

REVISED MISSION DOLORES NEIGHBORHOOD SURVEY

VOLUME 1 OF 2

San Francisco, California

November 11, 2009



Prepared for
Mission Dolores Neighborhood Association

Prepared by



CAREY & CO. INC.
ARCHITECTURE

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INTRODUCTION

The Mission Dolores neighborhood lies within the larger Mission District of the City of San Francisco. It is generally bounded by Valencia Street on the east, Sanchez Street and Church Street on the west, 20th Street on the south, and Market Street and the Central Freeway on the north. Also included is the west side of Church Street between 18th Street and 20th Street and the south side of 20th Street between Church Street and Dolores Street. (See Figure 1 for a map of the neighborhood boundary). The Mission Dolores neighborhood shares much in common with the larger Mission District in terms of geography, culture, and pre-World War II demography. It is distinguished, however, by its close association with *Mission San Francisco de Asís*, known as Mission Dolores. The Mission Dolores neighborhood extends over the approximate area of original non-military Spanish and Mexican period settlement.

The San Francisco Planning Department has recently initiated several survey efforts within the larger Mission District, including the Inner Mission North historic resource survey, the Market & Octavia Better Neighborhood Plan historic resource survey, and the Eastern Neighborhoods Mission Area Plan (Inner Mission South) historic resource survey. Through these surveys, the Department is in the process of identifying individual resources and historic districts within the Mission Dolores neighborhood, including those that are associated with the theme of post-1906 reconstruction of the area located east of Dolores Street (the 1906 fireline). The Market & Octavia Better Neighborhood Plan historic resource survey includes the portion of the Mission Dolores neighborhood between Sanchez and Dolores Streets and north of 17th Street and Chula Lane. Several blocks west of Dolores Street and south of Chula Lane/17th Street had not been comprehensively surveyed and recorded within the Mission Dolores neighborhood. (See Figure 1 for map of these survey areas).

The Mission Dolores Neighborhood Association (MDNA) has engaged Carey & Co. to produce a comprehensive survey of the Mission Dolores neighborhood, which consists of five broad tasks:

1. Finalize the Mission Dolores Neighborhood Historic Context Statement, which Roland-Nawi Associates drafted in December 2007.
2. Survey previously undocumented structures built before 1964 within the Mission Dolores neighborhood south of 17th Street/Chula Lane and west of Dolores Street (MDNA Survey Area) and prepare a Department of Parks and Recreation (DPR) Primary Record (523A) for each structure.
3. Prepare DPR Building, Structure, and Object (532B) Forms for buildings determined to be individually eligible for the National Register of Historic Places (NRHP) or the California Register of Historical Resources (CRHR) within the MDNA Survey Area.
4. Review existing documentation, including the survey work conducted in the Mission Dolores neighborhood as part of the Planning Department's Market & Octavia historic resource survey.
5. Prepare a DPR District Form (523D) for the Mission Dolores Neighborhood 1906 Fire Survivors and Reconstruction Historic District, which includes portions of the Mission Dolores neighborhood west of Dolores Street.

The Planning Department is currently completing the Inner Mission North historic resource survey, which includes identification of all potential historic resources within the portion of the Mission Dolores neighborhood east of Dolores Street. Therefore Carey & Co. did not survey or evaluate properties east of Dolores Street, except for institutions or community uses located on the east side of Dolores Street

between Market Street and 20th Street that may have a strong thematic connection to properties on the west side of Dolores Street, as described in the historic context statement.



Fig. 1. Map of the Mission Dolores Neighborhood Historic Resource Survey Areas, 2009.

SUMMARY OF FINDINGS

Evaluations of Individual Properties

Carey & Co. determined that eight residential buildings located within the MDNA survey area appear to be eligible for listing in the National Register of Historic Places (NRHP) and the California Register of Historical Resources (CRHR) as individual structures:

- 3867 20th Street
- 666-668 Church Street
- 700 Church Street
- 718 Church Street
- 740 Church Street
- 207 Dorland Street
- 215 Dorland Street
- 223 Dorland Street

Constructed between 1916 and 1949, these single-family homes, flats, and apartment buildings appear to be eligible for the NRHP and the CRHR under Criteria C/3 for their significant architectural designs or as the work of master architects. They represent a wide range of styles, from Art Deco (718 Church Street) to Exotic Revival with distinctive Ogee-arched openings (666-668 Church Street) to the transitional International Style (700 Church Street). The latter was designed by the prolific architect Hermann C. Baumann, who designed hundreds of apartment buildings in San Francisco during his career. Constructed in 1931, the row of three residences at 207-223 Dorland Street particularly stand out in this neighborhood as single-family dwellings and as Spanish Colonial bungalows, both of which were unusual to build in the Mission Dolores neighborhood by the 1930s. They were designed by master architect Charles Strothoff. All eight buildings retain a high level of integrity.

Carey & Co. also recommends that the further research be conducted on the following 35 properties to determine if they are also individually eligible for the NRHP, the CRHR, or local designation:

- 1919-1923 15th Street
- 2019-2025 15th Street
- 3615-3619 17th Street
- 3639 17th Street
- 3643-3647 17th Street
- 3650 17th Street
- 3656 17th Street
- 3663-3665 17th Street
- 3751 17th Street
- 3864 18th Street
- 3888 18th Street
- 3809 20th Street
- 3873-3877 20th Street
- 23 Abbey Street
- 31 Abbey Street
- 37 Abbey Street
- 67 Chula Lane
- 75 Chula Lane
- 281-285 Church Street
- 287-291 Church Street
- 293-297 Church Street
- 359-361 Church Street
- 363-365 Church Street
- 574-576 Church Street
- 672 Church Street
- 678 Church Street
- 790 Church Street
- 310 Dolores Street (Mission Dolores Basilica)
- 400 Dolores Street
- 216 Dorland Street
- 231 Dorland Street
- 267 Dorland Street
- 253 Sanchez Street
- 255 Sanchez Street
- 443-447 Sanchez Street

These buildings appear to retain a high level of integrity and to have significant architectural designs, ranging in style and typology from vernacular cottages to Stick-Eastlake, Italianate, and Classical Revival single-family homes, flats, apartment buildings, and residential-over-commercial structures, among others.

Mission Dolores Neighborhood 1906 Fire Survivors and Reconstruction Historic District

The Mission Dolores Neighborhood 1906 Fire Survivors and Reconstruction Historic District is significant under NRHP/ CRHR Criteria A/1 and C/3. The historic district is significant under Criterion A/1 for distinctly encapsulating the settlement and development of San Francisco from 1791 to 1918, from its origins as a rural outpost of faraway governments to a dense urban neighborhood at the heart of the city. Unlike other neighborhoods in San Francisco, the historic district's built environment spans the full history of the city, from its Spanish Colonial origins through the present. While other parts of the city survived the earthquake and fires and can illustrate the history of the city from the late nineteenth century onward, no other part can trace its development beginning with the Spanish period in the eighteenth century. The historic district exists specifically because of citizens' heroic efforts to save Mission Dolores from the conflagration that spread as far west as Dolores Street. The area was saved from citywide disaster and became an area of redevelopment thereafter. Its significance concludes with the restoration of the Mission Dolores chapel from 1916 to 1918 by famed architect Willis Polk, the construction of the major elements of Mission Dolores Park by 1916 – including the San Francisco Municipal Railway (MUNI) right-of-way for the J-Church line – and the completion of the basilica adjacent to the Mission Dolores chapel in 1918. In particular, the restoration of the chapel and the construction of the basilica, which replaced the previous structure destroyed by the 1906 earthquake, bookend the origin and development of the neighborhood.

Similarly, the Mission Dolores Neighborhood 1906 Fire Survivors and Reconstruction Historic District is significant under Criterion C/3. Unlike other residential neighborhoods in San Francisco, the Mission Dolores neighborhood contains the city's roots from the Spanish Colonial period, as represented by the still extant Mission Dolores chapel and cemetery, along with modest buildings dating to the Gold Rush, elaborately decorated Italianate and Stick-Eastlake buildings of the Victorian era, and post-earthquake and fire reconstruction architectural movements, from the rise of the apartment building to monumental Beaux-Arts architecture, and City Beautiful projects like the development of Mission Dolores Park. Therefore, the neighborhood includes a distinct collection of historic structures that chronicles the major architectural types and styles built from the city's founding, through its periods of nineteenth-century development, and concluding with the rise from the ashes in the early twentieth century.

Dolores Street Cultural Landscape

The significant concentration of institutional buildings, including schools and ecclesiastic buildings; open space, including a large park and a landscaped boulevard; and cultural monuments that line Dolores Street between Market Street and 20th Street may be considered a cultural landscape. Its period of significance spans from 1791 with the construction of the extant Mission Dolores chapel, to 1966 when the replica Mexican liberty bell was installed in Mission Dolores Park. This collection of institutions and open space along Dolores Street reflects a historic land use pattern that began with the founding of Mission Dolores and the El Camino Real in 1776 and the construction of the extant mission chapel in 1791. The mission stood at the heart of a complex that included numerous buildings and expanses of cultivated land. While the Mission's buildings were adapted for other uses following its secularization in 1834 and nearly all have since been demolished, the chapel and adjacent cemetery endured and was conveyed to the Catholic Church in the form of an 8.5-acre grant in 1858. This grant included land on both sides of Dolores Street at the intersection of 16th Street and formed the anchor of this cultural landscape that has been shaped over time by the neighborhood's evolving demographic.

METHODOLOGY

FIELD SURVEY

In February 2009, Carey & Co. architectural historians Erica Schultz (M.H.P., historic preservation), Karen McNeill (Ph.D., history), and Allison Vanderslice (M.A., cultural resources management) conducted the field survey of 183 previously undocumented parcels south of 17th Street/Chula Lane and west of Dolores Street in the Mission Dolores Neighborhood (MDNA survey area) and recorded information such as the number and type of buildings as well as the existing conditions, historic features, and architectural significance of each resource. Digital photographs were taken of each structure visible from the public right-of-way and noted the overall environment and relationships of the buildings to determine if the neighborhood contains potential historic districts.

For each parcel with a structure over 45 years old, Carey & Co. prepared a DPR Primary Record (523A). The firm also prepared a DPR Building, Structure, and Object Record (523B) for those properties that appear to be eligible for listing in the NRHP or the CRHR but do not appear to contribute to the Mission Dolores Neighborhood 1906 Fire Survivors and Reconstruction Historic District. These forms are located in Appendix D.

DPR Primary Records (523A) were not prepared for 14 parcels that (1) contain structures that are less than 45 years old; (2) are part of the San Francisco Municipal Railway (MUNI) right-of-way (ROW); or (3) consist of an interior parcel that could not be viewed from the public ROW. These parcels consist of the following:

APN	Number	Street	Year Built	Description
2566-028 and 029	30	Abbey Street	1900	Interior parcel
3580-005	542-544	Church Street	1975	Less than 45 years old
3580-135	550	Church Street	1987	Less than 45 years old
3600-001B	730	Church Street	1968	Less than 45 years old
3606-063	835	Church Street	N/A	MUNI ROW
3606-053	250	Liberty Street	N/A	MUNI ROW
3580-080	407	Sanchez Street	ca. 1970	Less than 45 years old
3566-059	3684-3688	17th Street	1993	Less than 45 years old
3566-062	3690	17th Street	1994	Less than 45 years old
3580-160	3818	18th Street	1992	Less than 45 years old
3580-016	3824	18th Street	1965	Less than 45 years old
3580-136	3874-3876	18th Street	ca. 2000	Less than 45 years old
3606-091	3881	20th Street	1995	Less than 45 years old
3606-064	3896	20th Street	N/A	MUNI ROW

HISTORIC CONTEXT

Carey and Co. reviewed the draft “Mission Dolores Historic Context Statement” prepared by Roland-Nawi Associates in December 2007. The historic context statement identifies important themes, geographic areas, and time periods in the history of Mission Dolores and provides the necessary information to evaluate the historic significance of resources located in the neighborhood. It includes a chronological history of the neighborhood from its initial settlement by indigenous Californians to the present, focusing on major historical developments that contributed to the evolution of the built environment. Carey & Co. updated and finalized the context statement to reflect the findings of the field survey and the research conducted for this report.

The following is a summary of updates and revisions to the historic context:

- Expanded discussion of early settlement patterns in the Mission Dolores neighborhood, with special attention paid to the ranchos and the Mission church land ownership, and influences on subsequent urban development and land uses.
- Expanded discussion of the many layers of history and the great diversity of types of historic resources that characterize the Mission Dolores neighborhood.
- Expanded discussion to include several blocks between Sanchez and Church Streets.

Additionally, the “Introduction,” “Property Types,” and “Surveyed Properties” sections and the bibliography from the 2007 historic context were incorporated into this report.

ARCHIVAL RESEARCH

To prepare the revised historic context and the evaluations of the identified historic district and individual historic properties, Carey & Co. reviewed Sanborn Fire Insurance Maps, city directories, newspapers and photographs, census records, voter registration records, and primary and secondary sources regarding the history of the Mission Dolores neighborhood, its development within San Francisco, and people and uses associated with buildings in the neighborhood. The following repositories and City departments were consulted by Carol Roland-Nawi for the draft context and by Carey & Co. for this report:

- San Francisco Planning Department
- San Francisco Department of Building Inspection
- San Francisco Office of the Assessor-Recorder
- San Francisco Recreation and Parks Department
- History Center, San Francisco Public Library
- Western Jewish History Center, Judah L. Magnes Museum, Berkeley, California
- Bancroft Library, University of California, Berkeley
- Environmental Design Archives, University of California, Berkeley
- California State Library

REGULATORY AND PLANNING FRAMEWORK

The regulatory background outlined below offers an overview of federal, state, and local laws and regulations and the criteria used to assess the historic significance and eligibility of a building, structure, object, site, or district for listing in the National Register of Historic Places (NRHP), in the California Register of Historical Resources (CRHR), and in the local register of historic properties.

FEDERAL REGULATIONS AND CRITERIA

National Historic Preservation Act, as Amended (1966)

The National Historic Preservation Act (NHPA) defines the Federal Government's role in historic preservation and establishes partnerships between states, local governments, Indian tribes, and private organizations and individuals. It authorizes the Secretary of the Interior to expand and maintain the National Register of Historic Places and establishes the Advisory Council on Historic Preservation (ACHP) and state and tribal historic preservation offices. It also requires federal agencies to consider the effects of their undertakings on historic resources and to give the ACHP a reasonable opportunity to comment on those undertakings.

National Register of Historic Places, Criteria of Evaluation

National Register Bulletin Number 15, *How to Apply the National Register Criteria for Evaluation*, describes the Criteria for Evaluation as being composed of two factors. First, the property must be "associated with an important historic context."¹ The National Register identifies four possible context types, of which at least one must be applicable at the national, state, or local level. As listed under Section 8, "Statement of Significance," of the National Register of Historic Places Registration Form, these are:

¹ U. S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, National Register Bulletin 15 (Washington, DC, 1997), 3.

- 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 to prehistory or history.²

Second, for a property to qualify under the National Register's Criteria for Evaluation, it must also retain "historic integrity of those features necessary to convey its significance."³ While a property's significance relates to its role within a specific historic context, its integrity refers to "a property's physical features and how they relate to its significance."⁴ To determine if a property retains the physical characteristics corresponding to its historic context, the National Register has identified seven aspects of integrity:

Location is the place where the historic property was constructed or the place where the historic event occurred.

Design is the combination of elements that create the form, plan, space, structure, and style of a property.

Setting is the physical environment of a historic property.

Materials are the physical elements that were combined or deposited during a particular period of time and in a particular pattern or configuration to form a historic property.

Workmanship is the physical evidence of the crafts of a particular culture or people during any given period in history or prehistory.

Feeling is a property's expression of the aesthetic or historic sense of a particular period of time.

Association is the direct link between an important historic event or person and a historic property.⁵

Since integrity is based on a property's significance within a specific historic context, an evaluation of a property's integrity can only occur after historic significance has been established.⁶

² U. S. Department of the Interior, National Park Service, *How to Complete the National Register Registration Form*, National Register Bulletin 16A (Washington, DC, 1997), 75.

³ National Park Service, *How to Apply the National Register Criteria for Evaluation*, 3.

⁴ *Ibid.*, 44.

⁵ *Ibid.*, 44-45.

⁶ *Ibid.*, 45.

Certain resources are not usually considered for listing in the National Register:

- a. Religious properties
- b. Moved properties
- c. Birthplaces and graves
- d. Cemeteries
- e. Reconstructed properties
- f. Commemorative properties
- g. Properties that have achieved significance within the past fifty years

These properties can be eligible for listing, however, if they meet special requirements, called Criteria Considerations (A-G), in addition to meeting the regular requirements (that is, being eligible under one or more of the four significance criteria and possessing integrity).

Generally, such properties will qualify for the National Register if they fall within the following seven criteria considerations:

- a. A religious property deriving primary significance from architectural or artistic distinction or historical importance; or
- b. A building or structure removed from its original location but which is significant primarily for architectural value, or which is the surviving structure most importantly associated with a historic person or event; or
- c. A birthplace or grave of a historical figure of outstanding importance if there is no appropriate site or building directly associated with his or her productive life; or
- d. A cemetery which derives its primary significance from graves of persons of transcendent importance, from age, from distinctive design features, or from association with historic events; or
- e. A reconstructed building when accurately executed in a suitable environment and presented in a dignified manner as part of a restoration master plan, and when no other building or structure with the same association has survived; or
- f. A property primarily commemorative in intent if design, age, tradition, or symbolic value has invested it with its own exceptional significance; or
- g. A property achieving significance within the past 50 years if it is of exceptional importance.

STATE REGULATIONS AND CRITERIA

California Environmental Quality Act Statute and Guidelines

When a proposed project may cause a substantial adverse change to a historical resource, CEQA requires the lead agency to carefully consider the possible impacts before proceeding (Public Resources Code Sections 21084 and 21084.1). CEQA equates a substantial adverse change in the significance of a historical resource with a significant effect on the environment (Section 21084.1). The Act explicitly prohibits the use of a categorical exemption within the CEQA Guidelines for projects which may cause such a change (Section 21084).

A “substantial adverse change” is defined in Guidelines Section 15064.5(b) as “physical demolition, destruction, relocation, or alteration of the resource or its immediate surroundings such that the significance of a historical resource would be materially impaired.” Furthermore, the “significance of an historic resource is materially impaired when a project “demolishes or materially alters in an adverse manner those physical characteristics of a historical resource that convey its historical significance and that justify its inclusion in, or eligibility for inclusion in the California Register of Historical Resources;” or “demolishes or materially alters in an adverse manner those physical characteristics that account for its inclusion in a local register of historical resources...” or “demolishes or materially alters in an adverse manner those physical characteristics of a historical resource that convey its historical significance and that justify its eligibility for inclusion in the California Register of Historical Resources as determined by a lead agency for purposes of CEQA.”

For the purposes of CEQA (Guidelines Section 15064.5), the term “historical resources” shall include the following:

1. A resource listed in, or determined to be eligible by the State Historical Resources Commission, for listing in the CRHR (Public Resources Code §5024.1, Title 14 CCR, Section 4850 et seq.).
2. A resource included in a local register of historical resources, as defined in Section 5020.1(k) of the Public Resources Code or identified as significant in a historical resource survey meeting the requirements of Section 5024.1(g) of the Public Resources Code, shall be presumed to be historically or culturally significant. Public agencies must treat any such resource as significant unless the preponderance of evidence demonstrates that it is not historically or culturally significant.
3. Any object, building, structure, site, area, place, record, or manuscript which a lead agency determines to be historically significant or significant in the architectural, engineering, scientific, economic, agricultural, educational, social, political, military, or cultural annals of California, may be considered to be a historical resource, provided the lead agency’s determination is supported by substantial evidence in light of the whole record. Generally, a resource shall be considered by the lead agency to be “historically significant” if the resource meets the criteria for listing in the CRHR (Public Resources Code Section 5024.1, Title 14 CCR, Section 4852) as follows:
 - A. Is associated with events that have made a significant contribution to the broad patterns of California’s history and cultural heritage;
 - B. Is associated with the lives of persons important in our past;
 - C. Embodies the distinctive characteristics of a type, period, region, or method of construction, or represents the work of an important creative individual, or possesses high artistic values; or
 - D. Has yielded, or may be likely to yield, information important in prehistory or history. (Guidelines for the California Environmental Quality Act)

Under CEQA §15064.5, “generally, a project that follows the Secretary of the Interior’s Standards for the Treatment of Historic Properties with Guidelines for Preserving, Rehabilitating, Restoring and Reconstructing Historic Buildings or the Secretary of the Interior’s Standards for Rehabilitation with

Guidelines for Rehabilitating Historic Buildings shall be considered as mitigated to a level of less than a significant impact on the historical resource.”

California Register of Historical Resources, Criteria of Evaluation

The California Office of Historic Preservation’s Technical Assistance Series #6, *California Register and National Register: A Comparison*, outlines the differences between the federal and state processes. The context types to be used when establishing the significance of a property for listing on the California Register of Historical Resources are very similar, with emphasis on local and state significance. They are:

1. It is associated with events that have made a significant contribution to the broad patterns of local or regional history, or the cultural heritage of California or the United States; or
2. It is associated with the lives of persons important to local, California, or national history; or
3. It 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
4. It has yielded, or is likely to yield, information important to prehistory or history of the local area, California, or the nation.⁷

Like the NRHP, evaluation for eligibility to the CRHR requires an establishment of historic significance before integrity is considered. California’s integrity threshold is slightly lower than the federal level. As a result, some resources that are historically significant but do not meet NRHP integrity standards may be eligible for listing on the CRHR.⁸

California’s list of special considerations is shorter and more lenient than the NRHP. It includes some allowances for moved buildings, structures, or objects, as well as lower requirements for proving the significance of resources that are less than 50 years old and a more elaborate discussion of the eligibility of reconstructed buildings.⁹

In addition to separate evaluations for eligibility for the CRHR, the state automatically lists on the CRHR resources that are listed or determined eligible for the NRHP through a complete evaluation process.¹⁰

California Historical Resource Status Codes

The California Historic Resource Status Codes (status codes) are a series of ratings created by the California Office of Historic Preservation to quickly and easily identify the historic status of resources listed in the state’s historic properties database. These codes were revised in August 2003 to better reflect

⁷ State of California, Department of Parks and Recreation, Office of Historic Preservation, *California Register and National Register: A Comparison*, Technical Assistance Series 6 (Sacramento, 2001), 1.

⁸ California Office of Historic Preservation, *California Register and National Register*, 1.

⁹ *Ibid.*, 2.

¹⁰ All State Historical Landmarks from number 770 onward are also automatically listed on the California Register. [California Office of Historic Preservation, *California Register of Historical Resources: The Listing Process*, Technical Assistance Series 5, (Sacramento, n. d.), 1.

the historic status options available to evaluators. The following are the seven major status code headings:

1. Properties listed in the National Register or the California Register.
2. Properties determined eligible for listing in the National Register or the California Register.
3. Appears eligible for National Register or California Register through Survey Evaluation.
4. Appears eligible for National Register or California Register through other evaluation.
5. Properties recognized as historically significant by local government.
6. Not eligible for listing or designation.
7. Not evaluated for National Register or California Register or needs reevaluation.

LOCAL CRITERIA

San Francisco City Landmark and Historic District Criteria

The San Francisco Planning Department's Preservation Bulletin No. 5, "Landmark and Historic Designation Procedures," defines a landmark as "any structure, landscape feature, site or area having historic, architectural, archeological, cultural, or aesthetic significance in the history of San Francisco, the State of California, or the nation."¹¹

Article 10 of the Planning Code for San Francisco sets forth proposals for city landmark designations with the aid of the National Register of Historic Places (NRHP) Criteria in evaluating a resource's historic significance.¹² The Criteria for the National Register of Historical Places evaluates a resource's historic significance based on the following four criteria that are very similar to the California Register:

Criterion A (Event): Resources associated with events that have made a significant contribution to the broad patterns of local or regional history, or the cultural heritage of California or the United States.

Criterion B (Person): Resources associated with the lives of persons important to local, California or national history.

Criterion C (Design/Construction): Resources that embody the distinctive characteristics of a type, period, region or method of construction, or that represents the work of a master or possesses high artistic values.

Criterion D (Information Potential): Resources that have yielded or have the potential to yield information important to the prehistory or history of the local area, California or the nation.

Preservation Bulletin No. 5 defines a historic district as "any area containing a significant concentration of structures, landscape features, sites or objects having historic, architectural, archaeological, cultural or aesthetic significance which are contextually united."¹³ It is developed around a central theme or period of significance, and a high percentage of buildings that contribute to an understanding of its development by retaining integrity.¹⁴

¹¹ City and County of San Francisco, Planning Department, "Landmark and Historic Designation Procedures," Preservation Bulletin No. 5 (April 2008), http://www.sfgov.org/site/uploadedfiles/planning/projects_reports/presBulletin05landdesproc.pdf (accessed July 30, 2009), 1.

¹² *Ibid.*, 5-6.

¹³ City and County of San Francisco, Planning Department, Preservation Bulletin No. 5, p. 1.

¹⁴ City and County of San Francisco, Planning Department, "Historic and Conservation Districts in San Francisco," Preservation Bulletin No. 10 (January 2003) <http://www.sfgov.org/site/uploadedfiles/planning/>

HISTORIC CONTEXT

Unless otherwise noted, the following historic context is excerpted from Roland-Nawi Associates' "Mission Dolores Historic Context Statement," dated December 2007. Updates made by Carey & Co. appear in [blue text](#).

Natural Environment

The City of San Francisco lies at the northern tip of the San Francisco peninsula, which is surrounded by the Pacific Ocean to the west, the Golden Gate Strait to the north, and the San Francisco Bay to the east. The Bay, a large natural harbor fourteen miles wide by sixty miles long, is made up of a series of saltwater estuaries that open to the Pacific Ocean through the Golden Gate, [or mouth of the bay](#).

[Along with these estuaries](#), a landscape of sandy plains, rolling hills, and rugged ridges comprise the land of the San Francisco Peninsula. [Prior to European colonization of the peninsula, at least forty-three hills defined the land that became San Francisco.](#)¹⁵ The Mission Dolores neighborhood lies within a protected basin surrounded by several of these hills, including Diamond Heights and Twin Peaks to the southwest and Bernal Heights and Potrero Hill to the south and southeast. Located within a Mediterranean climate zone, the protected valley has a sunnier and warmer climate than many other parts of the city.

A shallow freshwater lake, the *Laguna de Nuestra Señora de los Dolores* (Lake of Our Lady of Sorrows), covered [part of the eastern edge of the Mission Dolores neighborhood](#) and extended roughly between 15th Street, Howard Street (now South Van Ness Avenue), 20th Street, and Guerrero Street.¹⁶ Fed by the *Arroyo de los Dolores*, or Dolores Creek, which originated on Twin Peaks and flowed [approximately](#) down today's 18th Street, the lake then flowed into Mission Creek that let out to the bay. The lake's extent varied with seasonal rainfall.¹⁷

Marshy land surrounded the lake and extended to Mission Bay, [an inlet on the San Francisco Bay](#), prior to the 1860s and 1870s. Although Friar Font, [a chaplain in the 1776 de Anza expedition](#), described the area as possessed of "grass, fennel and other good herbs," it consisted primarily of sand dunes and scrub grasslands, devoid of trees.¹⁸ Brackish water sloughs and marsh lands edged the Bay, with the dominant terrestrial vegetation consisting of open grassland. Although the relatively flat valley did not experience the degree of cut-and-fill that characterized the early development of other parts of the city, its major

preservation/PresBulletin10DISTRICTS.pdf (accessed July 30, 2009), 1.

¹⁵ William Issel and Robert Cherny, *San Francisco 1865-1932: Politics, Power and Urban Development* (Berkeley, 1986), 8.

¹⁶ Descriptions of the lake's location vary with accounts and are probably influenced by the time of year in which the writer saw the lake. George W. Hendry and J. N. Bowman, "The Spanish and Mexican Adobe and other buildings in the Nine San Francisco Bay Counties 1776 to about 1850," 1057, Bancroft Library, University of California, Berkeley.

¹⁷ The exact location and extent of the Laguna is a matter of scholarly debate. The boundaries cited in this report correspond to Zephyrin Englehardt's 1924 map. Hendry and Bowman placed the Laguna between 15th Street, Shotwell Street, 16th Street, and Mission Street. Zephyrin Engelhardt, *San Francisco or Mission Dolores* (Chicago, 1924), 168; Hendry and Bowman, "The Spanish and Mexican Adobe," 1057; George A. Merrill, *The Story of Lake Dolores and the Mission San Francisco de Asis* (Redwood City, Calif., 1942), 3.

¹⁸ Engelhardt, *San Francisco or Mission Dolores*, 39; Randall Milliken, "An Ethnohistory of the Indian People of the San Francisco Bay Area 1770-1810" (Ph.D. diss., University of California, Berkeley, 1991), 111.

hydrographic features, the Laguna de los Dolores and the Dolores and Mission Creeks, were completely obscured by urbanization by the 1890s.¹⁹

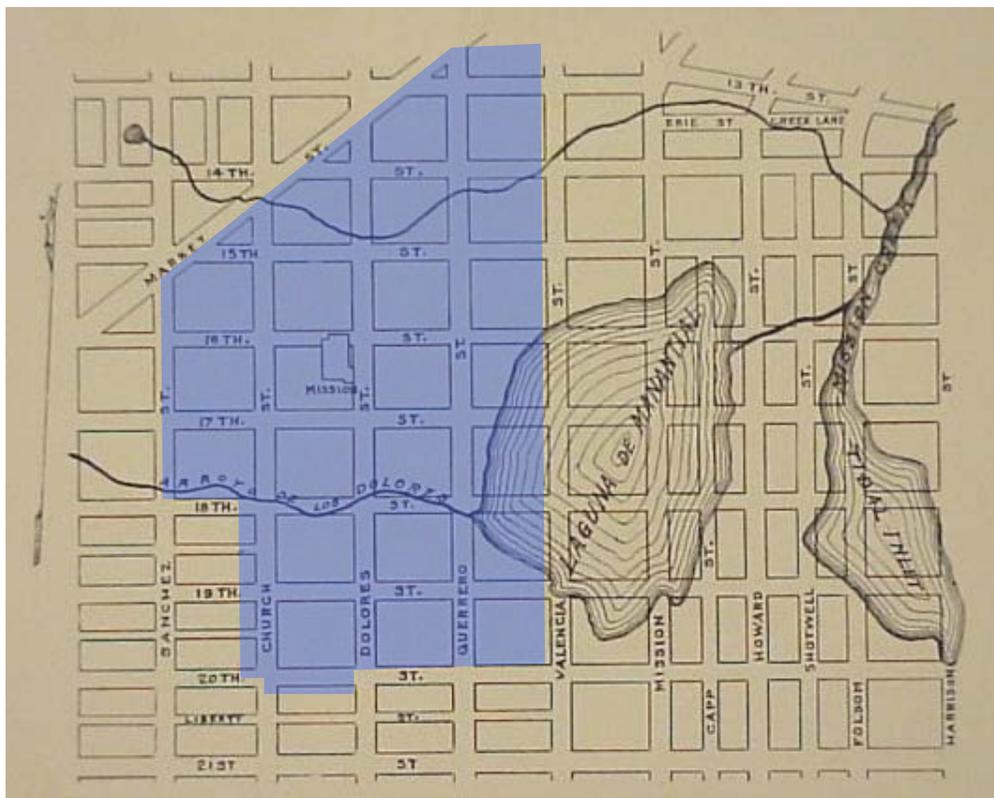


Fig. 2. Map showing the approximate location of the Laguna de los Dolores, which is labeled as the *Laguna de Manantial*, and Mission Creek flowing along 18th Street. The Mission Dolores Neighborhood Survey Area is shaded by author. Courtesy of Zephyrin Engelhardt, *San Francisco or Mission Dolores*, p. 168.

Pre-Historic Settlement

Archeological evidence indicates that human settlement in the Bay Area dates back at least 6,000 years, when nomadic hunter gatherers subsisted on large game, seeds, and nuts. Approximately 4,000 years ago, these *Hokan-speaking* inhabitants began to be supplanted by *Miwok-Ohlonean* speakers who migrated into the Bay Area from California's Central Valley. They settled along the coastal shoreline and wetlands, established sedentary villages, and relied on acorns, shellfish, and small game as the basis of their subsistence. These groups made their way to the northern end of the San Francisco peninsula at least 2,500 years ago.²⁰

¹⁹ George A. Merrill reports that when his parents built their first house in the Mission District in 1873, the lake had been reduced to the southeastern half of the block bounded by 18th Street, Guerrero Street, 19th Street, and Dolores Street. Merrill, *The Story of Lake Dolores*, 3.

²⁰ Randall Dean, "Technical Memorandum: Eastern Neighborhoods Rezoning and Community Plans Archeological Context (Final)," City of San Francisco Planning Department (21 April 2006), 3.

At the time of Spanish contact, approximately 55 independent tribes, or “tribelet,” as Alfred Kroeber, anthropology professor at the University of California, Berkeley, described them, occupied the San Francisco Bay area, extending from Monterey in the south to San Rafael in the north and in the East Bay from San Pablo Bay to Hayward. Speaking at least three different languages, these groups nonetheless shared a similar material, political, and religious culture. Randall Milliken described the Bay Area Native American culture as “an association of families, two hundred to four hundred people who worked together to harvest wild animals and plant resources and to maintain a yearly round of ceremonies.”²¹ Depending on the diversity of their locale, some groups lived in permanent villages, while others migrated among several seasonal settlements.

The approximately 200 people who inhabited the northern San Francisco Peninsula in the late eighteenth century were referred to by the term *Yelamu* by the Spanish, who arrived later.²² These Northern Ohlonean (*Costanoan*) speakers lived in three intermarried, semi-nomadic bands that moved among five identified village settlements on the Peninsula (*Chutichi*, *Sitlintac*, *Amuctac*, *Tubsinte*, and *Petlenuc*). *Sitlintac*, possibly a winter camp, may have stood near the tidal wetlands of the Mission Creek estuary and *Chutchui*, possibly a summer/fall camp, was located near the Laguna and was the closest settlement to the current Mission Dolores.²³ *Tubsinte*, another village, was located at the mouth of Visitacion Creek, *Amuctac* was in Visitacion Valley, and *Petlenuc* was just east of the Golden Gate. The *Yelamu* tribe was intermarried with the *Huchiuans* of the East Bay as well as with the tribes residing to the south, near San Bruno and Pacifica. Although they lived within a limited natural environment, the *Yelamu* may have played an important role in regional trade, moving obsidian from north of the Bay to the groups in the south and east, and supplying coastal shells to inhabitants of the East Bay.²⁴

Spanish Exploration and Settlement of Alta California

Spanish explorers first spotted *Alta* (Upper) California in 1542 during Juan Rodríguez Cabrillo’s voyage in search of the mythical *Strait of Anián*, or Northwest Passage. He eventually landed at San Miguel (now San Diego), and following his death in 1543, the voyage traveled as far north as Oregon’s southern coast. Despite this early exploration, the Spanish viewed the California coastline as barren, dangerous, and isolated, and they lacked the manpower to settle the northern frontier of New Spain’s landholdings. Also Northern California’s ubiquitous coastal fog obscured natural harbors, such as the San Francisco Bay, until more careful expeditions discovered them. More than two centuries passed before they made plans to colonize California’s coastline.²⁵

In 1765, Visitor-General José de Gálvez exploited the Spanish crown’s desire to expand its wealth in New Spain as well as the crown’s fears of the incursion into its lands by other European powers, including England, the Netherlands, and Russia. He convinced the crown to fund an expedition that would lead to the establishment of missions, a well-established colonial institution that ostensibly served to convert the natives to Christianity and divest them of their indigenous ways, thereby creating a local labor force and rendering a region more amenable to imperial rule. Missions were the most common and most populous of the colonial institutions in Alta California. Missions often had their own small guard of

²¹ Milliken, “Ethnohistory,” 31.

²² The term *Yelamu*, according to Milliken, is the name given in Mission Dolores baptismal records for the children of the first group of married adults to join the mission. Prior to the use of the term, mission records list the San Francisco villagers either under the general term *Aguazio*, which likely means “Northerner,” or under the specific village names, but not a more inclusive triblelet name. Randall Milliken, *The Founding of Mission Dolores and the End of Tribal Life on the Northern San Francisco Peninsula*, (Santa Barbara, 1996), 4-5.

²³ Milliken, *Founding of Mission Dolores*, 1.

²⁴ Dean, “Eastern Neighborhoods,” 6.

²⁵ James J. Rawls and Walton Bean, *California: An Interpretive History*, 7th ed. (New York, 1998), 22-23, 28.

soldiers and occasionally housed soldiers' families and civilians. Military encampments, or *presidios*, and civilian settlements that functioned as towns, or *pueblos*, were less common forms of colonial settlement that sometimes accompanied mission settlements. Twenty-one missions were established in Alta California, while only four presidios and three pueblos were established under Spanish rule. In 1769 Captain Gaspar de Portolá led three ships and two land contingents on this "Sacred Expedition." Junípero Serra, a Franciscan priest, served as the religious leader. A year later the Spaniards established a presidio and mission at Monterey Bay, securing the crown's sovereignty over Alta California.²⁶

Civilian settlement of the area came several years later. In 1776, the de Anza Expedition arrived in Monterey. The settlers, lead by Captain Juan Bautista de Anza on his second expedition, consisted of 240 men, women, and children who spent several months walking from the Presidio of Tubac (Southern Arizona) to Monterey to populate the new Spanish territory in Alta California.²⁷ The soldiers and settlers were primarily from war-torn and drought-afflicted areas of Northern Mexico, specifically Sonora and Sinaloa, and were of mixed Spanish, Mexican, and Native American descent.²⁸ To Anza, who picked them, they were "expendable, desperate, and susceptible to the promise of future opportunity."²⁹ The families were given livestock, clothing, and supplies, along with advances on their pay and vague promises of land grants in exchange for twenty years of service.³⁰

After leaving the settlers in Monterey, Anza traveled north to the San Francisco Peninsula to select the location for a new presidio and mission. Anza, along with Frey Font, a chaplain on the expedition, chose a small inland plateau within a partially sheltered valley with sources of fresh water for the mission site. The area appeared to be more fertile than the surrounding sand dunes and was relatively close to the Presidio, which was strategically placed to the northwest at the Golden Gate. However, productive agricultural lands proved to be limited, and the wind and cold climate made cultivation difficult. Most of the grazing and agricultural activities occurred on mission land further to the south, which extended into current-day San Mateo County.³¹

Mission San Francisco de Asís

The first Spanish settlers of present-day San Francisco arrived on the banks of the Laguna de los Dolores on June 27, 1776. Lead by Lieutenant José Joaquín Moraga, the caravan included fourteen soldiers and their families, two priests – Francisco Palóu and Pedro Cambón – accompanied by a retinue of thirteen young Native Americans (mainly *Rumsen*) from Monterey. The band of travelers was larger than any single village aggregation in San Francisco.³² The settlers, who traveled from Arizona to Monterey, left *El Presidio de Monterey* to join them some ten days earlier and brought with them mules, horses, and

²⁶ Barbara L. Voss, *The Archaeology of Ethnogenesis: Race and Sexuality in Colonial San Francisco* (Berkeley, 2008), 54, 59; Rawls and Bean, *California*, 26-35.

²⁷ Anza's first expedition in 1774 established a new land route from Sonora, Arizona, to Monterey, California. Rawls and Bean, *California*, 40-41.

²⁸ Guire Cleary, *Mission Dolores: The Gift of St. Francis* (Orange, Calif., 2004), 26.

²⁹ Voss, *Archaeology of Ethnogenesis*, 45.

³⁰ Ibid.

³¹ Russell M. Magnahi, "Mission Dolores' Quest for Agricultural Stability: 1776-1834," in Rose Marie and Robert M. Senkewicz Beebe, eds., *Mission San Francisco de Asís in the Ohlone Village of Chutchui* (California, 2007), 126, 134; Maynard Geiger, "New Data on the Building of Mission San Francisco," *California Historical Society Quarterly*, Vol. 46, no. 3 (September 1967), 197; San Francisco Planning Department, "City within a City: Historic Context Statement for San Francisco's Mission District," November 2007, p. 16.

³² Historians debate the number of people who arrived to colonize San Francisco in 1776. Voss states that 193 settlers founded the Presidio in July 1776, while Milliken estimates the total settlers for both the Mission and Presidio as 75. However, both agree on the group that stayed behind at the mission likely amounted to approximately 45 people. Milliken, *Founding of Mission Dolores*, 7; Voss, *Archaeology of Ethnogenesis*, 41-45.

hundreds of heads of cattle. On July 26, 1776, most of the Spanish party moved three miles to the predetermined site for the Presidio, leaving behind the two priests, Native California servants, six soldiers and their families, and one settler family to establish Mission San Francisco de Asís, which became known as Mission Dolores.³³

The settlers celebrated their first mass on the shores of the lagoon in an *enramada*, or brush and mud structure, on June 29, 1776. Its exact location remains unknown. The California State Landmark designation places it at the corner of Camp and Albion Streets, while other sources, such as George W. Hendry and J. N. Bowman, locate it near Mission and 14th Streets.³⁴ Since the majority of settlers had left to establish the presidio, the mission settlers had time to explore the area while waiting for the arrival of the *San Carlos*, which carried necessary supplies and whose crew would provide additional labor. The soldiers cut timber and located pastures near springs were located for the cattle. Fathers Palóu and Cambon established contact with the nearby Yelamu settlement of Chutchui and recorded their early success in establishing friendly relations with the villagers.

Only six weeks after the arrival of the Spaniards, the *Ssalson* tribe from the San Mateo area attacked the Yelamu, burning and destroying all their villages. The motives for this attack are not well understood. The *Ssalson* may have been provoked by a local feud, or *they* may have been trying to position themselves more favorably in relation to the foreign newcomers. In any case, the attacks led to the Yelamu's abandonment of their territory and likely delayed the conversion of Yelamu, which did not begin until the following year. Many fled to the East Bay and only returned to hunt several months later.

Construction and Expansion of Mission Dolores

The Mission Dolores Church that currently stands at Sixteenth and Dolores Streets was the fifth church built by Spanish settlers, Native Americans (neophytes), and Franciscan brothers. A temporary church, which was hastily constructed immediately upon the colonists' arrival, was quickly replaced by the first permanent one under the direction of Father Palóu in the fall of 1776. Most likely located at 14th and Mission Streets, the first permanent chapel was built of wood logs (palisade construction) felled by Palóu's servants and sailors from the *San Carlos*. The chapel included living quarters and was surrounded by a stockade for protection. The men also established a nearby cemetery, built a corral for cattle, and later constructed an aqueduct. This complex stood about 400 varas, or 1,100 feet, to the east of the current site, near the former lagoon. Finished in 1782 on the same site, the second chapel, a larger building with adjacent living quarters, was also of palisade construction.³⁵

In 1783 Palóu moved the site of the Mission quadrangle to the present site, possibly because the buildings stood on valuable agricultural lands. The foundation of the current Mission Dolores church was laid that year, although a third church of palisade was built on the new site in the meantime.³⁶ A storm almost destroyed this building in January 1787, and the chapel was rebuilt. Construction of the present Mission Dolores church was started in 1788, and it was dedicated on April 2, 1791. During the three years of its construction, over 30,000 adobe bricks were produced by neophytes at the mission.

By the time the current Mission Dolores chapel was complete, it stood at the heart of an expanding complex that corresponded to the growing neophyte population. The first baptisms at Mission Dolores occurred in June 1777. A number of Yelamu baptisms followed in the early 1780s.³⁷ With the increased

³³ Milliken, *Founding of Mission Dolores*, 8.

³⁴ Hendry and Bowman, "Spanish and Mexican Adobe," 1059.

³⁵ Geiger, "New Data on the Building of Mission San Francisco," 196-198.

³⁶ *Ibid.*, 197.

³⁷ Milliken, *Founding of the Mission Dolores*, 15.

labor force, adobe brick and roof tile construction for new structures had begun by 1784, although the majority of buildings continued to be constructed of wood for the next decade.³⁸ By the 1790s nearly all Native Americans on the San Francisco Peninsula had entered the mission or had left the area, and by 1793 no native villages remained on the peninsula.³⁹ Until the early 1790s, the neophyte population lived in traditional huts, while most of the construction focused on the churches, living quarters for the Fathers and their servants, soldier barracks, guest rooms, storehouses, workshops, corrals, and the aqueduct.⁴⁰ In 1793 around nineteen houses of adobe construction were built for neophyte families likely near the present day intersection of Dolores and 16th Streets. Each house measured about 20 feet in width and 10 feet in height and contained a window, a door, and a clay tile-clad roof. Another twenty houses were built the following year and over the next two decades houses continued to be built. By 1806, eight rows of houses constituted the neophytes' *rancheria*.⁴¹

During the late 1700s the original neophyte population was drawn largely from the Yelamu and other peninsula tribes, but by the 1800s Mission Dolores drew its neophytes from a much broader area, including the Central Valley, as the Yelamu declined due to a combination of epidemics, low birth rates, and high mortality that characterized the missions.⁴² By 1812 the neophyte population was over 1,200. The population stayed at this number until the early 1820s as Native Americans from the surrounding counties appeared at the mission: the *Aguastos* (northerner) of east Marin County were baptized between 1803 and 1810; the *Patwin*-speaking *Suisuns* of Solano County began arriving in 1810; the *Napas* of Napa Valley, *Tolenas* of Green Valley, and other *Patwin* tribes appeared between 1810-1817; the Coast *Miwok*, along with people from Sacramento and the North Bay, arrived around 1818.⁴³ By 1820 the *Patwin*, Coast *Miwok*, and *Wappo* languages, in that order, dominated Mission Dolores with only a small percentage of *Ohlonean* speakers, only 18 of which were Yelamu people.⁴⁴

While the church was the largest and most imposing building, Mission Dolores consisted of an extensive complex of buildings and structures. In their 1940s study of Mission Dolores, George W. Hendry and J. N. Bowman identified forty-seven buildings and structures, including barracks, granaries, a soap factory, grain mills, workhouses for looms and adobe brick production, a smithy, a carpenter shop, storerooms, tanneries, a mission prison, a school, a bathhouse, and a neophyte *rancheria*. Their study also identifies a number of houses that were established in proximity to the Mission, including the DeHaro, Bernal, and Guerrero adobes.⁴⁵ The Mission complex extended at least from Guerrero Street to Church Street and from 15th Street to Dolores Creek/18th Street, and may have been larger as the location of several buildings are not known. Corrals, orchards, gardens, and cemeteries were also established nearby. The fields and gardens were mainly to the east of the mission, and the orchard stood to its west, separated from the complex by the *El Camino Real* (which ran partway on present-day Dolores Street) that linked the Mission with the *Presidio* and settlements to the south. Because of the poor soils and sparse grasses in the Mission Dolores valley, *asistencias*, or mission outposts, were established in San Mateo and San Pablo to provide grain and cattle to the Mission.⁴⁶

³⁸ Geiger, "New Data on the Building of Mission San Francisco," 200.

³⁹ Voss, *Archaeology of Ethnogenesis*, 54, 59.

⁴⁰ Hendry and Bowman, "Spanish and Mexican Adobe," 1059-1089.

⁴¹ Edith B. Webb, *The Mission Villages or Rancherias* (Santa Clara, Calif.: California Mission Studies Association, 1998), 14-15.

⁴² Dean, "Eastern Neighborhoods," 3.

⁴³ Cleary, *Mission Dolores*, 39.

⁴⁴ Milliken, *Founding of Mission Dolores*, 24.

⁴⁵ Hendry and Bowman, "The Spanish and Mexican Adobe," 1051-1052.

⁴⁶ Dean, "Eastern Neighborhoods," 3.

Visiting in 1817, Camille de Roquefeuil documented the Mission Dolores complex during the height of its development and population. He noted that the gardens appeared to be in good condition and to provide an abundance of vegetables and some fruit. The neophyte rancheria, consisting of about one hundred cabins, formed “a rectangle divided evenly into ten blocks by four parallel streets cut across by one perpendicular.”⁴⁷ De Roquefeuil further described the Mission buildings, which were distinguished from the Native American dwellings:

At one end of the village we saw the little brook which we had crossed on arriving; at the other end is a little canal which it supplies and which furnishes water for the gardens. This canal crosses an empty space which lies between the village and the shops. A *plaza* of sufficient extent lies between it and the buildings of the mission, which include the church, the lodging for the Fathers, the storehouses and the houses, little different from huts of the Indians, intended for the detachment of guards. All these buildings form a solid line parallel to the village. The cemetery is next to the church, facing the garden.⁴⁸

Following a successful period of settlement and conversions, Mission Dolores stagnated and then declined as a result of neophyte deaths, desertions, competition from *Mission San Rafael Arcangel* (in present-day Marin County), and the decline in external support that followed the Mexican Revolution of 1814. By 1823, due to sickness attributed to the poor climate, the majority of mission population was moved either to existing missions or to help found new missions. The Mission Dolores population remained at just around 250 for the rest of the 1820s. With the consequent decline in labor, the Mission complex fell into ruin by the late 1820s. French voyager Auguste Bernard Duhaut-Cilly’s reflections revealed this change, “In 1827 there remained of this wealth only the numerous houses necessitated by it, and of which the larger number were already falling into ruin... This diminution of hands had proportionately reduced all the products, and this establishment has again become one of the poorest on the whole coast.”⁴⁹

Mission Dolores Neighborhood during Mexican Rule

The Mexican period officially started in 1821, when Mexico declared its independence from Spain; however, the effects of this took a number of years to reach colonial California. Over the next dozen years, the Mexican government created laws that secured the transfer of power. The Mexican Colonization Law of 1824 and the *Reglamento* of 1828, for instance, encouraged civilian settlement in California by creating guidelines for the establishment of land grants.⁵⁰ The true shift in power from Spanish to Mexican rule occurred in 1833 with the Secularization Act. This act officially wrested control of mission lands from the Catholic Church and made them available for the private ownership of Mexican citizens.

In 1834 the Mexican government secularized the missions, distributing large portions of their holdings in land grants to Californios – most of whom had served in the military and were otherwise prominent citizens – and Anglo settlers, many of whom had married into Californio families or were merchants who had otherwise sought Mexican citizenship and could then qualify for land ownership.⁵¹

⁴⁷ Camille de Roquefeuil, “Camille de Roquefeuil-Navagitor,” in Francis J. Weber, ed., *Mission Dolores: A Documentary History of San Francisco Mission* (Hong Kong, 1979), 53.

⁴⁸ de Roquefeuil, “Camille de Roquefeuil-Navagitor,” 54.

⁴⁹ Auguste Bernard Duhaut-Cilly, “Duhaut-Cilly’s Relections,” in *ibid.*, 61-62.

⁵⁰ Dorothy Krell, *The California Missions* (Menlo Park, 1989), 172.

⁵¹ Californios were Mexican citizens who settled in California. Many came to California during the period of Spanish exploration or as soldiers attached to the presidios or missions.

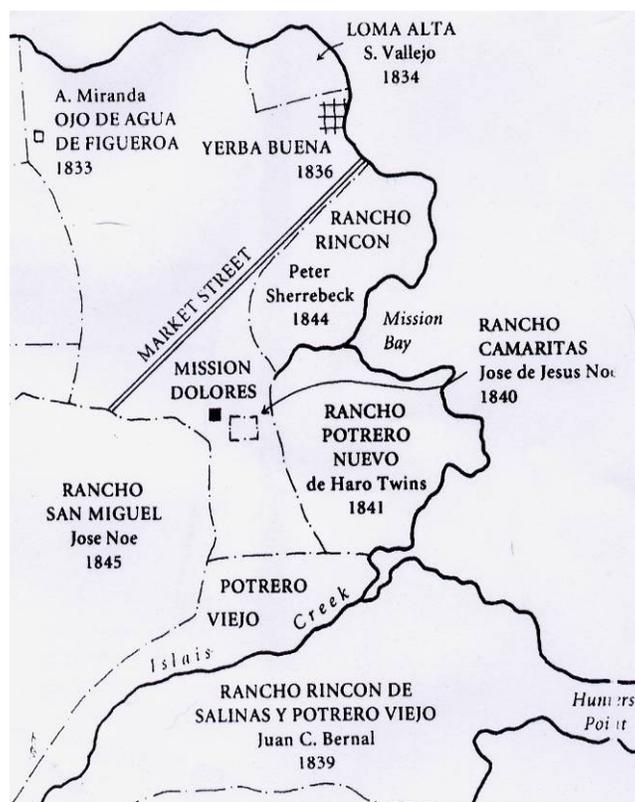


Fig. 3. This map of land grants on the San Francisco peninsula illustrates how Mission Dolores was surrounded by large areas of Mexican-owned land, including Rincon de las Salinas, Potrero Viejo, Rancho San Miguel, and Guadalupe. Courtesy of Alexander and Heig, *San Francisco: Building the Dream City*, p. 36.

While the valley remained in common use for citizens under prevailing pueblo rule, lands to the west, south, and east were granted to private citizens in the form of large ranchos. Jose Bernal received 4,446 acres, south of Precita Creek, while Francisco and Ramon DeHaro, twin sons of former Yerba Buena *alcalde* Francisco DeHaro, were granted 1,000 acres east of the old wall that demarcated mission pastures. In 1845 Jose Noe was granted 4,443 acres in the area of Twin Peaks. These large Mexican land grants played important roles in establishing later land ownership patterns by focusing early development within the immediate vicinity of the Mission.

Just twenty-five years after securing its sovereignty from Spain, Mexico found itself battling to save its territory. War erupted between the United States and Mexico in 1846, largely over the independence of Texas and its border. The United States overran Mexico with troops and won in a decided fashion. The war officially ended on February 2, 1848, with the signing of the Treaty of Guadalupe Hidalgo, which ceded California (and other territories) to the United States and guaranteed that Mexicans residing in the territory at the time of the treaty could continue to reside there and would retain all rights to their property. Even rights to land that belonged to Mexican proprietors who did not reside on it would be

“inviolably respected” as long as a contract for that land could be produced.⁵² The signers of the treaty did not know, however, that gold had been discovered along the American River nine days earlier.

Early American Period to 1880

United States possession of California territory coincided with the discovery of vast quantities of gold in the foothills of the Sierra Nevada mountain range. On January 24, 1848, John Marshall, an employee of a ranch and mill owner named John Sutter, discovered gold on the American River. News of Marshall's discovery spread like wildfire and soon, as the saying goes, the world rushed in. Half of California's population descended upon the region between San Francisco and the Sierra Nevada foothills, with the former's population alone growing from fewer than 1,000 people at the opening of 1848 to more than 26,000 by year's end. Huge waves of migrants from the East Coast and immigrants from Europe, Central and South America, and Asia commenced the following year. These settlers regularly squatted on already claimed land. By 1850, California's population was sufficiently large that the territory could apply for statehood.

According to the San Francisco Commission to Enquire into City Property's *Report on the Condition of the Real Estate within the Limits of the City of San Francisco and the Property Beyond, within the Bounds of the Old Mission Dolores* (1851), a number of smaller grants were made in 1843 in the “establishment of Dolores.”⁵³ These smaller grants precipitated the development of a “village” pattern in the vicinity of the old church. Small ranchos northwest of the Mission accounted in part for the open acreage that can be observed in photographs of the Mission as late as the 1880s. Additionally in 1858 President James Buchanan granted Mission Dolores and the surrounding 8.5 acres to the Catholic Church under the supervision of Bishop Joseph Sadoc Alemany. This grant included lands on both sides of Dolores Street at the intersection of 16th Street and formed the basis for the continued development of Catholic institutions that occurred at the core of the post-Mission era neighborhood.⁵⁴

Archeologist Randall Dean of the San Francisco Planning Department has provided a comprehensive account of the post-Mission period of development:

Between 1835 and the discovery of gold in California in 1848, development...remained focused exclusively around the former mission complex which at this time was becoming a small hamlet. A number of new adobe and wood-frame houses were constructed in the Mission Dolores area, generally by Californio families. In the barter-and-trade based economy of Mexican California, there was no need for commercial establishments, but a few small commercial enterprises were established here in the 1840s. Many of the former Mission structures became adapted to new uses; part of the Mission quadrangle was converted to an inn and tavern, one of the mills (Molino) was converted to a residence, the soldiers barracks was partially demolished and a house constructed on the remains, one of the former mission adobe tanneries was rebuilt as an adobe residence, and the former neophyte Indian rancheria was occupied by remaining neophyte Indians...A number of non-Hispanics also moved into the Mission Dolores community. Generally these were young English or American men who had married into local Mexican families. In addition, in 1846, several Mormon families settled in some of the former Mission buildings following a schism that occurred within the party of 236 Mormon emigrants who had

⁵² Rawls and Bean, *California*, 85-89; Treaty of Guadalupe Hidalgo, February 2, 1848, Article VIII, <http://www.yale.edu/lawweb/avalon>, accessed August 1, 2007.

⁵³ San Francisco Commission to Enquire into City Property, *Report on the Condition of the Real Estate with the Limits of the City of San Francisco and the Property Beyond within the Bounds of the Old Mission Dolores* (San Francisco, 1851).

⁵⁴ Magnahi, “Mission Dolores’ Quest,” 140.

arrived by ship at Yerba Buena [the pueblo that was renamed San Francisco] that year...By the 1830s, the Presidio commandante had moved the military headquarters to the Mission since many retired soldiers' families had moved from the Presidio to the area around Mission Dolores...Although Yerba Buena and the Mission Dolores district were both growing communities during this period, they were increasingly following disparate demographic, cultural, and economic trajectories. The Mission Dolores area was becoming a community of refuge for Californio families who were increasingly economically, politically, and culturally marginalized by the events that transformed the region in the later 1840s...By the 1850s, there were more than 50 adobe buildings in the Mission Dolores district, a number greater than were present when the Mission was at its peak level of activity. There were also an unknown number of wood frame residences constructed by this time. By 1850, the Mission Dolores community extended from 14th Street to Mission Street and from 19th Street to Church Street.⁵⁵

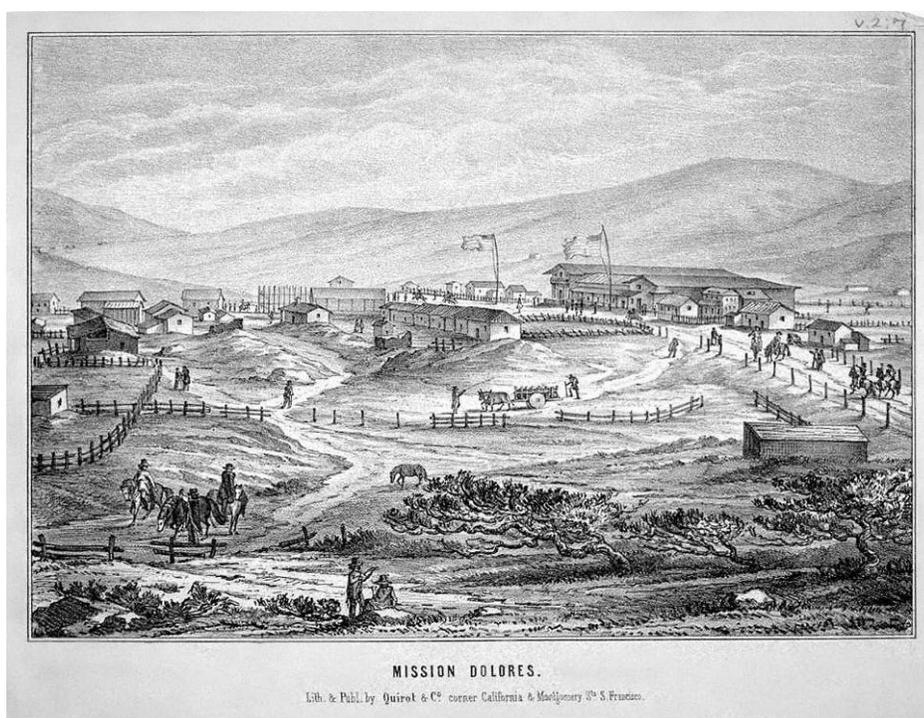


Fig. 4. An idealized illustration of Mission Dolores, circa 1840. View is southwest toward Twin Peaks. Courtesy of Bancroft Library, University of California, Berkeley.

Although distances between buildings and the generally pastoral landscape provided a rural character, the Mission Dolores settlement area was urbanizing. Americans platted the area into large city blocks in the 1850s and, as in Spanish colonial and Mexican rancho days, the Mission Dolores neighborhood lay within a vital transportation corridor. *El Camino Real*, also known as the Old San Jose Road and/or the old Mission Road, ran along the western side of the valley. This road, which is partly now covered by Dolores Street and commemorated as California Historical Landmark No. 784, connected the southern peninsula to the Mission and Presidio and formed the northeast boundary of Noe's Rancho San Miguel

⁵⁵ Dean, "Eastern Neighborhoods," 4-5.

during the Mexican period. It continued to be an important transportation route throughout the late nineteenth century.

According to geographer Brian J. Godfrey, a private contractor built a “2.5-mile plank road from Yerba Buena Cove to the old mission” in 1851. With the establishment of the horse-drawn Yellow Omnibus Line a year later, this Mission Plank Road hosted the city’s first regular public transportation route.⁵⁶ The road and bus route provided the primary connection between Mission Dolores and the early American City, helping to facilitate the area’s transition from cattle raising to vegetable and garden crops. A sparse scattering of buildings flanked the road, for example, which extended from the end of Mission Street at Fourth Street to the Mission Dolores and its adjacent settlement. By the 1860s, farmers established a number of large commercial garden plots and nurseries along this corridor and sold their goods to the residents in the urban core.⁵⁷ Street grading had also begun in the district by the 1860s, and the city’s first streetcar line extended along Valencia Street to 25th Street in 1863, which the San Francisco-San Jose railroad line bought later that year. It included a station at 16th Street.⁵⁸

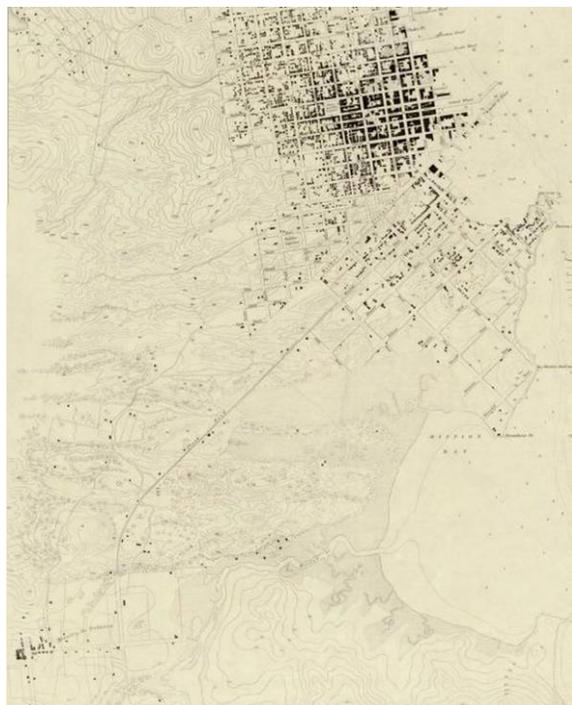


Fig. 5. This 1853 U.S. Coast Survey illustrates the relationship between the City and the Mission Dolores settlement (at the lower left). Market Street ends at Fourth Street with the plank road connecting the two areas. Courtesy of David Rumsey Map Collection.

⁵⁶ Brian Godfrey, *Neighborhoods in Transition: The Making of San Francisco’s Ethnic and Nonconformist Communities* (Berkeley, 1988), 144.

⁵⁷ Judith Taylor and Harry Morton Butterfield, *Tangible Memories: Californians and Their Gardens, 1800-1950* (Philadelphia, 2003).

⁵⁸ Godfrey, *Neighborhoods in Transition*, 144.

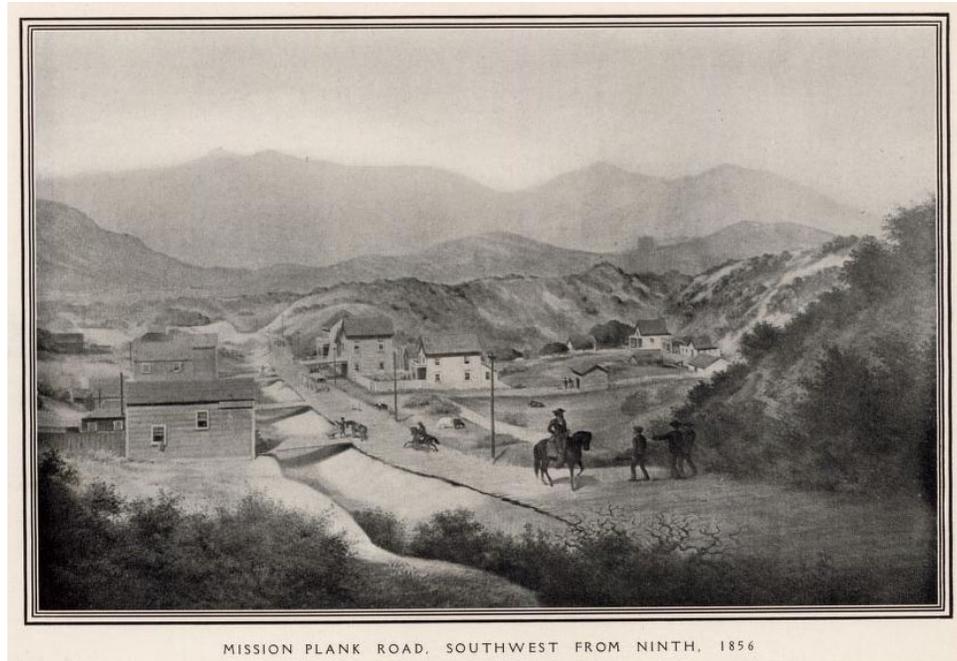


Fig. 6. Mission Plank Road, 1856. View southwest from Ninth Street. Courtesy of David Rumsey Historical Map Collection.

Although located on the urban fringe and relatively unsettled well into the late nineteenth century, the Mission Dolores neighborhood was a busy center of recreation and leisure. Chronicler of San Francisco's Gold Rush years, Frank Soulé, described the neighborhood's activities in 1853, set against the backdrop of the pious space of the Mission church: "The mission has always been a favorite place of amusement to the citizens of San Francisco. Here, in the early days of the city, exhibitions of bull and bear fights frequently took place, which attracted great crowds; and here, also, were numerous duels fought, which drew nearly as many idlers to view them. At present, there are two race-courses in the neighborhood, and a large number of drinking-houses."⁵⁹ By the mid-1860s, hotelier, collector, and temperance advocate, Robert B. Woodward, introduced some "virtuous entertainment" to this scene of dubious pleasures. Curious passers-by peaked through the gates of Woodward's four-acre estate at 14th and Mission Streets to see the exotic plants and animals, formal landscaping, and novel architecture. Then, in 1866, he opened the grounds to the public. Woodward's Gardens promotional literature described itself as "The Central Park of the Pacific embracing a marine aquarium, museum, art galleries, conservatories, menagerie, whale pond, amphitheatre, and skating rink – the Eden of the West! – Unequaled and Unrivaled on the American Continent." Open to all, Woodward's Gardens particularly catered to San Francisco's growing middle class. The grounds closed in 1894.⁶⁰

⁵⁹ Frank Soulé, *The Annals of San Francisco*, reprint (Berkeley, 1998), 471.

⁶⁰ Barbara Berglund, *Making San Francisco American: Cultural Frontiers in the Urban West, 1846-1906* (Lawrence, 2007), 70-80.



Fig. 7. The entrance to Woodward's Gardens was located on Mission Street. The grounds were bounded by Mission Street, 14th Street, Duboce Street, and Valencia Street, just on the eastern edge of the Mission Dolores neighborhood. Courtesy of San Francisco Public Library.

By the 1860s, resolution of public and private land claims through the legal system facilitated implementation of an orderly street grid and residential subdivision. With this, the Mission Dolores neighborhood began to take on a more urban form. During this decade the population of the 11th Ward, which encompassed the neighborhood, rose from 3,000 in 1860 to 23,000 in 1870.⁶¹ This increase in population density and the accompanying housing development was no doubt aided by the extension of city streets into the Mission District and the construction of street car lines along both Mission and Valencia Streets. By the 1870s the area east of Mission Street, between 14th and 17th Streets and out to Howard Street, was well populated with several houses present on every city block. In the Mission Dolores area, marked development had taken place between 15th, 18th, Dolores, and Valencia Streets and on several blocks between Dolores and Valencia Streets near 20th Street.⁶² However, west of Dolores Street, blocks remained largely vacant.⁶³ Several 1880s photographs of the Mission Dolores neighborhood highlight the relatively open and undeveloped western landscape of the area, which had been divided into small ranchos in the 1850s.

⁶¹ The 11th Ward was a political division within the city governing City/County elections and representation. It encompassed most of the Mission District. San Francisco Planning Department, "Inner Mission North 1853-1943 Context Statement, 2005," 21.

⁶² In contrast to the 1853 U. S. Coast Survey Map of San Francisco Bay, California, which shows no buildings in the area south of 16th Street, there are at least fifty-four buildings in the blocks between 17th and 18th Streets and Guerrero and Valencia Streets by the 1870s. Map of the City of San Francisco, 1874.

⁶³ Ibid.



Fig. 8. This 1868 photograph, taken from the Protestant Orphanage grounds in Hayes Valley, overlooks Market Street in the foreground and Valencia Street in the background. View southeast. Courtesy of Gaar and Miller, *San Francisco: A Natural History*, p. 18.

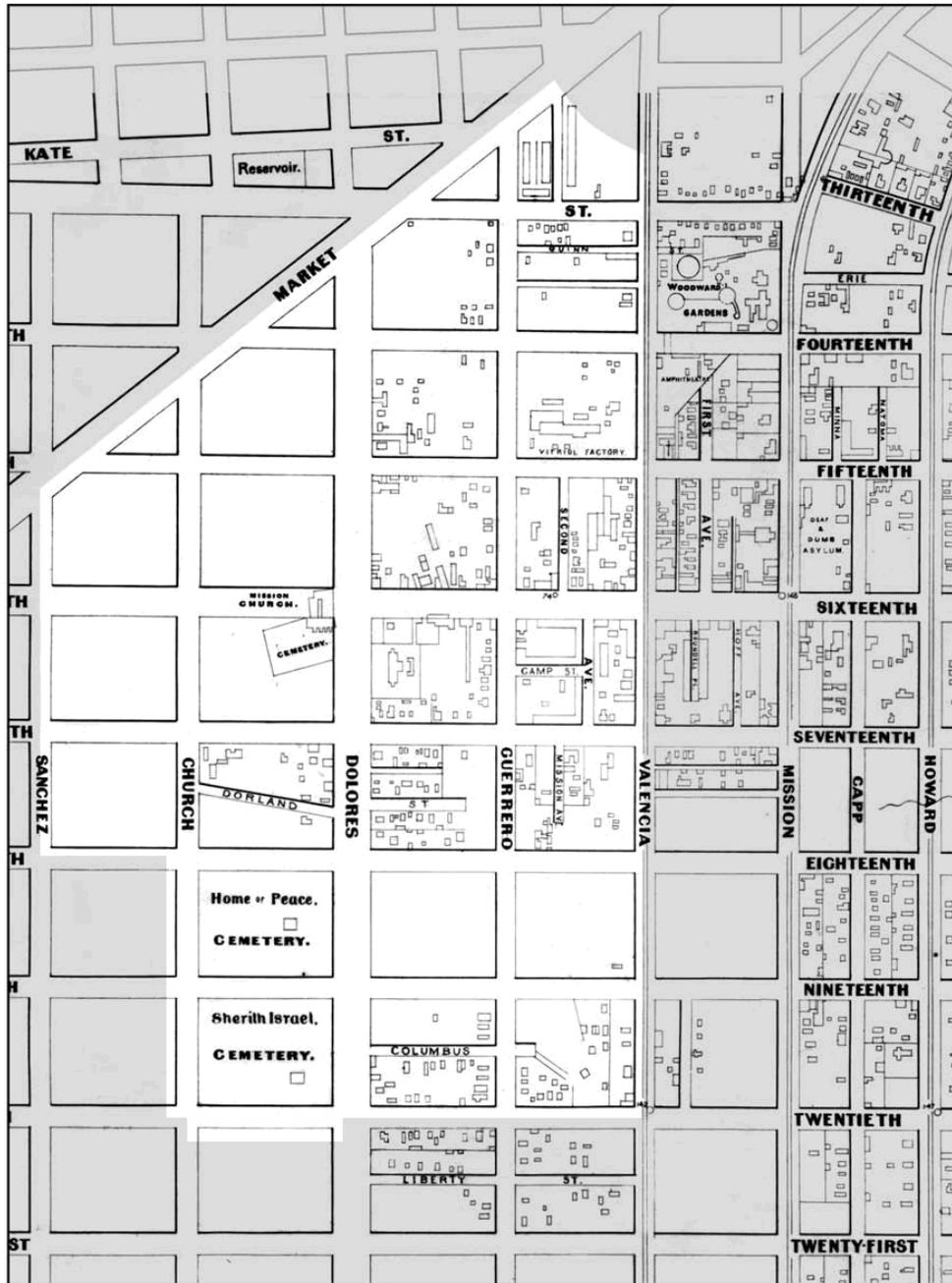


Fig. 9. This map of Mission Dolores in 1874 highlights the denser development within the central core of the neighborhood. Courtesy of California State Library.

The 1874 City Map shows several Mission buildings still in existence at 16th and Dolores [Streets](#).⁶⁴ The footprints of buildings in the vicinity of Camp Street suggest association with the Mission, because of their form, location, and orientation to the street.⁶⁵ In the 1870s the St. Francis Catholic Church was constructed next to the Mission sanctuary. This Gothic [Revival](#) brick building had a steeply-pitched, gable roof and a prominent central bell tower entry. The building was badly damaged in the 1906 earthquake and demolished.



Figs. 10-11. Mission Dolores in 1865 (left) when a part of it was turned into a saloon and in 1906 (right) long after the land grant to the Mission and adjacent property had been confirmed to the Catholic Church [and after the adjacent Gothic Revival church building had been constructed](#). Views southwest and west respectively. Courtesy of San Francisco Public Library.

In their study *San Francisco, 1865-1932: Politics, Power, and Urban Development*, historians William Issel and Robert Cherny, argue that the distinctive patterns of city neighborhoods were well established by the mid-1880s and continued into the twentieth century. They found this stability expressed in demographics, housing, and social institutions. Based on an analysis of manuscript census data, Issel and Cherny describe the larger Mission District as an area of family habitation with household heads employed primarily in blue-collar jobs and small scale enterprise. A large portion of the population in the [mid to late nineteenth](#) and early [twentieth](#) centuries was foreign born with Germans, Scandinavians, and Irish ethnicities prevailing. Densities in the Mission District were lower than in other parts of the city, particularly the nineteenth century South of Market, the other principal working-class district of the city.⁶⁶ While the authors acknowledged that the Mission District included many diverse neighborhoods, they maintained that these major characteristics of class, social organization, ethnicity, and settlement patterns pervaded the entire area.

⁶⁴ These buildings are located in the block bounded by 15th and 16th Streets and Dolores Street and Guerrero Street. These same buildings appear on the 1853 U. S. Coast Survey Map of San Francisco Bay, California. Ibid.

⁶⁵ There are several long, narrow rectangular buildings in the blocks between Dolores and Guerrero Streets and 14th and 15th Streets. While the 1874 Map of the City of San Francisco does not identify them, they are not oriented toward the street and are present on land where the Mission had a number of outbuildings. As Randall Dean points out, some of these were taken over after secularization by later land owners. Dean, "Eastern Neighborhoods."

⁶⁶ Cherny and Issel describe the Mission District as encompassing a large area along Mission Street beginning at about 12th Street and extending west from Mission to the base of Twin Peaks and east to the industrial areas along the Bay. Issel and Cherny, *San Francisco*, 58, 63.

A sampling of several blocks in the Mission Dolores neighborhood from the 1880 U. S. Census is highly consistent with Issel and Cherny's description. In 1874 the most heavily occupied blocks were those along Dolores and Guerrero Streets within a few blocks of the old Mission.⁶⁷ Households in the 400 block of Dolores Street and the 500 block of Guerrero Street between 17th and 18th Streets, were made up of many families headed by a foreign-born, adult male engaged in a blue-collar occupation. Occupants of the blocks included a blacksmith, a sailor, a factory worker, a steward, a molder, and a wood carver. Household size ranged between two and four individuals.⁶⁸ Although working-class occupations were the most common, Mission Dolores also included individuals in white-collar occupations supplemented by an admixture of small merchants dealing in groceries, retail, and brick manufacturing. At the southern edge of the neighborhood in the 700 and 800 blocks of Guerrero Street, a scattering of professionals could be found, including two clergymen and a professor of music.⁶⁹ These latter blocks were a part of Horner's Addition, an early subdivision that bordered the Mission Dolores area and, near Guerrero and 20th Streets, overlapped the neighborhood.

Although Mission Dolores had a smattering of middle-class merchants and educated professionals, it did not attract members of the city's wealthier elite in the 1860s and 1870s as did some parts of the Mission District. Mission Dolores neighborhood did not contain large mansions as did Howard Street (now South Van Ness Avenue) and the southeast Mission District. The largest buildings in the area during the 1870s and 1880s were religious: the Mission Church and the Notre Dame College for Young Women/Convent of the Sisters of Notre Dame de Namur. The Sisters of Notre Dame emigrated from Belgium to Oregon during the nineteenth century, then migrated down to California in 1850, where they established a convent and school in San Jose. In 1866, Sister Aloyese of the Cross established a school for girls in San Francisco, directly across from the Mission Dolores.⁷⁰ It was the first girl's school in San Francisco and was located on land that was part of the Mexican land grant to the church. It superseded an important part of the Mission Rancheria, which continues to exist as an archeological site.

Jews played a significant role in the development of San Francisco from the earliest years of the Gold Rush. While they counted only two-tenths of one percent of the nation's population, they counted for thousands of immigrants and migrants who disembarked in San Francisco in 1849. Sephardim Jews who originally hailed from the Iberian peninsula and were the most acculturated Jewish group in the United States at the time, were particularly influential during the Gold Rush era. German-speaking Jews from Central Europe – particularly from Posen, in Prussia, and from Bavaria, in southern Germany – comprised the largest subgroups and were destined to become among the most influential Jews in San Francisco.⁷¹

San Francisco Jews came together for the first time to celebrate Rosh Hoshanah in 1849. By the end of the year, Poseners and East European Jews (hereafter referred to as Polish Jews) established the First Hebrew Benevolent Society and bought two lots at the corner of Vallejo and Green Streets to serve as the first Jewish cemetery in San Francisco. Bavarian Jews (hereafter referred to as German Jews) followed suit a year later, establishing the Eureka Benevolent Society in the fall of 1850.⁷² The two groups foreshadowed a schism within the San Francisco Jewish community that led to the establishment of Congregation Emanu-El and Congregation Sherith Israel in 1851. Young businessmen of German origin

⁶⁷ Map of the City of San Francisco, 1874.

⁶⁸ U. S. Federal Census, 1880, <http://www.ancestry.com> (accessed August 23, 2009).

⁶⁹ Ibid.

⁷⁰ Lewis Francis Byington, *History of San Francisco* (San Francisco, 1931), 302-304.

⁷¹ Fred Rosenbaum, *Visions of Reform: Congregation Emanu-El and the Jews of San Francisco, 1849-1999* (Berkeley, 2000), 1-5.

⁷² "To Go Westward," *San Francisco Call*, July 13, 1893, p. 10; Rosenbaum, *Visions of Reform*, 6-7.

and a few Sephardim Jews comprised Congregation Emanu-El, which became the Reformist Jewish congregation. By the late 1850s, the congregation built a synagogue in North Beach, and by the end of the century relocated to Sutter Street, where its Gothic-Moorish temple, with its onion-domed spires, soon became one of the most distinctive landmarks in the cityscape. By 1893, the congregation was ready to expand and to build again. Polish Jews and Englishmen founded the smaller, orthodox Sherith Israel congregation.⁷³

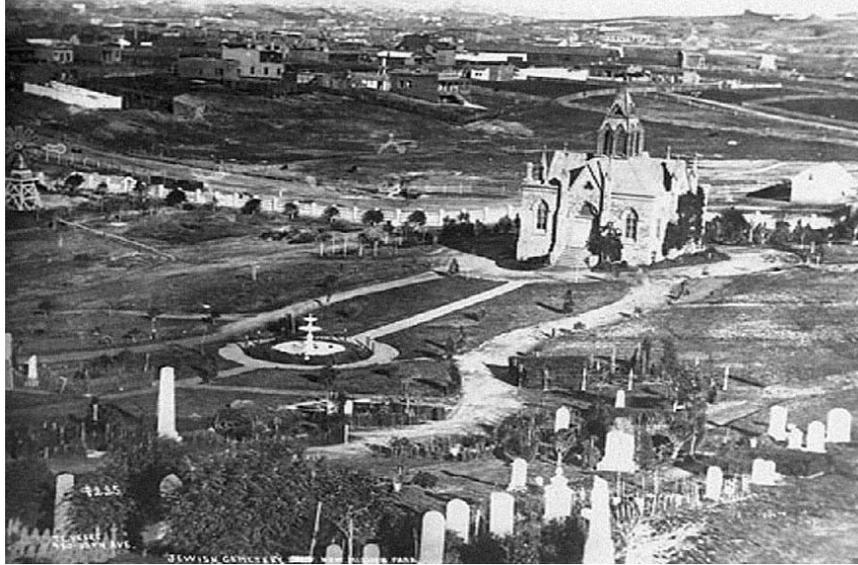


Fig. 12. An 1876 photograph of the Jewish Cemeteries, now Dolores Park, looking east-northeast toward the study area, from Church Street near the southwest corner (top) of current Dolores Park. The building at upper right is located approximately where the replica Mexican liberty bell now stands (near 19th Street, not yet developed in the photo), with Dolores Street running behind from left to right. The linear landscaping running from lower left to upper right is where the concrete plaza currently bisects the park (with the circular median remaining). The background of the photograph illustrates the still scattered development pattern of the neighborhood. Courtesy of San Francisco Public Library.

In 1860 Jewish culture became part the landscape near Mission Dolores. San Francisco's two major Jewish congregations dedicated adjacent cemeteries on the fourteen-acre area bounded by Dolores Street, 20th Street, Church Street, and 18th Street, with Eagle Street separating them down the middle. Congregation Emanu-El located its cemetery on the northern half of the site and named it the *Navai Shalome*, or the Peaceful Abode, while Sherith Israel named its cemetery *Giboth Olam*, or Hills of Eternity.⁷⁴ The cemeteries' populations quickly grew. Each counted 300 bodies interred by 1867, and within thirty years, 1,900 bodies were interred at the Home of Peace cemetery alone.⁷⁵

⁷³ "To Go Westward," *San Francisco Call*, July 13, 1893, p. 10; Rosenbaum, *Visions of Reform*, 8-17.

⁷⁴ "New Jewish Cemetery," *Daily Alta California*, July 22, 1860; Rosenbaum, *Visions of Reform*, 31.

⁷⁵ "New Jewish Cemetery," *Daily Alta California*, July 22, 1860; "Room for the Living," *San Francisco Call*, April 29, 1895, p. 7.

Population pressures and land scarcity compelled the San Francisco government in 1880 to pass an ordinance banning cemeteries within the city's boundaries. Consequently, in 1888 Emanu-El and Sherith Israel congregations established a new, seventy-three acre cemetery in the farming town of Colma in San Mateo County, just outside San Francisco's city limits. They called it Lawndale. Removal of bodies from the Mission neighborhood began apace. Sherith Israel began removing bodies in 1894, and by the spring of 1895, just 150 bodies were left. A year later, just one gravesite remained between the two cemeteries: A rusty iron railing enclosed the plot of Mrs. Augusta R. Neustadt and her two husbands, located in the center of the Congregation Emanu-El cemetery. A tall stone shaft rose above the three tombstones, making it a prominent fixture in the otherwise abandoned landscape and a source of frustration for would-be real estate developers. As long as this gravesite remained, the property could not be sold and the land could not be developed.⁷⁶

Mission Dolores Neighborhood From 1880 to the Earthquake and Fires of 1906

Between 1870 and 1900, the workforce of San Francisco almost doubled, increasing by 41 percent.⁷⁷ The population gain, along with improved transportation and infrastructure, pushed urban development south and west of the [downtown area](#), leading to a period of rapid growth and urbanization for the Mission Dolores neighborhood.

The 1899 Sanborn [Fire Insurance](#) Map shows a substantial increase in density from the 1870s. Most large blocks were subdivided [again](#) into standard narrow city lots. [According to](#) historian Randolph Delehanty, one of the most popular devices for increasing the real estate potential of city blocks was to cut small streets and alleys, thus creating more street frontage and maximizing the amount of developable land. The Mission Dolores area saw a good deal of this type of small street development after 1870. The neighborhood [was](#) crossed with narrow streets cutting through the center of blocks; what Delehanty calls an "inside" and "outside" block pattern.⁷⁸ Some of these were little more than alleyways. The most concentrated areas of this type of development were between Guerrero, Valencia, 16th, and 17th [Streets](#) and near the Notre Dame School between Dolores and Guerrero [Streets](#). However, even around 1900, the western edge of the neighborhood remained sparsely developed between Market [Street](#) and 16th [Street](#) and between Church and Dolores [Streets](#), where only a few buildings had been constructed on Church [Street](#) and on Landers [Street](#) by [the turn of the century](#).

Despite a build-up, the neighborhood [generally](#) remained distinctly residential with a high concentration of single-family residences. Dwellings outnumbered flats three to one.⁷⁹ While built out lots were not uncommon, a large number of houses still had set backs that allowed for a front yard and separation from the neighboring building. Corner stores were frequent, with nearly sixteen such establishments within a thirteen-block radius. Most commerce, however, was confined to the Valencia [Street](#), Mission [Street](#), and 16th Street corridors, which by 1899 were principally an assemblage of shops, commercial enterprises, small manufacturing plants, and restaurants, [often with residential units above](#).⁸⁰

⁷⁶ "Lone Sentinel of the Dead," *San Francisco Call*, July 12, 1896, p. 10; Rosenbaum, *Visions of Reform*, 75-76.

⁷⁷ Issel and Cherny, *San Francisco 1865-1932*, 53.

⁷⁸ Randolph Delehanty, *In the Victorian Style* (San Francisco, 1991), 1.

⁷⁹ The 1899 Sanborn Fire Insurance Map delineates 297 dwellings as compared to 131 flats with no apartment buildings present. Sanborn Fire Insurance Maps, "San Francisco, California," 1899.

⁸⁰ *Ibid.*

The notable religious institutions and schools continued to thrive within the Mission Dolores neighborhood, with the Mission Church, St. Francis Church, and Notre Dame School predominating. By 1906, the College of Notre Dame occupied a five-story building and counted 200 pupils.⁸¹ The first Mission High School was the most significant institutional addition to the neighborhood in the last two decades of the nineteenth century. Residents of the Mission first organized to advocate for a neighborhood high school in 1896. At the time, Mission residents had to send their children to high school in the Western Addition, which meant that Mission children often did not attend high school. Travel costs to the Western Addition were high for a relatively poor population, and such a journey was inappropriate for young girls to make without escorts. The residents did not initially request a new building, but within two years the Mission Dolores neighborhood could claim to host the first public comprehensive high school in San Francisco, as well as west of the Rocky Mountains, in a monumental Renaissance Revival style building.⁸² Charles I. Havens, a private practitioner who had experience with school and industrial design, won the commission to design the Mission High School. It was completed in 1898 on land formerly owned by the Jewish Cemetery Association.



Fig. 13. View north toward the Old Mission High School built in 1897. Courtesy of San Francisco Public Library.

Although more densely developed than in previous decades, Mission Dolores continued to be a family neighborhood around 1900. Census data for the period provides a clear picture of the economic, ethnic, and social composition. By 1900, the 600 block of Guerrero Street, between 18th and 19th Streets, was fully built out. Of nine households appearing in that block in the manuscript census for that year, eight consisted of two parent families with children. In contrast to the same location in 1880, fewer heads of household were foreign-born and more were established in white collar occupations. Merchants and clerks were joined by professionals, including a mechanical engineer, a dentist, and a lawyer.⁸³

In addition to having much greater a predominance of single family housing, Mission Dolores neighborhood was distinguished from other parts of the Mission District in the late nineteenth century by the general absence of two types of housing stock.⁸⁴ The neighborhood failed to attract the city's

⁸¹ Byington, *History of San Francisco*, 302-304.

⁸² "Events in the City Suburbs," *San Francisco Chronicle*, March 7, 1896, p. 11.

⁸³ U. S. Federal Census, 1900, <http://www.ancestry.com> (accessed August 21, 2009).

⁸⁴ Issel and Cherny, *San Francisco*, 63.

wealthy and elite. This was manifested in the absence of residences that could legitimately be characterized as mansions. The 1899 Sanborn [Fire Insurance Map](#) shows only two properties (3421 17th [Street](#) and 326 Guerrero [Street](#)) that were substantially larger than neighboring dwellings. More significant than the size of the dwellings [was the location of the homes](#) on large lots with substantial grounds.

At the other end of the [socio-economic](#) spectrum, the [nineteenth century](#) Mission Dolores [neighborhood](#) did not have many “Romeo Flats,” a high density form of rental housing with four to six units, generally for working-class tenants. [This building typology was not present in substantial numbers before the 1906 disaster](#). Similarly, the neighborhood did not conform to the development pattern Delehanty describes in which the “inside” streets tend to be the resort of the lower income working class. The housing stock on small streets such as Albion [Street](#), Cunningham [Place](#), Dearborn [Street](#) and others [was](#) comparable to that found on the main through streets of the neighborhood and, if anything, may have had a slightly higher ratio of individual family dwellings.

Although by 1900 the Mission Dolores neighborhood had experienced substantial growth and left behind the agrarian character of earlier decades, it was still a distinctly suburban area characterized by houses – many with yards – a small number of churches and social organizations, a number of stables, [which indicates](#) the dependence of many residents on horses and carriages, and a single concentrated commercial zone. Among the neighborhood institutions and churches were the College of Notre Dame, [the](#) Youth’s Directory, Saint Francis Catholic School, St. Francis Church, and a Protestant church at 20th and Dolores [Streets](#).

Mission Dolores Park

As the City surveyed and auctioned off land, almost no provision was made for public open space or parks. In the official survey of 1849 only four parks, Portsmouth, Washington, Union, and Columbia Squares, were provided, each a block or portion of a block within the city grid.⁸⁵ An 1860s plan by [the prolific landscape architect Frederick Law Olmsted](#) for a large municipal park was never realized. Since most subdivision within surveyed blocks was carried out by private entrepreneurs, who were intent on maximizing profits [by selling as many parcels](#) as possible, parks were not a serious consideration.

San Francisco was not unusual in this lack of provision for public open space. The urban park movement was in its infancy in the 1840s and 1850s, and it was not until 1858 that planning began for Central Park [in New York City](#), the first large urban park built by a municipality for its citizens. During much of the nineteenth century, cemeteries [functioned as parks and open space for urban residents](#). Often the only large landscaped spaces in a city, cemeteries were used for strolling, picnicking and contemplation. San Francisco is unusual in utilizing a former cemetery to create one of the city’s largest parks in the Mission Dolores neighborhood.

[The nineteenth century introduced several major developments in the history of San Francisco’s park system. Privately owned parks and recreation spaces like Woodward’s Gardens provided most of the city’s parklands during the 1850s and 1860s. In 1855, however, the City of San Francisco passed the Van Ness Ordinance \(named after future mayor James Van Ness\) to settle land claims for property lying outside the 1851 city charter limits. In addition to surveying all of the said territory and according land titles to the west of Larkin Street and southwest of Ninth Street, the Ordinance established parks and public squares throughout the city. Notably, however, no public space was set aside for the western Mission. Central](#)

⁸⁵ Randolph Delehanty, “San Francisco Parks and Playgrounds, 1839-1990: The History of a Public Good in One North American City” (Ph.D. Diss., Harvard University, 1992).

Park's master architect, Frederic Law Olmsted, designed a plan for the city's park system in 1866, calling for a series of small parks connected by a series of parkways, with a larger, rural park located to the southwest. Mission residents, along with North Beach residents and people residing in the western part of the city opposed this plan, calling for a park located to the north, west, or south of the urban core. An 1868 Committee on Outside Lands also rejected Olmsted's call for a series of small parks; instead, it proposed a small park of 66 acres, known as Buena Vista Park, and a Central Park-like 1,000-acre, rectangular site, the bulk of which was bounded by Steiner on the east, the Pacific Ocean on the west, Lincoln on the south, and Fulton on the north. Golden Gate Park, as the site came to be called, provided more open space per capita than any other park in the nation, but its location on the edge of the city and in the fog belt and sandy dunes rendered it remote to residents of the Mission District. The creation and maintenance of this park also siphoned funds away the creation of any other substantial park spaces in the city. Once again, the residents of the Mission District were left out of urban planning considerations.⁸⁶

Discussions about transforming the old Jewish cemeteries into a public park soon commenced. The Mission Park Association organized in 1897 for the purpose of securing improvements to the Mission neighborhood, the most populated but often overlooked neighborhood of the City. Its primary goal was to establish a park of international quality, combined with a zoological exhibit. The Jewish cemeteries were among several sites suggested for the new park. The group met significant opposition to its cause, with popular sentiment deeming such a park unnecessary, an undue burden to taxpayers, and a scam to fill the pockets of greedy real estate developers; Golden Gate Park already served the city's needs.⁸⁷ Mayor James Phelan also opposed calls for investing in a Mission park.⁸⁸

In 1903 the association started a new campaign for the city to purchase the cemetery land and transform it into Mission Park. More than 1,000 property owners from the southern reaches of the city organized to pass a bond measure that secured funds to purchase the former Jewish cemeteries. The bond measure passed overwhelmingly, a beneficiary of the City Beautiful Movement that had taken hold of San Francisco.⁸⁹ The City sold bonds in 1904 to purchase the former Jewish cemeteries and, in February 1905, purchased the land with the promise to its original owners that the site would always remain a place of beauty. After years of delay, development of a park for the Mission District began. In a dramatic change of tone from its position of opposition years earlier, the city vowed to create "one of the most beautiful parks that now adorn San Francisco."⁹⁰

Several designs were suggested, but artists, landscape architects, and architects agreed that "in deference to the historic interest attached to that portion of the city by reason of the famous old Mission Dolores, the general scheme of adornment should be on the old mission plan." In reality, proposed designs represented three major trends in architecture that dominated the San Francisco Bay Area during the

⁸⁶ Terence Young, *Building San Francisco's Parks, 1850-1930* (Baltimore, 2004), 13-15, 31-69; James D. Phelan, "Historical Sketch of San Francisco," <http://www.sfmuseum.org/hist10/phelanhist.html>, accessed November 5, 2009.

⁸⁷ "Mapping the Plan for a Mission Park," *San Francisco Chronicle*, April 28, 1897, p. 5; "Purchase of Lands for a New Park is Not Desirable," *San Francisco Call*, September 1, 1897, p. 14.

⁸⁸ "The Time is Inopportune," *San Francisco Call*, September 11, 1897, p. 7.

⁸⁹ "Wrangling over Mission Park," *San Francisco Call*, May 6, 1897, p. 7; "Mission Park Club Holds Rousing Meeting," in *ibid.*, August 29, 1903, p. 10; Terence Young, *Building San Francisco's Parks, 1850-1930* (Baltimore, 2004), 185.

⁹⁰ "Will Take Portion of Bond Issue," *San Francisco Call*, October 15, 1904, p. 1; "The New Mission Park," in *ibid.*, May 14, 1905, p. 6; "Voters of the Mission Enthusiastically Greet Fusion's Candidate, John s. Partridge," in *ibid.*, October 7, 1905, p. 4.

early twentieth century. A design by G. P. Neilson, for example, featured a rationalized landscape of level ground ornamented with formal gardens, bisecting pathways, and monumental, Classical architecture.⁹¹ This design reflected the Parisian influence of the Ecole des Beaux-Arts, then the most prestigious architectural school in the world and highly popular among the Bay Area's younger generation of architects. Arthur Matthews was a preeminent figure in the local Arts and Crafts movement. His design called for a combination of simple artistry and nature, with trees forming a natural archway at the entrance of the park. Only Romer Shawhan's design captured the Mission days and reflected the third regional style. He envisioned a largely pastoral landscape of undulating pathways bordered by trees and shrubs that led to simple Spanish colonial style buildings. A formal fountain stood at the center of this design.⁹²



Fig. 14. Proposed design by G. P. Neilson for Mission Park. *San Francisco Call*, May 14, 1905, p. 6.

⁹¹ "Will Take Portion of Bond Issue," in *ibid.*, October 15, 1904, p. 1; "The New Mission Park," in *ibid.*, May 14, 1905, p. 6; "Voters of the Mission Enthusiastically Greet Fusion's Candidate, John s. Partridge," in *ibid.*, October 7, 1905, p. 4.

⁹² "The New Mission Park," in *ibid.*, May 14, 1905, pp. 6-7.

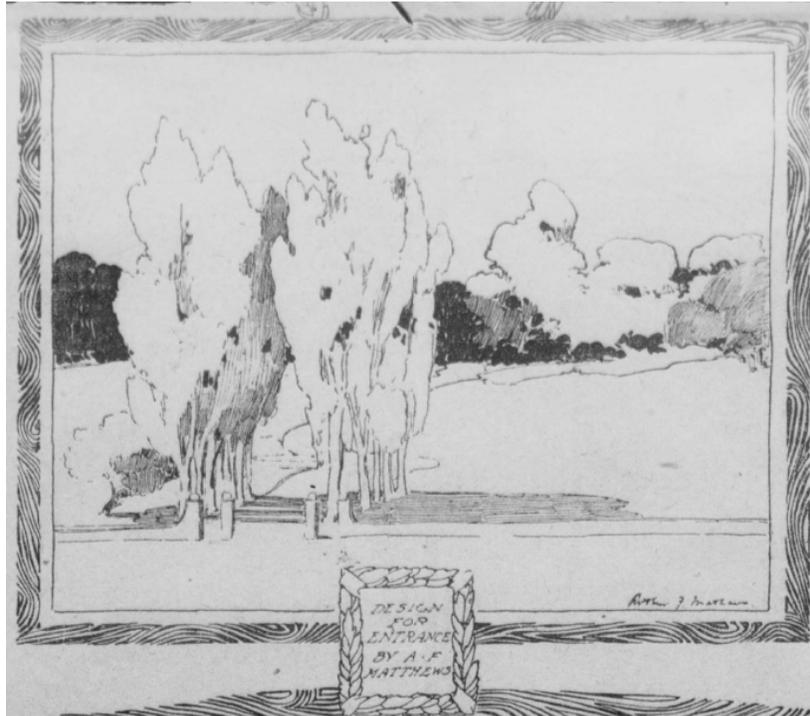


Fig. 15. Arthur Matthews design for the entrance to Mission Park. *San Francisco Call*, May 14, 1905, p. 7.

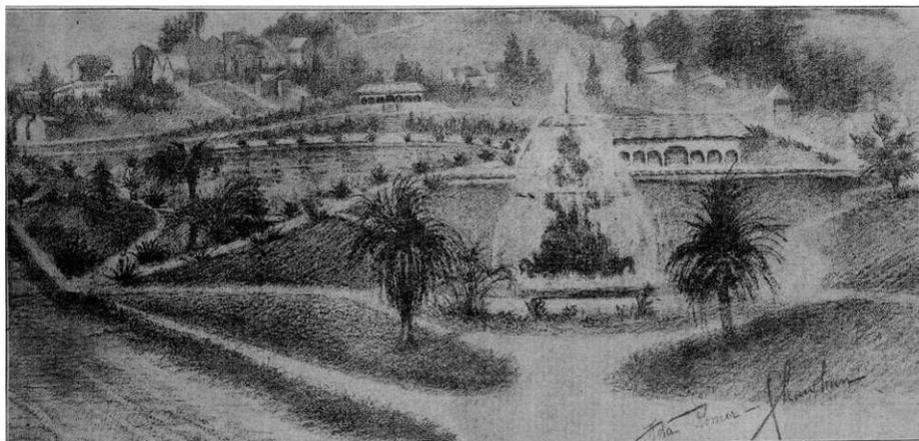


Fig. 16. Proposed design by Ada Romer Shawhan. *San Francisco Call*, May 14, 1905, p. 7.

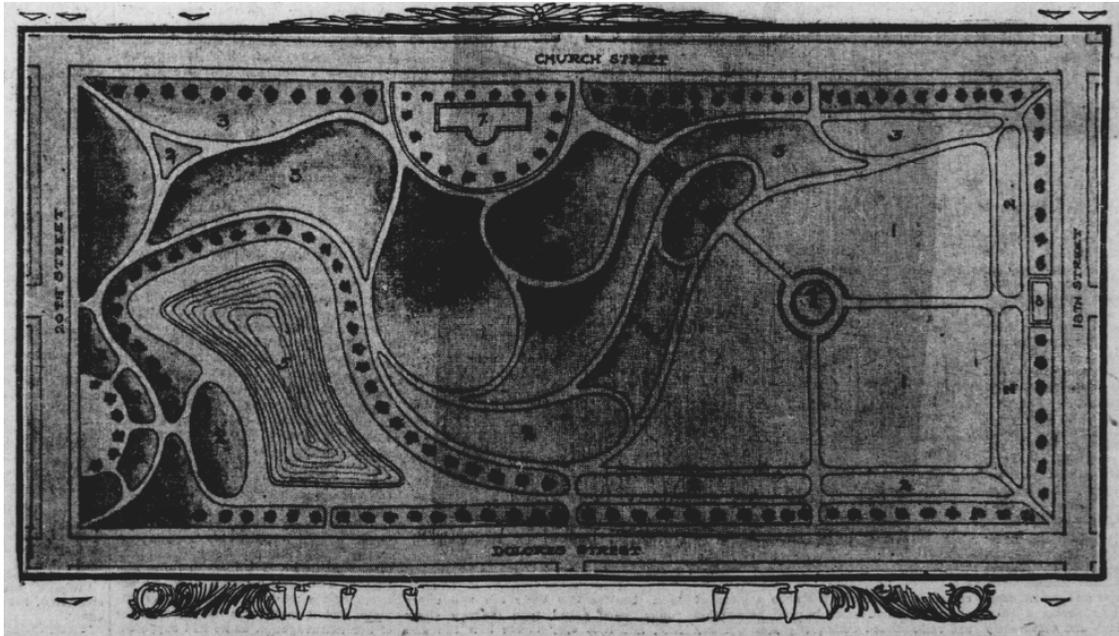


Fig. 17. Scheme for Mission Park proposed by architect Max Weber. This design emphasized the natural contours of the former cemetery, calling for little grading and the introduction of a lagoon, reminiscent of Laguna de los Dolores. *San Francisco Chronicle*, June 16, 1905, p. 7.

The following excerpt from the *San Francisco Call* summarizes the plans as finally adopted by the Park Commission in 1905:

The park will contain a miniature lake 300 by 50 feet, so constructed that children can wade in it in warm weather. A magnificent stone stairway will lead down to the water from Church and Twentieth streets [sic]. On one end of the park a twelve-lap cinder track will be laid, and inside the circle made by it will be erected an outdoor gymnasium.

There will be two tennis courts in the grounds and two baseball grounds. A large bowling green will be laid out in the other section. The Supervisors have been petitioned to have that section of Nineteenth street which runs through the park declared a boulevard. No teams will be permitted to run through it and the block will be made a true boulevard.

The garden effect will be semi-tropical and the entire park stocked with broad leaf plants. A row of palms will border the entire square and an avenue of trees will be planed along the inner edges.⁹³

Then the earthquake and fires of 1906 struck. At the time, the improvements to the land had been some terracing and grading (completed by the Barnum and Bailey Circus, which leased the land for its 1905 tour of San Francisco).⁹⁴

⁹³ "Mission Park Plan Accepted," in *ibid.*, September 2, 1905, p. 9.

⁹⁴ "How a Big Circus is Moved and Located," *San Francisco Chronicle*, August 17, 1905, p. 11.

Mission Dolores Neighborhood: 1906 Earthquake and Fires

“San Francisco was woefully unprepared for the great quake of 1906. In the pre-dawn darkness of April 18th, miles below the San Francisco Peninsula, two geologic plates along the San Andreas Fault suddenly slipped and lurched past each other by thirteen feet. The massive shock waves propagated through the earth’s crust and reached the surface within seconds. The earthquake, estimated at 7.8 on the Richter scale, arrived with violent undulations at 5:12 a.m. and lasted for close to a minute. The people of San Francisco were awoken that early morning by unimaginable chaos and calamity. The shock waves buckled streets and rails, snapped water and gas pipes, knocked houses off their foundations, collapsed numerous masonry buildings, and wreaked havoc within those structures that withstood the onslaught. Many of the severely damaged and destroyed buildings were located on the poorly compacted “made land” of sand and debris that had been used to fill the bays, marshes, and creeks; these soft lands liquefied, intensifying the shock waves.”⁹⁵

“The northern portion of the Mission District was hit hard by the quake. Along an entire filled creek alignment from Valencia to Folsom, between Seventeenth and Eighteenth Streets, the ground liquefied and shook, damaging or destroying two-thirds of the buildings. On the site of the former twenty-foot deep Laguna de los Dolores, the quake caused the un-compacted fill to suddenly drop four to five feet, and to shift laterally seven feet. This violent torque-ing of the earth caused numerous buildings in and around the district area to be cast from their foundations and into the street or into neighboring properties. Some of the worst quake-related destruction occurred in this part of the Mission District. Despite the unfolding tragedy, the grand, wrecked houses of Howard Street proved to be a popular attraction to sight-seers right after the quake.”⁹⁶

“When the shock waves subsided, despite the damage, much of San Francisco had survived. But no sooner had the stunned and terrified populace begun to attend to the urgencies of the injured and trapped, than an even greater calamity unfolded. Approximately 52 separate fires erupted throughout the South of Market, a dense landscape of industry, manufacturing, warehouses, and cheap housing built on unstable sands and marshes. The ruptured gas lines, overturned furnaces, and damaged industrial plants of the badly shaken area set blazes that spread with ferocious intensity. The primarily wooden building stock went up like kindling. Despite half a dozen major fires in San Francisco that had occurred during the Gold Rush era, widespread use of wood construction had continued, in part because masonry materials were neither readily available nor safe in earthquakes.”⁹⁷

“Though enough water remained in undamaged reservoirs to fight the initial fires, thousands of localized breaks in water lines throughout the City made firefighting largely futile, despite the valiant efforts of the Fire Department. The fires spread and merged unchecked throughout the day, consuming the entire urban core, and then continuing west and north into residential neighborhoods. Attempts to use explosives to create firebreaks often compounded the critical situation; the explosives, where improperly set, caused new blazes, and they also ruptured additional water lines.”⁹⁸

⁹⁵ San Francisco Planning Department, “City within a City,” 55.

⁹⁶ Ibid., 55-56.

⁹⁷ Ibid., 56.

⁹⁸ Ibid.

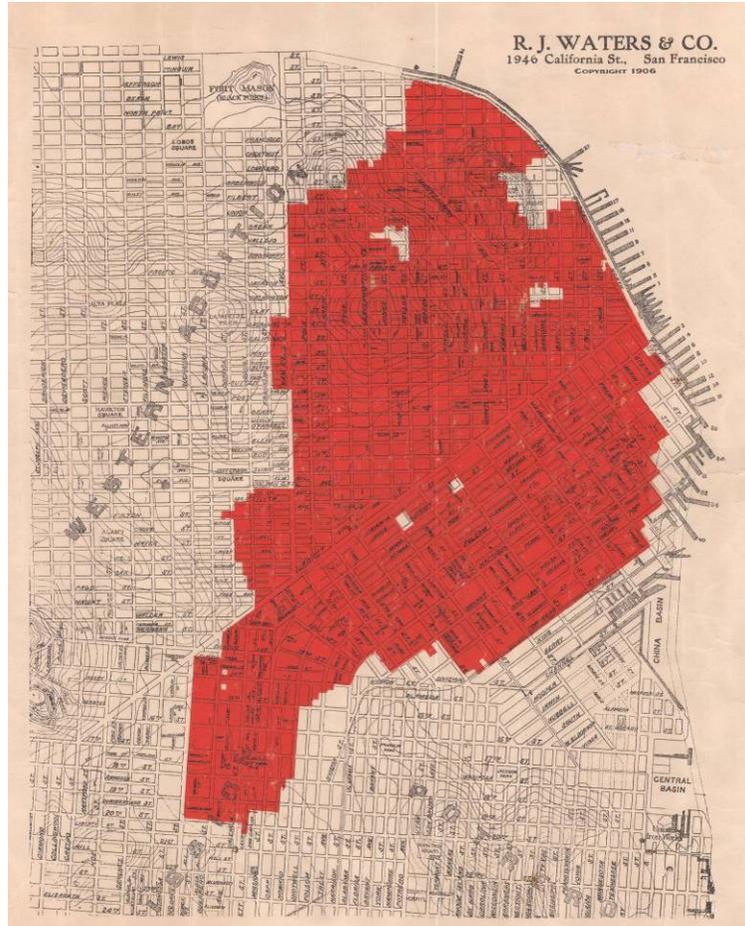


Fig. 18. The area in red represents the area destroyed by the fires that followed the earthquake in 1906. Courtesy of University of California, Berkeley.

Fires destroyed much of the Mission Dolores neighborhood too. They swept south and west burning everything in the Mission Dolores area from Valencia Street to the east side of Dolores Street and to 20th Street on the south.⁹⁹ Dolores Street, because it was so wide, created a firebreak, and at 20th and Church Streets one of the few fire hydrants that remained operative allowed firefighters to stop the flames from burning to the south and west.¹⁰⁰ Firefighters also dynamited the Notre Dame Academy across from the mission specifically to prevent the fire from jumping the street and burning down the colonial relic.¹⁰¹ “Another opportune discovery, an undamaged cistern at Nineteenth and Shotwell Streets... allowed firefighters to apply a pincer-like defense to stop the blaze at Twentieth and Mission Streets. The Mission District conflagration was turned back, but not before it had devoured approximately thirty square blocks.”¹⁰² “The organized rallies of the military, city firefighters, and general

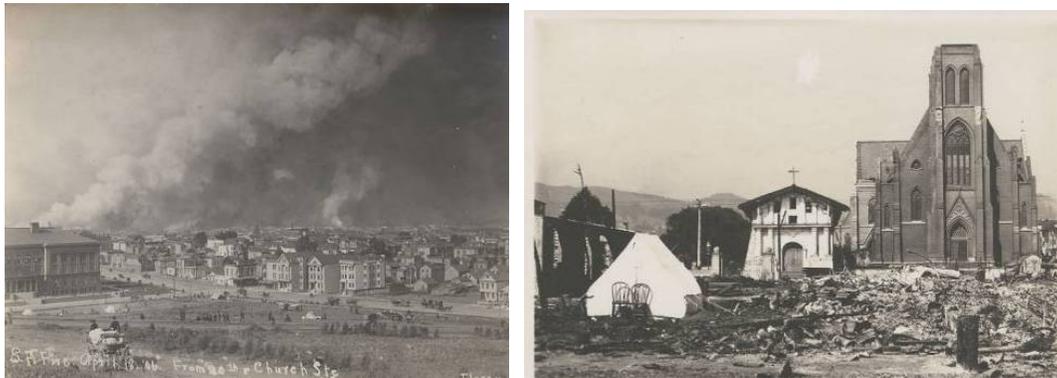
⁹⁹ A. L. McDonald, *Map of San Francisco*, 1906.

¹⁰⁰ A plaque at this site commemorates this fire hydrant, known as the “Golden Fireplug.”

¹⁰¹ Cleary, *Mission Dolores*, 61.

¹⁰² San Francisco Planning Department, “City within a City,” 58.

populace, including refugees in Mission Dolores Park, were responsible for halting the conflagration to the west on Dolores Street and to the south on Twentieth Street.”¹⁰³



Figs. 19-20. Left: The fires as seen from Mission Park, looking northeast. Right: Mission Dolores and the parish church, as seen from the ruins of the Notre Dame Academy. Courtesy of Bancroft Library, University of California, Berkeley.

“San Francisco was a wasted land on April 21st, 1906. The firestorm left behind apocalyptic ruins, within which virtually nothing remained standing. More than 3,000 lives were lost and more than half of the City’s 410,000 residents were left as refugees without homes or many, if any, possessions. Four-fifths of the city’s buildings totaling 28,000 had burned to the ground, including the entire urban core of nearly five square miles: the downtown commercial center, the vast industrial and working-class tableland of South of Market, and the first ring of outlying residential neighborhoods. Among the utterly destroyed areas was the northern Mission, except for the few surviving residential blocks that had been spared to both east and west of the burned area. The Mission neighborhoods south of Twentieth Street were saved.”¹⁰⁴

¹⁰³ Ibid.

¹⁰⁴ Ibid., 60.



Fig. 21. Mission High School, completed just eight years before the earthquake and fires of 1906, survived the disaster. Here, it overlooks the original, makeshift refugee camp in Mission Park. Courtesy of Bancroft Library, University of California, Berkeley.

As devastating as the disaster was to the Mission Dolores neighborhood, virtually all of the buildings survived within the area west of Dolores Street and south of 20th Street. Most of the surviving buildings were Italianate or Stick-Eastlake residential buildings (mostly houses and flats), and some commercial and mixed-use buildings survived as well. Particularly notable among the latter was the building constructed in 1904 at the southwest corner of Church Street and 17th Street (3703 17th Street) and the building constructed in 1878 at the northeast corner of 18th Street and Sanchez Street (3888 18th Street). The oldest buildings to survive the disaster in the neighborhood were the Mission Dolores chapel and cemetery and the Tanforan Cottages, built in the 1850s. Although it escaped the fire, the St. Francis Catholic Church (completed in 1876) adjacent to the Mission was badly damaged by the earthquake and was subsequently torn down.

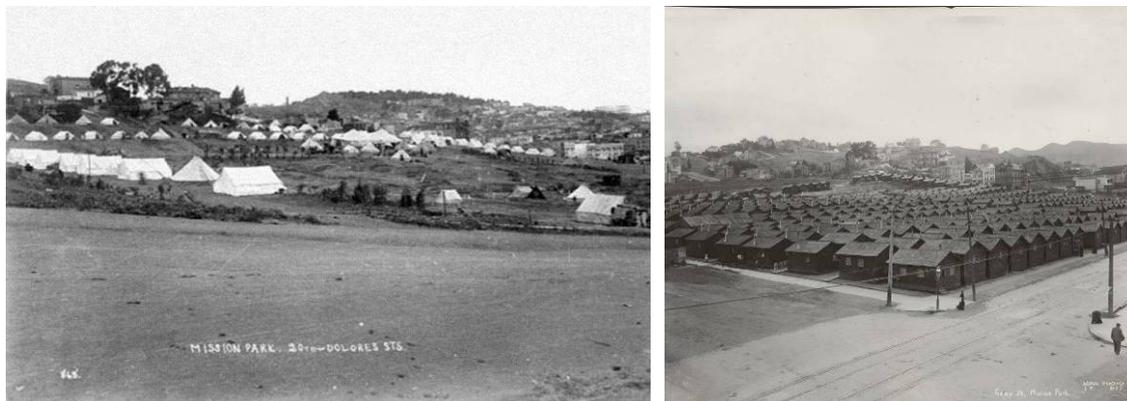


Fig. 22. View south down Dolores Street from Market Street after the 1906 earthquake and fires. Courtesy of California State Library.

The newly established Mission Park (now Mission Dolores Park) was immediately requisitioned as a tent camp for the temporary housing of those rendered homeless by the earthquake and fires. “For the immediate needs of the refugees, eleven relief camps were set up on public parks throughout the City, including at Mission Dolores Park. In Golden Gate Park, the Army constructed a virtual town, with large residential barracks, tented housing, latrines and bathhouses, laundries, and other services. This Army relief town was accessible for the North of Market refugees, but fewer of the Mission or South of Market refugees trekked out to the sandy wastes.” Within months the tent city was deemed unsanitary and refugees were removed to Duboce Park. “Later, the relief agencies constructed and sold approximately 5,300 earthquake shacks in the relief camps, designed as affordable interim housing for those with moderate incomes. Those of the poorest classes who could not afford them had to fend for themselves.”¹⁰⁵ The first earthquake shack in Mission Park, “Crowley Cottage,” named after the Reverend D. O. Crowley, vice-chairman of the Mission Relief Committee, was also the first refugee cottage erected in all of San Francisco.¹⁰⁶

¹⁰⁵San Francisco Planning Department, “City within a City,” 60-61; “Refugees are Removed,” *San Francisco Call*, July 25, 1906, p. 4.

¹⁰⁶ “Demand is Made for Better Parks,” in *ibid.*, November 13, 1910, p. 46.



Figs. 23-24. Left: View southwest toward a refugee tent camp in Mission Park following the earthquake and fires of 1906. Note the area behind the park which was unaffected by the fire. Courtesy of San Francisco Public Library. Right: A city of earthquake cottages in Mission Park, as seen from the northeast corner of 18th Street and Dolores Street, 1906. Courtesy of Bancroft Library, University of California, Berkeley.

Development and Reconstruction of Mission Dolores Neighborhood (1906-1918)

“The reconstruction of the vast area of San Francisco that was destroyed in April 1906 was not evenly distributed. While four-fifths of the city’s building stock had uniformly burned to the ground in three days, the decade-long process of rebuilding occurred unevenly across the city. Enduring factors such as street patterns, property lines, infrastructure, geography, politics, and socio-economic history all contributed to several contexts for reconstruction in different neighborhoods and districts. Nonetheless, the reconstruction of each area occurred within the context of the overall citywide reconstruction, a theme that rallied and resonated among the populace of that era.”¹⁰⁷

During the reconstruction period, the social fabric of the Mission Dolores neighborhood remained ethnically diverse and working-class, and many of the religious, social, cultural, educational, labor, and commercial institutions that had long histories in the neighborhood rebuilt within the neighborhood. As the larger Mission area grew in population, long sought-after neighborhood improvements, including transportation networks, roadwork, the creation of public parks, and beautification measures were all finally realized. Single-family housing and the last of the farmsteads all but disappeared to accommodate population pressures, rendering the Mission Dolores neighborhood an undeniably urban center.

The neighborhood was extensively rebuilt in the burned area east of Dolores Street following the earthquake and fires of 1906. The renewed neighborhood had a revitalized commercial district centered along Valencia Street and with additional commerce along Church Street and Sixteenth Street. Light industry, an enlarged network of associational and religious institutions, a larger number of educational institutions, and a dense concentration of multi-unit housing also characterized the reconstruction. As the San Francisco Planning Department’s *Inner Mission North Context Statement* makes clear, most of this rebuilding activity was accomplished by the private sector without any overall recovery plan or urban blueprint.¹⁰⁸ Indeed, individual organizations and Mayor Sonny Jim Rolph’s own Mission Promotion Association on Commercial Development spearheaded many redevelopment efforts in the Mission Dolores neighborhood.

¹⁰⁷ San Francisco Planning Department, “City within a City,” 60.

¹⁰⁸ San Francisco Planning Department, “Inner Mission North,” 26.

Perhaps the most obvious post-earthquake change in the Mission Dolores neighborhood was its transition from a semi-suburban, single-family dwelling area at the periphery of the city, to a dense neighborhood fully integrated into the larger urban context. While flats had been a component of the neighborhood in the nineteenth century, single-family homes had dominated the area. By 1915 that relationship had reversed with single-family dwellings accounting for only one-third of the housing stock. Two- to three-story flats had become the predominant form of housing. In addition, a newer form of housing, the multi-unit apartment building occupied several lots. These two forms of multi-unit housing clearly represented the future, and their growth can be traced into the 1950s and later. In addition, vacant land, which had not been uncommon in the neighborhood in the late nineteenth century, became a rarity. The 1915 Sanborn Fire Insurance Map shows only eight approximately 25-foot wide standard house lots still unbuilt in 1915. This contrasts markedly with 1899 when there were 109 lots within the area bound by 18th Street, Church Street, 20th Street, and Sanchez Street, several of which consisted of large, unsubdivided portions of blocks or parcels. Corner stores, almost all of which were destroyed in the 1906 fires, were quickly replaced, attesting to the importance of this pattern of commerce in the city.¹⁰⁹ Previously undeveloped areas, such as the blocks between 16th Street and Market Street west of Dolores Street, which were not destroyed in the fire, were entirely built out in this period, in large part due to the immediate need for housing in the City.

In their study of San Francisco, Issel and Cherny emphasized the predominantly working-class character of the Mission District and its diverse ethnic composition. Most married women were housewives, but occupations among men included a broad range of skilled and unskilled work: bartenders, warehousemen, carpenters, general laborers, painters, machinists, teamsters, electricians, metal workers, plumbers, blacksmiths, pile drivers, tinsmiths, grocers, etc. A number of police officers, who were traditionally Irish, lived in the neighborhood, which also counted small-time merchants and the occasional real estate agent, physician, artist, attorney, dentist, or other white-collar professional among its residents.¹¹⁰

The Mission Dolores neighborhood retained its ethnic diversity in the post-earthquake period. Large pockets of German families and smaller groups of Italian, French, Norwegian, Dutch, Swedish, English, and Finnish families lived in the neighborhood. The combined eight German, Swedish, and Norwegian churches constructed in the neighborhood by 1915 attest to the prominence of these ethnic groups. Like the rest of the Mission, however, the Mission Dolores area also became more Irish in ethnic makeup. This was due in large part to the migration of residents from the South of Market district to the Mission. The heavily working-class and Irish neighborhood in the South of Market district was completely destroyed in 1906, and the residential building stock of the area was not replaced; instead, South of Market was rebuilt as an industrial zone with only small pockets of housing. The result was a mass migration of working class residents into the southern districts of the city.¹¹¹ The immediate impact on the Mission Dolores neighborhood and the broader Mission District was a substantially increased density. The Irish who came from the South of Market also provided a strong ethnic identity to the area. As Issel and Cherny point out, "For the next thirty years or so, until after World War II, many Mission residents were consciously Irish, consciously working class and very conscious of being residents of the 'Mish.'"¹¹² All of these characteristics were reflected in the Mission Dolores neighborhood.

¹⁰⁹ Sanborn Fire Insurance Maps, "San Francisco, California" 1899, sheet 655; 1915, sheets 683 and 693.

¹¹⁰ Issel and Cherny, *San Francisco*, 62; Great Register of California Voters, 1907-1915, <http://www.ancestry.com> (accessed August 11, 2009); U. S. Federal Census, 1910, <http://www.ancestry.com> (accessed August 11, 2009).

¹¹¹ U. S. Federal Census, 1910-1920, <http://www.ancestry.com> (accessed August 11, 2009); Issel and Cherny, *San Francisco*, 66.

¹¹² Issel and Cherny, *San Francisco*, 66.



Figs. 25-26. Left: Levi Strauss factory on Valencia Street, n.d. Right: Building Trades Temple at 14th Street and Guerrero Street (1938). Courtesy of San Francisco Public Library.

The working-class character of the Mission Dolores neighborhood was built into the landscape. In the nineteenth century San Francisco had no zoning regulations, a trait it shared in common with other American cities. Commercial, industrial, and residential uses, however incompatible or undesirable, could co-exist next door to each other. While largely residential, the Mission Dolores neighborhood became home to some light industry in the post-earthquake period. The most notable of these industrial spaces was the shirt and overall manufacturer, Levi-Strauss, at 250 Valencia Street, between Clinton Park and Brosnan Street. The largest industrial complex, however, was the Leonard Lumber Company on 15th Street, between Dolores and Guerrero Streets. Notably, the area bounded by Dolores Street, 15th Street, Valencia Street, and 16th Street came to host the highest density of industrial spaces. In addition to the lumber yard, this area hosted Mission Marble Works, a mattress factory, United Milk Co., and a sheet metal works. The Dairy Delivery Company, one of three dairy companies in the area, also retained a large facility on 19th Street, near Guerrero Street.¹¹³ Perhaps the greatest testament to the strength of working-class ties in the Mission Dolores neighborhood was the construction of the Carpenters' Hall Lodge at the southwest corner of Valencia and McCoppin Streets (demolished), and the Building Trades Temple Association building on 14th Street, near Guerrero Street (demolished). The latter group was associated with the most powerful union in the city.¹¹⁴ Finally, the construction of a commercial baseball stadium on former Chinese vegetable gardens and across the street from the former grounds of Woodward's Gardens accentuated the working-class character of the Mission district and Mission Dolores neighborhood. The Mission Reds and their more famous counterpart, the San Francisco Seals, both Pacific Coast League teams, played at Recreation Park until 1931, when Seal Stadium opened at Bryant and 16th Streets.¹¹⁵

The class and ethnic composition of the neighborhood translated into political affiliations too. While most registered voters aligned with the traditional Republican and Democratic parties, a significant number of neighborhood residents were affiliated with the Union Labor and Socialist parties. The Union Labor Party emerged as the third-party leader of San Francisco during the mayoral election of 1901, following the bloody teamsters and waterfront strike of that year. Democratic mayor James Phelan had

¹¹³ Sanborn Fire Insurance Maps, "San Francisco, California," 1915, sheets 672 and 665.

¹¹⁴ Sanborn Fire Insurance Maps, "San Francisco, California," 1913-1915; Michael Kazin, *Barons of Labor: The San Francisco Building Trades and Union Power in the Progressive Era* (Urbana, 1987).

¹¹⁵ Sanborn Fire Insurance Maps, "San Francisco, California," 1915, sheet 666.

ordered City police to protect strikebreakers; consequently, union support of the Democratic Party declined precipitously. Capitalizing on this turn of events, the Union Labor Party ran on a union platform and appealed almost exclusively to the working class. Party leader, Eugene Schmitz, won the election, ushering in a decade of Union Labor Party rule. The Union Labor Offices on Valencia Street between 15th and 16th Streets attest to the strong union presence that characterized the Mission District as a whole. The Socialist Party, meanwhile, was enjoying its height of popularity in the United States at this time. Eugene V. Debs, former leader of the American Railway Union, ran for President multiple times as the Socialist Party candidate and captured nearly one million votes in the 1912 election.¹¹⁶

The radical politics of the neighborhood's working-class ties were confirmed with a blast. On Saturday, July 22, 1916, a bomb exploded on the west side of Steuart Street, just south of Market Street, during the Preparedness Day Parade, one of many organized demonstrations in the country to show support for United States' entry into World War I. Ten people died, and forty people were injured. Police and other officials immediately suspected the more leftist and radical wings of the labor movement. Among the people under suspicion, but never arrested, was Alexander Berkman, a Russian-born immigrant who became one of the most famous anarchists in the country. He had been living for about a year at 569 Dolores Street, directly across from Mission Park, where he published a monthly magazine called *The Blast*. Tom Mooney, one of the suspects who was eventually arrested, wrongly convicted for the bombing and sentenced to death (his conviction was overturned in 1939), lived on 15th Street, just east of the Mission Dolores neighborhood. The affiliation of Mission Dolores neighborhood residents with this event once again attests to the area's enduring working-class character.¹¹⁷

While the working-class politics of San Francisco during the post-earthquake period catered to demographic groups like those found in the Mission, James Rolph's rise to power made official the neighborhood's political clout. Born and raised in the Mission, "Sunny Jim" Rolph ran for the office of mayor in 1911. Ironically, he vowed to clean up the corruption at City Hall that had plagued the administrations of the Union Labor Party, the party that previously represented the demographics of the Mission. Rolph's election platform advocated the Mission, and he won the mayoral election of 1911. A charismatic leader and dapper dresser, Rolph believed in a broad definition of government duties. During his first term alone, he oversaw planning of the Panama Pacific International Exposition of 1915, which celebrated San Francisco's emergence from the rubble and ashes of the earthquake and fires of 1906; implemented the construction of the new City Hall; launched multiple bond campaigns to secure funding for the municipal railway system; and secured federal approval of the construction of the massive Hetch Hetchy water system that conveys water from the Sierra Nevada to San Francisco. Rolph remained mayor of San Francisco until 1930, when he successfully ran for governor of California.¹¹⁸ Having such a powerful figure and native son in City Hall had tangible results in the reconstruction of the Mission Dolores neighborhood.

One of the most dramatic changes that Mayor Rolph's administration brought to the Mission Dolores neighborhood's was the Church Street electric streetcar line. He championed the expansion of the city's municipal railway system, and in 1913 voters approved a huge bond measure to achieve this goal. Three

¹¹⁶ Chris Carlsson, "Abe Ruef and the Union Labor Party," *Shaping San Francisco*, <http://www.shapingsf.org>, (accessed April 7, 2008); Philip Ethington, *The Public City: the Political Construction of Urban Life in San Francisco, 1850-1900* (New York, 1994), 403-404, 408-409; Issel and Cherny, *San Francisco*, 64, 154-161; Alan Brinkley, *American History: A History, Vol. II: Since 1865* (Boston, 1999), 740-742.

¹¹⁷ San Francisco City Directory; "Anarchists Deny Responsibility for Dynamiting," *San Francisco Chronicle*, July 25, 1916, p. 3; Issel and Cherny, *San Francisco*, 177-180.

¹¹⁸ Issel and Cherny, *San Francisco*, 165-176.

years later, in 1916, a path was cut along the western edge of Mission Dolores Park for tracks of the new Church Street line.¹¹⁹



Figs. 27-28. Left: Installation of the Church Street streetcar line at 16th Street and Church Street (looking north). Right: Church Street and 18th Street, looking south towards Mission Dolores Park. The Youth's Directory is the first building visible. Courtesy of San Francisco Public Library.

The rail tracks marked one of many alterations that Mission Park underwent in the post-disaster period. The City was slow to invest significant funds into the park once the tent city was removed, around 1908. Improvements were limited to laying a new water pipe system, spreading loam and fertilizer over the park, planting some trees and shrubs, and removing macadamized areas that the Red Cross had used during the emergency relief. Crowley Cottage also remained on the park grounds as a reminder of the disaster.¹²⁰

Although these improvements paled in comparison to the pre-earthquake plans for Mission Park, the green space became an anchor for the reconstruction and development of the neighborhood. As noted, the Youths' Directory rebuilt at 19th and Church Streets; the Mission Congregational Church erected a new building on the opposite side of the park, at the corner of Dolores and 19th Streets; and the Second Church of Christ, Scientist built a block away, also on Dolores Street. Reverend R. K. Hamm, rector of the new Mission Congregational Church, "pointed out the value of the new site at Nineteenth and Dolores Streets. On the opposite corner, he said, would be erected the new Youths' Directory, and across Dolores street would be the Mission High School and picturesque Mission Park."¹²¹ Apartment buildings filled in the rest of the park's border.

Improvements to Mission Park continued to occur gradually before World War I, according to no specific plan, and largely in thanks to the untiring efforts of the Mission Promotion Association on Commercial Development. The group called for paving the streets that bordered the park, constructing sidewalks and curbs around the park, and completing the transformation of Dolores Street into a boulevard by adding

¹¹⁹ Issel and Cherny, *San Francisco*, 172-174.

¹²⁰ "Want Mission Park Preserved," *San Francisco Call*, August 12, 1906, p. 31; "Metson Roasts Public Attack on Park Board," in *ibid.*, November 12, 1910, p. 18; "Demand is Made for Better Parks," in *ibid.*, November 13, 1910, p. 46; ; "Improvements for the Mission," *San Francisco Chronicle*, July 24, 1909, p. 10

¹²¹ "Ground Broken for New Church," *San Francisco Chronicle*, March 29, 1909, p. 10; "Plan New Church for the Mission," in *ibid.*, May 16, 1910, p. 5.

decorative medians and planting palm trees. Dolores Street from 17th Street to 20th Street was bituminized in 1910 to facilitate smooth passage to and from the park; Dolores Street was also extended south at this time from 20th Street to Mission Street. 1913-1914 saw the construction of a “convenience station” (storage and toilet facilities) designed by M. Shelby Company. The pathway that still bisects Mission Dolores Park was improved to include concrete paths during the 1910s, and tennis courts arrived in 1913. The children’s playground promised in the plan originally approved by the Parks Commission was built in 1916. It replaced a wading pool.¹²²



Fig. 29. Mothers and their children at the Mission Park playground in 1922. This site originally hosted a wading pool. Courtesy of San Francisco Public Library.

Several familiar landmarks and institutions in the Mission Dolores neighborhood were repaired and/or rebuilt after the earthquake and fires. The College of Notre Dame hired prominent San Jose architect, Theodore Lenzen, to design a new building for the venerable institution. Lenzen (1863-1912) was a well-known and respected architect whom the *San José Mercury* once declared had contributed more to the look of dwellings and businesses than any other architect in Santa Clara County. Among his more notable commissions was San Jose’s city hall, designed in 1890. For the Notre Dame College in San Francisco, Lenzen designed “nearly an exact duplicate” of the original. That said, it was more than twice the size of the old one and was ready to welcome over 500 students by the fall of 1907.¹²³ The Youth’s Directory, a Roman Catholic orphanage whose sprawling Victorian facility on 19th Street, between

¹²² “Ambitious Programme to Improve Mission,” *San Francisco Chronicle*, March 27, 1910, p. 41; “Mission Association Resumes Activities,” in *ibid.*, July 9, 1912, p. 5; “Gives Fountain in Father’s Memory,” in *ibid.*, November 22, 1912, p. 3; “Tennis is in Vogue throughout the Year,” in *ibid.*, January 6, 1914, p. 6; “Mission Tots to have Playground,” in *ibid.*, March 18, 1916, p. 9; “Mission Park to Get Improvements,” *San Francisco Call*, August 27, 1910, p. 9; “Great Improvements Made in Many Parts of the City,” in *ibid.*, September 17, 1910, p. 9; Young, *Building San Francisco’s Parks*, 187.

¹²³ “Theodore Lenzen, Architect,” *San Jose Mercury: Commemorative Edition*, January 1, 1892, <http://www.mariposaresearch.net/santaclararesearch/SCBIOS/twlenzen.html> (accessed August 11, 2009); “Sisters of Notre Dame will Rebuild Convent,” *San Francisco Call*, August 1, 1906, p. 9; “Notre Dame College,” in *ibid.*, August 1, 1907, p. 10; Byington, *History of San Francisco*, 302-304.

Guerrero and Valencia Streets, burned down, had a new, \$100,000 building constructed at the southwest corner of 19th and Church Streets (now demolished). Elevated twenty-six feet above Church Street, the pressed brick building rose four stories and was capped by a tower. As the *San Francisco Chronicle* noted, "Its commanding position fronting Mission Park gives it prominence over surrounding buildings so that the new structure is seen from most points of the city."¹²⁴



Fig. 30. Notre Dame Catholic Girls High School, 1906, just before the earthquake and fires. Note that some landscaping of the Dolores Street median was underway. Courtesy of the California State Library.

The general rise in social and religious organizations is notable in the period following the earthquake and fires. The Columbia Park Boys Club, for instance, built new headquarters on Guerrero Street, between 16th and 17th Streets. Founded in 1895 by Major Sydney S. Peixotto, member of a prominent Sephardim Jewish family, the Columbia Park Boys Club was guided by the following philosophy:

Instead of going at the problem of the city boy and his spare hours with the idea of what is "good for the boy" and what "he ought to do," the question in the Columbia Park Boys' Club has been first, what does the city boy want? What appeals to him? In other words the club aims to give healthful play of the kind boys really like, not the kind that people think they ought to like, but this play is so molded that its results are a vital character- building force in a boy's life.¹²⁵

The progressive organization was open free-of-charge to boys between the ages of eight and fourteen, regardless of ethnicity or class. Despite its motto, this organization provided a highly structured program of athletics, music, summer camp, and more. It also proved to be a hugely popular organization and boasted a long waiting list.¹²⁶ Another prominent building to be erected in the neighborhood during this

¹²⁴ "Handsome Home for the Youths' Directory," *San Francisco Chronicle*, July 18, 1909, p. 25.

¹²⁵ Eustace M. Peixotto, "The Columbia Park Boys' Club, A Unique Playground," *Annals of the American Academy of Political and Social Science* 35, no. 2 (March 1910), 220.

¹²⁶ *Ibid.*, 220-222.

period was the Mission Turn Verein Hall at 18th and Lapidge Streets. It provided association space for those of German origin and a home for the German Men's Chorus, but many community organizations gathered there for a variety of purposes, especially those related to neighborhood improvement programs. Other social and/or social welfare institutions included multiple orphanages and the Mary's Help Hospital (demolished), which faced Guerrero Street and occupied the western half of the block on which the Levi Straus factory stood.¹²⁷

Several elementary schools were built in the Mission Dolores neighborhood during the reconstruction period too. They reflected both popular sentiment towards public education during the Progressive Era and the growing population of families in the Mission following the earthquake and fires. The schools included Everett Elementary on Sanchez Street (Everett Middle School and Sanchez Elementary School replaced this building in the 1920s), a kindergarten at 18th and Oakwood Streets, and Marshall Primary School at Cunningham Place. Notre Dame Academy and Mission Dolores Church ran private educational institutions.¹²⁸

In keeping with the history of the neighborhood, religious institutions abounded. Smaller churches for German and Swedish denominations – Lutheran, Baptist, Evangelical, Congregational – were most numerous in the neighborhood. Among the most architecturally prominent of these churches were the red brick Gothic Revival Mission Congregational Church at 19th and Dolores Streets, which was designed by the Reverend Francis W. Reid and completed in 1910 (also known as the Norwegian Lutheran Church and the Golden Gate Lutheran Church), and the domed Second Church of Christ, Scientist, which was completed in 1916 and designed by William H. Crim to seat 1,000 people.¹²⁹ Jews continued to have a presence in the neighborhood too. In 1907 the congregation B'nai David, which was established in the Mission during the 1880s, along with the Chevra Mikva Israel commissioned Harry S. Weiss to design a synagogue and children's day school on 19th Street, between Guerrero and Valencia Streets. The cornerstone was laid in April 1908.¹³⁰ All of these religious institutions were located between Dolores Street, Valencia Street, 16th Street, and 19th Street.



Figs. 31-32. Left: Second Church of Christ, Scientist, 1964. Right: Golden Gate Lutheran Church, 1941. Courtesy of San Francisco Public Library.

¹²⁷ Issel and Cherny, *San Francisco*, 64.

¹²⁸ San Francisco Planning Department, "Draft Historic Context Statement: Golden Age of School Construction, San Francisco, California," (2009).

¹²⁹ "New \$100,000 Christian Science Church," *San Francisco Chronicle*, June 10, 1916, p. 8.

¹³⁰ "Consecrated the Scroll," *San Francisco Call*, December 23, 1895, p. 9; "Jews in Mission Will Build \$10,000 Synagogue," in *ibid.*, November 6, 1907, p. 14; "Begin Synagogue on Date of Fire," in *ibid.*, April 12, 1908, p. 52.

The Roman Catholic Church also retained a significant presence in the neighborhood. In 1911 Virginia Fair Vanderbilt, the daughter of a Comstock Load millionaire and United States senator, donated money to the Sisters of the Holy Family, a long established organization devoted to early childhood education in the city, to build a Children's Day Home at the corner of Dolores and Sixteenth Streets. Willis Polk designed the Italianate building. Two years later, the cornerstone was laid for a new Mission Dolores Basilica. After the heavily earthquake damaged church of the 1870s was demolished, Architects Frank T. Shea and John O. Loftquist designed an austere Mission style basilica. Shea was a Beaux-Arts trained architect known as the "church builder of San Francisco," having previously designed such landmarks as Holy Cross Church in the Western Addition (1899), St. Brigid's Church on Van Ness (1900-1904), St. Vincent de Paul Church at Green and Steiner (1911), Nuestra Señora Guadalupe on Russian Hill (1912), and St. Paul's Catholic Church in Noe Valley (1913). Loftquist served as Shea's engineer. The first mass of the concrete and steel, Basilica was held on Christmas Day, 1918.¹³¹ The construction of these two institutions marked a continuation of patterns that emerged in the nineteenth and early twentieth centuries, when Mission Dolores neighborhood had been dominated by Catholic institutions. Most of these had been concentrated within the half-block that contained the Mission itself and in the school directly across Dolores Street. This enclave of Catholic institutions remained within the confines of the original Mission grant to Bishop Alemany in 1858.



Figs. 33-34. Left: Holy Family Day Home, 1964. Right: Mission Basilica under construction, n. d.; Courtesy of San Francisco Public Library.

Another prominent improvement project came with the restoration of Mission Dolores chapel in 1918 by noted San Francisco architect Willis Polk. The restoration of Mission Dolores contributed to a larger movement to capitalize on regional nostalgia for Spanish colonial days and Californians' growing love of the automobile and tourism. Harriet Forbes in Southern California gathered the support of many women's clubs and convinced a group of men to invest in recreating and paving El Camino Real from San Diego to Sonoma. The new "king's road" would roughly follow the original trail of the Franciscans who founded missions along the California coast during the eighteenth century, and extant missions would be restored for tourist appeal. Road work began in 1902, and Forbes designed the mission-bell

¹³¹ http://berkeleyheritage.com/eastbay_then-now/1907_churches.html, accessed October 27, 2009.

guidepost to demarcate the new highway.¹³² As Willis Polk wrote to the *San Francisco Chronicle*, “Our good roads enable [Americans] to see California. The old missions are... probably as far as travel and trade are concerned, one of our most valuable assets. These missions, therefore, should be preserved. The railway companies, hotels, banks and all California interests, having prosperity of our State at heart, undoubtedly realize the tremendous advertising value of the work now commenced at Mission Dolores.”¹³³

Polk also strove for architectural authenticity in the restoration of Mission Dolores. He criticized other mission restorations for demolishing significant sagging roofs, faded or cracked tiles, and bowed walls with roofs that were too rigid, tiles that were too bright, and walls that were too straight. Such restorations, Polk felt, compromised the historic feeling of California’s most treasured buildings. For Mission Dolores, Polk vowed to “preserve in the time-worn beauties of the building without introducing the garish note of modern imitation.” After meticulously photographing the roof, for instance, Polk’s design called for the roof to be removed, a steel framework to be put in place, then the original rafters and their buckskin thongs to be returned. Original tiles were used whenever possible, with new ones tinted to match the old. Similarly, patchwork of the adobe walls was designed to match the existing building. Such measures promised to “give back to San Francisco the single souvenir of its beginning in its original form, mellowed with the charm of the years.”¹³⁴

With the completion of the Mission Dolores Basilica and the reconstruction of the Mission Dolores chapel in 1918, the post-earthquake and fires reconstruction phase of the Mission Dolores neighborhood was complete. As symbolized by the phoenix emblazoned on the City seal and flag, San Francisco had once again risen from the ashes.¹³⁵ The first post-earthquake Sanborn Fire Insurance Map for the Mission Dolores neighborhood was completed in 1915 and reveals that the neighborhood as it exists today was largely shaped in the immediate post-earthquake period. This is true in terms of the character and period of the housing stock, in the general patterns of neighborhood development and, up until World War II, in patterns of class and ethnicity.

Interwar Years (1918-1941)

No significant changes came to the Mission Dolores neighborhood between the end of World War I and America’s entry into World War II. While San Francisco, like much of the United States, witnessed a roller coaster period of labor strife, the first Red Scare, xenophobia, affluence, and the devastating human toll of the Great Depression, the Mission Dolores neighborhood underwent little substantive change. It witnessed few demographic shifts or major alterations to the built environment.

Mayor Rolph’s advocacy for education reform reached the Mission Dolores neighborhood during the 1920s and introduced some of the most significant changes to the physical landscape. When he entered office in 1911, San Francisco had the poorest public school system in the state. At the height of the Progressive Era, Rolph’s charismatic personality bolstered the mayor’s ability to raise money for school construction. Voters approved two bond measures, one for \$3.5 million in 1917 and a second for \$12 million in 1922. This resulted in the two-phased construction of a new Mission High School in 1925 and 1927, and Everett Middle School in 1927, both designed by city architect, John Reid, Jr., who was also involved with the design of San Francisco’s Civic Center and counts Laguna Honda hospital, San

¹³² Phoebe S. Kropp, *California Vieja: Culture and Memory in a Modern American Place* (Berkeley, 2006), 47-102.

¹³³ Willis Polk to *San Francisco Chronicle*, April 16, 1918, p. 18.

¹³⁴ “Restoration of Old Mission to Begin in Month,” *San Francisco Chronicle*, April 13, 1918, p. 12.

¹³⁵ San Francisco Planning Department, “Inner Mission North,” 26; Gladys Hansen, “Flags of San Francisco,” Virtual Museum of the City of San Francisco, <http://www.sfmuseum.org/1906/flags.html> (accessed September 29, 2009).

Francisco General Hospital, and the Noe Valley Library among his copious achievements.¹³⁶ Mission High School was completed in an elaborate Spanish Baroque style with a domed tower featuring mosaic tiles. Everett Middle School is more eclectic in style, with strong Classical references in the Corinthian columns that support the façade's arcade, and Moorish references in the tile work. Overall, it, too, suggests Spanish Revival. Both schools were constructed at the edge of the Mission Dolores neighborhood, with Mission High School to the south and Everett Middle School to the west.



Fig. 35. View north toward the Mission High School from Dolores Street, circa 1930. Courtesy of San Francisco Public Library.

The high school's architecture complemented that of the Mission Dolores parish church, located a block north on Dolores Street, which was then being embellished with the Churrigueresque Revival details that characterize it today.¹³⁷ In the 1920s the Spanish or Mediterranean Revival style emerged as an important and widely used architectural style in California. In art, architecture and literature the period was characterized by a romanticization of the rancho period of California's past. Many architects argued that it was the quintessential aesthetic that represented both California's history and its Mediterranean landscape. During the 1920s, entire towns like Santa Barbara and Los Gatos were redeveloped on a Spanish architectural theme and new subdivisions, such as Rancho Santa Fe in San Diego and Frederick Law Olmsted, Jr.'s, Palos Verdes embraced the style. While never as popular or widespread in the Bay Area as in Southern California, it was used for a number of major public buildings. The Mission Dolores area, with its strong Hispanic heritage, was a natural place for this style to find expression. The Catholic Basilica, Mission High School, and Everett Jr. High School are among the finest examples of the style in the City. In addition, there are a number of lesser examples scattered throughout the neighborhood.

The City had ambitious plans for the Dolores Street median during the 1920s too. By this time, it ran continuously from the beginning to the end of Dolores and hosted its trademark ribbon of palm trees. In 1924 it became part of a more comprehensive plan to link the City's parks into a connected system that included Dolores Street, the Presidio, and Lincoln Parkways. That plan never came to fruition. The 1924 Annual Report also proposed a plan to use the median for the placement of statuary that was clogging Market Street. This plan was never carried out either. A lone Spanish-American War monument,

¹³⁶ San Francisco Planning Department, "Golden Age of Schools."

¹³⁷ Cleary, *Mission Dolores*, 61-62.

California Volunteers designed by sculptor Douglas Tilden, marks the beginning of the median at Market Street; it was relocated there in the 1930s from its original 1903 location at Market Street and Van Ness Avenue.¹³⁸

Although generally intended to segregate commercial, industrial, and residential uses, the zoning of older neighborhoods in San Francisco, including the Mission Dolores neighborhood, tended to reflect already existing patterns. When zoning was introduced in the 1920s, the major north-south streets in the Mission Dolores neighborhood were zoned commercial, reinforcing the established uses along Valencia Street and 16th Street and allowing for increased mixed use along Guerrero Street. Corner stores retained their strong foothold, joined in the 1940s and 1950s by a number of gas stations on key corner lots, particularly along Valencia Street and Guerrero Street.¹³⁹ However, within a few decades, many of the light industrial uses in residential blocks were redeveloped into small subdivided tracts of flats and single-family homes, which became more common again as the proliferation of automobiles encouraged suburban-style development.



Fig. 36. By the 1920s, Valencia Street had become a busy commercial corridor often with shops at street level and apartments above as in this photograph. [View of Valencia Street and 14th Street, 1936.](#)
Courtesy of San Francisco Public Library.

Thus, Valencia Street, Mission Street, and 16th Street remained the neighborhood's main commercial corridors. 16th Street from Valencia to Guerrero Streets became more exclusively commercial in this period. Restaurants and entertainment venues were more numerous as well. A dance hall and movie theater were located on 16th Street, near Valencia Street, a clear spillover from the entertainment district on Mission Street. Valencia Street also became an area in which casket companies were concentrated in this period, no doubt as a result of the Market Street Railway Company service that ran funeral cars along Valencia Street with an extension to Colma Cemetery in San Mateo County.¹⁴⁰ Several mortuary and undertaking businesses were also established in the area.

¹³⁸ Delehanty, "San Francisco Parks and Playgrounds," 365; Young, *Building San Francisco's Parks*, 189-194.

¹³⁹ In 1950 there were 19 corner stores, in contrast to 17 in 1915. This does not include gas stations. Sanborn Fire Insurance Maps, "San Francisco, California," (1915, 1950).

¹⁴⁰ San Francisco Planning Department, "Inner Mission North," 19.

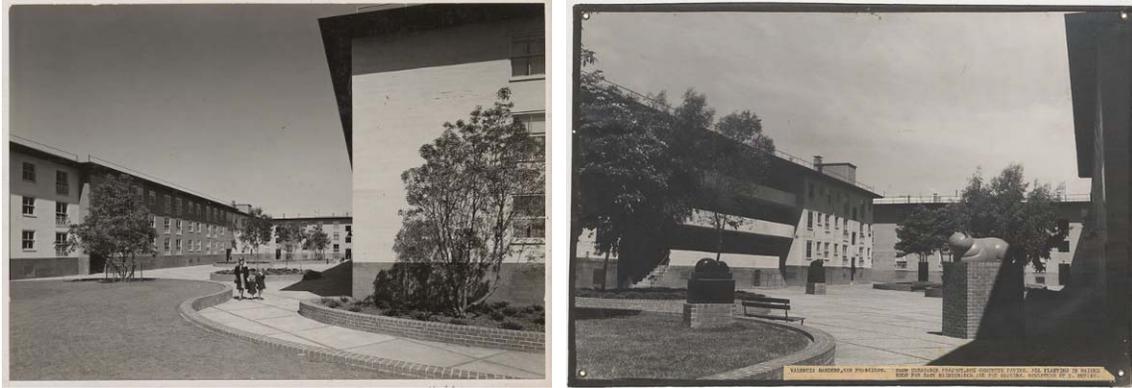
By 1930 the Mission Dolores neighborhood had shifted from a predominantly blue-collar, foreign-born population to an almost equal mix of native/foreign-born and skilled blue/white-collar residents. Of fourteen households in the 700 block of Guerrero Street that year, half reported a foreign-born head of household. Of these, most had immigrated from northern Europe, maintaining the earlier neighborhood ethnic mix of German, Scandinavian, and British born. Those in blue-collar occupations were involved in skilled trades such as building, electrical, and fire fighting. Those in white collar occupations were primarily engaged as retail clerks or in lower echelon administrative jobs. Among this mix there were a few small-scale entrepreneurs including the owner of a nail manufacturing operation and the owner of a tire store. A new development was the presence of households headed by single women, often with grown children or boarders in residence. For example, Ethel Erickson, aged 41, was divorced and worked as the floor manager at a garage. She shared a flat at 711C Guerrero Street with her son, a widower who worked as a driller at a shipping company. Similarly, Jennie Carey, a divorcee, shared her flat with a male boarder who worked at the Bethlehem shipyard (Pier 70), while Anne Towner, a single woman of 58, rented a room in her flat at 3600 20th Street to a male clerk at PG&E.¹⁴¹

World War II and the Postwar Era (1941-1965)

World War II brought significant changes to the Mission Dolores neighborhood landscape. Wartime industries, particularly in shipbuilding, created jobs, a population boom, and a housing shortage. By this time the Mission Reds baseball team had departed the city, and the San Francisco Seals played in their newer stadium at 16th and Bryant Streets. As a result, the Recreation Park stadium had become antiquated and was torn down and replaced with a public housing project known as the Valencia Gardens Federal Housing Project, or Valencia Gardens for short. Designed by prominent architect William Wurster and landscape architect Thomas Church between 1939 and 1942, Valencia Gardens occupied three quarters of the block bounded by Valencia Street, 14th Street, Guerrero Street, and 15th Street and included 246 units. Wurster was influenced by contemporary European ideas about housing and public well-being, but this early venture into federal public housing was mostly utilitarian: Color – terra cotta, blue, sand, and yellow – and an attempt to maximize natural light by including large courtyards between the three-story buildings saved the austerity of the buildings. Similarly, Church incorporated his signature curvilinear pathways between raised planter beds, which were supposed to be easy to maintain and provide plenty of outdoor seating. Sculptures by famed artist Benjamin Bufano further enhanced the courtyards in the 1950s.¹⁴²

¹⁴¹ U. S. Census, 1930, <http://www.ancestry.com> (accessed August 19, 2009).

¹⁴² Marc Treib, *An Everyday Modernism: the Houses of William Wurster* (San Francisco, 1995), 53.



Figs. 37-38. Left: Valencia Gardens courtyard, ca. 1943, showcasing Thomas Church's curvilinear pathways and raised planter beds. Right: Valencia Gardens courtyard, ca. 1956, featuring sculptures by Benjamin Bufano. Courtesy of Environmental Design Archives, University of California, Berkeley.

Mission Park underwent some changes in the immediate postwar period too. Specifically, the “convenience station” that was constructed just before World War I was updated as part of the Works Projects Administration. New pipes, toilets, and sinks were installed, while tile work was patched to match the original, windows and grilles were replaced, the parapet was simplified, and combination vent and light standards at either end of the building were turned into vents only. Some landscaping occurred too, including the installation of a drinking fountain and new planting space, as well as repaving of the concrete paving around the perimeter of the building.¹⁴³

As noted in the “Historic Context Statement for San Francisco’s Mission District,” prepared by the San Francisco Planning Department in 2007, “By mid-Twentieth Century, San Francisco was comprised of an older urban core at the center of a new and growing metropolis. Fueled by increased auto-mobility and the post-war economic prosperity of the 1950s, suburban development proliferated in the Bay Area. New suburbs became the new home for the burgeoning middle class, who also found mini-centers of commerce and industry outside of the city. Like many U.S. cities, San Francisco’s urban core became characterized by vacancies and economic decline in older residential districts, though vitality of the downtown financial and retail center was maintained by the suburban commuters.”

“The slow decline of San Francisco’s maritime industry culminated with the modernization of Oakland’s rival port in the 1960s. From a population of 635,000 in 1940, San Francisco’s residents peaked in 1950 at 775,000, before declining to 740,000 in 1960 and 716,000 in 1970.”

San Francisco’s inner city experienced an exodus of middle-class residents, primarily of white ancestry, to the suburbs, including the far western neighborhoods of the city, the Richmond and Sunset. Following the return of younger Mission residents from overseas after the war, many took advantage of the benefits conferred by the GI Bill, such as educational grants and low-interest home loans, and moved out of the cramped and aging flats of the Mission to the newly developed housing tracts of the Sunset/Parkside, Marin County and the Peninsula.”

¹⁴³ “Rehabilitation of Convenience Station in Mission Park, San Francisco,” June 20, 1946, architectural drawings, Division of Engineering & Landscape Design, Board of Parks Commissioners.

“These inner city conditions created opportunities for newcomers, leading to further socioeconomic changes in the Mission. During World War II, in-migration of African-Americans from the southeastern U.S. occurred, followed by Hispanic [Latino] immigration in the 1950s and Asian immigration in the 1960s. The 1960s and 1970s also saw an influx of artisans, bohemians, students, and other counter-culture types to the Mission. They re-inhabited the older building stock of the Mission and breathed new life into its inner city neighborhoods. As the renter population increased and more owners were either low-income or absentee, maintenance and upgrades were often deferred on older structures.”

“One response to the socio-economic changes in inner city districts like the Mission was urban renewal, a heavy-handed civic response to perceived blight and decline. The renewal strategy consisted of scraping sites clear of older structures and building monolithic complexes to suit new uses. To these ends, the San Francisco Housing Authority, the first of its kind in California, was established in 1938 to develop high density, low-income housing projects. A decade later, the San Francisco Redevelopment Agency was established in 1948 and wrought large-scale disruption in established neighborhoods such as the Western Addition in order to accomplish new projects.”¹⁴⁴

Community activism during the 1950s and 1960s halted the Redevelopment Agency’s plans for Mission Street and the larger Mission neighborhood more generally. Having witnessed neighborhoods like the Western Addition uprooted and its residents displaced by the bulldozer, or the produce warehouse district near the Embarcadero replaced with such experiments in gentrification as the Golden Gateway development, Mission residents of many ilk organized the Mission Council on Redevelopment. This group proposed to veto any redevelopment projects slated for the neighborhoods within the district. Their plan failed, leading to the group’s vehement opposition to any redevelopment plans in the district; instead, one of the Mission’s leading anti-renewal advocates stated that each neighborhood could renew without the helping hand of the government. A redevelopment plan for the Mission District also would have created a Mission Rehabilitation-Renewal Committee to negotiate with the Redevelopment Agency, establishing a new a new model for government-community relations in postwar redevelopment plans. For the time being, neighborhood residents prevailed in their battle against major renewal programs in the Mission, underscoring the power of organized community opposition, but curtailing experimentation in government-community cooperation schemes.¹⁴⁵

The Mission Dolores neighborhood saw a continuation of trends established in the post-earthquake years. Density continued to increase, with a substantial increase in multi-unit buildings. Demographically the neighborhood continued to shift from foreign-born to native-born residents. Overall, the number of single-family homes declined in the area. By 1950 Sanborn Fire Insurance Maps show only 58 single-family dwellings in the neighborhood, mostly concentrated on the smaller side streets of the neighborhood, such as Chula Lane, Linda Street, and Lapidge Street. Multi-unit dwellings by contrast expanded exponentially, with an almost 80 percent increase by 1950.¹⁴⁶ Consistent with the Inner Mission North area, this type of dwelling was most often found on compact, pedestrian-oriented streets and corner lots. The pattern of growth for this type of housing followed that of the Mission District in general. The trend toward multi-unit housing was established during the immediate post-earthquake

¹⁴⁴ San Francisco Planning Department, “Mission Context Statement,” 84-85.

¹⁴⁵ Brian Godfrey, “Urban Development and Redevelopment in San Francisco,” *Geographical Review*, Vol. 87, no. 3 (July 1997), 309-333; Steven H. Goldfarb, “Parochialism on the Bay: An Analysis of Land Use Planning in the San Francisco Bay Area,” *California Law Review*, Vol. 55, no. 3 (August 1967): 836-855; Alan E. Harris, “Urban Renewal in the Bay Area: The Need to Stress Human Considerations,” in *ibid.*, 813-835; Richard A. Walker, “an Appetite for the City,” in James Brook et al., eds., *Reclaiming San Francisco: History, Politics, Culture* (San Francisco, 1998), 1-13.

¹⁴⁶ Sanborn Fire Insurance Maps, “San Francisco, California,” 1950.

rebuilding, but experienced its greatest increases in the period between 1914 and 1930.¹⁴⁷ In the period after 1950 a number of multiple unit buildings replaced some older housing, noticeably along Church Street and on a number of large corner lots between Guerrero Street and Valencia Street.

1965 to the Present

Subtle change more than dramatic rupture characterized the Mission Dolores neighborhood from 1918 through the postwar period. Like most of America, however, the late twentieth century introduced some significant changes. Demographically, the neighborhood remained predominantly white, but Latinos – especially those from Central America – moved into the neighborhood in significant numbers, as did lesbians and feminists. Urban renewal arrived in the form of Bay Area Rapid Transit (BART) in the 1960s and 1970s, but community activists fought back at the City's larger plans to raze blocks of old building stock. Urban decay plagued the eastern border of the neighborhood as the twentieth century came to a close, but by the twenty-first century, the traditionally working-class neighborhood became associated more with hipster adults, gourmet dining, and, like the century before, community activism for neighborhood improvements.

In his study of changing San Francisco neighborhoods in the 1970s and 1980s, Brian Godfrey concluded that after 1950, the Mission Dolores neighborhood became less ethnically diverse and more middle class. With a housing cost 16 percent higher than the city median, Godfrey finds that the western portions of the Mission Dolores neighborhood attracted a population that tended to be white, native-born, and more affluent than the rest of the Mission.¹⁴⁸ The San Francisco Planning Department's Mission District Context Statement concurred and stated, "the western Mission, an area of well-maintained dwellings and flats on hillier terrain, saw minimal in-roads made by the Latino population. This part of the Mission west of Valencia Street became a transitional area for affluent white neighborhoods to the west, such as Dolores Heights and Eureka and Noe Valleys."¹⁴⁹ Recently, the Mission Dolores neighborhood manifested urban demographic shifts, such as the return of young families to the city.

Institutions in the Mission Dolores neighborhood reflect changes in ethnic ties that characterized the area's population during the early twentieth century. Some churches that had originally been associated with earlier immigrant communities, for example, took on more general Protestant denominational identities. The Swedish Baptist Church at 17th and Dearborn Streets became the Church of Christ, and the Swedish Tabernacle became the Mission Covenant Church. The two major public schools, Mission High and Everett Junior High, remained central institutions in the neighborhood. San Francisco's lottery system for school assignment provides for students from outside the area to attend the schools. This modern system ensures that the schools serve a diverse population.

While retaining its relatively affluent status and more numerous native-born, European-descended population, the Mission Dolores neighborhood did experience a dramatic rise in Latino populations characterized the Mission during the second half of the twentieth century. In 1950, Latinos counted for approximately 11.6 percent of the Mission population. That number rose to 45.7 percent in 1980. Consequently, the period from 1960 to 1980 saw the business district along Mission Street and east of Mission Street take on a distinctive ethnic character with many Latino owned businesses, galleries, and social institutions. Within the Mission Dolores neighborhood, Latino population rose from 5.7 percent in 1950 to 28.5 percent in 1980. Central Americans became an increasingly prominent group within the Mission, such that the Mission had the greatest concentration of Latinos from Central America of any major city in the U. S. by the 1980s. According to Godfrey, this trend attests to "the widespread local

¹⁴⁷ San Francisco Planning Department, "City Within a City," 36.

¹⁴⁸ Brian Godfrey, *Neighborhoods in Transition*, 159.

¹⁴⁹ San Francisco Planning Department, "City Within a City," 90.

view that Central Americans are generally more upwardly mobile in San Francisco.” In addition, it retains a population of Latino families who had established themselves in the neighborhood in earlier decades. Overall, the Mission Dolores neighborhood remains a diverse area that is ethnically and socio-economically mixed.¹⁵⁰

Since the 1970s, Latino settlement of the Mission Dolores neighborhood has declined in absolute numbers; nonetheless, in the late twentieth century, Latino businesses filled the commercial district along Valencia Street and Guerrero Street, while social and religious institutions that had served earlier waves of immigrants catered to Latino communities. The El Buen Pastor Church at 16th and Guerrero Streets, for example, became the first Spanish language congregation established in the neighborhood in the 1940s.¹⁵¹ The First Swedish Methodist Church became the Spanish Presbyterian Church, and the Second Church of Christ, Scientist on Dolores Street attracted a largely Latino congregation. Mission Dolores Park reflected its Latino heritage too. In 1962 a statue of Mexican revolutionary Miguel Guadalupe Hidalgo was erected at the top of the 19th Street pathway. Four years later Gustavo Diaz Ordaz, president of the United Mexican States, presented San Francisco with a memorial replica of the “Mexican liberty bell.” It stands at the base of the same pathway.¹⁵²



Figs. 39-40. Left: Statue of Miguel Guadalupe Hidalgo, 2009. Right: Replica of the Mexican Liberty Bell, 2009. Hidalgo rang the original bell to begin the Mexican Revolution in 1810. Both are located in Dolores Park.

Vibrant murals also decorate buildings in the Mission Dolores neighborhood and the Mission District in general, a product of the Chicano movement that emerged in the 1960s. This ancient art form became a common and prominent method for activists in the Chicano movement to express ethnic pride and/or to critique social injustice. The community murals, as mural historian Timothy Drescher called them, were painted at the street level, where the public could watch, communicate, and sometimes assist the artists.

¹⁵⁰ Godfrey, *Neighborhoods in Transition*, 148-156; San Francisco Planning Department, “Inner Mission North,” 34.

¹⁵¹ San Francisco Planning Department, “Inner Mission North,” 33.

¹⁵² San Francisco Planning Department, “Inner Mission North,” 90; plaque commemorating the dedication plaque of the Mexican Liberty Bell.

Since 1977 Precita Eyes Mural Arts and Visitors Center, founded by Susan Cervantes and her husband Luis, has been a leader in organizing community mural projects in the Mission.¹⁵³ 24th Street east of Mission Street forms the nucleus of the mural canvas, and Balmy Alley can claim the most murals per square foot in the world. Clarion Alley, located just east of the Mission Dolores neighborhood, became another notable mural corridor. Some significant murals grace the walls of buildings within the Mission Dolores neighborhood too. They are not necessarily Latino in content; rather, they express a profusion of cultural and gender politics that marked the late twentieth century.

Among the most prominent murals in the neighborhood is *New World Tree of Life*, by Susan Cervantes, Raul Martinez, and Juana Alicia, located at the Mission Pool, at 19th Street and Linda Street. The *Mujeres Muralistas*, which included Alicia and Cervantes, along with Miranda Bergman, Edythe Boone, Meera Desai, Yvonne Littleton, and Irene Perez created *MaestraPeace*, a collection of murals on two elevations of the Women's Building at 19th and Guerrero Streets. This final collaborative effort of the feminist art organization celebrates the diversity of female experience in terms of culture, stages of life, and contributions to societies around the globe.¹⁵⁴ It adorns the former Turn Verein building, which had been occupied first by German, then by Norwegian immigrants through the 1950s. It became known as the Women's Building/ Edificio de Mujeres in 1979.



Figs. 41-42. Left: *New World Tree of Life*, Susan Cervantes, Raul Martinez, and Juana Alicia (1987), Mission Pool. Right: *MaestraPeace* (1994) on the Women's Building/ Edificio de Mujeres, formerly the Turn Verein Building. Both courtesy of ARTstor.org.

As the Women's Building suggests, the late twentieth century introduced another important demographic group to the Mission Dolores neighborhood: Radical feminists and lesbians converged upon the area and established several important institutions for women, mostly along Valencia Street. Carol Seajay opened the Old Wives' Tales Bookstore on Valencia Street in 1976, while "Artemis Café (a women-only café), Osento (a women-only bath house), Garbos (a lesbian-owned haircutting shop) and Amelias (a women's dance bar)" all established themselves soon thereafter and formed the nucleus of a

¹⁵³ Timothy Drescher, "Street Subversion: The Political Geography of Murals and Graffiti," in James Brook, et al., eds., *Reclaiming San Francisco: History, Politics, Culture*, (San Francisco, 1998), 231-236; Timothy Drescher, *San Francisco Bay Area Murals: Communities Create their Muses, 1904-1997* (St. Paul, 1998); Karen McNeill, "Chicana Muralists and Social Change," *Berkeley Undergraduate History Journal* (Fall 1998): 48-62; Julian Guthrie, "Street Art and Artists in the Mission," *San Francisco Chronicle*, August 21, 2009, p. F-1.

¹⁵⁴ Terezita Romo, "A Collective History: Las Mujeres Muralistas," in Diana Burgess Fuller and Daniela Salvioni, eds., *Art/Women/California: Parallels and Intersections, 1950-2000*, (Berkeley, 2000), 177-186.

new feminist-lesbian landscape in San Francisco (the geography of the city's lesbians had traditionally centered around North Beach). The Feminist Credit Union, also located on Valencia Street, provided loans for many of these businesses to open. As Elizabeth Sullivan wrote, "Lesbians were proudly coming out in the Mission Dolores neighborhood and making it their own."¹⁵⁵

One of the most prominent institutions to make its debut in the Mission Dolores neighborhood in the late twentieth century was the New College of California. Founded in 1971 as a "progressive alternative to higher education," New College was a product of the social and cultural revolutions of the 1960s. Its staff of about sixty full-time and part-time faculty – often environmental, social, and political activists outside the classroom – credited students for life experience and offered a masters degree in activism and social change. Financial difficulties, among other things, ultimately led the alternative college to lose its academic accreditation in 2008, forcing it to shutter the doors of its distinctive pink and green building at 766 Valencia Street.¹⁵⁶

A more traditionally progressive organization, the Columbia Park Boys' Club continued to be an important neighborhood institution too. By mid-century, this institution had outgrown its post-earthquake building on Guerrero Street. Thus, in 1955 it built a prominent, International Style building on the same spot. At some point – probably in the 1970s following the passage of Title IX – the club began to offer programs to girls as well, and in 2001 the organization merged with the San Francisco Boys & Girls Club to become the Boys & Girls Club of San Francisco.¹⁵⁷

Redevelopment efforts reached the Mission District in a significant way during the late 1960s and early 1970s, this time in the form of the Bay Area Rapid Transit, or BART. The first bond measure for this regional commuter train system passed in 1962; eleven years later, stations opened in the Mission at 16 and 24th Streets. The Planning Department's "Mission District Urban Design Study" of 1966 assessed the impact of BART to the neighborhood, predicting that it would lead to a denser population of people with moderate incomes, higher land values, and higher rents. To accommodate these changes, the commission called for demolishing stores and buildings along Mission Street between 16th and 24th Streets and replacing them with high-rise housing. The plan also called for transforming the area around the 16th Street station into a tourist destination with a pedestrian walkway leading to Mission Dolores. The BART stations were constructed, resulting temporarily in significant disruption to everyday life and commerce on Mission Street, but little else of the 1966 plan came to fruition. Once again, local residents successfully protested against the City's plans.¹⁵⁸

Gentrification came slowly. For example, Valencia Gardens by the end of the twentieth century was "infamous for its decrepit block structure, drug dealing, violence, rodent infestation, and obsolete

¹⁵⁵ Elizabeth Sullivan, "Old Wife's Tales and Feminist Bookstore Network," <http://www.shapingsf.org/ezone/gay/files/oldwives.html> (accessed November 2, 2009); Susan Stryker, *Gay by the Bay: A History of Queer Culture in the San Francisco Bay Area* (San Francisco, 1996), 99; Nan Alamilla Boyd, *Wide Open Town: A History of Queer San Francisco to 1965* (Berkeley, 2003), 70.

¹⁵⁶ "Taking 'College Protest' to a New Level this Fall," *San Francisco Chronicle*, August 12, 2003, p. A-13; "Stark Lesson as San Francisco College Closes," in *ibid.*, June 20, 2008, p. B-1; "New College of California's Future Looks Grim," in *ibid.*, February 13, 2008, p. B-1; "New College of California is on Death Bed," *Inside Higher Education*, February 11, 2008, <http://www.insidehighered.com/news/2008/02/11/newcollege> (accessed September 29, 2009).

¹⁵⁷ San Francisco Office of the Assessor-Recorder; Boys & Girls Club of San Francisco, <http://www.kidsclub.org/> (accessed August 17, 2009).

¹⁵⁸ Ellen Lewin, *Mothers and Children* (New York, 1980), 35-36; Rebecca Solnit, *Hollow City: The Siege of San Francisco and the Crisis of American Urbanism* (New York, 2000), 77-78.

plumbing and sewage systems.”¹⁵⁹ As part of a larger program to address San Francisco’s public housing problems, Valencia Gardens closed in 2004 and was torn down a year later. In 2006, a new Valencia Gardens public housing development, funded through the federal government’s Hope IV grant program, opened to rave reviews. In the words of David Brown, an architect with Van Meter Williams Pollack, the architectural firm that designed the new project, “It’s supposed to blend into the urban fabric.... It’s supposed to be part of the city and not just be ‘the projects.’” Rather than large outdoor communal spaces, the new apartments all feature private patios, “washing machines, dryers, eat-in kitchens and wiring for Internet access.” The Bufano sculptures were retained and adorn the lobby and outdoor plaza.¹⁶⁰

Urban decay generally characterized the eastern edge of the Mission Dolores neighborhood by the 1990s, which ripened it for gentrification. A couple of blocks to the south, “empty storefronts populated the area, and drug use and homelessness were rampant.”¹⁶¹ These conditions resulted in cheap commercial and residential rents. Thus, Valencia Street hosted a number of second-hand clothing, furniture, and book stores. Above these spaces, a *San Francisco Examiner* reporter wrote, “cheap railroad flats house[d] minority families and collectives of young people and punk musicians.”¹⁶²

The area was poised for change. According to the Historic Context Statement for the Mission District: “In the most recent period of development, which leads up to the present, major cities of the U.S. like San Francisco have put forth programmatic efforts to stem the endless tide of suburbanization and regain some of the vitality and luster that was lost in the previous period. Strategic public and private reinvestments that focused newer development into older urban fabric were intended to create a buzz in central cities in order to draw back residents and merchants.... While not all cities have succeeded, San Francisco’s strategies to retain its status as a top-tier metropolitan capital have mostly worked, despite a static population.

“Accordingly, the Mission experienced public and private reinvestment in its building stock, infrastructure, and services, as well as a continuation of earlier socio-economic trends. The Mission’s affordable and available housing stock, its central location, and its fine weather have led flocks of young professionals and empty-nesters to relocate as renters and owners. Many have inhabited existing homes, while others have constructed high density loft-style flats and apartments. Through community activism, the newer and more affluent population has been instrumental in refocusing civic efforts on quality of life in urban neighborhoods such as the Mission. One plank of the overall platform of retaining and enhancing neighborhood character in the Mission is preservation of its historic and cultural resources.”¹⁶³

After decades of resistance to official City redevelopment efforts, the eastern edge of the Mission Dolores neighborhood became a center for revitalization in the 1990s. Beginning in the mid-1990s, Valencia Street, near 17th Street, transformed into a center for casual gourmet dining. By the end of the twentieth century, Valencia Street had become San Francisco’s newest restaurant row. This dining trend continued westward, particularly along 18th Street near Guerrero Street, and brought the “bridge-and-tunnel

¹⁵⁹ “Infamous Projects are Rebuilt and Reborn,” *San Francisco Chronicle*, November 20, 2006, p. B-1.

¹⁶⁰ *Ibid.*

¹⁶¹ Robin Davis, “Restaurants Fall Like Manna into Struggling Areas,” *San Francisco Chronicle*, July 25, 2001, p. WB-1.

¹⁶² Diana Scott, “Architectural Mission: The Many Façades of a Visually and Culturally Rich City Neighborhood,” *San Francisco Examiner*, September 13, 1995, p. Z-A.

¹⁶³ San Francisco Planning Department, “Mission Context Statement,” 91-92.

crowd,” or affluent residents of Marin, Berkeley, and Oakland to the once working-class neighborhood.¹⁶⁴ What little industry still existed in the Mission Dolores neighborhood all but left. Notably, the former Levi Strauss factory has been transformed into a school; the San Francisco Friends School opened in the 1906 building on Valencia Street in 2008. With its relatively reasonable rents, along with its collection of second-hand stores, thriving restaurant scene, and venerable alternative institutions like the Roxie Theatre, and socially progressive institutions like the Women’s Building, the Mission Dolores neighborhood increasingly attracted twenty- and thirty-something bohemians and hipsters.¹⁶⁵

Throughout this period, Mission Dolores Park has remained the largest public space in the neighborhood and has undergone periodic upgrades. Apart from the installation of the statue of Miguel Hidalgo and the Mexican Liberty Bell during the 1960s, the most visible of these improvements was the second and third renovations of the convenience station in 1958 and 1960. Again, the facilities and infrastructure were updated. More dramatically, however, the decorative vents were removed, and a second story was added to make space for the director’s room and an activity room. All of the windows were replaced.¹⁶⁶ In 1968 the City surfaced the pathway from the central circle of the median to the play area, the card table areas, and the pathways adjacent to the tennis and basketball courts.¹⁶⁷ Plagued by poor drainage, Mission Dolores Park underwent irrigation upgrades in 1981. Lighting upgrades occurred in 1982 and 1986.¹⁶⁸

In keeping with the park’s neighborhood activist origins, local residents have shaped the development of the park. They have used it over the decades as a meeting place for protest marches, ethnic celebrations, and educational programs, which sometimes reveal the complex social dynamics that underlie the neighborhood. In 1999, 100 area residents collected signatures of over 1,200 people to oppose the Mission Economic Development Association’s plans to raise funds for park maintenance and safety by opening a café in the center of the park. The Dolores Park Collective succeeded in its cause. Most recently, another volunteer community organization that counts over 1,800 supporters, the Friends of Dolores Park, has successfully spearheaded a campaign to secure funding to replace the 1970s-era playground structures. The campaign attests to the importance of families to the Mission Dolores neighborhood.¹⁶⁹ On any given Saturday, one can find the park crowded with families, bohemians,

¹⁶⁴ Michael Bauer and Robin Davis, “The New Restaurant Row,” *San Francisco Chronicle*, November 28, 1999, p. PK-49; Robin Davis, “Restaurants Fall Like Manna into Struggling Areas,” in *ibid.*, July 25, 2001, p. WB-1; Sam Whiting, “Looks Good, Tastes Great,” in *ibid.*, April 28, 2002, p. CM-24; Peter Plate, “My Mission: Here, there is Hope. Here, there are Ghosts,” in *ibid.*, September 1, 2003, p. D-1.

¹⁶⁵ Plate, “My Mission;” Carol Ness, “Neighborhood Name Game,” *San Francisco Examiner*, November 15, 1998, p. A; Laura Compton, “On the Streets: Bay Area Fashion by the Block, It’s New and It’s Retro, It’s Cool and It’s Hot: The Mission’s 16th Street Corners the Market on Eclectic Style,” *San Francisco Chronicle*, March 30, 2003, p. E-3; John King, “Past and Present Strike a Balance,” in *ibid.*, September 15, 2009, p. E-1.

¹⁶⁶ Donald Beach Kirby Architects, “Proposed Alterations to Field House, Toilets & Storage, Mission Park,” architectural drawings, 1958, Parks & Recreation Department of San Francisco; Donald Beach Kirby Architects, “Alterations and Additions to the Convenience Facility Mission Park,” architectural drawings, 1960.

¹⁶⁷ “Asphalt Concrete Resurfacing at Golden Gate Park and Mission Park,” 1968, architectural drawings, Department of Public Works, Bureau of Engineering, City and County of San Francisco.

¹⁶⁸ “Standard Mechanical Irrigation Details,” “Mission Dolores Park Irrigation Plan,” architectural drawings, 1981; “Plan of Electrical Work for Lights,” architectural drawings, 1982; “Dolores Park Security Lighting, Ph. II,” architectural drawings, 1986, Department of Public Works, Bureau of Engineering, City and County of San Francisco.

¹⁶⁹ Yumi Wilson, “S. F. Dolores Park Plan for Care Delayed,” *San Francisco Chronicle*, March 8, 1999, p. A-19; Marisa Lago, “S. F. Playground Rebuild a Citywide Model,” in *ibid.*, April 2, 2009, p. B-1; Friends of Dolores Park, <http://www.friendsofdolorespark.org> (accessed August 21, 2009); Email from Peter Lewis, Mission Dolores Neighborhood Association, to Erica Schultz, November 17, 2009.

hipsters, and the sporting type – a cross section of the Mission Dolores neighborhood – a testimony to the enduring diversity of the neighborhood’s character.¹⁷⁰

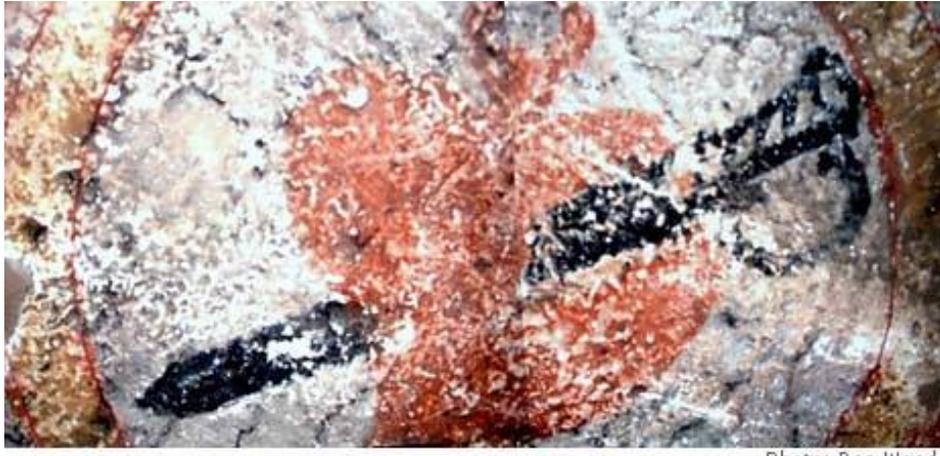


Photo: Ben Wood

Fig. 43. Sacred Heart of Jesus. *San Francisco Chronicle*, January 29, 2004, p. A-1, at [http:// www.sfgate.com](http://www.sfgate.com), accessed November 5, 2009.

In 2004 artist Ben Wood and archeologist Eric Blind illuminated the Mission’s past onto the ceiling of the modern basilica. Murals painted by neophytes at the newly-built Mission Dolores de Asís in 1791 were revealed to the public for the first time in 208 years. They hide behind the ornate altar, or *reredos*, and depict the Sacred Heart of Jesus – with swords and daggers penetrating it –as well as decorated swirls, patterns, and other Roman Catholic iconography. Andrew Galvan, an Ohlone Indian and current curator of Mission Dolores, declared the murals “the best-preserved example of art from the period of first contact with Europeans.”¹⁷¹ They serve as a reminder of the significance of Mission Dolores de Asís to understanding the history of California, San Francisco, and the Mission Dolores neighborhood.

OVERVIEW OF PROPERTY TYPES

The following section, which provides an overview of property types commonly found in the Mission Dolores neighborhood, is excerpted from Roland-Nawi Associates’ “Mission Dolores Historic Context Statement,” dated December 2007, unless otherwise noted. Updates made by Carey & Co. appear in [blue text](#).

The Mission Dolores neighborhood [contains a wide variety](#) of property types and architectural styles. With the exception of heavy industry, [it also contains a mix of uses and occupancy](#). However, the residential character of the area, first established in the 1870s and persisting through the post-earthquake rebuilding period, continues to dominate the neighborhood, [as evident in the contributing buildings to the Mission Dolores Fireline Historic District](#). The [neighborhood](#) largely derives its visual character from the extensive number of Victorian, Edwardian, Mission [Revival](#), and [Classical Revival](#) style; two- to four-story residences that abut one another along the frequently tree-lined streets. [The neighborhood also hosts a wide variety of later styles from Art Deco to Modern.](#)

¹⁷⁰ Reyhan Harmandi, “Urban Anthropology, Dolores Park Edition,” *San Francisco Chronicle*, May 17, 2009, p. J-1.

¹⁷¹ Carl Nolte, “Centuries-Old Murals Revealed in Mission Dolores,” *San Francisco Chronicle*, January 29, 2004, p. A-1.

ARCHEOLOGICAL PROPERTIES

The Mission Dolores area contains both prehistoric and historic archeological sites. According to archeologist Randall Dean of the San Francisco Planning Department, the Mission Dolores neighborhood's archeological record is not only significant but retains relatively good integrity. Most archeologists agree that the remains associated with the Mission Dolores complex, which included many buildings and sites besides the Mission Dolores church and cemetery, must be viewed as an interconnected resource.¹⁷² The neighborhood's archeological resources have a high level of significance, because of the pivotal place Mission Dolores holds in the history of the San Francisco peninsula.¹⁷³ The archeological district appears to be eligible for listing in the NRHP and the CRHR under all four criteria. It appears to be eligible under Criterion A/1 for its association with the Spanish-Mexican period of settlement and the Franciscan missionization of indigenous natives, under Criterion B/2 for its association with several important individuals, under Criterion C/3 for its association with architectural and technological history, and under Criterion D/4 for its potential to yield information regarding a broad range of research topics. In addition, the resources' proximity to the existing land surface make them atypically sensitive.

The San Francisco Planning Department has developed, but not formally adopted, a Mission Dolores Archeological District, which is integral to any consideration of potential historic districts and significant resources within the area. The district is concentrated in the area from 14th Street to the north, Guerrero Street to the west, 17th Street to the south, and Sanchez Street to the east. This potential boundary overlaps the Inner Mission North and the Mission Dolores neighborhoods. While this area contains the greatest concentration of archeological resources, the early settlement of the area extended beyond this and may contain other subsurface resources.

In 2008, the San Francisco Planning Department developed thirteen archaeological zones associated with Hispanic Period San Francisco (1777-1848). These zones have not been formally adopted and were defined in association with the San Francisco Planning Department's Archaeological Mapping Project. Two zones overlap the Mission Dolores Survey Area. "Zone Two: Third and Fourth Missions" is bounded by Church Street to the west, 16th Street and the lots fronting on 16th Street to the north, Dolores Street to the east, and Chula Lane to the south. "Zone 5: Southern Mission Complex" is bounded by Church Street to the west, Chula Lane and 16th Street to the north, Guerrero Street to the east, and 18th Street and half block toward 19th Street to the south.

¹⁷² Dean, "Eastern Neighborhoods," 23.

¹⁷³ Ibid.

SPANISH-, MEXICAN- AND EARLY AMERICAN-ERA RESOURCES

The Mission Dolores neighborhood retains a small number of properties associated with the early European and American settlement of the San Francisco Peninsula. These include the Mission Dolores church and cemetery (1791), which may also possess significance related to the rehabilitation efforts of Willis Polk in 1918, and the Tanforan cottages (1853) at 214-220 Dolores Street. While these resources may also be considered under other categories of property types, they are linked together by their early origins and association with the founding and early settlement of San Francisco. Therefore, they transcend other standard property type categories to which they may also belong.



Figs. 44-45. Left: View of the Tanforan cottages at 214-220 Dolores Street, 2007. Courtesy of Roland-Nawi Associates. Right: View of the Mission Dolores cemetery, 2009.

RESIDENTIAL PROPERTIES

Single-family Residences

Single-family residences, once common, are now an exception within the Mission Dolores neighborhood. They generally consist of two types: Victorian-era residences that survived the 1906 earthquake and fires and are mainly found on the southern and western periphery of the neighborhood, and small cottages that occupy the rear of long lots behind flats that face the street. Chula Lane and Abbey Street in the Mission Dolores neighborhood contain a handful of single-family cottages that retain a high level of integrity. Generally if a building was constructed as a single-family residence, it remains an example of this property type, even if interior subdivision has occurred. Queen Anne and Italianate styles from the late nineteenth century are common, but single-family residences may also feature Spanish Eclectic, Classical Revival, and Art Deco styles from the early twentieth century.



Figs. 46-47. Left: 51 Chula Lane, 2009. Right: 3855 20th Street, 2009.

Flats

Flats consist of two- to four-story buildings, generally with one unit per floor and each with a separate entrance. They represent the most common residential property types in the neighborhood. Flats were widely constructed in the 1880s and became the predominant housing form in the period following the 1906 earthquake and fires. These numerous wood-frame flats with projecting bay windows give the neighborhood's streets a distinctive architectural rhythm. Most are constructed with a soft story or raised basement with an elevated entry. A variation or subtype that appears to be common in the neighborhood is the double flat with two through units on a single floor. This type of flat shares a common central wall, but each retains a separate entrance. Flats are found in all architectural styles, including the immediate post-earthquake Edwardian, Classical Revival, Exotic Revival, and Art Deco styles.



Figs. 48-50. From left to right: 3663-3665 17th Street, 574-576 Church Street, 664 Church Street, 2009.

Romeo Flats

The Romeo flat, a San Francisco-based building typology, was typically built after the 1906 earthquake and fires. Romeo flats are multi-unit, residential buildings with three bays lining the façade. An open or enclosed, central winding staircase located in the central bay divides the façade vertically. Balconies are located at each story of the central bay if it is open. When enclosed, windows are located at each landing. With stacks of narrow flats located in the outer bays, this building typology usually incorporates four or six apartments. The east side of Sanchez Street between Dorland Street and 18th Street contains a row of Romeo flats that retain a good to high level of integrity.



Fig. 51. From left to right: Romeo flats at 455-457 Sanchez Street, 461-465 Sanchez Street, and 467-471 Sanchez Street, 2009.

Apartment Buildings

Apartment buildings contain multiple living units that share a common entrance and circulation space within a single building. Although apartment buildings first appeared in the Mission Dolores neighborhood in the late nineteenth century, such as 3888 18th Street (1878), they did not become a significant residential typology until after the earthquake. Sanborn maps indicate that by 1915 eleven apartment buildings had been erected in the neighborhood. By 1950 this number had increased many times, particularly along Church Street, which has a number of Modern apartment buildings. Population pressures and rising land values combined to make multi-unit housing on a single lot an increasingly appealing form of development.



Figs. 52-53. Left: 400 Dolores Street, 2009. Right: 700 Church Street, 2009.

MIXED-USE RESOURCES

Residential-over-Commercial Buildings

From early in its history, the neighborhood's *otherwise* residential blocks were characterized by mixed commercial/residential structures on corner lots. The post-1906 rebuilding effort, *when such buildings were almost universally replaced in kind*, attests to their importance to the neighborhood fabric.¹⁷⁴ This *typology* can also be found along the neighborhood's major commercial corridors. These buildings are generally two- or three-story with commercial units at the street level that have large storefront windows surmounted by transom windows. The upper stories containing residential units often have projecting bays. If located on a corner lot, they often have a distinctive corner entrance on the first level and a projecting corner bay above.



Fig. 54. 3697 17th Street, 2009.

Single-story Commercial Buildings

Single-story commercial buildings are *less* common in the Mission Dolores neighborhood due to high land values. However, *numerous* examples are located particularly along the older commercial corridors, *such as* Valencia Street and 16th Street, and along the small streets and alleys adjacent to these commercial zones. These buildings typically feature storefront windows flanking entrances on the lower portion, often underneath transom windows, and flat roofs.



Fig. 55. 3162 16th Street, 2007. Courtesy of Roland-Nawi Associates.

¹⁷⁴ Based on a comparison of Sanborn Map Fire Insurance Maps from 1899 and 1915.

Small Commercial and Industrial Buildings

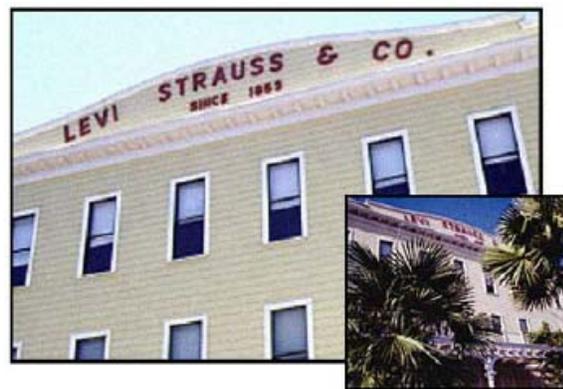
Historically small **manufacturing**, automotive repair and service, and woodworking establishments were located within the neighborhood. Although these types of activities are no longer common, buildings that originally **housed** these types of functions continue to exist, often adapted to other uses. Generally these types of buildings are one- and two-story with industrial-style **fenestration** and flat roofs, although other forms exist.



Fig. 56. 2001 Market Street, 2007. Courtesy of Roland-Nawi Associates.

Large Commercial and Industrial Buildings

With the exception of the milling and dairy industries, which are no longer present, the Mission Dolores **neighborhood** did not include many large industrial buildings or complexes within its boundaries. **The Levi Strauss & Co. building at 250 Valencia Street stands as the most significant exception.** Large commercial buildings are geographically limited to the Valencia Street corridor, which developed in the **late** nineteenth century as the principal commercial street in the district. Relatively few in number, these generally **consist of post-1906** retail and banking buildings.



Figs. 57-58. Left: 3110-3116 Valencia Street, 2007. Right: Former Levi Strauss & Co. building, 250 Valencia Street, 2007. Both courtesy of Roland-Nawi Associates.

Signage

Commercial and industrial signage is common on the building types identified above. In some cases, these historic signs identify a continuity of use and function, **while** in others, they identify former occupants. **The signs contribute to the** historic landscape and character of the neighborhood and can be significant **by** themselves or as a part of the architecture and design of the buildings to which they are attached or integrated.



Fig. 59. View of a historic sign on a building located on 19th Street between Dolores Street and Guerrero Street currently obscured by construction. Courtesy of San Francisco Planning Department, 2007.

INSTITUTIONAL PROPERTIES

The Mission Dolores **neighborhood encompasses** a number of buildings, complexes, and sites that serve the social, recreational, and religious needs of its residents. Due to their size, **locations**, and architectural qualities, this **typology contains some of** the most **prominent** buildings within the community. They are generally associated with the history and the development of the **neighborhood** and often **possess** architectural **significance**. **Many** date from the post-earthquake period and represent a variety of architectural styles. Spanish and **Mission Revival styles** are particularly notable, with some of the **City's** best examples of these architectural **styles** located in this neighborhood.

Schools

The Mission Dolores neighborhood has several historic private and public institutions that continue to function as schools, or which originated as school facilities and have now been adapted to other uses. These include Mission High School (3750 18th Street), Everett Junior High School (450 Church Street), Notre Dame School (347 Dolores Street), and the elementary school attached to the Mission Dolores Basilica (401 Church Street), among others. [The historic context provides a detailed history of many of these schools.](#) A large number of these buildings are architecturally distinguished, and several have been designated as City Landmarks.



Figs. 60-61. Left: Everett Junior High School, 2007. Right: Notre Dame School, 2007. Both courtesy of Roland-Nawi Associates.

Associational Buildings

The Mission District was a center of working-class life in San Francisco from the late nineteenth century through the 1960s and later. The Mission Dolores neighborhood included a number of social, ethnic, and labor-related institutions, which maintained buildings for meetings and facilities to support their members. [The historic context provides a detailed history of these organizations and groups.](#) While many of the organizations no longer exist, or are no longer active, their facilities are extant and have been adapted to other uses.



Fig. 62. Women's Building, 3543 18th Street, 2007. Courtesy of Roland-Nawi Associates.

Churches

In addition to the Mission Dolores and the Mission Dolores Basilica, a number of churches are located within the neighborhood. Many of these originally served ethnic congregations that built the churches to maintain not only religious practices, but social connections forged by ties to the old country. Many have strong historic associations and were the site of annual celebrations and gatherings that are important in the history of the Mission District. In addition, many of these are architecturally distinguished and/or associated with prominent local architects.



Figs. 63-64. Left: St. Matthew's Lutheran Church, 3321 16th Street, 2007. Right: Second Church of Christ, Scientist, 655 Dolores Street, 2007. Courtesy of Roland-Nawi Associates.

Parks and Public Spaces

Mission Dolores Park is one of the largest parks in the city and had its origins in early cemeteries that were plotted in the neighborhood, as outlined in the historic context. The park is primarily planted with grass and numerous mature palm trees and other plantings. It contains a playground, tennis courts, and a basketball court, along with various statues, structures, and pathways. Mission High School and two- to four-story single-family houses, flats, and apartment buildings designed in a wide range of styles border Mission Dolores Park to the north, west, and south and contribute to the feeling and character of the park. This important public space has met public recreational needs for over one hundred years.

Similarly, the Dolores Street median is an important example of city beautification and is part of the El Camino Real, the original mission road through California. In addition to these designed landscape features, the Mission Dolores neighborhood has a number of streets that are characterized by street planting along the curb, which function to screen residential properties from the street and to separate pedestrian and vehicular pathways.



Fig. 65. View northwest toward Mission Dolores Park, 2007.
Courtesy of Roland-Nawi Associates.

DESCRIPTION AND EVALUATION OF IDENTIFIED RESOURCES

The following section contains (1) a description and evaluation of eight buildings located within the area surveyed by Carey & Co. that appear to be eligible for listing in the NRHP and the CRHR but do not contribute to the Mission Dolores Fireline District; (2) a description and evaluation of the Mission Dolores Fireline District; and (3) an overview of the Dolores Street cultural landscape.

INDIVIDUAL PROPERTIES

Carey & Co. determined that eight residential buildings located within the survey area appear to be eligible for listing in the NRHP and the CRHR as individual structures:

- 3867 20th Street
- 666-668 Church Street
- 700 Church Street
- 718 Church Street
- 740 Church Street
- 207 Dorland Street
- 215 Dorland Street
- 223 Dorland Street¹⁷⁵

Since they were constructed after 1918, these buildings do not contribute to the Mission Dolores Fireline District described in the subsequent section. They also have not been listed previously in the California or National Registers or as San Francisco Historic Landmarks, Structure of Merits, or as contributing buildings to a San Francisco historic district. Lastly, they have not been included in the following local surveys: the 1968 Junior League Survey, the 1976 Department of City Planning Citywide Architectural Survey, the 1978 San Francisco Architectural Heritage Survey, or the 1990 Unreinforced Masonry Building Survey.¹⁷⁶ Appendix D contains a DPR 523A and 523B form for each building.

3867 20th Street (Block 3606 , Lot 070)

Description: Built in 1924, this three-story, Classical Revival apartment building has an irregular plan and a flat roof with a parapet. The stucco-clad façade has an inset porch with a segmental-arched porch that has engaged columns. It contains two glazed, wood doors flanking a central sidelight. A similar segmental-arched opening leading to glazed, paneled, hinged garage doors is located east of the porch at the first story. Two identical, two-story canted bay windows are located above. They have a central wood-sash, operable window with a band of lites along the upper portion and a wood-sash, three-over-one, double hung window on the sides. A raised, outline panel containing a garland motif is located above each window at the second story. A beltcourse and simple cornice complete the façade.

¹⁷⁵ Carey & Co. also researched the apartment building at 690 Church Street and determined that it does not appear to be eligible for listing in the NRHP and the CRHR. DPR 523 forms for the structure are also located in Appendix D.

¹⁷⁶ Olmsted and Watkins, *Here Today*; Michael R. Corbett, and Charles Page Hall & Associates, Inc, *Splendid Survivors: San Francisco's Downtown Architectural Heritage* (San Francisco, 1979); Landmarks Preservation Advisory Board, San Francisco Department of City Planning, "Context Statement and Architectural/Historical Survey of Unreinforced Masonry Building (UMB Construction) in San Francisco from 1850-1940," (November 1990).

Significance and Evaluation: The building at 3867-3869 20th Street stands on land that once comprised part of the Mission San Francisco de Asís, more commonly known as Mission Dolores, one of the twenty-one missions that Spanish colonists founded in California in the eighteenth century. The southern edge of Mission Dolores remained relatively sparsely settled throughout the nineteenth century. Though platted and subdivided by the 1880s, this block and areas to the west retained more unimproved land than improved land. That said, this property has hosted a dwelling since at least 1889.

The 1906 earthquake and fires transformed the density and pace of development in this area. Dolores Street served as a fire break, and property south from 20th Street survived virtually unscathed from the firestorms. With improvements made to Mission (Dolores) Park in 1909 and later, resulting in an urban gem of public space with scenic views, this area, witnessed rapid development. By 1915, only three parcels on this block remained undeveloped. A single-story, single-family dwelling stood on the subject property.¹⁷⁷

By 1922, long after the initial period of post-earthquake development had ended, the Rail Pacific Title Inc. Co. owned the subject property and sold it to Nellie F. and Charles Sethman, a steamship engineer.¹⁷⁸ Two years later, the Sethmans commissioned architect Charles F. Strothoff to design a two-story, apartment building. This building type of two or three flats was common in the post-earthquake Mission Dolores neighborhood; a severe housing shortage necessitated denser construction that had preceded the disaster. The practical need for multi-unit housing, in turn, helped to render such living conditions respectable for the twentieth century.

Charles F. Strothoff (1892-1963) was becoming a well known architect by the time he was commissioned to design the apartment building on 20th Street. A lifelong San Francisco resident, Strothoff gained his early architectural education at the Wilmerding School of Industrial Arts, a building trades and architecture drafting school for boys that was affiliated with the University of California through the bequest of wealthy merchant Jellis Clute Wilmerding. It opened in 1900 “to teach boys trades, fitting them to make their living with their hands, with little study and plenty of work.” After graduating from Wilmerding, Strothoff worked for at least one year in the offices of Albert Farr, an established architect who specialized in domestic housing and was working on writer Jack London’s “Wolf House” when Strothoff was in his employ.¹⁷⁹

Although Strothoff eventually went on to work for public agencies like the Richmond Housing Authority, the San Francisco Recreation and Park Department, and Contra Cost Junior College, he spent much of his earlier career working for large private development firms that built residential housing. Most notably, Strothoff worked for the Baldwin and Howell real estate development firm in San Francisco and designed over 500 houses for that company’s Westwood Park development in the late 1910s early 1920s. Strothoff designed an eclectic range of houses for this upper-middle-class, restricted neighborhood, including Arts and Crafts, Colonial Revival, and Spanish Colonial bungalows. His most famous house in the neighborhood is the “Chronicle House,” a Spanish Colonial bungalow that the *San*

¹⁷⁷ Sanborn Fire Insurance Maps, “San Francisco, California,” (1915), sheet 694.

¹⁷⁸ Sales Ledgers, San Francisco Office of the Assessor-Recorder; U. S. Federal Census, 1920-1930, <http://www.ancestry.com> (accessed August 26, 2009).

¹⁷⁹ Carolyn S. Loeb, *Entrepreneurial Vernacular: Developers’ Subdivisions in the 1920s* (Baltimore, 200), 102-103; “Early History of Lick, Wilmerding and Lux,” <http://www.lwhs.org/podium/default.aspx?t=51112> (accessed August 24, 2009).

Francisco Chronicle commissioned in 1922 and gave away as a prize to “the person who secured the highest number of votes from selling newspaper subscriptions.”¹⁸⁰

The apartment building at 3867-3869 20th Street is significant in Strothoff's oeuvre for multiple reasons. It stands as a relatively rare work of his located to the east side of Twin Peaks. Strothoff was also working for Baldwin and Howell on Westwood Park at the time of this building's construction, making it stand out as a private commission. And while all of Strothoff's designs for Westwood Park were single-family dwellings, 3867-3869 offers a rare example of his ventures into apartment design.

Charles J. & Nellie F. Sethman sold the property in 1957 to Lillian E. McCloskey, who owned it until 1975. Since then, it has been owned by George A. Newhall. A variety of tenants have lived in the building, but nobody of known significance.¹⁸¹

The house at 3867 20th Street appears to be eligible for the National Register of Historic Places (NRHP) and the California Register of Historical Resources (CRHR) under Criterion C/3. While the surrounding area was developed apace after the earthquake and fires of 1906, development of this specific property falls outside the period of significance for this historic event. Therefore, the property does not appear to be eligible under Criterion A/1, for its association with historic events of broad trends in history. No significant persons are known to be associated with the property, rendering it ineligible under Criterion B/2. This survey did not uncover any evidence to indicate that the subject property retains evidence important to history or prehistory; therefore, it does not appear to be eligible under Criterion D/4. 3867 20th Street does appear to be eligible for the NRHP/CRHR under Criterion C/3, as the work of a master architect. Charles F. Strothoff designed hundreds of homes in San Francisco, mostly in more affluent neighborhoods west of Twin Peaks. The subject building on 20th Street stands out in Strothoff's oeuvre for two reasons: it was a commission for personal property owners rather than large real estate developers, and its location in the Mission Dolores neighborhood was unusual in his oeuvre. In addition, few apartment houses by Strothoff are known to exist.

The property retains excellent integrity. It has not been moved and the surrounding residential neighborhood remains largely unchanged since the house was built. The property has also undergone minimal alterations. Thus, the property retains its integrity of location, setting, design, workmanship, materials, feeling, and association.

666-668 Church Street (Block 3585, Lot 010)

Description: Built in 1922, this four-story apartment building is rectangular in plan and has a flat roof. The three-bay wide building is primarily clad in stucco with stone cladding at the façade's first story. This story also contains a central garage with a paneled, overhead door flanked to the north by an inset porch and to the south by a personnel door; all three have triangular arched openings. The porch contains a metal security gate and shelters the main entrances consisting of wood, glazed doors. The second and third stories are nearly identical with a central bay consisting of a wood-sash picture window surmounted by a multi-lite transom window. On either side are wood-sash casement windows accessing shallow metal balconies. The second story's casement windows are multi-lite, while the third story's casement windows are single-lite with a multi-lite section in the upper portion. The fourth story features a full-width porch with a metal railing and distinctive Ogee-arched openings. A band of three raised,

¹⁸⁰ Loeb, *Entrepreneurial Vernacular*, 88-139; “Westwood Park,” <http://www.mtdavidscon.org> (accessed August 24, 2009).

¹⁸¹ Sales Ledgers, San Francisco Office of the Assessor-Recorder.

outlined panels with a decorative motif in the center separates the second, third, and fourth stories. A bracketed cornice completes the façade.

Significance and Evaluation: Mission Park became an anchor for the reconstruction and development of the Mission Dolores neighborhood following the earthquake and fires of 1906. Once the tent city was removed, around 1908, the City invested relatively little money into the park. The city relaid a water pipe system, spread loam and fertilizer over the park, planted some trees and shrubs, and removed macadamized areas that the Red Cross had used during the emergency relief. Crowley Cottage, an earthquake refugee shack, also stood on the park grounds as a reminder of the disaster. Otherwise, little attention was paid to landscaping and facilities.¹⁸² Nonetheless, Mission Park attracted development. The Youths' Directory, a Roman Catholic orphanage, rebuilt at 19th Street and Church Street. The Mission Congregational Church erected a new building on the opposite side of the park, at the corner of Dolores Street and 19th Street. Reverend R. K. Hamm, rector of the new church, "pointed out the value of the new site at Nineteenth and Dolores Streets. On the opposite corner, he said, would be erected the new Youths' Directory, and across Dolores street would be the Mission High School and picturesque Mission Park."¹⁸³ Apartment buildings filled in the rest of the park's border.

Perhaps the most obvious post-earthquake change in the Mission Dolores neighborhood was its transition from a semi-suburban, single-family dwelling area at the periphery of the city, to a dense neighborhood fully integrated into the larger urban context. While flats had been a component of the neighborhood in the nineteenth century, single-family homes had dominated the area. By 1915 that relationship had reversed with single-family dwellings accounting for only one-third of the housing stock. Two- to three-story flats had become the predominant form of housing. In addition, a newer form of housing, the multi-unit apartment building, previously unknown in the neighborhood, occupied several lots. These two forms of multi-unit housing clearly represented the future and their growth can be traced into the 1950s and later.¹⁸⁴

In keeping with these trends towards medium-density development near the park, Ella M. and George M. Eastman, president of Mission Marbleworks, commissioned the design and construction of this triplex at 666 Church Street in 1922.¹⁸⁵ This apartment building stands out for its Exotic Revival aesthetic.

Fascination with the "Orient," which encompassed such diverse cultures as China, India, Egypt, Morocco, and southern Spain, grew out of European colonization of Asia and Africa throughout the nineteenth century. As imperialism introduced cultural interaction between the East and West, as well as an increasingly diverse range of commercial goods from these regions to Europe and America, the Western countries began to develop material fantasies about these far off, exotic lands. San Francisco's dense population of Chinese immigrants fostered particularly intense interest in that Asian culture, eventually resulting in a post-earthquake Chinatown of fu dogs, dragons, and pagodas, an elaborate fantasyland that catered to white notions of Chinese culture. By the 1920s, Muslim cultural references were flourishing – among black Americans who embraced their African roots, in films starring Rudolph Valentino as an Arabian Sheik, and in the architecture of movie palaces. San Francisco claimed a

¹⁸² "Want Mission Park Preserved," *San Francisco Call*, August 12, 1906, p. 31; "Metson Roasts Public Attack on Park Board," in *ibid.*, November 12, 1910, p. 18; "Demand is Made for Better Parks," in *ibid.*, November 13, 1910, p. 46; "Improvements for the Mission," *San Francisco Chronicle*, July 24, 1909, p. 10.

¹⁸³ "Ground Broken for New Church," *San Francisco Chronicle*, March 29, 1909, p. 10; "Plan New Church for the Mission," in *ibid.*, May 16, 1910, p. 5.

¹⁸⁴ Roland-Nawi Associates, "Mission Dolores Historic Context Statement," Prepared for the Mission Dolores Neighborhood Association (December 2007), 28.

¹⁸⁵ Building permit, San Francisco Department of Building Inspection.

particularly elaborate example of Moorish-inspired architecture with the Alcazar Theater at 650 Geary Street, which was built in 1918 as a Shriners' temple.¹⁸⁶ The apartment building at 666-668 Church Street presents a more vernacular form of exotic, Muslim Moorish architecture, manifested most obviously in the Ogee-arched openings of the third-floor porch.

The property at 666-668 Church Street appears to be eligible for the National Register of Historic Places (NRHP) and the California Register of Historical Resources (CRHR) under Criterion C/3, as a prominent example of Exotic Revival architecture in the Mission Dolores neighborhood. Though it follows the general pattern of reconstruction and development of the Mission Dolores neighborhood following the earthquake and fires of 1906, its construction date falls well outside the period of significance for that theme (1791-1915). Thus, it does not appear to be eligible under Criterion A/1, for its association with historic events of broad trends in history. No persons of significance are known to be associated with the building, rendering it ineligible for the NRHP/CRHR under Criterion B/2. This survey did not uncover any evidence to indicate that the subject property retains evidence important to history or prehistory; therefore, it does not appear to be eligible under Criterion D/4.

The property retains a high level of integrity. It has not been moved, and the surrounding residential neighborhood remains largely unchanged since the house was built. The property has also undergone a few alterations: they appear to be limited to the garage door and ground floor entrance and cladding. These changes do not detract significantly from the overall integrity of the building. Thus, the property retains significant integrity of location, setting, design, workmanship, materials, feeling, and association.

700 Church Street (Block 3600, Lot 001)

Description: Built in 1949, this four-story, Modern apartment building stands at the southwest corner of Church Street and 19th Street. The rectangular-in-plan building has a flat roof with a widely overhanging eave and stucco cladding except for a band of wood horizontal cladding at the upper story. The façade faces Church Street and is set back from the street with small landscaped area enclosed by a concrete wall capped by a metal fence. A metal gate at the wall's northeast corner provides access to a pathway leading to a large inset porch with the main entrance and a curved glass block wall. South of the entrance, a driveway leads to a garage with a paneled, overhead door. Two, three-story, box bay windows line the façade's upper stories and contain wood-sash, three-light casement windows. A metal fire escape descends from the room down the façade's center. The north elevation's ground story contains an additional garage entrance and three nine-lite fixed windows. A row of two-story, canted bay windows articulate this elevation's upper stories. At each story, the bay windows contain a large, wood-sash pivot window, casement windows similar to those on the façade, and a metal support post and railing. Columns of wood-sash, one-over-one, double-hung windows are located between the bays, while tripartite windows are located underneath them.

Significance and Evaluation: The apartment building at 700 Church Street stands on part of the former site of the Youth's Directory, a Roman Catholic orphanage, which had a \$100,000 facility constructed at the southwest corner of 19th Street and Church Street in 1909, during the intense period of reconstruction that followed the earthquake and fires of 1906. Elevated twenty-six feet above Church Street, the pressed brick building rose four stories and was capped by a tower. As the *San Francisco*

¹⁸⁶ Joseph Massad, "The Intellectual Life of Edward Said," *Journal of Palestine Studies* 33, no. 3, Special Issue in Honor of Edward W. Said (Spring 2004), 7-22; Susan Nance, "Respectability and Representation: The Moorish Science Temple, Morocco, and Black Public Culture in 1920s Chicago," *American Quarterly*, (December 2002), 623-659; Mitchell Schwarzer, *San Francisco: Architecture of the San Francisco Bay Area: A History & Guide* (San Francisco, 2007); Ella Shohat, "Gender in Hollywood's Orient," *Middle East Report*, no. 162, Lebanon's War (Jan. - Feb., 1990), 40-42.

Chronicle noted, “Its commanding position fronting Mission Park gives it prominence over surrounding buildings so that the new structure is seen from most points of the city.”¹⁸⁷ The Directory burned down, but a new building quickly took its place and took advantage of the park and the views.

The two most marked developments of the postwar period in the Mission Dolores neighborhood were a continuation of trends established in the post-earthquake years. There was a continued increase in density, with a substantial increase in multi-unit buildings, and a demographic shift from foreign-born to native-born residents. Single-family homes continued to decline in the area. By 1950 only 58 single-family dwellings are found on Sanborn Maps of the neighborhood, mostly concentrated on the smaller side streets of the neighborhood, such as Chula Lane, Linda Street, and Lapidge Street. Multi-unit dwellings by contrast expanded exponentially, with an almost 80 percent increase by 1950. Consistent with the Inner Mission North area, this type of dwelling is most often found on compact, pedestrian-oriented streets and corner lots. The pattern of growth for this housing typology follows that of the Mission District in general. The trend toward multi-unit housing was established during the immediate post-earthquake rebuilding, but experienced its greatest increases in the period between 1914 and 1930. In the period after 1950 a number of Mid-Century, multiple unit buildings replaced some older housing. This is particularly noticeable along Church Street and on a number of large corner lots between Guerrero Street and Valencia Street. Fittingly, the subject building was constructed during this period, in 1949, at the southwest corner of Church and 19th Streets.¹⁸⁸

Herman C. Baumann designed this transitional International Style apartment building in 1948. Born in Oakland to German immigrant parents, Baumann was raised in San Francisco. He studied at the San Francisco Architectural Club before earning his state architecture license and finding a job with George Wagner Construction Co. In 1924 Baumann opened his own practice, which quickly flourished. “During one 12-month period (1927-1928) he designed an astonishing 137 apartment building! In a career summary he wrote in 1952 he listed more than 400 apartments or hotels (over 100 being five stories or higher with steel frames, the remainder being three-story over basement wood-frames), 250 pairs of flats, and 500 single-family homes.” This level of productivity reveals to important points: Baumann took advantage of a changing cultural climate, one that was coming to accept large apartment buildings as respectable and necessary in the limited space of a city, and that Baumann’s buildings expressed relatively little variation in style. He was particularly prolific in the Art Deco style. Baumann’s practice suffered significant losses during the Great Depression, though he remained productive, and during World War II he designed structures for the United States Navy Bureau of Yards and Docks, particularly at Mare Island. The functional nature of wartime facilities combined with changing architectural tastes compelled Baumann to shift away from the elaborately decorated Art Deco Style of the 1920s and 1930s. His later projects increasingly followed the International Style.¹⁸⁹

The apartment building at 700 Church Street stands as a rare Baumann building in the Mission Dolores neighborhood of San Francisco (he was most prolific and best known for his architecture in the Pacific Heights neighborhood). The angled windows and rusticated top serve as decorative details and are some of the last vestiges of Baumann’s Deco era. Otherwise, the building tends towards the International Style, with metal-sash windows and minimal decoration. It attests to the architect’s ability to adapt to changes in aesthetic tastes. This building shares similar characteristics to 790 Church Street – particularly the angled windows – which was likely designed by Baumann in 1948 as well. Of the two buildings, 700

¹⁸⁷ “Handsome Home for the Youths’ Directory,” *San Francisco Chronicle*, July 18, 1909, p. 25.

¹⁸⁸ Roland-Nawi Associates, “Mission Dolores Historic Context Statement,” 28.

¹⁸⁹ David Parry, “Architects Profiles: Pacific Heights Architect #16 – H. C. Baumann,” <http://www.classicsfproperties.com/Architecture/hcbaumann.htm> (accessed August 24, 2009).

Church Street retains a higher degree of integrity and better conveys this period in Baumann's career as well as the transitional architectural style.

The property was sold to Bay Shore Realty Company in 1939 and transferred to Leonard W. David 23 days later. Two days after that it was sold to C. N. Nelson. J. W. Randil bought it in 1952 and sold it to the current owner, Yahia Chaban in 1980. A variety of people have inhabited the building, but none of historical significance.¹⁹⁰

The property at 700 Church Street appears to be eligible for the National Register of Historic Places (NRHP) and the California Register of Historical Resources (CRHR) under Criterion C/3, as the work of a master architect. Hermann C. Baumann designed hundreds of apartment buildings in San Francisco, mostly in the affluent neighborhood of Pacific Heights. The subject building stands out in Baumann's oeuvre for several reasons: It is a late example of his work, completed in the International Style rather than Art Deco, and its location in the Mission Dolores neighborhood was unusual in his oeuvre. It does not appear to be eligible under Criterion A/1, for its association with historic events of broad trends in history, nor are significant persons known to be associated with the property, rendering it ineligible under Criterion B/2. This survey did not uncover any evidence to indicate that the subject property retains evidence important to history or prehistory; therefore, it does not appear to be eligible under Criterion D/4.

The property retains excellent integrity. It has not been moved and the surrounding residential neighborhood remains largely unchanged since the house was built. The property has also undergone minimal alterations; they appear to be limited to the replacement of the garage door. These changes do not detract significantly from the overall integrity of the building. Thus, the property retains integrity of location, setting, design, workmanship, materials, feeling, and association.

718 Church Street (Block 3600, Lot 001C)

Description: Built in 1938, this three-story-over-garage, Art Deco apartment building with a penthouse is rectangular in plan. The wood-frame building has stucco cladding and a flat roof. A stone driveway flanked by brick planters leads to a garage with an overhead, paneled door at the façade's first story. North of the garage, a shallow brick staircase leads to an inset entry porch. The shallow three-story, box bay window defines the façade's southern bay. It features tripartite windows at the first and second stories with a central picture window flanked by either metal-sash, sliding or casement windows. The third story contains a large, metal-sash slider window. The bay is capped by a distinctive shaped parapet with Art Deco-style geometric panels. A spandrel with a chevron pattern also separates this bay's first and second stories. The northern bay contains similar tripartite windows and a metal fire escape; each window on the façade has a shallow metal balcony.

Significance and Evaluation: Mission Park became an anchor for the reconstruction and development of the Mission Dolores neighborhood following the 1906 earthquake and fires. Once the tent city was removed, around 1908, the City invested relatively little money into the park. The city relaid a water pipe system, spread loam and fertilizer over the park, planted some trees and shrubs, and removed macadamized areas that the Red Cross had used during the emergency relief. Crowley Cottage, an earthquake refugee shack, also stood on the park grounds as a reminder of the disaster. Otherwise, little attention was paid to landscaping and facilities. Nonetheless, Mission Park attracted development. The Youths' Directory rebuilt at 19th Street and Church Street. The Mission Congregational Church erected

¹⁹⁰ Sales Ledgers, San Francisco Office of the Assessor-Recorder.

a new building on the opposite side of the park, at the corner of Dolores Street and 19th Street. Reverend R. K. Hamm, rector of the new church, “pointed out the value of the new site at Nineteenth and Dolores Streets. On the opposite corner, he said, would be erected the new Youths’ Directory, and across Dolores street would be the Mission High School and picturesque Mission Park.”¹⁹¹ Apartment buildings filled in the rest of the park’s border.

Perhaps the most obvious post-earthquake change in the Mission Dolores neighborhood was its transition from a semi-suburban, single-family dwelling area at the periphery of the city, to a dense neighborhood fully integrated into the larger urban context. While flats had been a component of the neighborhood in the nineteenth century, single-family homes had dominated the area. By 1915 that relationship had reversed with single-family dwellings accounting for only one-third of the housing stock. Two- to three-story flats had become the predominant form of housing. In addition, a newer form of housing, the multi-unit apartment building, previously unknown in the neighborhood, occupied several lots. These two forms of multi-unit housing clearly represented the future and their growth can be traced into the 1950s and later.¹⁹²

L. Parry Douglass commissioned Clarence M. Baker to design this two-story-over-basement, Art Deco apartment building in 1937. Miss Douglass was a physician, who appears to have specialized in women’s medicine and, in a move that was not uncommon for women doctors, who were still relatively rare at this time, she disguised her gender by practicing under her masculine sounding middle name. She conducted research on *omphalocele*, a congenital condition caused by irregular embryonic development whereby part of the intestine protrudes from the abdomen. Dr. Douglass does not appear to have lived in the apartment building at 718 Church Street; rather, she commissioned it for speculative profit.¹⁹³

The apartment building at 718 Church Street offers a rare example of the Art Deco architectural style in the Mission Dolores neighborhood. According to the San Francisco Planning Department’s historic context of the Golden Age of Schools, “By the 1930s, Art Deco, Moderne, and Expressionist styles in San Francisco...blended the elements of Zigzag and Streamline styles with the Classical Tradition which grew out of the 1920s. Art Deco was a twentieth-century design movement, result[ing] from an exposition held in Paris in 1925, titled *L’Exposition Internationale des Arts Décoratifs and Industriels Modernes*. This event, held from April to October, was the culmination of a variety of forces: art movements, intellectual ideas, and an expanding technology, and the persistence of the French design community. The organizers, led by the Société des Artistes Décorateurs, intended to showcase the new designs being produced in Europe. Hence the name “Moderne” and the strict entry rules that required exhibitors to have buildings and wares that presented only the most currently styled items, not based on any historic period of design or art....

“Art deco ornament is characterized by zigzags, chevrons, rays stepped arches, stylized floral and natural forms, and simplified and overlapping forms. They can be found in all areas of design from skyscrapers to toasters. The origins for these forms lie in the developments in the art world in Germany and France in the years before World War I. Undoubtedly, Cubism, with its emphasis on geometric elements, was a

¹⁹¹ “Ground Broken for New Church,” *San Francisco Chronicle*, March 29, 1909, p. 10; “Plan New Church for the Mission,” in *ibid.*, May 16, 1910, p. 5.

¹⁹² Roland-Nawi Associates, “Mission Dolores Historic Context Statement,” 28.

¹⁹³ Building permit, San Francisco Department of Building Inspection; U. S. Federal Census, 1900-1930, <http://www.ancestry.com> (accessed August 26, 2009); California Register of Voters, <http://www.ancestry.com> (accessed August 26, 2009); L. Parry Douglass, M.D., and Glenn F. Cushman, M.D., “The Surgical Management of Ruptured Omphalocele,” *California Medicine*, 74 (February 1951), 131-133.

major influence in the stylization of floral forms derived from classical sources such as columns, fluting, and floral ornament.

“American designers further combined European designs with other influences, such as Mayan architecture from Mexico and Central America, to create designs that are now recognized as Art Deco. The architecture of the Mayans incorporated stepped arches, flattened and stylized floral and animal forms, and a somewhat Cubist look that fit into the emerging Art Deco design vocabulary. It is not unusual then to find American architects looking to such a source from this hemisphere, much as the European designers looked to Egypt and the Middle East for their design sources. It was all a part of finding inspiration in alternatives to the classical architectural heritage and design vocabulary of Greece and Rome, which designers then viewed as a burden in expressing modernity.

“Technology also became an important element in the development of the style. Aluminum, more readily available because of the abundant supply of electricity needed in its refining, was used in many new ways, both structural and decorative.

“The first large-scale building in San Francisco to show the impact of the new European influences was the Pacific Telephone Company Building designed by Timothy Pflueger and constructed in 1926.”¹⁹⁴

The building at 718 Church Street illustrates several of these design principles. In particular, it makes extensive use of chevrons, simple geometric forms along cornice and the wrought iron balconies, a shaped parapet, and abstracted columns at the entrance.

It is currently owned by Staci E Dresher. Since 1953 there have been multiple tenants, the longest one being the owner Charles D. Douglass, who lived here until at least 1967. It stayed in the Douglass family until 1973 when it was sold to Loy R Elser and Raymond Herth. Elser was co-owner until his death in 1996, and Herth sold it in 2002 to Lawrence S Abeln.¹⁹⁵

The property at 718 Church Street appears to be eligible for the National Register of Historic Places (NRHP) and the California Register of Historical Resources (CRHR) under Criterion C/3, as a prominent example of Art Deco architecture in the Mission Dolores neighborhood. While Clarence Baker designed the building, he is not known to be a significant architect. Though it follows the general pattern of reconstruction and development of the Mission Dolores neighborhood following the earthquake and fires of 1906, its construction date falls well outside the period of significance for that theme (1791-1915). Thus, it does not appear to be eligible under Criterion A/1, for its association with historic events of broad trends in history. While L. Parry Douglass was relatively unusual for her medical career path, she does not appear to have led a highly significant career. Moreover, she does not appear to have lived at 718 Church Street, so one cannot attribute the building as significant to her life. Thus, the property does not appear to be eligible for the NRHP/CRHR under Criterion B/2. This survey did not uncover any evidence to indicate that the subject property retains evidence important to history or prehistory; therefore, it does not appear to be eligible under Criterion D/4.

The property retains a high level of integrity. It has not been moved and the surrounding residential neighborhood remains largely unchanged since the house was built. The property has also undergone a few alterations: most of the windows have been replaced, and the garage and stepped back addition above the second story do not appear to be original. These changes do not detract significantly from the

¹⁹⁴ San Francisco Planning Department, “Draft Golden Age of School Construction,” 42-44.

¹⁹⁵ Sales Ledgers, San Francisco Office of the Assessor-Recorder; San Francisco City Directories.

overall integrity of the building, as most of the ornamental elements that define the Art Deco style remain. Thus, the property retains significant integrity of location, setting, design, workmanship, materials, feeling, and association.

740 Church Street (Block 3600, Lot 111)

Description: Built in 1937, this three-story, Spanish Eclectic-style apartment building stands at the northwest corner of Church Street and Cumberland Street. It is set back from the street with a front yard enclosed by a concrete wall capped with a metal fence. The property also contains a rear fenced yard. The complex-in-plan, stucco-clad building has a clay tile-clad, side-gable roof at the front portion and flat roof with a clay tile-clad parapet at the rear. A winding staircase with tile-clad steps and a metal handrail rises to the canted entrance on the façade. This entrance has a segmental-arched opening lined with decorative tiles and a clay tile-clad roof. North of the entrance is a two-story, canted projection also with a clay tile-clad roof. Wood-sash, multi-lite windows are located throughout the façade and south elevation, while a quatrefoil window is located at the eave on both of these walls. The south elevation's first story contains two garages with segmental-arched doors; an inset porch with a segmental-arched opening and a metal security gate; and wood-sash, segmental-arched casement windows also covered with a metal grille. The second story features a distinctive bowed bay window with a clay-tile clad roof; wood-sash, four-lite casement windows; carved mullions; and a paneled apron with a triangular motif.

Significance and Evaluation: The residence at 740 Church Street stands on part of the former site of the Youth's Directory, a Roman Catholic orphanage, which had a \$100,000 facility constructed at the southwest corner of 19th Street and Church Street in 1909, during the intense period of reconstruction that followed the earthquake and fires of 1906. Elevated twenty-six feet above Church Street, the pressed brick building rose four stories and was capped by a tower. As the *San Francisco Chronicle* noted, "Its commanding position fronting Mission Park gives it prominence over surrounding buildings so that the new structure is seen from most points of the city."¹⁹⁶ The Directory burned down, but new buildings quickly took its place and took advantage of the park and the views.

Justin and Leontine Taravellier (in-laws) commissioned Albert Fabre and Ernest Hildebrand to design this elaborate Spanish Eclectic style, single-family home at the northwest corner of Church and Cumberland Streets in 1937. Fabre & Hildebrand were well-known architects who designed prolifically in the Bay Area. They designed in a variety of styles. In 1933, for instance, they designed a restrained Tudor Revival house in the Crocker Highlands neighborhood of Oakland. Just two years earlier, they designed an exuberant Art Deco building at the corner of Ord and 17th Streets in San Francisco. This latter house was designed for Justin Taravellier and his wife Marie. Apparently Justin Taravellier liked the architects' work, for he hired them again in 1937 to design the house at 740 Church Street.¹⁹⁷

In the 1920s the Spanish or Mediterranean Revival emerged as an important and widely used architectural style in California. In art, architecture, and literature the period was characterized by a romanticization of the Mission and rancho periods of California's past. Many architects argued that it was the quintessential aesthetic that represented both California's history and its Mediterranean landscape. During the 1920s, entire towns like Santa Barbara and Los Gatos were redeveloped on a Spanish architectural theme and new subdivisions, such as Rancho Santa Fe in San Diego and Frederick

¹⁹⁶ "Handsome Home for the Youths' Directory," *San Francisco Chronicle*, July 18, 1909, p. 25.

¹⁹⁷ Building Permits, San Francisco Department of Building Inspection; U. S. Federal Census, 1920-1930, <http://www.ancestry.com> (accessed August 26, 2009); "87 Trestle Glen Road, Oakland," <http://grubbco.mlsb.com> (accessed August 25, 2009); "Hildebrand Estate Valued at Over Million Dollars," *Oakland Tribune*, June 5, 1964, p. 12D.

Law Olmsted, Jr.'s Palos Verdes embraced the style. While never as popular or as widespread in the Bay Area as in Southern California, it was used for a number of major public buildings. The Mission Dolores area, with its strong Hispanic heritage, was a natural place for this style to find expression. The Catholic Basilica, Mission High School, and Everett Jr. High School are among the finest examples of the style in the City.¹⁹⁸

From at least 1953 to 1959, Edwin E. Dustan occupied the residence according to San Francisco City Directories. It has since been owned by Richard A. Chicotel, the CFO at Shorenstein Realty Services.¹⁹⁹

The property at 740 Church Street appears to be eligible for the National Register of Historic Places (NRHP) and the California Register of Historical Resources (CRHR) under Criterion C/3, as an excellent example of the Spanish Eclectic style. While Fabre & Hildebrand designed “scores of homes and commercial buildings” in the Bay Area during the first half of the twentieth century, more research is necessary to determine whether or not this building should be considered the work of master architects. Nonetheless, the house illustrates the Spanish Eclectic style that achieved significant popularity in California in the 1920s and 1930s. Its strong decorative features – the rounded bay window on Cumberland Street, the tile work around the entrance arch, the punched windows in the Cumberland Street gable and above the main entrance, and the fountain at the landing to the entrance stairs – suggest that the architects were influenced by the Baroque features of the new Mission church and Mission High School, located just north of the house and visible from the park just across the street from the house. It does not appear to be eligible under Criterion A/1, for its association with historic events of broad trends in history, nor are significant persons known to be associated with the property, rendering it ineligible under Criterion B/2. This survey did not uncover any evidence to indicate that the subject property retain evidence important to history or prehistory; therefore, it does not appear to be eligible under Criterion D/4.

The property retains excellent integrity. It has not been moved, and the surrounding residential neighborhood remains largely unchanged since the house was built. The property has also undergone minimal alterations; they appear to be limited to the garage doors, which may not be original. These changes do not detract significantly from the overall integrity of the building. Thus, the property retains integrity of location, setting, design, workmanship, materials, feeling, and association.

207 Dorland Street (Block 3580, Lot 041)

Description: Built in 1931, this one-story-over-garage, Spanish Eclectic-style, single-family residence is rectangular in plan. The stucco-clad, wood-frame building features a flat roof with a gabled, clay tile-clad parapet across the façade. An exterior staircase with a closed rail and a metal handrail rises to an inset entry porch on the façade. The porch has a round-arched opening and contains a paneled, wood door. East of the porch at the ground story is another wide, round-arched opening leading to an inset garage with wood, paneled, hinged doors. Three wood-sash, six-lite casement windows separated by turned mullions punctures the wall above the garage. The windows are set in a slightly projecting bay that overhangs the garage and features large brackets underneath it. An exterior chimney defines the façade's eastern edge.

¹⁹⁸ Kropp, *California Vieja*; Lee Simpson, *Selling the City: Gender, Class, and the California Growth Machine, 1880-1940* (Stanford, 2004); Kevin Starr, *Americans and the California Dream, 1850-1950* (New York, 1973).

¹⁹⁹ San Francisco City Directories; Sales Ledgers, San Francisco Office of the Assessor-Recorder.

Significance and Evaluation: The house at 207 Dorland Street stands on land once owned by Thomas Dorland. Born in Canada, Dorland bought this property, which was known as *Curtiduria* (“tannery”), by 1849 from Toribio Tanfaran, whose cottages are among the oldest buildings in the Mission Dolores neighborhood. Census records indicate that Dorland was a farmer and justice of the peace, but he was also involved in brick manufacturing until at least 1854 and was a member of Fire Engine No. 13. His sons, James and Henry Dorland, ran an express wagon business. By the end of the nineteenth century the Mission Dolores neighborhood had lost most of its rural character. In keeping with this trend, Thomas Dorland subdivided and sold off much of his property. Following the earthquake and fires of 1906, the remainder of Dorland’s property was developed mostly for residential architecture, but also for some light industrial enterprises. By 1915, little open space remained on the once rural estate.²⁰⁰

In 1931, the San Francisco Home Building Company commissioned Charles F. Strothoff to design three, one-story-over-garage, Spanish Colonial revival bungalows on Dorland Street. They stand out in this neighborhood as single-family dwellings and as Spanish Colonial bungalows, both of which were unusual to build in the Mission Dolores neighborhood by the 1930s. They are also distinctive as an architectural type. Modern, easy to maintain, and affordable, the single-story bungalow became popular during the first half of the twentieth century, particularly as domestic servants became more difficult to find. Bungalows were built in any number of styles, but the Spanish Colonial style was particularly popular in California – and especially Southern California – as a nostalgic homage to the state’s Hispanic past. It was an appropriate aesthetic choice for the Mission Dolores neighborhood, which originated in 1776 as one of the twenty-one missions established by the Spanish in California. The attached garages – once the daring feature of doctors’ homes – reflect several developments in the history of the automobile: By the 1930s cars had surged in popularity as a common household commodity and were considered safe enough to store near the house, so it made sense to design a house with a garage. Such a public expression of car ownership also conveyed socio-economic status. As houses became smaller, attached garages provided the illusion of a bigger home.²⁰¹

Charles F. Strothoff (1892-1963) was a well known architect by the time he was commissioned to design the houses on Dorland Street. A life long San Francisco resident, Strothoff gained his early architectural education at the Wilmerding School of Industrial Arts, a building trades and architecture drafting school for boys that was affiliated with the University of California through the bequest of wealthy merchant Jellis Clute Wilmerding. It opened in 1900 “to teach boys trades, fitting them to make their living with their hands, with little study and plenty of work.” After graduating from Wilmerding, Strothoff worked for at least one year in the offices of Albert Farr, an established architect who specialized in domestic housing and was working on writer Jack London’s “Wolf House” when Strothoff was in his employ.²⁰²

Although Strothoff eventually went on to work for public agencies like the Richmond Housing Authority, the San Francisco Recreation and Park Department, and Contra Cost Junior College, he spent much of his earlier career working for large private development firms that built residential housing. Most notably, Strothoff worked for the Baldwin and Howell real estate development firm in San Francisco and designed over 500 houses for that company’s Westwood Park development in the late

²⁰⁰ Sanborn Fire Insurance Maps, “San Francisco, California” (1889), sheet 69a; (1900), sheet 657; (1915), sheet 683; U. S. Federal Census, 1860-1930, <http://www.ancestry.com> (accessed August 25, 2009); *San Francisco Municipal Reports Fiscal Year 1896-97* (San Francisco, 1897); “Genealogy and History for the Bay Area,” <http://www.sfgenealogy.org> (accessed August 25, 2009).

²⁰¹ Leslie G. Goat, “Housing the Horseless Carriage: America’s Early Private Garages,” *Perspectives in Vernacular Architecture*, 3 (1989), 62-72.

²⁰² Loeb, *Entrepreneurial Vernacular*, 102-103; “Early History of Lick, Wilmerding and Lux,” <http://www.lwhs.org/podium/default.aspx?t=51112> (accessed August 24, 2009).

1910s early 1920s. Strothoff designed an eclectic range of houses for this upper-middle-class restricted neighborhood, including Arts and Crafts, Colonial Revival, and Spanish Colonial bungalows. His most famous house in the neighborhood is the “Chronicle House,” a Spanish Colonial bungalow that the *San Francisco Chronicle* commissioned in 1922 and gave away as a prize to “the person who secured the highest number of votes from selling newspaper subscriptions.”²⁰³

The house at 207 Dorland Street appears to be eligible for the National Register of Historic Places (NRHP) and the California Register of Historical Resources (CRHR) under Criterion C/3, as the work of a master architect and as a distinctive architectural type. Charles F. Strothoff designed hundreds of homes in San Francisco, mostly in more affluent neighborhoods west of Twin Peaks. While his designs for three houses on Dorland Street, including this one, reflect his experience with speculative developments, their location in the Mission Dolores neighborhood makes them unusual in his oeuvre. The houses are also examples of Strothoff’s work on a modest scale and are excellent examples of Spanish Eclectic bungalows, which were popular in California during the 1920s and 1930s, but unusual to find in the Mission Dolores neighborhood. Moreover, these houses illustrate Strothoff’s career independent from the large developers and provide insight into an entirely different scale of work that he found. The Great Depression may have played a role in the type and scale of commission that Strothoff accepted at this time, but more research would have to be completed to confirm this assertion. While the surrounding area was developed apace after the earthquake and fires of 1906, development of this specific property falls outside the period of significance for this historic event. Therefore, the property does not appear to be eligible under Criterion A/1, for its association with historic events of broad trends in history. No significant persons are known to be associated with the property, rendering it ineligible under Criterion B/2. This survey did not uncover any evidence to indicate that the subject property retain evidence important to history or prehistory; therefore, it does not appear to be eligible under Criterion D/4.

The property retains excellent integrity. It has not been moved, and the surrounding residential neighborhood remains largely unchanged since the house was built. The property has also undergone minimal – if any – alterations. Thus, the property retains integrity of location, setting, design, workmanship, materials, feeling, and association.

215 Dorland Street (Block 3580, Lot 042)

Description: Built in 1931, this one-story-over-garage, Spanish Eclectic-style, single-family residence is rectangular in plan. The stucco-clad, wood-frame building features a flat roof with a clay tile-clad parapet that slopes toward the ground across the façade. On the façade, an exterior staircase with a closed rail and a metal handrail rises to an inset entry porch containing a wood door. West of the porch at the ground story is another an inset garage consisting of paneled, overhead door. A canted bay window is located directly above the garage. It contains a central wood-sash, nine-lite window in the center and wood-sash, six-lite casement windows on the sides. An exterior chimney defines the façade’s western edge.

Significance and Evaluation: The house at 215 Dorland Street stands on land once owned by Thomas Dorland. Born in Canada, Dorland bought this property, which was known as *Curtiduria* (“tannery”), by 1849 from Toribio Tanfaran, whose cottages are among the oldest buildings in the Mission Dolores neighborhood. Census records indicate that Dorland was a farmer and justice of the peace, but he was also involved in brick manufacturing until at least 1854 and was a member of Fire Engine No. 13. His

²⁰³ Loeb, *Entrepreneurial Vernacular*, 88-139; “Westwood Park,” www.mtdavidscon.org (accessed August 24, 2009).

sons, James and Henry Dorland, ran an express wagon business. By the end of the nineteenth century the Mission Dolores neighborhood had lost most of its rural character. In keeping with this trend, Thomas Dorland subdivided and sold off much of his property. Following the earthquake and fires of 1906, the remainder of Dorland's property was developed mostly for residential architecture, but also for some light industrial enterprises. By 1915, little open space remained on the once rural estate.²⁰⁴

In 1931, the San Francisco Home Building Company commissioned Charles F. Strothoff to design three, one-story-over-garage, Spanish Colonial revival bungalows on Dorland Street. They stand out in this neighborhood as single-family dwellings and as Spanish Colonial bungalows, both of which were unusual to build in the Mission Dolores neighborhood by the 1930s. They are also distinctive as an architectural type. Modern, easy to maintain, and affordable, the single-story bungalow became popular during the first half of the twentieth century, particularly as domestic servants became more difficult to find. Bungalows were built in any number of styles, but the Spanish Colonial style was particularly popular in California – and especially Southern California – as a nostalgic homage to the state's Hispanic past. It was an appropriate aesthetic choice for the Mission Dolores neighborhood, which originated in 1776 as one of the twenty-one missions established by the Spanish in California. The attached garages – once the daring feature of doctors' homes – reflect several developments in the history of the automobile: By the 1930s cars had surged in popularity as a common household commodity and were considered safe enough to store near the house, so it made sense to design a house with a garage. Such a public expression of car ownership also conveyed socio-economic status. As houses became smaller, attached garages provided the illusion of a bigger home.²⁰⁵

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Although Strothoff eventually went on to work for public agencies like the Richmond Housing Authority, the San Francisco Recreation and Park Department, and Contra Cost Junior College, he spent much of his earlier career working for large private development firms that built residential housing. Most notably, Strothoff worked for the Baldwin and Howell real estate development firm in San Francisco and designed over 500 houses for that company's Westwood Park development in the late 1910s early 1920s. Strothoff designed an eclectic range of houses for this upper-middle-class restricted neighborhood, including Arts and Crafts, Colonial Revival, and Spanish Colonial bungalows. His most famous house in the neighborhood is the “Chronicle House,” a Spanish Colonial bungalow that the *San*

²⁰⁴ Sanborn Fire Insurance Maps, “San Francisco, California,” (1889), sheet 69a; (1900), sheet 657; (1915), sheet 683; U. S. Federal Census, 1860-1930, <http://www.ancestry.com> (accessed August 25, 2009); *San Francisco Municipal Reports Fiscal Year 1896-97* (San Francisco, 1897); “Genealogy and History for the Bay Area,” www.sfgenealogy.org (accessed August 25, 2009).

²⁰⁵ Goat, “Horseless Carriage,” 62-72.

²⁰⁶ Loeb, *Entrepreneurial Vernacular*, 102-103; “Early History of Lick, Wilmerding and Lux,” <http://www.lwhs.org/podium/default.aspx?t=51112> (accessed August 24, 2009).

Francisco Chronicle commissioned in 1922 and gave away as a prize to “the person who secured the highest number of votes from selling newspaper subscriptions.”²⁰⁷

The house at 215 Dorland Street appears to be eligible for the National Register of Historic Places (NRHP) and the California Register of Historical Resources (CRHR) under Criterion C/3, as the work of a master architect and as a distinctive architectural type. Charles F. Strothoff designed hundreds of homes in San Francisco, mostly in more affluent neighborhoods west of Twin Peaks. While his designs for three houses on Dorland Street, including this one, reflect his experience with speculative developments, their location in the Mission Dolores neighborhood makes them unusual in his oeuvre. The houses are also examples of Strothoff’s work on a modest scale and are excellent examples of Spanish Eclectic bungalows, which were popular in California during the 1920s and 1930s, but unusual to find in the Mission Dolores neighborhood. Moreover, these houses illustrate Strothoff’s career independent from the large developers and provide insight into an entirely different scale of work that he found. The Great Depression may have played a role in the type and scale of commission that Strothoff accepted at this time, but more research would have to be completed to confirm this assertion. While the surrounding area was developed apace after the earthquake and fires of 1906, development of this specific property falls outside the period of significance for this historic event. Therefore, the property does not appear to be eligible under Criterion A/1, for its association with historic events of broad trends in history. No significant persons are known to be associated with the property, rendering it ineligible under Criterion B/2. This survey did not uncover any evidence to indicate that the subject property retain evidence important to history or prehistory; therefore, it does not appear to be eligible under Criterion D/4.

The property retains excellent integrity. It has not been moved, and the surrounding residential neighborhood remains largely unchanged since the house was built. The property has also undergone minimal – if any – alterations. Thus, the property retains integrity of location, setting, design, workmanship, materials, feeling, and association.

223 Dorland Street (Block 3580, Lot 042A)

Description: Built in 1931, this one-story-over-garage, Spanish Eclectic-style, single-family residence is rectangular in plan. The stucco-clad, wood-frame building features a flat roof with a clay tile-clad parapet that slopes across the façade. On the façade, an exterior staircase with a closed rail rises to an inset entry porch containing a wood door. East of the porch at the ground story is an inset garage consisting of wood, hinged doors. Thick square, engaged columns define the sides of the opening leading to the garage. A box bay window containing three wood-sash, four-over-four windows separated by tiled mullions is located above the garage. An exterior chimney defines the façade’s eastern edge.

Significance and Evaluation: The house at 223 Dorland Street stands on land once owned by Thomas Dorland. Born in Canada, Dorland bought this property, which was known as *Curtiduria* (“tannery”), by 1849 from Toribio Tanfaran, whose cottages are among the oldest buildings in the Mission Dolores neighborhood. Census records indicate that Dorland was a farmer and justice of the peace, but he was also involved in brick manufacturing until at least 1854 and was a member of Fire Engine No. 13. His sons, James and Henry Dorland, ran an express wagon business. By the end of the nineteenth century the Mission Dolores neighborhood had lost most of its rural character. In keeping with this trend, Thomas

²⁰⁷ Loeb, *Entrepreneurial Vernacular*, 88-139; “Westwood Park,” <http://www.mtdavidscon.org> (accessed August 24, 2009).

Dorland subdivided and sold off much of his property. Following the earthquake and fires of 1906, the remainder of Dorland's property was developed mostly for residential architecture, but also for some light industrial enterprises. By 1915, little open space remained on the once rural estate.²⁰⁸

In 1931, the San Francisco Home Building Company commissioned Charles F. Strothoff to design three, one-story-over-garage, Spanish Colonial revival bungalows on Dorland Street. They stand out in this neighborhood as single-family dwellings and as Spanish Colonial bungalows, both of which were unusual to build in the Mission Dolores neighborhood by the 1930s. They are also distinctive as an architectural type. Modern, easy to maintain, and affordable, the single-story bungalow became popular during the first half of the twentieth century, particularly as domestic servants became more difficult to find. Bungalows were built in any number of styles, but the Spanish Colonial style was particularly popular in California – and especially Southern California – as a nostalgic homage to the state's Hispanic past. It was an appropriate aesthetic choice for the Mission Dolores neighborhood, which originated in 1776 as one of the twenty-one missions established by the Spanish in California. The attached garages – once the daring feature of doctors' homes – reflect several developments in the history of the automobile: By the 1930s cars had surged in popularity as a common household commodity and were considered safe enough to store near the house, so it made sense to design a house with a garage. Such a public expression of car ownership also conveyed socio-economic status. As houses became smaller, attached garages provided the illusion of a bigger home.²⁰⁹

Charles F. Strothoff (1892-1963) was a well known architect by the time he was commissioned to design the houses on Dorland Street. A life long San Francisco resident, Strothoff gained his early architectural education at the Wilmerding School of Industrial Arts, a building trades and architecture drafting school for boys that was affiliated with the University of California through the bequest of wealthy merchant Jellis Clute Wilmerding. It opened in 1900 “to teach boys trades, fitting them to make their living with their hands, with little study and plenty of work.” After graduating from Wilmerding, Strothoff worked for at least one year in the offices of Albert Farr, an established architect who specialized in domestic housing and was working on writer Jack London's “Wolf House” when Strothoff was in his employ.²¹⁰

Although Strothoff eventually went on to work for public agencies like the Richmond Housing Authority, the San Francisco Recreation and Park Department, and Contra Cost Junior College, he spent much of his earlier career working for large private development firms that built residential housing. Most notably, Strothoff worked for the Baldwin and Howell real estate development firm in San Francisco and designed over 500 houses for that company's Westwood Park development in the late 1910s early 1920s. Strothoff designed an eclectic range of houses for this upper-middle-class restricted neighborhood, including Arts and Crafts, Colonial Revival, and Spanish Colonial bungalows. His most famous house in the neighborhood is the “Chronicle House,” a Spanish Colonial bungalow that the *San Francisco Chronicle* commissioned in 1922 and gave away as a prize to “the person who secured the highest number of votes from selling newspaper subscriptions.”²¹¹

²⁰⁸ Sanborn Fire Insurance Maps, “San Francisco, California,” (1889), sheet 69a; (1900), sheet 657; (1915), sheet 683; U. S. Federal Census, 1860-1930, <http://www.ancestry.com> (accessed August 25, 2009); *San Francisco Municipal Reports Fiscal Year 1896-97* (San Francisco, 1897); “Genealogy and History for the Bay Area,” www.sfgenealogy.org (accessed August 25, 2009).

²⁰⁹ Goat, “Horseless Carriage,” 62-72.

²¹⁰ Loeb, *Entrepreneurial Vernacular*, 102-103; “Early History of Lick, Wilmerding and Lux,” <http://www.lwhs.org/podium/default.aspx?t=51112> (accessed August 24, 2009).

²¹¹ Loeb, *Entrepreneurial Vernacular*, 88-139; “Westwood Park,” www.mtdavidscon.org (accessed August 24, 2009).

The house at 223 Dorland Street appears to be eligible for the National Register of Historic Places (NRHP) and the California Register of Historical Resources (CRHR) under Criterion C/3, as the work of a master architect and as a distinctive architectural type. Charles F. Strothoff designed hundreds of homes in San Francisco, mostly in more affluent neighborhoods west of Twin Peaks. While his designs for three houses on Dorland Street, including this one, reflect his experience with speculative developments, their location in the Mission Dolores neighborhood makes them unusual in his oeuvre. The houses are also examples of Strothoff's work on a modest scale and are excellent examples of Spanish Eclectic bungalows, which were popular in California during the 1920s and 1930s, but unusual to find in the Mission Dolores neighborhood. Moreover, these houses illustrate Strothoff's career independent from the large developers and provide insight into an entirely different scale of work that he found. The Great Depression may have played a role in the type and scale of commission that Strothoff accepted at this time, but more research would have to be completed to confirm this assertion. While the surrounding area was developed apace after the earthquake and fires of 1906, development of this specific property falls outside the period of significance for this historic event. Therefore, the property does not appear to be eligible under Criterion A/1, for its association with historic events of broad trends in history. No significant persons are known to be associated with the property, rendering it ineligible under Criterion B/2. This survey did not uncover any evidence to indicate that the subject property retain evidence important to history or prehistory; therefore, it does not appear to be eligible under Criterion D/4.

The property retains excellent integrity. It has not been moved, and the surrounding residential neighborhood remains largely unchanged since the house was built. The property has also undergone minimal – if any – alterations. Thus, the property retains integrity of location, setting, design, workmanship, materials, feeling, and association.

MISSION DOLORES NEIGHBORHOOD 1906 FIRE SURVIVORS AND RECONSTRUCTION HISTORIC DISTRICT

Description

The Mission Dolores Neighborhood 1906 Fire Survivors and Reconstruction Historic District is a large, contiguous district that contains the western portion of San Francisco's Mission Dolores neighborhood. Located within the City's larger Mission District, the neighborhood is generally bounded by Valencia Street on the east, Sanchez Street and Church Street on the west, 20th Street on the south, and Market Street and the Central Freeway on the north. Dolores Street, a wide boulevard that bisects the neighborhood, forms the district's eastern boundary.

This historic district contains 409 properties total, 248 of which are contributing. The properties within the district's boundary generally consist of small cottages, ecclesiastical buildings, and two- to three-story flats, apartment buildings, and residential-over-commercial buildings. Its most prominent landmarks include the Mission Dolores chapel and cemetery, the Dolores Street landscaped median, and Mission Dolores Park, which are discussed in detail in the significance section. The resources span the history of the neighborhood leading up to the 1906 earthquake and fires and the immediate reconstruction period that concluded in 1918 with the restoration of the Mission Dolores chapel and the completion of the adjacent basilica that replaced the previous structure damaged during the 1906 disaster. The contributing buildings include the earliest erected building in the neighborhood, Mission Dolores chapel (1791); a small number of Gold Rush-era buildings, including the Tanforan Cottages (1850s); a notable collection of buildings erected in the late nineteenth century prior to the 1906 conflagration; and early twentieth-century buildings that were constructed as the neighborhood became more populated and developed during the post-disaster years.

161 buildings are non-contributing resources within the historic district. 57 of these buildings date to the district's period of significance but have lost their integrity, while 102 buildings were constructed after 1918. Two buildings are located on interior parcels, and their age and integrity could not be verified from the public right-of-way during the field survey: 30 Abbey Street (Block 2566, Lots 028 and 029) and 29 Abbey Street (Block 3566, Lot 056). They are considered to be non-contributing resources pending further investigation.

The historic district is defined by an orthogonal street grid laid out in the 1850s and implemented throughout the nineteenth century that incorporated the Spanish-era El Camino Real (Dolores Street). Market Street and Dolores Street are 120-foot wide traffic arteries and define its northwest and eastern edges, respectively. In comparison, the narrower streets, including the numbered east-west streets and named north-south streets, range from 60 to 80 feet in width. Additional small alleys from 12 to 20 feet wide cut through several of the blocks, often on a diagonal.

The overall scale and massing, wood construction, and rhythmic bays of the contributing buildings create a sense of continuity within the historic district. The buildings that survived the 1906 earthquake and fires generally reflect the prevailing Victorian styles of late nineteenth century, including Italianate, Stick-Eastlake, and Queen Anne. Many of these buildings retain their elaborate detailing and trim, such as fanciful brackets, beltcourses, cornices, and window and door hoods that create highly animated façades. Additionally, the small scale and vernacular design of a few earlier buildings indicate their pioneer origins. After the 1906 conflagration, these styles gave way to more stately Edwardian and Classical Revival styles, which often include egg and dart and dentil courses, wider double-hung windows, and classical columns and pilasters at doorways and windows, as well as less ornate examples that reflected post-disaster expediency to rebuild the neighborhood.

A map of the Mission Dolores Fireline Historic District is included in Appendix C. The DPR District Record (523D) located in Appendix D contains a complete list and description of contributing and non-contributing resources to the district.²¹²

Boundary Description

The Mission Dolores Neighborhood 1906 Fire Survivors and Reconstruction Historic District is bounded by the Dolores Street median to the east; by the row of parcels on the south side of 20th Street between Church Street and Dolores Street to the south (excluding the San Francisco Municipal Railway (MUNI) right-of-way); and by the east side of Sanchez Street between Market Street and 18th Street and the row of parcels on the west side of Church Street between 18th Street and 20th Street to the west, excluding two large parcels: Block 3565, Lot 001 (450 Church Street and 325 Sanchez Street) and Block 3580, Lot 080 (407 Sanchez Street). The historic district is bounded to the north by the south side of 15th Street between Sanchez and Church Streets and the south side of 14th Street between Church and Dolores Street, excluding Lots 001-002, 031A, 73, 73A-73C, 74, and 101 on Block 3544.

²¹² A DPR 523A form for 120 Dolores Street (Block 3544, Lot 005), which was surveyed as part of the San Francisco Planning Department's Inner Mission North survey and is a contributing resource to the Mission Dolores Fireline District, has not been located to date.

Boundary Justification

The Mission Dolores Neighborhood 1906 Fire Survivors and Reconstruction Historic District's boundary includes the greatest extent of parcels located west of Dolores Street within the area that is now historically identified as the Mission Dolores neighborhood and containing buildings that survived the 1906 earthquake and fires as well as those built during the subsequent reconstruction period. Market Street, a major arterial in the city, has historically been a dividing line between the Mission Dolores neighborhood and development to the north. The western boundary contains the extent of the historic Mission Dolores and the nineteenth-century neighborhood at Sanchez and Church Streets. Changing topography, including hills and streams, provide a historic boundary to the south, while the 1906 fireline at Dolores Street marks the eastern boundary.

The district includes the core of contributing buildings within the Mission Dolores neighborhood west of Dolores Street while excluding the properties that either have lost their integrity or were constructed after the period of significance. The edge of non-contributing buildings along the historic district's northern and western boundary include two triangular-shaped parcels (Block 3535 bounded by Market Street, Dolores Street, and 14th Street; and Block 3543, bounded by Market Street, Church Street, and 15th Street) and two large parcels along Sanchez Street (one parcel contains two 1920s-era schools, while the other contains a large, modern apartment complex).

Although the historic district includes a large parcel in the center just north of Mission Dolores Park that contains a non-contributing property – Mission High School (built in 1925 and 1927) – its location has been used historically as a school since 1898 when the first Mission High School was erected. In comparison, Everett Middle School (1928) and Sanchez Elementary School (1926) are not included in the historic district's boundary. They stand on a large parcel at the neighborhood's western edge that predominantly contained residential properties before the schools' construction in the 1920s. (All three schools, which were constructed after the district's period of significance, have been identified as historic resources).

Significance

The Mission Dolores Neighborhood 1906 Fire Survivors and Reconstruction Historic District is significant under NRHP/ CRHR Criteria A/1 and C/3. The historic district is significant under Criterion A/1 for distinctly encapsulating the settlement and development of San Francisco from 1791 to 1918, from its origins as a rural outpost of faraway governments to a dense urban neighborhood at the heart of the city. Unlike other neighborhoods in San Francisco, the historic district's built environment spans the full history of the city, from its Spanish Colonial origins through the present. While other parts of the city survived the earthquake and fires and can illustrate the history of the city from the late nineteenth century onward, no other part can trace its development beginning with the Spanish period in the eighteenth century. The historic district exists specifically because of the city's citizens' heroic efforts to save Mission Dolores from the conflagration that spread as far west as Dolores Street. The area was saved from citywide disaster and became an area of redevelopment thereafter. Its significance concludes with the restoration of the Mission Dolores chapel from 1916 to 1918 by famed architect Willis Polk, the construction of the major elements of Mission Dolores Park by 1916 – including the San Francisco Municipal Railway (MUNI) right-of-way for the J-Church line – and the completion of the basilica adjacent to the Mission Dolores chapel in 1918. In particular, the restoration of the chapel and the construction of the basilica, which replaced the previous structure destroyed by the 1906 earthquake, bookend the origin and development of the neighborhood.

Similarly, the Mission Dolores Neighborhood 1906 Fire Survivors and Reconstruction Historic District is significant under Criterion C/3. Unlike other residential neighborhoods in San Francisco, the Mission Dolores neighborhood contains the city's roots from the Spanish Colonial period, as represented by the still extant Mission Dolores chapel and cemetery, along with modest buildings dating to the Gold Rush, elaborately decorated Italianate and Stick-Eastlake buildings of the Victorian era, and post-earthquake and fire reconstruction architectural movements, from the rise of the apartment building to monumental Beaux-Arts architecture, and City Beautiful projects like the development of Mission Dolores Park. Therefore, the neighborhood includes a distinct collection of historic structures that chronicles the major architectural types and styles built from the city's founding, through its periods of nineteenth-century development, and concluding with the rise from the ashes in the early twentieth century.

The historic district also retains a high level of integrity. As stated previously, the overall scale and massing, wood construction, and rhythmic bays of the contributing buildings create a sense of continuity within the historic district. Additionally, newer construction in the neighborhood generally maintains the same scale and massing as those buildings erected before 1918. The San Francisco Planning Department's historic context statement for the larger Mission District notes the practice of relocating buildings in the neighborhood after the 1906 earthquake and fires in order to create more developable land.²¹³ While a detailed analysis of moved buildings in the historic district is outside the scope of this survey, it is generally assumed that buildings may have been relocated after the 1906 disaster as part of a larger development trend in San Francisco. However, the moved structures were likely in the same style, scale, and character as the existing late nineteenth- and early twentieth-century buildings and, therefore, do not detract from the district's integrity of location and setting.

The historic district's contributing buildings also retain a high level of integrity of design, materials, and workmanship. Many of these buildings retain their original cladding; fenestration; and elaborate detailing and trim, such as brackets, beltcourses, cornices, and window and door hoods. Pre-1918 buildings that have both had their detailing and trim stripped and their cladding and fenestration replaced were determined to be non-contributing. A lower threshold for integrity was applied, however, to older buildings, in particular 1) small vernacular cottages from the 1860s-1870s, especially along Chula Lane and Abbey Street, that convey early American-era development trends; 2) pre-1906 buildings located closer to Dolores Street, the 1906 fireline; and 3) buildings that may have been heavily altered but stand in a row of similar style buildings with a high level of integrity, such that their original design can be interpreted through comparison.

Lastly, the Mission Dolores Neighborhood 1906 Fire Survivors and Reconstruction Historic District conveys its significance as a distinct collection of buildings that spans the City's history from the founding of the mission to its reconstruction after the 1906 earthquake and fires; therefore it retains its integrity of feeling and association.

The historic context for the Mission Dolores Fireline District is located in the 523D form in Appendix D. It was excerpted from the historic context statement located in this report.

²¹³ San Francisco Planning Department, *City within a City*, 70.

DOLORES STREET CULTURAL LANDSCAPE

The National Park Service's Preservation Brief 36, *Protecting Cultural Landscapes*, defines a cultural landscape as "a geographic area, including both cultural and natural resources and the wildlife or domestic animals therein, associated with a historic event, activity, or person or exhibiting other cultural or aesthetic values."²¹⁴

The significant concentration of culturally-oriented institutional buildings, including schools and ecclesiastic buildings; open space, including a large park, a cemetery, and a landscaped median; and cultural monuments that line Dolores Street between Market Street and 20th Street may be considered a cultural landscape. Its period of significance spans from 1791 with the construction of the extant Mission Dolores chapel to 1966 when the replica Mexican liberty bell was installed in Mission Dolores Park.

This collection of cultural institutions, monuments, and open spaces along Dolores Street reflect a historic land use pattern that began with the founding of Mission Dolores and El Camino Real in 1776 and the construction of the extant chapel in 1791. As outlined in the historic context statement, the mission stood at the heart of a complex that included numerous buildings and expanses of cultivated land. While the Mission's buildings were adapted for new uses following its secularization in 1834 and nearly all have since been demolished, the chapel endured and was finally conveyed to the Catholic Church in the form of an 8.5-acre grant in 1858. This grant included both sides of Dolores Street at the intersection of 16th Street and formed the anchor of this landscape that has been shaped over time by the neighborhood's evolving demographic.

Most notably, early German, Scandinavian, and Irish immigrants erected small neighborhood churches along Dolores Street in the early twentieth century. These include the Swedish Evangelical Lutheran Ebenezer Church, constructed in 1904 at 200-208 Dolores Street (only the rectory remains); the Golden Gate Lutheran Church, built in 1910 at 601-605 Dolores Street; and the Second Church of Christ, Scientist, built in 1916 at 651 Dolores Street, among others. (A complete list is provided below.) The Roman Catholic Church erected the Churrigueresque Revival Basilica adjacent to the Mission chapel in 1918, thereby continuing the pattern of Catholic institutions located within the original Mission grant.

In addition to these neighborhood churches, several schools were erected along the Dolores Street corridor. The Notre Dame School, which was run by the Sisters of Notre Dame, stands as the most prominent. The school occupied a building at 347 Dolores Street, which was constructed in 1906 on land that had been part of the Catholic Church's land grant. They rebuilt the current building the following year after it was dynamited to stop the 1906 conflagration from spreading west of Dolores Street. Two decades later, the construction of a new Mission High School in 1925 and 1927 replaced the monumental Renaissance Revival style building that had stood just west of Dolores Street and north of Mission Dolores Park since 1898. The building's elaborate Spanish Baroque style with a domed tower featuring mosaic tiles complements the Mission Dolores basilica, located a block north on Dolores Street.

The Mission Dolores chapel and cemetery fronted El Camino Real (now Dolores Street), which linked the 21 Spanish missions along the California coastline and continued to be an important transportation route in San Francisco throughout the late nineteenth century. The City turned this thoroughfare into a boulevard around 1890 when it paved the street and later installed grass-planted medians lined with a stately row of palm trees. Bisecting the area now identified as the Mission Dolores neighborhood, it forms the spine of this vernacular landscape and remains one of the neighborhood's most identifiable features.

²¹⁴ Charles A. Birnbaum, *Protecting Cultural Landscapes: Planning, Treatment, and Management of Historic Landscapes*, Preservation Brief 36, <http://www.nps.gov/history/hps/TPS/briefs/brief36.htm> (accessed August 18, 2009)

Lastly, located one-and-one-half blocks south of Mission Dolores and along the west side of Dolores Street is Mission Dolores Park. The park spans two city blocks that initially contained two Jewish cemeteries from the 1860s until the mid-1890s. Its landscape has been shaped subsequently by local residents who actively fought for the creation of the park and for numerous improvements, including pathways, playgrounds, and tennis courts, since its creation in 1905. In the 1960s, two statues were added to the park: a statue of Mexican revolutionary Miguel Guadalupe Hidalgo in 1962 and a replica of the Mexican liberty bell in 1966. They reflect the neighborhood's Latino culture and heritage that had come to dominate the larger Mission District after World War II and signify Mission Dolores' diverse population.

The following is a list of contributing resources to the Dolores Street cultural landscape. Many of these resources are discussed in detail in the historic context and/or are recorded in documents on file at the San Francisco Planning Department:

- Dolores Street/El Camino Real
- Mission Dolores Park, including the statue of Miguel Guadalupe Hidalgo and the replica Mexican Liberty Bell
- Mission Dolores chapel, cemetery, and basilica, 310-320 Dolores Street
- Swedish Evangelical Lutheran Ebenezer Church rectory, built in 1904, 200-208 Dolores Street²¹⁵
- Congregation Sha'ar Zahav, a former mortuary constructed in 1917 and converted to a synagogue, 290 Dolores Street
- Notre Dame School, built in 1907, 347 Dolores Street
- Dolores Park Church, built 1908 and extensively renovated in the 1950s or 1960s, 455 Dolores Street
- Golden Gate Lutheran Church, built in 1910, 601-605 Dolores Street
- Second Church of Christ, Scientist, built in 1916, 651 Dolores Street
- St. Matthew's Church, built in 1908, 3281 16th Street
- Mission High School, built in 1927, 3750 18th Street

²¹⁵ The Swedish Evangelical Lutheran Church building was destroyed by a fire in 1993. Only the rectory remains.

RECOMMENDATIONS FOR FUTURE WORK

Carey & Co. recommends that the further research be conducted on the following 35 properties to determine if they are also individually eligible for the NRHP, the CRHR, or local designation:

- 1919-1923 15th Street
- 2019-2025 15th Street
- 3615-3619 17th Street
- 3639 17th Street
- 3643-3647 17th Street
- 3650 17th Street
- 3656 17th Street
- 3663-3665 17th Street
- 3751 17th Street
- 3864 18th Street
- 3888 18th Street
- 3809 20th Street
- 3873-3877 20th Street
- 23 Abbey Street
- 31 Abbey Street
- 37 Abbey Street
- 67 Chula Lane
- 75 Chula Lane
- 281-285 Church Street
- 287-291 Church Street
- 293-297 Church Street
- 359-361 Church Street
- 363-365 Church Street
- 574-576 Church Street
- 672 Church Street
- 678 Church Street
- 790 Church Street
- 310 Dolores Street (Mission Dolores Basilica)
- 400 Dolores Street
- 216 Dorland Street
- 231 Dorland Street
- 267 Dorland Street
- 253 Sanchez Street
- 255 Sanchez Street
- 443-447 Sanchez Street

These buildings appear to retain a high level of integrity and to have significant architectural designs, ranging in style and typology from vernacular cottages to Stick-Eastlake, Italianate, and Classical Revival single-family homes, flats, apartment buildings, and residential-over-commercial structures, among others.

The firm also recommends that additional research be conducted for the historic context statement, including further development of the following time periods and themes: the interwar period, particularly Prohibition and the Great Depression; the New Deal; and leisure and entertainment.

Lastly, Carey & Co. recommends that DPR 523 forms be completed for the Dolores Street Cultural Landscape and that further work be conducted to pursue formal designation of the Mission Dolores Neighborhood 1906 Fire Survivors and Reconstruction Historic District and the eight individual properties determined to be eligible for listing in the NRHP and the CRHR. These properties should also be evaluated to determine if they are eligible for local designation.

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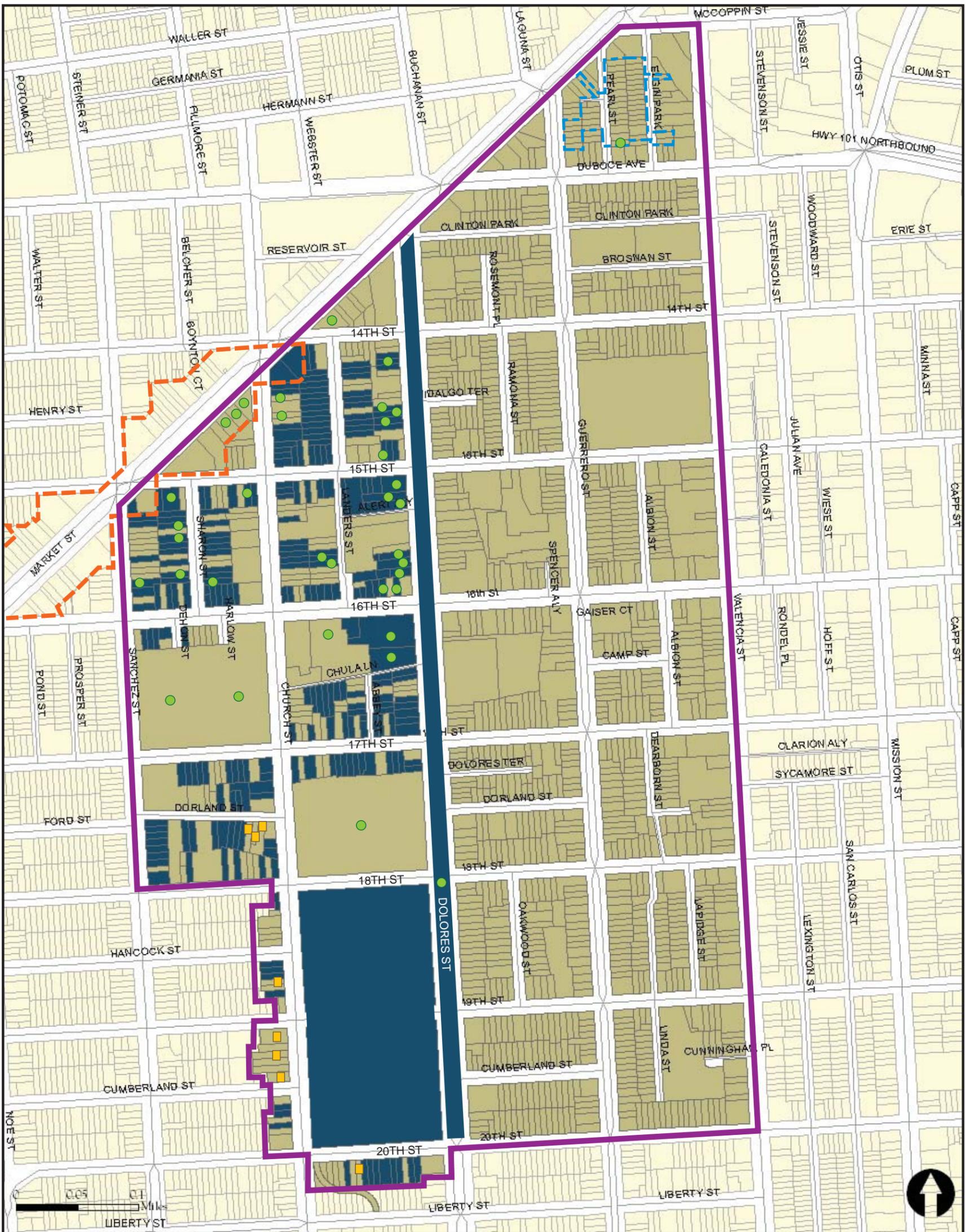
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Appendix A

Map of Identified Historic Resources in the
Mission Dolores Neighborhood

Mission Dolores Neighborhood Survey
San Francisco, California

Carey & Co., Inc.



- Mission Dolores Neighborhood Boundary
- Parcel within the Mission Dolores Neighborhood
- Contributing Parcel to the Mission Dolores Neighborhood 1906 Fire Survivors and Reconstruction Historic District
- Previously Identified Historic Resource (California Historical Resource Status Codes 1-5)
- Historic Resource Identified in the Mission Dolores Neighborhood Survey
- Upper Market Commercial Historic District
- Elgin Park-Pearl Street Reconstruction Historic District

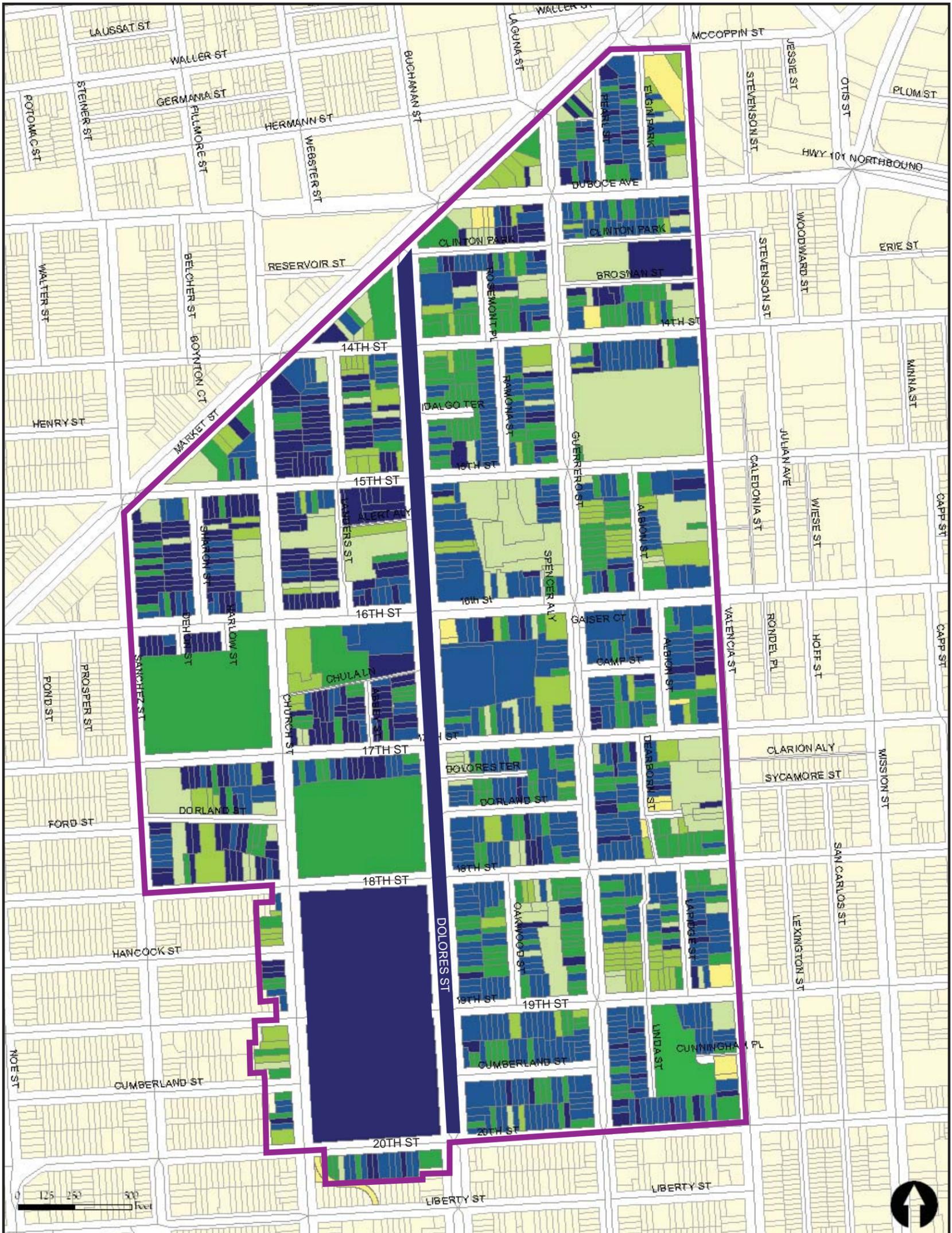
Note: The San Francisco Planning Department has not finalized the findings of the Inner Mission North historic resource survey, which includes Dolores Street and south of Duboce Avenue. The Planning Department assumes responsibility for collating survey findings in that area and will coordinate with Carey & Co. as needed.

Appendix B

Map of Mission Dolores Neighborhood Properties by Construction Date

Mission Dolores Neighborhood Survey
San Francisco, California

Carey & Co., Inc.



Year Built

- Vacant/Open Space
- 1791-1906
- 1907-1918
- 1915-1939
- 1939-1964
- 1965-present

Mission Dolores Neighborhood Boundary