

CULTURAL RESOURCES REPORT COVER SHEET

DAHP Project No.: 2021-12-08389

Author: Filipino American National Historical Society, Rolluda Architects, Inc., Northwest Vernacular, Inc.

Title of Report: Filipino American Statewide Historic Overview/Context and Intensive Level Survey

Date of Report: October 2, 2023

County: Yakima Section: 15, 22 Township: 11N Range: 19E

USGS Quad: Wapato Acres: 11.5

County: King Section: 21 Township: 21N Range: 05E
Section: 5, 23, 27 Township: 24N Range: 04E

USGS Quad: Auburn, Seattle South Acres: 14.7

County: Kitsap Section: 2 Township: 24N Range: 02E
Section: 1, 35 Township: 24N Range: 01E

USGS Quad: Bremerton West, Bremerton East Acres: 2

PDF of report submitted (REQUIRED) Yes

Historic Property Inventory Files to be Approved Online? Yes

Archaeological Site(s)/Isolate(s) Found or Amended? No

TCP(s) found? No

Replace a draft? No

Satisfy a DAHP Archaeological Excavation Permit requirement? No

DAHP Archaeological Site #:

NA

Filipino American Statewide Historic Overview/Context and Intensive Level Survey

DAHP Project No. 2021-12-08389
Date of Report: September 29, 2023

Prepared by:
Filipino American National Historical Society
Rolluda Architects, Inc.
Northwest Vernacular, Inc.

Contracting Sponsor: Washington State Department of Archaeology and Historic Preservation
Federal Agency: National Park Service
Grant No.: NPS-FFY19-FILIPINO
Federal Grant No.: P20AP00418
CFDA No.: 15.904

Statement

This survey has been financed in part with Federal funds from the National Park Service, Department of the Interior administered by the Department of Archaeology and Historic Preservation (DAHP). However, the contents and opinions do not necessarily reflect the views or policies of the Department of the Interior, DAHP, nor does the mention of trade names or commercial products constitute endorsement or recommendation by the Department of the Interior or DAHP.

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Abstract

This report, historic overview/context statement, review of 26 oral history interviews, and associated historic property inventory (HPI) forms partially fulfills the requirements of the Filipino American Statewide Historic Overview/Context and Survey Project grant (Grant No. NPS-FFY19-FILIPINO) for identification and documentation of Filipino American history in Washington State as identified through historic places.

This project completed the statewide historic overview/context. The project completed review of 26 oral histories, which reside in Washington State. A total of 16 HPIs are recorded in WISAARD.

Of the resources surveyed, the following three are recommended as individually eligible for National Register listing:

- Yakima Valley Filipino Community Hall (Property ID 720566) previously determined eligible by DAHP under project 2019-11-08715.
- Gran Oriente Filipino, Clubhouse (Property ID 339113)
- Dr. Jose Rizal Park in Seattle (Property ID 726697)
- St. Peter Claver Parish (Property ID 706879)

The final grant requirement to prepare at least two National Register of Historic Places (NRHP) nomination forms for historic resources identified through the survey and content prepared in this report is underway for the following historic resource:

- Yakima Valley Filipino Community Hall (Property ID 720566)
- Dr. Jose Rizal Park in Seattle (Property ID 726697)

Credits and Acknowledgements

Research Team

Dr. Dorothy Laigo Cordova, Primary Researcher and Team Leader

Western Washington

Betty Ragudos, WW II War Brides Historian

Cynthia Mejia-Guiducci, Co-Author Filipinos In America 1898-1974

Damian Cordova, King County Farms Specialist

Devin Cabanilla, Chinatown ID/Filipino Town

Dolores Sibonga*, Daughter of Chinatown ID, Civil Rights Leader

Joan Oligario, Bainbridge Island Farm Historian

John Ragudos, Vietnam War Veteran Historian

Dr. Pio De Cano*, Chinatown ID, Legal Historian

Sluggo Rigor, Journalist and Publisher of Filipino American Bulletin

Seattle FANHS Chapter

Tacoma FANHS Chapter

Eastern Washington

Lorena Bucsit Silva **, Pres. Of Yakama FANHS Chapter

Rey Pascua **, Long time President of Fil Am Community of Yakima Valley FACYV

Project Steering Committee

*Western WA and **Eastern WA

Dr. Fred Fontanilla

Rolluda Architects

Alex Rolluda, Principal

Richard Murray, Associate

Northwest Vernacular

Spencer Howard

Katie Pratt

Historic Nominations Resource/Permissions

Jimmy Tabayoyon, Current President of FACYV

Seattle Parks Director AP Diaz and Sr. Planner Steve Bergstrud

Funder, Project Coach and Guide

DAHP Deputy State Historic Preservation Officer Nicholas Vann

DAHP State Architectural Historian Michael Houser

Project Manager Maria Batayola

Definitions

Historic resource: refers to a non-archaeological cultural resource that dates after European American contact with Native American peoples (ca. 1790 in Washington state).

Historic property: refers to the formal NPS definition of a cultural resource that has been listed in, or determined to be eligible for listing in, the NRHP.

Property: refers to the legal land holding (such as block and lot) in which the historic resource or historic property resides.

Cultural resource: a resource type (building, site, structure, object, or district) associated with the human manipulation of the environment, that could include an archaeological site or a water tower.

Survey: the act of identifying and recording cultural resources.

Inventory: the records comprising the information collected about the surveyed cultural resources.

Acronyms

NRHP	National Register of Historic Places
RAI	Rolluda Architects, Inc.
FANHS	Filipino American National Historical Society
NWV	Northwest Vernacular, Inc.
GIS	Geographic Information System
RLS	Reconnaissance Level Survey
ILS	Intensive Level Survey
DAHP	Washington State Department of Archaeology and Historic Preservation
NPS	National Park Service
HPI	Historic Property Inventory Form
WISAARD	Washington Information System for Architectural and Archaeological Records Data
CFR	Code of Federal Regulations

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Project Background

This report encompasses the statewide scope of the survey and historic overview context. No archaeological assessment was conducted as part of this work.

The project is funded by a grant (No. P20AP00418) from the Historic Preservation Fund Underrepresented Communities grant program, which is administered by the NPS and DAHP. The inventory developed through this survey fulfills the identification and documentation requirement of the grant. The context fulfills the context requirement of the grant. The inventory and context inform and support the review of FANHS 26 oral histories in lieu of conducting of three to five oral histories and the preparation of at least two National Register of Historic Places (NRHP) nominations required by this grant.

Filipino American National Historical Society (FAHNS) volunteers, led by Dr. Dorothy Laigo Cordova, completed the Western Washington State Filipino American context statement while Lorena Bucsit, Rey Pascua and Spencer Howard completed the Eastern Washington portion. Maria Batayola served as project manager for the entire grant work scope including project planning, tracking, report and findings development and review. Project advising and selection of the two historic sites nomination was provided by Steering Committee members Dr. Pio De Cano, Dolores Sibonga, Lorena Bucsit Silva, Rey Pascua and Dr. Fred Fontanilla. Individual historic resource research was completed by community researchers listed under the Credits and Acknowledgements section.

Rolluda Architects, Inc. (RAI) staff Richard Murray and Alex Rolluda conducted field work, physical description writing, condition evaluation, digital photography, and prepared and reviewed report findings and recommendations. Both meet the U.S. Secretary of the Interior's Professional Qualification Standards (36 CFR Part 61) for Architecture, and Alex Rolluda meets the U.S. Secretary of the Interior's Professional Qualifications for Historic Architecture. Richard Murray prepared the report layout and production.

Northwest Vernacular, Inc. (NWV) staff Katie Pratt and Spencer Howard acted as advisors, conducted the data entry, NRHP eligibility evaluation based on available survey data, and survey map development. NWV staff are preparing the NRHP nominations. Both exceed the U.S. Secretary of the Interior's Professional Qualification Standards (36 CFR Part 61) for Architectural History, and Katie exceeds the U.S. Secretary of the Interior's Professional Qualification Standards (36 CFR Part 61) for History.

Copies of the inventory forms and report (inclusive the context) reside with DAHP in WISAARD under DAHP Project No. 2021-12-08389

Objectives

The objectives of this survey project follow below and with data collected through this survey directly supporting the objectives.

- Diversify the nominations submitted to the NRHP to include communities that are currently underrepresented.
- Identification and documentation of Filipino American history in Washington State as identified through historic places.

These objectives support the following goal and objectives of the Statewide Historic Preservation Plan.

- Goal 2. Expand historic preservation to embrace intangible cultural heritage, that is, to include a broader spectrum of places, persons, and experiences that have shaped our communities.
 - A. Increase efforts to identify, document, or commemorate places associated with diverse communities.
 - II. Identify underrepresented communities in the State's Inventory of Cultural Resources and continue efforts to write context documents and undertake survey & inventory efforts of cultural resources associated with those communities.
 - III. Review and update existing NRHP nominations to incorporate potential Areas of Significance and/or new/corrected text that address association(s) with underrepresented communities.
 - B. Identify and/or establish forums in which to engage with members of underrepresented communities on topics of mutual interest.
 - I. Engage with and facilitate discussions with members of underrepresented communities to identify and commemorate the places and resources deemed to have significance and are important to pass along to future generations.

Methodology

The project utilized the following approach to complete the built environment HPIs. This approach included collecting information about historic resources, determining the adequacy of the information, determining the significance of the historic resources, and resulted in completed inventory forms.

FAHNS' Eastern and Western Washington chapter members began the survey project by working through their archives to identify historic resources associated with Filipino American heritage in Washington. Researchers confirmed if historic resources were extant and researched extant historic resources. FAHNS provided an excel list of all historic resources to NWV for mapping the extant historic resources in GIS to guide survey work. NWV provided the maps to RAI for field work and RAI returned collected data to NWV for data entry into WISAARD. Based on the survey data provided, NWV prepared a NRHP eligibility evaluation for each surveyed resource.

Previous Surveys

The survey included the following previously surveyed historic resources and historic properties. In the case of previously recorded HPIs, these were updated to include data collected through this survey project. In the case of historic properties an HPI was either created and used to record data collected through this survey, or a previously recorded HPI was updated.

HPIs updated as part of this project:

1. ID 102868, Laigo, Val, House
2. ID 339113, Gran Oriente Filipino, Clubhouse
3. ID 38964, Neely, Aaron, Sr., Mansion
4. ID 39492, Cannery Workers ILWU Local 37 Union Building
5. ID 45362, Washington Hall – Seattle
6. ID 47263, Torres, Ponce House
7. ID 674285, Port Blakely Mill Site
8. ID 720566 Filipino American Community Hall
9. ID 706879, St. Peter Claver Parish

HPIs created as part of this project:

1. ID 726683, Ilocandia Club of Bremerton, Meeting Hall
2. ID 726685, Bataan Park
3. ID 726696, Seward Park – Pinoy Hill
4. ID 726697, Dr. Jose Rizal Park
5. ID 729710, Areola, Raimundo and Lilian House
6. ID 729711, Divina, Ponce and Flora House
7. ID 729712, Pascua, Pablo and Maria House
8. ID 729713, Miranda, Kathryn and Sam House
9. ID 731792, Policarpio and Annabel Floresca
10. ID 731793, Perfecto and Rose Dagdagan
11. ID 731794, Paul and Antonia Tabayoyon

Research

FANHS members conducted research to collect information on and understand the history and development of individual historic resources associated with Filipino American heritage in Washington. Taking advantage of FANHS 41 years of gathering, documenting and sharing Filipino American history through its 41 chapters, its archives, oral history and photo collection, this research included: contacting and engaging the FANHS Greater Seattle, Tacoma, and Yakima Valley chapters and historians to identify sites and information on sites, reviewing 26 oral histories in the FANHS Archives located at 810 18th Avenue Suite 100 in Seattle, and engaging 13 individual and group historians. Dr. Dorothy Laigo Cordova conducted research in the FANHS archives and drew on her previously published and authored works to prepare the Washington State Filipino American overview/context statement for Western Washington. Maria Batayola drew from Spencer Howard's Yakima Valley research, the historic sites inventory of farms and Little Manila homes from FANHS Yakima Chapter historians Lorena Bucsit and Rey Pascua to prepare the historic overview/context for Eastern Washington. This historic context provided the basis for informing eligibility evaluation of surveyed resources.

Field Work

Rolluda Architects, Inc. (RAI) staff Richard Murray and Alex Rolluda conducted field work, physical description writing, condition evaluation, digital photography, report findings review and preparation. Both meet the U.S. Secretary of the Interior's Professional Qualification Standards (36 CFR Part 61) for Architecture, and Alex Rolluda meets the U.S. Secretary of the Interior's Professional Qualifications for Historic Architecture. All field work was done from the public right of ways and conducted on June-August, 2021 for Western Washington sites by RAI staff. For Eastern Washington sites, NWV staff provided high resolution digital photographs for RAI staff use towards surveys. RAI staff walked each survey project area, recording survey form data for each surveyed historic resource, including address, historic/current name(s), original use, construction date(s), materials, style, plan type, comments (such as alterations observed, window details, or any notable aspects), number of contributing and non-contributing resources, and condition.

At least two high resolution digital photographs were taken for each primary resource (typically a house) and inclusive or as an additional photograph each secondary resource (such as a garage or small shed) on the property. RAI staff completed one form for each primary resource and included all secondary resources on that property with the primary resource, including writing the physical description. The digital photographs were organized in folders by historic resource for inclusion in the survey report and individual forms for each resource. NWV staff developed PDF field forms for use by RAI in the field work and prepared physical description templates for use by RAI staff in writing the physical descriptions.

Data Entry

Spencer Howard of NWV conducted the NRHP eligibility review and review of physical descriptions and research data for each historic resource. Spencer meets the U.S. Secretary of the Interior's Professional Qualifications for Architectural History. Spencer conducted data entry in WISAARD. NWV copied and pasted HPI links into the initial Excel file provided by FANHS for use by FANHS in cross-referencing in the historic context.

Expectations

Expected survey results are for a range of resource types (buildings, sites, objects, districts) distributed across the state with buildings being the predominate resource type. A high level of alterations is expected for most historic resources. We expect this to be the first time most of the historic resources will have been surveyed.

Area Surveyed

The survey project area encompasses the entire state of Washington.

Integration with Planning Process

The data collected through this survey project will be incorporated into WISAARD to better inform DAHP, local, federal, state, and county preservation planning and impact analysis when reviewing undertakings for regulatory compliance.

Context

Overall Historic Overview/Oral History for Washington State

Early Filipino immigration to the United States occurred prior to the 20th century. The Philippines—a collection of islands—were colonized and unified by Spain in 1546. After the Spanish-American War, ended by a peace treaty signed in Paris in 1898, Spain sold their claim to the Philippines to the United States, the war's victor, for \$2 million. The Philippines, despite their own battle against Spain for independence in 1896, then became a colonial territory of the United States. While Filipinos had immigrated to the United States before 1898 (e.g., the first known Filipino in Washington State was a man called “Manila” at Port Blakely on Bainbridge Island in 1883), they were able to freely immigrate to the United States as U.S. nationals after the Philippines became a U.S. colony. Note, status as a U.S. national is just below full citizenship.¹ However, after the peace treaty was signed between the U.S. and Spain, the Philippines continued to fight against colonial control for the next three years when the U.S. did not recognize its independence. The Philippine-American War ended in 1902, but not before over 20,000 Filipino and 2,400 U.S. combatants died as well as nearly 200,000 civilians from violence, famine, and disease.²

After the war ended, a wave of immigration began in the early 1900s and included “pensionados” (e.g., students with education subsidized by the Philippine territorial government), laborers (primarily young, single, and male), and Navy recruits. This wave of immigration was influenced by a series of acts and orders: a 1901 executive order signed by President William McKinley to allow the Navy to enlist 500 Filipinos to the insular force (dated April 5, 1901), the Pensionados Act of 1903, and the Gentlemen’s Agreement Act of 1908.³

The executive order allowing enlistment of 500 Filipinos in the Navy was implemented upon Secretary of the Navy John D. Long signing General Order No. 40 on April 8, 1901.⁴ Western Washington’s numerous naval installations—including then Naval Yard Puget Sound in Bremerton (now Puget Sound Naval Shipyard and Naval Base Kitsap)—were possible stations for enlisted Filipinos. In 1903, the U.S. Congress passed the Pensionados Act, which allowed young Filipinos to migrate to the United States mainland as pensionados with their education sponsored by the government through fellowships or pensions. The students were typically from elite Filipino backgrounds and “well-mannered, well-groomed and knowledgeable of white American etiquette.”⁵ Other students, self-funded rather than pensionados, then followed; many enrolled at the University of Washington. The 1908 Gentlemen’s Agreement Act, an informal agreement between the U.S. and Japanese governments, had an indirect effect on Filipino migration to the U.S. mainland.⁶ This act curtailed Japanese immigration to the United States, significantly impacting agricultural and industrial operations which had relied on Japanese labor. As a result, employers began to recruit Filipino laborers.

Washington State was a draw for Filipino laborers seeking work and economic prosperity with the state’s agricultural industry. Their arrival coincided with the growth of the Alaskan salmon canning industry with Seattle as a point of departure for workers heading to the canneries. Some of the earliest Filipinos to reside in Washington arrived in 1906 when the federal government hired 40 Filipino men to work aboard the steamship *Burnside* laying telephone cables from Seattle to Alaska. The *Burnside* traveled along the West Coast of North America, laying cables, and stopped in Washington ports like Seattle and Tacoma. The *Burnside* retained Filipino crew members on-and-off for the next several years, as noted in newspaper coverage in the state.⁷ In 1907, it was noted that an entirely Filipino crew replaced the white crew of the *Burnside*, with the Filipino crew making less money per month than the white crew (\$21 for Filipino seaman and \$35 for fireman compared to \$35 and \$45 for white seaman and fireman, respectively).⁸ The earliest Filipino community in Seattle was established by Filipino *Burnside* sailors who chose to stay after their time aboard the vessel. Other early communities were established in Kitsap County, by Filipino farmers or retired navy servicemen who chose to stay. However, by 1910, there were only 17 identified Filipinos in the entire State of Washington (according to the federal census).⁹ By 1920, the Filipino population had increased to approximately 1,000. Between 1910 and 1920, more permanent Filipino communities became established in Washington.

Context

Historic Overview/Oral History by Dr. Dorothy Laigo Cordova on Western Washington

Washington was still a territory when the first Filipinos arrived aboard German schooners or American and British trading and exploring ships which landed in Vancouver and Victoria or American ports in what is now the Salish Sea. Filipinos have lived in Washington State for almost 135 years.

In 1883 the famous **Port Blakely Company** on Bainbridge Island listed “**Manilla**” as a worker in what was then the largest lumber mill in the world. He is believed to be the first Filipino resident in the Territory of Washington.

When the Spanish American War ended in 1898 Spain sold the Philippine Islands to the United States for \$20,000,000. The Philippines became an American colony and Filipinos were now American “nationals” who could freely immigrate – as long as their boat passage was paid.

Among the first Filipinos to arrive in Seattle were 40 men hired in the Philippines in 1903 by the U.S. government to work on the Steamship Burnside laying telephone cables from Seattle to Alaska. In a strange twist of fate, some of these men had been trained to lay cable between Manila and the western Luzon so the American Army could track the whereabouts and activities of General Emilio Aguinaldo who refused to surrender to the United States.

To justify the purchase of the Philippines, the U.S. encouraged the inclusion of indigenous Filipino people at World Fairs around the country - depicting them as backward people in need of salvation by America. **In 1909 Seattle's famous Alaska-Yukon-Pacific Exposition** was held on the new site of the growing University of Washington. The most popular draw on “Main Street” was the **Igorotte Village** whose residents were promoted as “dog eating savages.” This derogatory depiction remained for years.

That same year Sgt. Frank Jenkins, a Buffalo Soldier who fought in the Philippines during the Spanish American War, brought his Filipino war bride and their four children to live in the non-commissioned officers' residences at **Fort Lawton**. Sgt. Jenkins - whose father was a run-away slave who fled to Texas and later married his Mexican wife - joined the Buffalo Soldiers during the Indian Wars. In the Philippines he also served as a Spanish interpreter. The Jenkins were the first Filipino/Black/Mexican family in Seattle.

Filipinos were able to join the U.S. Navy in 1903. Soon some were based at the **Bremerton Naval Base**. After retirement several remained in that city to work in the shipyard and raise families. **In 1913 they formed the first Filipino community in Washington State.**

During the next two decades other early Filipino immigrants in Washington included servants of Americans returning from the Philippines, pensionados (government-subsidized students), self-supporting students, others seeking work to share with families back home, or adventurers - all seeking the proverbial “land of milk and honey.” Although most were young single males, there also were families, single women and married men who left families behind.

By the mid-1920s, more Filipinos were enrolled at the **University of Washington** than in any other college or university in the U.S. “Pensionados,” whose education was paid for by the government, were obligated to return to the Philippines after graduation. Self-supporting students often earned board and room as house boys, in summers worked in Alaska salmon canneries, found jobs on farms or elsewhere. Most remained in the United States – many settled in Seattle. By the late 1920s University of Washington students began discussing the need to create a “community center” where they would feel welcome. Several Filipino businessmen donated to their project. However, the Great Depression in 1929 stopped further fundraising efforts.

America had enjoyed a financial boom in the 1920s and times were good for Filipinos. A few had businesses in **Seattle's Chinatown**. New arrivals found jobs in lumber mills in Aberdeen, Cosmopolis and Montesano. Filipinos also found jobs in restaurants and hotels, still others worked for the railroads. Many worked in Alaska at least one time. Musicians played in white speakeasies and dime-a-dance halls or for Filipino social events. Young Filipino men assumed the fashions and carefree lifestyle of the roaring Twenties. Life in America was good.

Context (cont'd)

Then the stock market fell, the Great Depression began and once latent racial discrimination resurfaced. A law passed in 1924 by Congress which stopped future immigration from China, Japan and Korea could not apply to Filipinos because the Philippines was an American colony and Filipinos were American nationals. However, organized efforts to restrict their future immigration was building.

The highest rate of Filipino immigration coincided with the Great Depression in 1929. Filipinos competed for menial jobs once scorned by whites. They openly courted and married white women and anti-Filipino feelings grew intense. In 1928 the first anti-Filipino riots in America took place in the **Yakima Valley**. After pressure from patriotic and bigoted groups, Congress passed the **1934 Tydings-Mcduffie Act**. The Philippine Islands was now a Commonwealth. Immigration from the Philippines was reduced to only 50 a year. Filipinos were no longer American “nationals” but “aliens.”

The U.S. Repatriation Bill in 1935 to return Filipinos to the Philippines free of charge – resulted in fewer than 3,000 of the 50,000 in America opting to go back to the Philippines – often because the law stipulated, they could not return to America. Most Filipino immigrants decided to permanently live in America. Some now had families here, others had not accomplished intended goals, others had become Americanized, and economic opportunities back home were not as good. Most still had deep ties with the Philippines but their goal now was to make America their permanent home. In Washington State the majority lived in Seattle basically relegated to specific neighborhoods.

If historic sites could talk – how many stories could seaport towns, farm communities, workplaces, city neighborhoods, churches and places of recreation relate about the life of Filipinos who decided to remain in Washington and continue to grow communities which began as early as 1903.

Historic sites could explain how certain events in American history affected and shaped Filipino communities in Washington. After the Philippine Islands became a Commonwealth in 1934 leaders of different groups and lodges began a joint organization led by the late Pio De Cano – the Commonwealth Club - which kept alive the dream of University of Washington students to build a Filipino community center in Seattle. Most had decided to make America their permanent home. Those with families had children born in the U.S. – second-generation Filipino Americans who usually were mestizos with White, Native American, Alaska Native, Canadian First People, some Japanese and Black mothers.

In the early 1930s several Filipinos began to strategize and plan the creation of a union which would provide better working and living conditions with higher pay for thousands of Filipinos and others working in Alaska salmon canneries and farms. Organizing took place in sites around Pioneer Square and Chinatown. In 1934 the union was finally formed. In 1936 the new union **President Virgil Dayungan and Secretary Aurelio Simon** were ambushed and killed in a Japanese restaurant on Main Street. In 1940 Local 37 ILWU purchased a three-story building on 5th and Washington which served thousands of cannery workers for almost fifty years.

Puget Sound counties are dotted with small truck farms in its valleys, islands and lands reclaimed from a lowered Lake Washington. The rich volcanic soil of the Green River Valley benefited from spring flooding. Filipinos farming goes back more than 90 years with communities in Wapato, the Green River Valley, Bainbridge Island, East King County (Bellevue, Redmond, Fall City, etc). Filipinos in Wapato leased land from the Yakama Tribe and worked for themselves. In Western Washington they first worked for Japanese or Italian farmers – unable to own farms until they became American citizens.

During World War Two, many were asked to take over Puget Sound farms of Japanese sent to “relocation camps.” Farm labor was part of the “war effort” - troops had to be fed. Felix Narte’s oral history shared how he cared for a **Bainbridge Island** strawberry farm. After the war he returned it to the original Japanese American owners. Western Washington used to have Filipino farms in Bellevue, Redmond, Fall City, Woodinville, Puyallup, Sumner and even Seattle’s Rainier Valley and South Park.

Bellevue and Redmond are now fast-growing cities – hubs of the tech industry. Strawberry farms on Bainbridge are almost gone. Much of the land in once rural Green River Valley are paved over areas filled with homes or small businesses in malls. Most children of old farming families in the Green River Valley and Wapato usually have moved beyond farming. Yet, some Filipinos continue to farm and sell their produce – in highway vegetable stands or Seattle’s Public Market.

If historic neighborhoods could talk – one would hear stories of different neighborhoods where Filipinos lived with whites, Blacks, Asians and other low-income families. Lifelong friendships were formed among the residents.

Context (cont'd)

Early Filipinos and other people of color were not accepted everywhere. Discrimination was an everyday reality. In Washington, especially Seattle, were neighborhoods to which they were relegated through covenants, unwritten “Gentlemen’s Agreements,” or “red lining.”

From the 1930s through the 1990s there were at least three different waves of Filipinos owning homes in **Seattle’s Central Area and First Hill** - where they lived, went to school, worshipped, shopped, or enjoyed recreational activities. The **first group** were the old families who immigrated before 1934 as American “nationals.” Most families were interracial.

The **second group** arrived after World War Two: mestizo families of Americans who remained in the Philippines after the Spanish American War through WWII; war brides of Filipino American veterans who served in the U.S. Army’s 1st and 2nd Filipino Infantry; families of Bataan-Corregidor Survivors who became American citizens before the Philippines was an independent country; pioneer Filipinos who started late families after the war; and a some exchange workers and students who decided to stay in America.

The **third group** arrived after 1965 when Congress changed laws to allow immigration up to 20,000 each year from China, Philippines, Japan and Korea. Since “open housing” in Seattle was still not a reality – the Central Area and First Hill were among the most welcoming places for them.

It is estimated that from 1930 to 1980 more than 400 Filipino families lived in the Central Area and First Hill between East Madison and South Jackson and 6th Avenue and Empire Way. There were also homes where related bachelors lived. Catholics attended **Maryknoll and Immaculate Conception Church** in the Central Area and **St. James Cathedral** on First Hill. The **Filipino Methodist Church** was located around First Hill. Students attended public schools or the Catholic schools of their parishes.

During the 1960s and 1970s the Immaculate Conception Church was known as the Archdiocese of Seattle’s “civil rights” parish. American-born second-generation Filipinos who grew up in the segregated Central Area were actively involved in the fight for equality at that time.

After almost 40 years of fundraising through queen contests and dinners the dream for a Filipino Club House in Seattle became a reality in 1965 when the **Filipino Community of Seattle** purchased and remodeled a former bowling alley. **However, the smaller Filipino communities in Bainbridge Island, Wapato and a consortium of farmers in the Green River Valley, east King County, and the city of Tacoma had already purchased land and built their own centers by the 1940s and 1950s.** Two sites – Bainbridge and the Green River Valley have since remodeled their buildings.

For many years, single Filipino men lived in **Chinatown** hotels along King or Jackson Streets where there were restaurants, barber shops, a bath house, gambling houses and night clubs which catered to them. During the months of April to June – King Street bustled with hundreds of out of state arrivals seeking summer jobs in the Alaska salmon canneries. Today, all the former residents are gone – as are the businesses which once served them. Chinatown - once home for hundreds of immigrant men from the Philippines - is slowly building upscale apartments they could not afford if they were still alive. There is a slight increase of Filipinos in Chinatown – mostly American-born who are drawn to the district because they may have a business or they are interested in the historic legacy of the area.

Since the 1980s gentrification has gradually changed Seattle’s Central Area. Single family homes with back yards have been replaced with three multi-story modern edifices. Most Filipino families have already moved or the previous residents have died. However, funerals of most former residents are still held at the venerable Immaculate Conception Church which was their spiritual home for so many years.

In the early day there were few places in Seattle where Filipinos could hold large social activities. **Washington Hall**, founded by the Danish Brotherhood, and the **Finnish Hall** were often rented for bi-weekly dances and social events for early Filipino families. The Filipino farmers on Bainbridge Island remodeled a former farm packing shed as their Community Hall. The **Neeley Mansion** in the Green River Valley was home for over 50 years for farm tenant Pete Acosta. Today **Washington Hall, Bainbridge Filipino Community Hall, the Neeley Mansion, and Immaculate Conception Church** have Historic Landmarks status – either nationally or through the State or City of Seattle.

Context (cont'd)

The **Port Blakely Lumber Mill** on Bainbridge Island which employed the earliest known Filipino was closed in 1923. By mid-2021 we discovered the historic **Schafer Brothers Lumber Mill** in Montesano which employed many Filipino immigrants in the 1920s to early 1930s had burned down. All we had to prove the existence of that specific mill and its importance in Filipino American work history were oral histories and a picture with many Filipino workers at the mill.

The meningitis outbreak on a ship bringing Filipinos to America in 1929 was important to research – especially after we read an old newspaper clip that President Herbert Hoover in 1929 temporarily stopped immigration from the Philippines based on that ship's meningitis problem. Two oral histories in the FANHS National collection relate that people on that ship were quarantined in Port Townsend before they could land in Seattle. Some Filipinos died and were buried in that town. However, no one in Port Townsend could identify the location of the grave site and since it happened 98 years ago even the news staff was not aware of the incident. We were sad to let this site go.

To verify the existence, location, and importance of historical Filipino sites on the list, we read regional oral histories collected in the **Washington State Oral/Aural History Program 1974-1977**. Although at first the state wanted only interviews of males who went to Alaska canneries and/or worked on farms - as the community advisor to this project I made sure the project was more historically correct. Interviewees included both females and males who came to America for different reasons, worked in a variety of jobs, and created tight-knit communities in various parts of the state. Although most came to America during the 1920s and 1930s – a few, including a war bride, arrived as early as 1909 and the teens. They were American “nationals” who became “aliens” in 1934 and decided to remain in America despite an offer in 1935 to send them back free of charge to the Philippines.

We also revisited our old research projects. “The Many Transitions in Seattle's Central Area ” - conducted in 1999 and 2010 provided valuable information on the life of Filipinos living in Seattle during the 1930s to 1990s. “ Filipino Farmers in King County” conducted by **Damian Cordova** in 2014 gave us an insight on the work and social life of several Filipino farming communities which had strong ties with each other.

Joanne Oligario submitted a 40 page document on the history of Filipino farmers and their Filipino wives on Bainbridge Island. **Pio DeCano** gave a map and stories of Chinatown which listed all the old businesses (restaurants, barbershops, bath house, gambling halls, etc.), and the hotels where many single men lived for many years.

Cynthia Mejia Giudici's research was on housing for military families on the U.S. Navy Base in Seattle; the history of young war brides who came to Seattle after World War Two; the International Drop In Center in Chinatown, and the infamous Casino - a dime-a-dance place in Pioneer Square which drew hundreds of lonely young Filipino men right before and during the Great Depression.

Lorena Bucsit Silva did extensive research project on the history of Filipino farmers not only in Wapato and Yakima Valley, but also in contingent counties in Eastern Washington. She documented the location of the homes of families who farmed in Wapato. The first riot against Filipinos which occurred in Yakima is included in her report.

Three books published entitled *Pamana (Legacy)* by the **Filipino Community Seattle** at different times chronicled important landmarks, social activities, and fundraising projects before and after it purchased the clubhouse which was wished for by University of Washington students in 1928. These books, especially the 1968 publications showed how important that building was - not only for the pioneer families, but also for those who came after World War Two and even after 1965.

Programs of old Filipino organizations printed for social events held many years ago and now defunct local Filipino newspapers were sources of valuable historical information of places, activities, businesses and people long gone. It was a delight to read them and remember people who came as immigrants so many years ago, made a life in an often unwelcoming America, raised families, became American citizens, and developed Filipino communities in different parts of Washington state.

Other researchers provided valuable information about on newer sites in Bremerton, urban Bellevue and suburban areas. However, this project basically focused on historic sites which existed at least 50 years ago. Many of the places noted at the beginning of the project no longer exist – only in photographs, oral histories or memories.

Context (cont'd)

Historical Overview/Oral History by Filipino American community of Yakima Valley on Eastern Washington

It was amid this increasing migration that the first Filipinos arrived in the Yakima Valley and Wapato. Filipinos settled in Wapato as well as Toppenish, White Swan, and Harrah seeking affordable land and agricultural work.

The first Filipinos arrived in Wapato in 1918—Pete Bueanafe and a Mr. Roman. They were followed by eight more Filipino citizens in 1919—Kay and Polly Ibatuan, Florencio Kapalongan, Eulogio Kapalongan, Policarpo Valdez, Antonio del Rosario, Bill Abella, and Narciso del Rasario. Nine more Filipino citizens arrived in 1920—Gavino Soliven, Ted Abella, Carlos Acido, Pablo Fiesta, Gono Fiesta, Santiago Ibanez, Sammy Ibanez, Marcelino Inez, and Maximo Yoro. This group of nearly 20 Filipino citizens were the foundational community as more Filipinos arrived at the small farm community in subsequent years. Some young Filipino men banded together to cooperatively purchase what they needed—a house, farm, car, clothes. Some men also began to marry women residing in the area and started families. The settlement of Filipinos in Wapato mirrored other Filipino settlement occurring in Washington State during this time with Filipino populations in Bremerton, Bainbridge Island, Yakima, and Seattle.

The federal Immigration Act of 1924 excluded aliens ineligible for citizenship (i.e., Chinese, Japanese, and other Asian immigrants) from entering the United States. But Filipinos were not excluded, encouraging their immigration to the mainland United States often to agricultural or other jobs traditionally filled by other Asian immigrants. Just a few years prior to this federal legislation, Washington State passed its first Alien land law in 1921 since the passage of the state constitution in 1889. This law (Alien Land Bill of 1921) was directed specifically at the state's Japanese population and took away their right to lease or rent land. While it did not impact Filipinos in Washington specifically, it codified white supremacy in the state and Anti-Asian discrimination.¹⁰

But the growing Filipino community faced harsh racial discrimination, both day-to-day prejudice and acts of violence. Tensions escalated in late 1927, when a mob of white men gathered in Wapato to drive Filipino residents and laborers from the Yakima Valley. The anger of the white men, mostly farmers and businessmen, was blamed on racist excuses often lobbed against people of color—the association of Filipino men with white women, but also jealousy about Filipino workers taking jobs from white workers.¹¹ A report in the Spokane Daily Chronicle questioned these claims after assertions from a Filipino man and former Yakima Valley, Alfogo Luna, writing, “There were reports that the Filipinos had been molesting white women and girls in the Toppenish district. Luna asserts that these reports were circulated to transient farm workers who themselves caused more trouble than the Filipinos.”¹² An Associated Press report printed in The Bellingham Herald declared, “The Filipinos, employed on Yakima Indian reservation farms, have been literally terrorized by the whites.”¹³ Ultimately, statewide newspaper coverage of the mob varied from exaggeration to downplaying violent incidents.¹⁴ Today, these incidents are considered some of the earliest in a wave of anti-Filipino riots that occurred in the United States during the 1920s and 1930s. Efforts to pass anti-miscegenation laws in Washington State also occurred in the mid-1930s, but two bills (House Bill No. 301 in 1935 and Senate Bill No. 342 in 1937) were successfully blocked by Washington's politically active communities of color (anti-miscegenation laws criminalize interracial marriage). It is unclear if there was de facto or de jure discrimination related to interracial marriage in Yakima County, specifically, but the 1967 U.S. Supreme Court decision in *Loving v. Virginia* finally overturned all state prohibitions against interracial marriages.

Discrimination against Filipinos only continued after these acts of violence. In 1935, Congress passed the Tydings-McDuffie Act. The act promised independence to the Philippines in 1945, which had been a colony of the United States since the conclusion of the Spanish-American War. With this act, the Philippines was no longer a U.S. colony, thus curbing Filipino immigration to the country. Prior to this act, Filipinos were considered U.S. nationals of a U.S. colony and were able to immigrate freely into the country. Anti-Filipino sentiment pushed Congress to impose immigration restrictions on Filipinos. According to former president of the Filipino Community of Yakima Valley, Ray Baldoz,

[T]he new law brought the Filipino people in their native land to their long-cherished aspiration—full self-government—it also brought to Filipinos in the United States a period of confusion, economic setback, and suffering. In some quarters, the new law was misinterpreted by Americans, who considered that it made aliens of Filipinos.¹⁵

Following the federal Tydings-McDuffie Act, Washington State amended its alien land law (the 1921 Alien Land Bill) in 1937.¹⁶ The amendments to the law in 1937 included an expansion of the definition of alien:

“Alien’ does not include an alien who has in good faith declared his intention to become a citizen of the United States, but does include all other aliens and all corporations and other organized groups of persons, a majority of whose capital stock is owned or controlled by aliens or a majority of whose members are aliens and does include all persons who are non-citizens of the United States and who are ineligible to citizenship by naturalization.”¹⁷

Context (cont'd)

It also provided that leaseholds and cropping contracts acquired by aliens in violation of the act would revert to the state on the date of acquisition and provided the governor with authority to appoint an investigator to help enforce the alien land law. The revised definition of “alien” had the most significant impact on the Filipino community in Washington. Although Filipinos were considered U.S. nationals, they were not citizens, and were thus considered “alien” under Washington’s amended alien land law. Filipino activists fought back against this law in the court system.

In the 1941 case before the Washington State Supreme Court, *De Cano v. State of Washington*, the state’s alien land law was declared unconstitutional as related to Filipinos, allowing Filipinos the ability to buy or lease land in Washington State once again. The state’s alien land laws would not be repealed in their entirety until a constitutional amendment was passed in 1966.

Filipinos were able to farm with land leased from the Yakama Nation or farmed the land of their wives who were Yakama tribal members. In the 1930’s, Ted Abella*, Bernard Agdeppa*, Isidoro Arreola*, Marion Arreola*, Roy Baldoz, Peter Batin*, Aurelio Benedicto*, Harry Bucsit*, Jerry Caoile, Honorato Carioso, Antonio Del Rosario, Policarpio Floresca, John Garganta, Caytaono Ibatuan, Polly Ibatuan*, Zulio Mendioro, Andy Pascua, Alma Pescador, Nick Conception Tenasa, Emil Tadjie, Julian Tugas, and Felix Viernes established their farms. In the 1940’s Steve Benedicto*, Martin Guerrero, Evaristo Inay, Johnny Manzano, Lorenzo Milan, Tony Miranda, Lauriano Supay, Marion Visaya, and Romey Ventura established their farms. Note that farms that still exist as of 2023 are marked with an asterisk (*).

As a result, the founding of the Philippine Produce Co. in the Wapato area in February 1944 provided an opportunity for Filipino farmers to purchase stock in the company.¹⁸ The company was able to expand the influence of Filipino farmers in the Yakima Valley and even converted the former Filipino community clubhouse into a retail store in 1951 (201 W 2nd Street, Wapato, demolished).

By July 1951, the Philippine Produce Co. was managed by Roy Baldoz, President; Ambrosio Javier, Vice President; Mariano Bolong, Secretary; and Harry Bucsit, Treasurer. The company had their main office in Wapato, a grocery and fish market at 308 S Wapato Avenue in Wapato, and a produce house at 1118 Western Avenue in Seattle.¹⁹ The Philippine Produce Co.’s sales representative in Seattle was Fernando Ferrara. The company’s financial success assisted the Filipino Community of Yakima Valley and helped cement the community’s presence in Wapato.

Filipinos in the Yakima Valley established a residential enclave lovingly called “Little Manila” in the mid-1950s on farm track lands addressed as Route 1 and Route 2 by the post office. Filipino family property owners included the families of Emeterio Antolin, Delfin Arreola, Reymundo Arreola, Perfecto Dagdagan, Ponce Divina, Policarpio Floresca, George Inez, Macario Inez, Sam Miranda, Eufenio Prael, Diodorico Pascua, Pablo Pascua, Tom Pascua, Venancio Pascua, Frank Quiteves, Andres Rafal, Henry Rafal, Espiritu Simplicio, Antonio Del Rosario, Paul Tabayoyon, Frank Velasco, and Salvador Umipig. The Filipino Community of Yakima Valley was officially formed in 1937²⁰ with one hundred members in Wapato.²¹ However, prior to the organization’s establishment, Yakima Valley Filipinos gathered both formally and informally. Associated Press newspaper coverage in *The Tacoma News Tribune* and *Daily Olympian* mention a Wapato Filipino orchestra providing entertainment to Yakima Valley Filipinos at an annual Rizal day program at the Yakima YMCA as early as 1927.²²

In order to create an official organization following the passage of the federal Tydings-McDuffie Act (1935) and the state Amended Alien Land Act of Washington (1937), Filipinos living in the Yakima Valley decided to formally band together as a community. Buoyed by the Amended Alien Land Act, area law enforcement sought to investigate and arrest local Filipinos for violations of the law. In July 1937, 13 Filipino farmers were arrested and jailed on charges of perjury or conspiracy to violate alien land laws.²³ The Filipino Community of Yakima Valley was quickly established in August 1937 to fight for justice for their community. The organization’s first priority was to fight for the release of the jailed farmers in court. They spent \$1,500 on legal fees but freed the farmers from jail.²⁴ The community’s battle for justice did not end there, though, as the state’s alien land law (1921, amended 1937) remained on the books. They fought to repeal the law, circulating petitions, seeking support from labor and American civic groups, and communicating with the Philippine Resident Commissioner in Washington, D.C. Their efforts persisted into the 1940s, seeking attention from Congress and the President as well as the President of the Commonwealth of the Philippines, and receiving assistance from Julius B. Ruiz and his publication *Philippines News Letter*. Their sustained work resulted in the land law being declared unconstitutional, only as related to Filipinos, allowing Filipinos to once again buy or lease land in Washington. It took until 1966 and multiple state-wide ballot measures to repeal the alien land laws through constitutional amendment.

Context (cont'd)

Despite this victory, the majority of the Yakima Valley west of the Yakima River, including Wapato, is within the Yakima Reservation with title to the land held in trust by the federal government on behalf of the Confederated Tribes and Bands of the Yakama Nation, a complication for Wapato-area Filipinos. This setback discouraged members of the Filipino Community of Yakima Valley and their membership dwindled to 25 members by spring 1940. But the core members remained steadfast and continued their efforts for justice. They met with the tribal council of the Yakamas, who approved leasing of their land to Filipino farmers. And ultimately, in January 1942, the Bureau of Indian Affairs agreed to allow Filipino farmers to lease reservation land. After such success, the Filipino Community of Yakima Valley turned their efforts inward and membership grew once again. They soon purchased a half block (five lots) of land in Wapato along W Second Street between S Wasco and S Status avenues and converted an old blacksmith shop at the east end of the half block into a temporary meeting space for the club and established the Filipino Community Hall in Wapato. Since its completion, the Filipino Community Hall in Wapato has been an important cultural gathering place for area Filipinos. The hall has hosted numerous community events, from dance programs to dinners. It has been a place for multiple generations to gather, sharing cultural traditions, languages, food, and memories; a place to draw the community together and counter discrimination. The stage has hosted musical acts, dances, and speakers—both local elders, visitors, and dignitaries. The hall has hosted the gathering of local Filipinos, but also provided a place of welcoming and connection for the greater Filipino community, hosting dance troupes and speakers from other Filipino community groups throughout the state. The hall's kitchen, although upgraded over the years, has long played a significant role within the use of the hall. Dinners feature traditional foods and ingredients—lumpia, pancit, chicken apitada, pork lichon, and rice. In addition to their anniversary celebration, the hall has hosted an annual Harvest Dinner (renamed the Filipino American History Month Dinner or FAHM Dinner in 2019), to celebrate the success and provision of the community's farms. The Immigration Act of 1965 brought Filipino professional educators and health practitioners to the US. In eastern Washington, they helped populate and build the Tri-Cities consisting of Richland, Pasco, and Kennewick. The old farm families wanted their children to go to college resulting in the decline of Filipino farms. Many of the young Filipinos were drafted in the Vietnam War and many dispersed to pursue college and professional careers in the large cities in Washington and elsewhere in the United States.

Context (cont'd)

Eastern Washington Historical Overview/Context Citations:

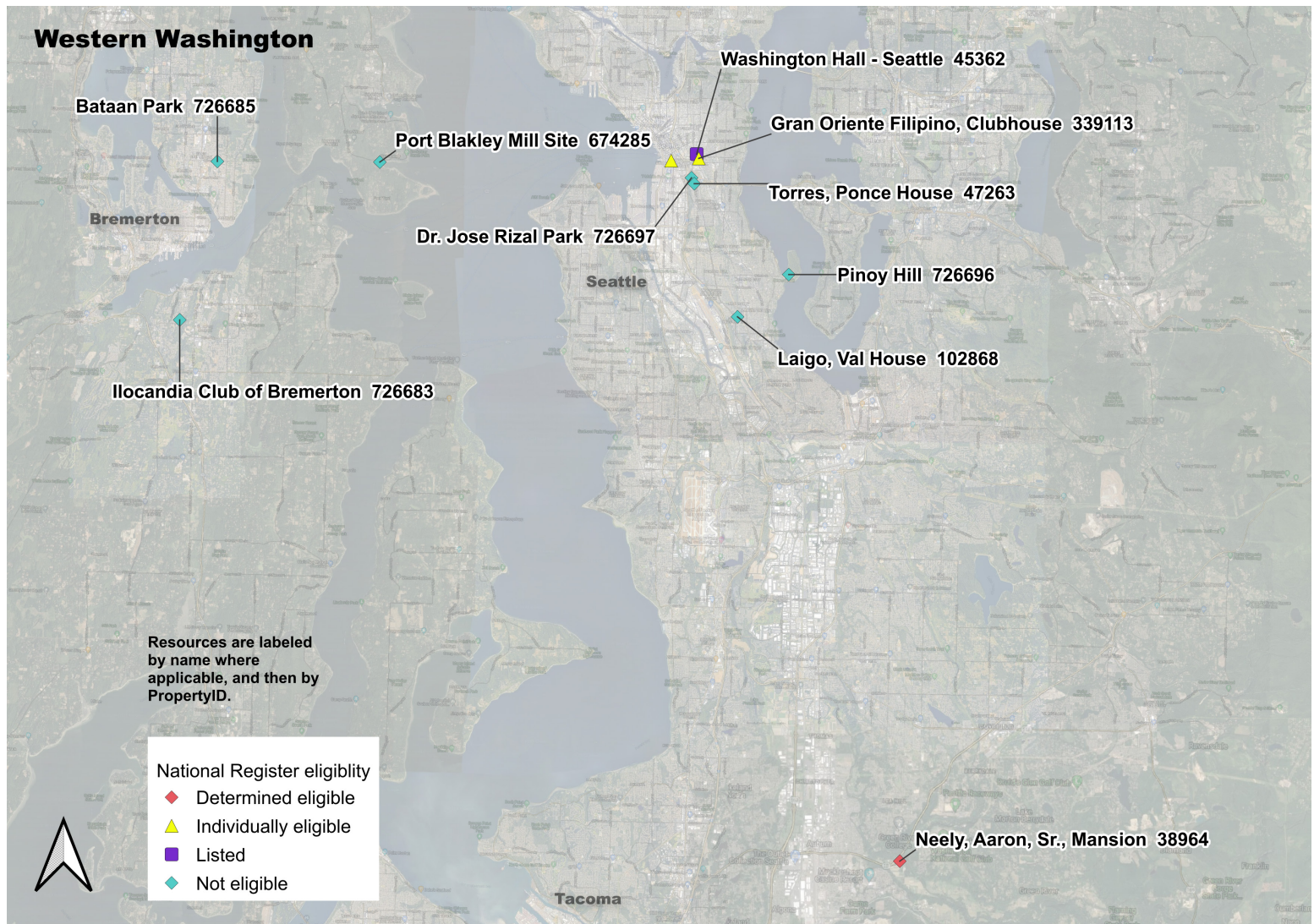
1. Matthew Kingle, "A History Bursting With Telling: Asian Americans in Washington State, A Curriculum Project for Washington Schools," Center for the Study of the Pacific Northwest, University of Washington, <https://www.washington.edu/uwired/outreach/cspn/Website/Classroom%20Materials/Curriculum%20Packets/Asian%20Americans/Asian%20American%20Main.html> (accessed November 18, 2022).
2. "The Philippine-American War, 1899-1902," Office of the Historian: Department of State, <https://history.state.gov/milestones/1899-1913/war> (accessed November 22, 2022).
3. President William McKinley, "Executive Order," The American Presidency Project (April 5, 1901), <https://www.presidency.ucsb.edu/documents/executive-order-104> (accessed November 18, 2022); Bureau of Naval Personnel, "Filipinos in the United States Navy," Naval History and Heritage Command (October 1976), <https://www.history.navy.mil/research/library/online-reading-room/title-list-alphabetically/f/filipinos-in-the-united-states-navy.html> (accessed November 18, 2022).
4. Bureau of Naval Personnel, "Filipinos in the United States Navy."
5. Fred Cordova, *Filipinos, Forgotten Asian Americans: A Pictorial Essay, 1763-circa 1963* (Dubuque, Iowa: Kendall/Hunt Pub. Co., 1983), 124.
6. Shiho Imai, "Gentlemen's Agreement," Densho Encyclopedia, (updated November 27, 2019), https://encyclopedia.densho.org/Gentlemen's_Agreement (accessed November 18, 2022).
7. "Visitors on Waterway: Crowds Watch Filipino Sailors on Burnside Play Football," *The Daily Ledger*, March 13, 1905: 3; "Entire Crew of 150 Vaccinated," *The Daily Ledger*, February 14, 1910: 8.
8. "United States Cables Ship Burnside," *The Daily Ledger*, July 2, 1907: 6.
9. Cordova, 17.
10. Nicole Grant, "White Supremacy and the Alien Land Laws of Washington State," The Seattle Civil Rights & Labor History Project, https://depts.washington.edu/civilr/alien_land_laws.htm#ref47 (accessed December 1, 2022).
11. Associated Press, "White Women Molested, Is Charge," *The Bellingham Herald*, November 11, 1927: 1.
12. "Victim Describes Filipino Eviction," *Spokane Daily Chronicle*, November 11, 1927: 1.
13. Ibid.
14. "Raise War Quiet, States Sheriff," *The Spokesman-Review*, November 12, 1927: 8; "Yakima Would Oust Filipinos," *The Tacoma Daily Ledger*, November 12, 1927: 10; "Business Men Aid Race War," *The Spokesman-Review*, November 13, 1927: 14.
15. Baldoz, 9.
16. The Alien Land Bill had been previously amended with two sections added in 1923 and one in 1933.
17. "Chapter 220 [H.B. 663]: Aliens," *Session Laws of the State of Washington, Twenty-fifth Session* (Olympia: State Printing Plant, 1937), 1092, <https://leg.wa.gov/CodeReviser/documents/sessionlaw/1937c220.pdf> (accessed December 1, 2022).
18. Harry Bucsit, "Philippine Produce Business Makes Good," *Newsletter*, 20.
19. "Philippine Produce Co., Inc.," ad, *The Filipino Forum*, Volume 13, No. 5, July 1951, 2.
20. Unless otherwise cited, this section is summarized from Roy Baldoz's article "New Building Demonstrates Progress," printed in the March 22, 1952, *Wapato News Letter* upon the opening of their new community hall building. Roy Baldoz, "New Building Demonstrates Progress," *Wapato News Letter* (March 22, 1952), souvenir edition.
21. Cordova, 178.
22. Associated Press, "Yakima Filipinos to Hold Annual Program," *The Daily Olympian*, December 30, 1927: 1; Associated Press, "Filipinos in Yakima Meet," *The Tacoma News Tribune*, December 30, 1927: 9. Rizal Day is celebrated every year on December 30th in honor of Dr. Jose P. Rizal, a national hero of the Philippines who fought against Spanish colonial rule but was executed for his rebellious writings which inspired the Philippine Revolution.
23. "13 Filipinos Face Perjury Charge," *The Spokesman-Review*, July 29, 1937: 15; "Fourteen Nabbed," *The Bellingham Herald*, July 28, 1937: 3.
24. Baldoz, 21.

Survey Results

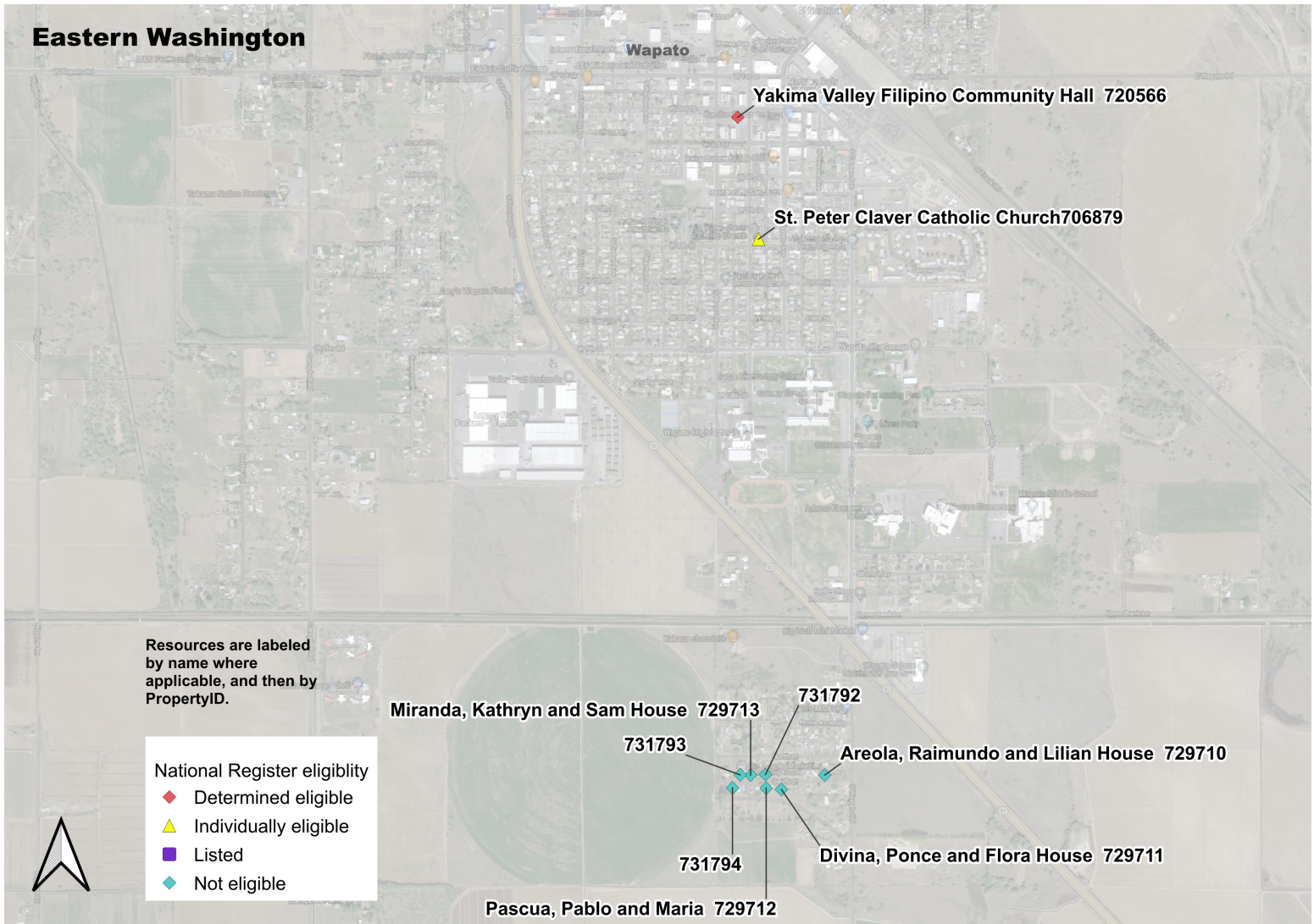
The project surveyed 20 resources. Most resources were buildings with three sites surveyed. The resources generally aligned with expectations and included only a few resources purpose built for Filipino community use. Integrity levels were moderate for the resources, typically with some level of cladding or window alterations. Refer to MAPs for a map of the following historic resources.

Property ID	Resource Name	Address	NRHP Eligibility
38964	Neely, Aaron, Sr., Mansion	East of Auburn off Highway 18, Auburn	Determined eligible
39492	Cannery Workers ILWU Local 37 Union Building	213 S Main Street, Seattle	Individually eligible, non-contributing to the historic district
45362	Washington Hall - Seattle	153 14th Avenue, Seattle	NRHP listed
47263	Torres, Ponce House	1346 13th Avenue S, Seattle	Not eligible
102868	Laigo, Val, House	3534 S Portland Street, Seattle	Not eligible
339113	Gran Oriente Filipino, Clubhouse	117 15th Avenue S, Seattle	Individually eligible
674285	Port Blakley Mill Site	Blakely Avenue NE, Bainbridge Island	Not eligible
706879	St. Peter Claver Parish	509 S. Satus St., Wapato	Not eligible
720566	Yakima Valley Filipino Community Hall	211 W 2nd St, Wapato	Individually eligible
726683	Ilocandia Club of Bremerton, Meeting Hall	1403 Sidney Avenue, Port Orchard	Not eligible
726685	Bataan Park	1827 NE Sylvan Way, Bremerton	Not eligible
726696	Seward Park – Pinoy Hill	5895 Lake Washington Boulevard S, Seattle	Not eligible
726697	Dr. Jose Rizal Park	1007 12th Avenue S, Seattle	Not eligible
729710	Areola, Raimundo and Lilian House	71 South St, Wapato	Not eligible
729711	Divina, Ponce and Flora House	140 South St, Wapato	Not eligible
729712	Pascua, Pablo and Maria House	170 South St, Wapato	Not eligible
729713	Miranda, Kathryn and Sam House	201 South St, Wapato	Not eligible
731729	Policarpio and Annabel Floresca	180 South St, Wapato	Not eligible
731793	Perfecto and Rose Dagdagan	221 South St, Wapato	Not eligible
731794	Paul and Antonia Tabayoyon	240 South St, Wapato	Not eligible

Maps



Maps



Integrity

Evaluation of each historic resource's architectural integrity was based on the estimated year built, establishing the character-defining features of the resource based on the age, building form, and any applicable architectural style, and then determining the extent to which these character-defining features remained.

Individual NRHP Eligibility

NWV staff evaluated potential eligibility for listing to the NRHP for each historic resource based on field data collected by RAI and background research collected by FANHS. Future research may yield information that would make a historic resource eligible.

National Park Service's National Register Bulletin No. 15: How to Apply the National Register Criteria for Evaluation establishes the following criteria for evaluation and criteria considerations:

Criteria for Evaluation

The quality of significance in American history, architecture, archeology, engineering, and culture is present in districts, sites, buildings, structures, and objects that possess integrity of location, design, setting, materials, workmanship, feeling, and association, and:

- A. That are associated with events that have made a significant contribution to the broad patterns of our history; or
- B. That are associated with the lives of significant persons in our past; or
- C. That embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or
- D. That have yielded or may be likely to yield, information important in history or prehistory.

Survey Analysis

NWV staff utilized criteria A, B, and C with the analysis limited to field data and background provided by RAI and FANHS. Of the historic resources surveyed, the following in Table 2 appear to have enough integrity and meet one or more of the NRHP criterion to be considered for NRHP listing. No eligibility recommendations were identified under criterion D. No potential historic district was identified. All historic resources recommended for NRHP eligibility are also recommended for Washington Heritage Register (WHR) eligibility. Due to the geographic scope of the survey area and multiple CLG jurisdictions, no local register eligibility recommendations were made.

Criterion A (association with events) is based on background research by FANHS into the Filipino American association with each historic resource and how each association relates to the historic context. Both resources were identified as potentially eligible for NRHP listing under criterion A for their ability to convey the historical associations of the pattern of events associated with Filipino heritage.

Criterion B (association with a significant person) is based on background research by FANHS into the past building occupants associated with Filipino American heritage and how each individual and their accomplishments while associated with the historic resource relate to the historic context. Only one resource was identified as potentially eligible for NRHP listing under criterion B for its association with the productive life of two individuals.

Criterion C is based on architectural character and was assessed by RAI staff from the public right-of-way and generally informed by the extent of alterations observable from the public right-of-way. Only one resource was identified as potentially individually eligible for NRHP listing under criterion C for its type or method of construction.

Table 2 Potential NRHP Eligible Resources		
Property ID	Resource Name	Description
339113	Gran Oriente Filipino Clubhouse	<p>The resource retains integrity of location, setting, feeling, and association, it has diminished integrity of materials, design, and workmanship due to the window alterations.</p> <p>The resource does appear individually eligible under criterion A for its ability to convey the historical associations of the pattern of events significant associated with Filipino heritage in the community leading to the design, construction, and use of this social hall by the Filipino community. Additional research is needed to confirm these associations. Research did not identify a specific event associated with the resource.</p> <p>The resource does appear individually eligible under criterion C. Although the resource has diminished integrity of materials, design, and workmanship due to alterations it does possess distinctive characteristics relative to its type and period of construction associated with its design and use by the Filipino community as a social hall. Research did not identify methods of construction unique to the resource and the resource does not possess high artistic value.</p>
720566	Yakima Valley Filipino Community Hall	<p>The Filipino Community Hall is significant as the first purpose-built community hall for Filipinos in the State of Washington. Completed in 1952, the Filipino Community Hall is significant at the local of significance under Criterion A in the contexts of Ethnic Heritage: Filipino and Social History for its role as a cultural center and community gathering place for Filipinos—both immigrants and Filipino-Americans—in the Yakima Valley. The hall represents the Filipino Community of the Yakima Valley’s perseverance through discrimination and unjust laws to permanently establish themselves in Wapato and the surrounding areas. The hall and its use as a center for the activities of successive generations of the Filipino community in the greater Yakima Valley continues to have importance and actively contributes to the purpose for which the building was built and the basis for its significance. Consequently, the period of significance begins in 1952 when construction commenced and ends in 1973, the fifty-year cut-off date as of 2023.</p>
726697	Dr. Jose Rizal Park	<p>Completed in 1981, Dr. Jose Rizal Park was the first Filipino park in Seattle and the culmination of seven years of community organizing to make it a reality. The park includes a bust of Dr. Rizal, a memorial to the Bataan Death March, and a mural by Val Laigo. The park is used by the Filipino community, as well as other community members for political gatherings, performances, and simply enjoying the views of downtown Seattle, the Sound, and the Olympics. As noted by Andrew Hedden at the University of WA, “Until Dr. Jose P. Rizal Park and Bridge, the only Seattle monuments recognizing the city’s connection to the Philippines...were paeans to United States imperial ambitions. Rizal Park and Bridge, much in the spirit of the man they are named for, refuse to allow imperialism to define the Filipino experience in Seattle.”</p>
706879	St. Peter Claver Parish	<p>Founded in 1871, the Wapato Filipino Community has historically attended this church and continues to attend. The church is a space for community events, including religious celebrations such as Sto. Nino de Cebu, Simbang Gabi, among others.</p>

Development Trends

Common Alterations

Common alterations to building materials within the survey areas included the replacement of original wood windows with vinyl or metal windows, and the replacement or covering up of original wood siding with vinyl, or aluminum siding. Additions to buildings were not common, at least from the public right of way.

Recommendations

The following recommendations stem from field work, research findings, and National Park Service Bulletin, “How to Apply the National Register Criteria for Evaluation.”

- Conduct outreach to the owners of the Gran Oriente Filipino Clubhouse to determine if there is interest and support for pursuing individual National Register listing of the building.
- Conduct outreach to the owners of the Cannery Workers ILWU Local 37 Union Building to determine if there is interest and support for pursuing individual National Register listing of the building.

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