolished. As described in one history of Manilatown: The

Financial District redevelopment ... became top priority for the city's expansion, as the opening of the Bay Area Rapid Transit system in the mid-1970s made it easier for white-collar workers to commute from outlying areas into downtown. The effect, of course, was to change the landscape of the community. Manilatown was devastated. Ten full blocks of low cost housing, restaurants, barber shops, markets, clubs and other businesses that benefited a Filipino community that numbered around 10,000 people was destroyed.

The destruction of housing used by seniors and other economically vulnerable residents was met with vigorous protest. No building was more iconic of the battle to prevent urban renewal in Manilatown than the International Hotel at 848 Kearny Street. Built in 1907, the hotel was especially popular with Asian immigrants—particularly Filipino bachelors. By the 1960s the hotel, along with many of the longstanding Filipino establishments, was targeted for replacement.

Fraternal Societies⁴

In the late 19th and early 20th centuries, fraternal societies were one of the primary sources of health insurance for the working classes, as well as burial services. At their peak in about 1920, over one quarter of all adult Americans were members of fraternal societies. Some fraternal groups limited membership to a particular ethnic or religious group. Others were pan-ethnic and centered on business or professional affiliations, often combined with defined rituals and protocol. Of the latter, the Masons and the Odd Fellows are well-known examples. After World War II, membership in many fraternal organizations began a steady decline. Contributing factors included a diminishing need for fraternal orders as insurance companies and doctors became more professionalized. Working class San Franciscans were also presented with an increasing variety of diversions for their spare time.

Residential Hotels

104-106 South Park Street is one of three extant residential hotels in the South Park Historic District.⁵ Residential hotels are also known as single-room occupancy hotels (SROs). Typically built of wood-frame or brick masonry construction, residential hotels in South Park and the surrounding South of Market (SoMa) were usually two to four stories in height and often had a raised basement level and flat roofs. Those erected after 1915 may have been built of reinforced concrete or steel frame construction with smooth stucco cladding. Most



Early residential hotel on 3rd Street between Bryant and Brannan streets, just west of South Park, ca. 1869. Source: San Francisco Public Library.

⁴ Adapted from Swedish American Hall Landmark Designation Report by Jonathan Lammers, 2015.

⁵ The Japanese operated and occupied four residential hotels, the Eimoto Hotel at 22-24 South Park Street, the Kumamoto Hotel (no longer extant), the Bo Chow Hotel at 102 South Park Street, and the Hotel Omiya at 104-106 South Park Street.

featured double-hung wood sash windows and Classical Revival design influences, particularly those of the Edwardian style, which include roofline cornices and the use of Classical motifs like “applied shield, cartouche and swag ornaments.”⁶ Residential hotels frequently housed a small hotel lobby and saloons or other commercial businesses on the first floor with the upper floors devoted to lodging and shared bathrooms.⁷ Residential hotels offer relatively inexpensive rooms for residents and transients. For racial and ethnic minorities and others with low incomes, residential hotels have long been an important housing resource.

From the 1860s through the 1920s, residential hotels were built in great numbers to house the increasing population of seasonal laborers and employees, primarily single men, of the factories, mills, warehouses in SoMa and along the waterfront. One-quarter of the city’s boarding houses and half of the city’s 655 lodging houses were located South of Market by 1870. A great number of boarding houses and hotels were located along Mission Street between 3rd and 9th streets.

South of Market, like much of San Francisco, was devastated by the 1906 earthquake and fire. Only a few buildings in the neighborhood, primarily built of steel-frame construction, survived. The disaster destroyed all of SoMa’s lodging houses and decimated the neighborhood’s



1906 Earthquake refugee camp in South Park, 1906. Source: San Francisco Public Library.

population.⁸ Following the quake and fire, San Francisco again saw a massive influx of people as temporary workers arrived in the city to aid in the reconstruction. Prior to 1906, 20,000 seasonal building trade workers were employed in the city. Following the disaster that number rose to 60,000. Residential hotels, boarding and lodging houses were again in demand to house the growing labor force. New hotels were constructed in great numbers and many were located on large corner lots and followed the building plan consisting of first floor commercial space with lodging on the upper levels established in years prior to the quake. The newly arrived workers constructed fifty-eight hotels and eighty lodging houses by 1907, with the greatest concentration located between First, Sixth, Market and Bryant streets and the largest number along 3rd, Howard and Folsom streets.

⁶ Page & Turnbull, South of Market Historic Context Statement, San Francisco, CA, June 30, 2009, 48-49.

⁷ Page & Turnbull, South of Market Historic Context Statement, San Francisco, CA, June 30, 2009, 42-43; Page & Turnbull, Central SoMa Historic Context Statement and Historic Resource Survey, San Francisco, CA, March 16, 2015, 11; Groth, Paul. *Living Downtown: The History of Residential Hotels in the United States*. Berkeley: University of California Press, 1994, 154-155.

⁸ Page & Turnbull, South of Market Historic Context Statement, San Francisco, CA, June 30, 2009, 11.

SoMa remained a housing center for temporary and seasonal workers during much of World War I, but with the mechanization of the workplace and the shift to automobile and truck transport from the streetcar and the railroad after the war, shipping, manufacturing and other firms moved outside the city. Changes in employment and labor practices including shorter workdays and a longer term workforce, as opposed to short term or seasonal workers, allowed for commuting longer distances and the need for downtown housing decreased. As historian Paul Groth notes, “suburban employment surged for people with cars”⁹. White collar employment continued to thrive downtown, but blue-collar jobs declined by 40,000 people between 1918 and 1921 leading to a decrease in investments in housing and residential occupation. No rooming or boarding houses were constructed in downtown San Francisco following World War I¹⁰.

Following World War II, SoMa remained the home base for many low-income single men and retirees, but with the lack of investment in the neighborhood and the decline of jobs along the waterfront, the neighborhood was seen as an area primed for development.¹¹ Urban renewal projects conceived in the 1950s and carried out over the course of more than four decades, decimated the residential hotel stock in the city as blocks were cleared for the construction of the complex of buildings that make up the Yerba Buena Center. Today, newly arrived families make up a large proportion of hotel residents and well as retired Asian laborers who live in hotels seasonally.¹²



*Post-war South Park during a time of disinvestment in the neighborhood, May 27, 1952.
Source: San Francisco Public Library.*

⁹ Paul Groth, *Living Downtown*, University of California Press, 1994, p. 270.

¹⁰ Paul Groth, p. 182.

¹¹ Groth, p. 156; Page & Turnbull, p. 67

¹² Groth, p. 11

Edwardian Architectural Style

45-49 South Park Street exhibits the typical characteristics of the Edwardian style. 104-106 South Park Street was likely originally constructed in the Edwardian style, but the façade has since been stuccoed (date unknown), and skylights were added and a new vestibule was constructed in 1927.¹³ The term “Edwardian” was created to describe architecture produced in Great Britain and its colonies from 1901 to 1910, with the reign of Edward VII. Edwardian architecture encompasses a number of styles, with five main strands identified: Gothic Revival, Arts and Crafts, Neo-Georgian, Baroque Revival and the Beaux-Arts style.¹⁴ All five strands reflected a movement away from the ornately embellished buildings constructed during the Victorian period (c. 1825-1901) towards buildings with simpler, more handcrafted details. In San Francisco, the term “Edwardian” is often associated with multi-unit flats or apartment buildings constructed at the beginning of the 20th century. Edwardian style buildings were constructed prior to the 1906 earthquake and fire, however it was an extremely common style used in the post-disaster reconstruction. Edwardian buildings are highly concentrated in areas that were rebuilt after the earthquake and fire, including the South Park, South of Market, downtown and much of the Mission neighborhoods. Residential hotels constructed after the earthquake and fire often included rounded corner bay windows, angled bay windows and projecting cornices characteristic of the Edwardian period. Frequently they had centrally located entrances accessing a lobby with stairs to the upper floors.¹⁵

Masonic Temple Ritual Architecture



Main entrance of the Gran Oriente Masonic Temple.

Gran Oriente Masonic Temple at 95 Jack London Alley is a simple, two-story rectangular building that lacks ornament, except for the main entrance and cornice. These two features exhibit traditional symbols of Freemasonry. Masonic symbolism is mainly, but not exclusively, drawn from the manual tools of stonemasons.

Masonic lodges are supposed to be a representation of King Solomon's Temple. The two pillars that flank the entrance of the Gran Oriente Masonic Temple are supposed to represent the two columns or pillars that were placed on the porch of King Solomon's Temple at Jerusalem, the one on the right named Jachin, and one on the left named Boaz. The rounded spheres at the top of the pillars represent the terrestrial and celestial globes of the universe.

¹³ Building Permit No. 159272, March 17, 1927. Building permit indicates W. Willard was the owner.

¹⁴ San Francisco Preservation Bulletin No. 18, Residential and Commercial Architectural Periods and Styles in San Francisco, January 2003.

¹⁵ Page & Turnbull, 55-56.



Transom window with Masonic symbol above main entrance of the Gran Oriente Masonic Temple.

Painted on the transom window above the entrance is a square and compass with the letter "G" at the center. The square and compass are traditional tools of stonemasons. They are used in Masonic ritual as emblems to teach symbolic lessons and/or lessons in conduct. The square and compass represents morality and boundaries, respectively. The letter "G" stands for God. The number three is frequently used in Masonic rituals and symbols, as seen in the three arches above the entrance.

At the cornice, the dedication reads, "DEDICATED TO THE SUPREME ARCHITECT OF THE UNIVERSE." Great Architect of the Universe is a non-denominational term for God.

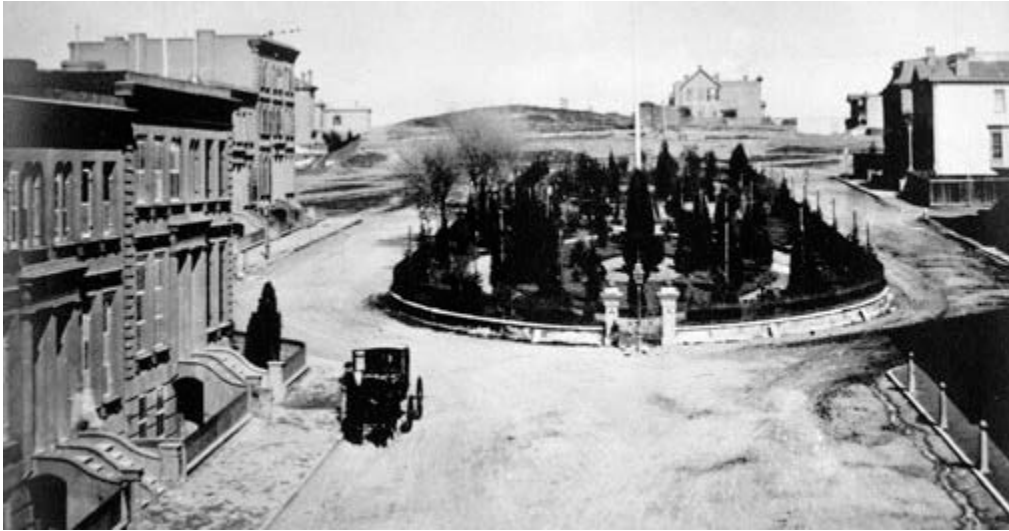


Cornice of the Gran Oriente Masonic Temple.

South Park Neighborhood¹⁶

In 1854, Englishman George Gordon decided to develop an insulated upper-class neighborhood that focused inward on a private park and was based on the ornamental grounds and building lots on the plan of the London Squares, Ovals, or Crescents or of St. John's Park or Union Square in New York. The South Park subdivision was planned in four sections in the English crescent formation surrounding the park itself. The garden was 75 feet wide and 550 feet long, and surrounded by an ornamental railing. Only residents had keys for the iron fence enclosing the private garden. Two story plus basement stuccoed brick rowhouses were to surround the park. Each had its own English rose garden and rear carriage house. The northwest section of South Park was developed first; with the other quadrants developing more slowly due to the 1855 depression experienced by California. South Park was the address for prominent San Franciscans during the height of its initial development.

¹⁶ Adapted from South Park Historic District Record, Page & Turnbull, June 30, 2009.



Early South Park, 1867. Source: San Francisco Public Library.

The neighborhood lost popularity with the elite after the 2nd Street Cut of 1869. The cut was made in order to provide easier access to the Pacific Mail Wharves, and it was thought that land values to the south of Rincon Hill would increase. In fact, it had the opposite influence by the 1890s, South Park was inhabited by working class families who had moved in to enjoy the park and pleasant weather.

The 1906 Earthquake and Fire ravaged the area, destroying all of the buildings. Immediately after the disaster, small fabric tents were erected in the park for refugees that were later replaced with nineteen wood-frame buildings that housed a maximum of 648 refugees in South Park.

On January 7, 1908, the refugee camp was closed and reconstruction in the South Park neighborhood began in earnest. The park dimensions remained the same, and new trees, such as poplars and elms, were eventually planted. The street layout also remained the same. The character of the neighborhood changed radically. Like the South of Market area in general, South Park was redeveloped as a mixed-use neighborhood of residential, commercial, and industrial buildings. South Park was largely built out by the end of the 1920s.

From 1906 through the 1980s, the South Park neighborhood was consistently working class in nature. From 1906 to about 1933, the neighborhood was mainly populated by Japanese immigrants. As a result of the merchant marines' purchase of the Gran Oriente Hotel in 1921, there has been a Filipino presence at South Park ever since. Indeed, South Park figures into the establishment of a Filipino community in the South of Market area as a whole. Filipinos are the largest minority group living in the South of Market today.

INTEGRITY

The seven aspects of integrity used by the National Register of Historic Places, the California Register of Historical Resources, and Article 10 of the Planning Code are: location, design, feeling, association setting, materials, and workmanship in relation to the period of significance of 1947-1951. For properties that are significant for cultural histories the important aspects of integrity that need to be present are generally location, design, feeling and association. The aspects of integrity that are generally less important for cultural histories are setting, materials, and workmanship. One test to apply when evaluating integrity of a historic property is to assess if someone who was familiar with the property when it was important within its historic context would recognize it if they visited today.¹⁷

Location

The three buildings are still in their original locations.

Design

The main facades of all three buildings retain their original design and composition.

Feeling & Association

All three buildings retain enough intact physical material so that the building would be easily recognizable to Grand Oriente Filipino members.

Setting

South Park retains its low-scale buildings arranged around a central park.

Materials & Workmanship

Although original wood-sash, double-hung windows at 45-49 South Park Street have been replaced with aluminum windows, many of the other original materials are intact, such as: wood siding; rounded and angled bay windows supported by brackets; wood, squared engaged columns and round columns with Corinthian capitals at the primary entrance; quatrefoil shaped stained glass windows surrounded by heavy molding; and overhanging cornice. 104-106 South Park Street has lost more of its materials and workmanship. The primary facade has been stuccoed and faux painted, but it does retain its original wood-sash, double hung windows with wood frames and sills, as well as its overhanging cornice. 49 Jack London Alley retains its original cladding and decoratively detailed main entrance.

The buildings retain sufficient integrity to convey their significance.

BOUNDARIES OF THE LANDMARK SITE

Encompassing all of and limited to Lots 058 and 039 in Assessor's Block 3775.

CHARACTER DEFINING FEATURES

Whenever a building, site, object, or landscape is under consideration for Article 10 Landmark designation, the Historic Preservation Commission is required to identify character-defining features

¹⁷ LGBTQ History in San Francisco, page 328-329.

of the property. This is done to enable owners and the public to understand which elements are considered most important to preserve the historical and architectural character of the proposed landmark.

104-106 South Park Street (Gran Oriente Filipino Hotel)

All primary exterior elevations, form, massing, structure, architectural ornament and materials identified as:

- Three-story rectangular massing and plan with flat roof
- Faux painting? (originally clad in horizontal wood siding)
- Ground floor main entrance with metal security gate with integrated metal letter reading, "Gran Oriente Filipino"
- Storefront style window supported by a bulkhead (originally surmounted by multi-lite, wood sash transom window)
- Regularly spaced fenestration pattern at second and third stories
- Double hung, wood sash windows with wood frames and sills
- Wide, overhanging cornice with modillion detail

45-49 South Park Street (Gran Oriente Filipino Residence)

All primary exterior elevations, form, massing, structure, architectural ornament and materials identified as:

- Three-story, plus raised basement rectangular massing and plan with flat roof
- Brick cladding at basement, drop channel horizontal wood siding at first floor, and horizontal tongue and groove horizontal wood siding
- Regularly spaced fenestration pattern with brick sills at basement and wood window frames and sills at first, second, and third stories (openings likely originally filled with double-hung, wood-sash windows)
- Rounded bay windows supported by brackets spanning second and third stories at northeast, northwest and southwest corners of the building (openings likely originally filled with rounded, double-hung, wood-sash windows)
- Angled bay windows supported by brackets spanning the second and third stories between rounded bays (openings likely originally filled with double-hung, wood-sash windows)
- Simple raised spandrel panels at bay windows
- Wide, overhanging cornice supported by brackets
- Two primary entrances on South Park Street flanked by wood squared engaged columns and round columns both with Corinthian capitals
- Four quatrefoil shaped stained glass windows surrounded by heavy molding flanking primary entrances

95 Jack London Alley (Masonic Temple)

All primary exterior elevations, form, massing, structure, architectural ornament and materials identified as:

- Two-story, rectangular massing and plan with flat roof
- Textured stucco cladding on the façade and north elevation
- Central entrance with incised pointed arch and tripartite arch detail, columns topped by globe shapes, inset rectangular entry opening surmounted by three arched fixed transom windows separated by engaged columns.
- Gold leaf compass and square with the letter "G" at the center painted on center transom window above door.

- Incised text above main entry reading, "GRAN ORIENTE FILIPINO MASONIC TEMPLE"
- Incised text at the parapet reading, "DEDICATED TO THE SUPREME ARCHITECT OF THE UNIVERSE"
- Small rectangular window openings flanking central entrance
- Horizontal rectangular window opening at second floor
- Incised text located at the base of the façade near northwest corner reading, "MCMLI AD"

PROPERTY INFORMATION

Historic Name: Gran Oriente Filipino Residences and
Masonic Temple Building Complex

Address: 104-106 South Park Street; 45-49 South Park
Street; 95 Jack London Alley

Block and Lot: 3775/058; 3775/039

Owner: Gran Oriente Filipino

Original Use: Apartment building and assembly hall

Current Use: Apartment building and assembly hall

Zoning: SPD – SOMA South Park

PHOTOGRAPHS

104-106 South Park Street



Gran Oriente Filipino Hotel, ca. 1996.
Source: positivelyfilipino.com. Photo by Aileen Lainez.



Gran Oriente Filipino Hotel, 2017.



Detail of upper façade of Gran Oriente Filipino Hotel, 2017.



Detail of ground floor façade of Gran Oriente Filipino Hotel, 2017.

45-49 South Park Street



Gran Oriente Filipino Residence, 2017.



Gran Oriente Filipino Residence, 2017.

95 Jack London Alley



Gran Oriente Filipino Masonic Temple, 2016.



Gran Oriente Filipino Masonic Temple, 2016.

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