

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name Yakima Valley Filipino Community Hall
other names/site number _____

2. Location

street & number 211 W 2nd Street not for publication
city or town Wapato vicinity
state Washington code WA county Yakima code 077 zip code 98951

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,
I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

___ national ___ statewide X local

Applicable National Register Criteria

X A ___ B ___ C ___ D

November 3, 2023

Signature of certifying official/Title

Date

WASHINGTON STATE SHPO

State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official

Date

Title

State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

___ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:) _____

Signature of the Keeper

Date of Action

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5. Classification

Ownership of Property
(Check as many boxes as apply.)

- private
- public - Local
- public - State
- public - Federal

Category of Property
(Check only **one** box.)

- building(s)
- district
- site
- structure
- object

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

Contributing	Noncontributing	
1	0	buildings
		district
		site
		structure
		object
1	0	Total

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

N/A

Number of contributing resources previously listed in the National Register

None

6. Function or Use

Historic Functions
(Enter categories from instructions.)

SOCIAL/Meeting Hall

Current Functions
(Enter categories from instructions.)

SOCIAL/Meeting Hall

7. Description

Architectural Classification
(Enter categories from instructions.)

MODERN MOVEMENT/Moderne

Materials
(Enter categories from instructions.)

foundation: CONCRETE

walls: CONCRETE, STUCCO

roof: ASPHALT

other: _____

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Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

The one-story Yakima Valley Filipino Community Hall features a rectangular plan. A concrete foundation supports reinforced concrete masonry unit exterior walls with interior pilasters. The building features a barrel arched truss roof with stepped parapets along the side and front facades. A shed roof concrete block addition projects off the rear facade. Vinyl replacement windows provide day lighting. Concrete block masonry unit infills former openings at the side facades towards the rear of the building. Interior layout consists of a concrete masonry unit wall separating the interior into east and west portions. The larger east portion functions as the gathering space with an auditorium, stage, and back of house spaces. The west portion functions as the cooking and food preparation space, with back of house support spaces for both major functions grouped at the back of the building. Significant features include the front facade (stepped parapet and signage), auditorium and stage, concrete block construction including rounded blocks and stucco and plaster finishes, fenestration, bow arched trusses, and auditorium entrance. The building remains in good condition and retains a high level of architectural integrity. Original design, materials, and workmanship remain evident throughout the building interior and exterior, reflective of the period of construction and durability of original materials. The building remains in its original location. The front facade, stage, bow arched trusses, and auditorium convey the key aspects of original design, association, and feeling, communicating how and why the building was used. The hall design conveys the collective number of people in the community desiring a safe space to gather and the desire to have a publicly visible facility identified within the larger community.

Physical Description

The building faces north. W Second Street extends along the front north side of the property with S Status Avenue along the east side. A gravel alley runs along the south side between S Status and S Wasco avenues. Asphalt surface parking abuts the building's east and west sides.

The site of the Filipino Community Hall is set off from, but still close to Wapato's downtown commercial district along S Wapato Avenue. The setting includes other social buildings, including the I.O.O.F. Hall (208-210 W Third Street), currently used by the Wapato School District south across the alley; the Valley Hills Funeral Home at the northeast corner of S Wasco Avenue and W Third Street; the Yakima Buddhist Church (212 W Second Street) and Yakima Buddhist Bussei Kaikan Church auditorium (built 1939, 200 W Second Street), both north across W Second Street; the Japanese M. E. Church (312 W Second Street) currently used by the non-profit Merit Resource Services; and the site of a former Japanese School (demolished, 308 W Second Street).

A perimeter concrete foundation supports the one-story concrete block structure; the concrete blocks measure 8" x 8" x 16 inches. Blocks are laid up in a running bond and buttressed on the interior with regularly spaced concrete block pilasters. A slightly west-of-center concrete block wall with concrete block pilasters divides the north portion of the interior into two main volumes and supports the mid-span of the roof framing. The wall jogs west at the south end of the building. Outer building corners utilize blocks with rounded corners. A cement skim coat clads the front facade and wraps the outer corners at the side facades, with exposed block on the sides and rear. The hall's dedication date (1952) and greeting "Filipino Community of the Yakima Valley, Wapato, Wash. Welcome" is painted on a backing material attached to the front facade. Alterations include painting sections of block to

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cover graffiti. A shed roof concrete block addition extends along the rear facade, replacing a former wood frame and chicken wire enclosed storage area.

Fenestration consisting of regularly spaced large (4 x 5 foot) window openings are set 6 feet above grade extend along the side facades. Windows on the east portion of the front facade consist of smaller, paired window openings with round-edged concrete block mullions and a continuous projecting sill flank the central doorway and set 4 feet above grade. The west portion of the front facade has a single large window set just over 3 feet above grade with round edged block jambs and header, consistent with the side facade openings. Window openings feature round edged blocks at the jambs and soffit with reinforced 8-inch square blocks forming the header. The top outer edge of blocks at the sills were cut off at an angle to provide a wash for the sill. Alterations infilled an opening at the back of the east facade, at the rear facade within the shed roof addition, and three windows on the west facade. Vinyl sash (fixed and horizontal slider) replace the original multiple lite metal sash windows at all locations.

Interior window casings at the front facade consist of painted square stock boards with a continuous trim band at the header.

Bow-arched trusses provide the roof framing and span the interior volumes. A prominent stepped concrete block parapet rises at the front of the building, with side concrete block parapets stepped and lower to the rear of the building. Decorative raised concrete block details occur at the front in the form of a stepped parapet. A metal flagpole rises from the roof peak behind the center of the front parapet. Composition roofing clads the roof with sheet metal flashing along the concrete parapet coping. Alterations installed rooftop mechanical equipment including a commercial hood and vent for the kitchen area.

The building features two entrances on the front north facade, with secondary entrances on the side facades. The front primary entrance consists of an inner and outer set of double doors leading to a small vestibule and the auditorium. The outer aluminum doors were added and are flush with the main façade. These hide a shallow, recessed vestibule with a second set of flush panel wood double doors leading directly to the auditorium. These have narrow, rectangular lights. Interior casings consist of wide, stained wood casings flanking the doorway, with a narrow, painted header band that aligns with the continuous window header. A large fabric banner above the doorway reads "Filipino American Community of Yakima Valley." An added wall-mounted light fixture is located on the building exterior above the doorway. The second front entrance consists of a flush panel metal door providing access to the function area and serving as a highly used and less formal entrance for community members and visitors.

Secondary entrances provide access to the rear storage addition and to the auditorium from the east parking area. The east doorway consists of a flush panel metal door with only interior door hardware. Storage addition entrances consist of a flush panel metal door on the west facade, with a roll up overhead metal garage door on the east side.

First Floor

Interior layout consists of the auditorium occupying the east two-thirds of the building, with the stage at the south end of that volume. Back of house support spaces are grouped behind the stage. Doorways flank the stage and provide access via short hallways to these spaces. The west third of the building contains the functional spaces, including the kitchen, storage space, and an office.

The auditorium features plaster-clad concrete block walls with a newer acoustical tile drop ceiling. Lighting and ventilation ducting are recessed above the ceiling. Replacement 12-inch square vinyl composition tiles extend throughout the space with a replacement rubber base at the walls. The tile

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pattern is similar to the original vinyl composition tile pattern of a single central field and outer color with an accent border color. An original moveable wood L-plan counter is at the north end of the room adjacent to the entrance. Vertical boards with a wood base clad the outer face of the counter. The finished countertop is original vinyl sheeting with an outer metal trim band. Walls are decorated with portraits of past organization presidents dating back to Roy Baldoz in 1937; a large map of the Philippines; photographs of significant community events and members; and portraits of community members having served in the U.S. armed forces.

The stage is off set from the center of the auditorium slightly to the west. The proscenium features wood framing built out from the concrete block walls and finished with the same plaster used at the concrete block walls. The concrete walls at either side of the proscenium have rounded outer corners. The stage consists of an apron, center, and backstage. The apron projects beyond the proscenium and has an elliptical front projection. Stained oak trim wraps the outer edge with plaster clad concrete block below. Concrete stairs with metal railings at either end of the apron provide stage access from the auditorium. The main stage, behind the proscenium, has an arched ceiling. Allowing addition space at the rear of the stage is a curved, recessed area that is defined by a rectangular wood cased opening, partially blocked by shallow stem walls. Original 8-inch square vinyl composition tile (red and tan) laid on the diagonal provides the finish floor for the stage. Recessed original award and recognition panels with painted wood casings flank the stage. Metal brackets bolted to the outer face of the stairways support flags at each stairway.

Restrooms are located east of the stage. A plaster-clad opening with rounded outer corners leads to a short hallway providing access to the women's and men's restrooms, as well as a service room adjacent to the stage. Replacement sheet vinyl clads the floor with painted plaster walls and replacement rubber base. Restroom doorways feature replacement, stained wood casings and doors. Restrooms were redone installing the new metal stall partitions and fixtures, and the sinks have been replaced.

Back of house spaces west of the stage are accessed from a double-loaded hallway that connects to the back of the building and the shed roof storage addition. Doorways with plain painted casings provide access to the spaces. The hallway features original 8-inch square vinyl composition tile flooring with plaster walls. Ceiling light fixtures extend along the center of the hallway ceiling. The laundry and dressing rooms have new vinyl sheet flooring with rubber base. Alterations infilled a former doorway from the dressing room to the women's restroom.

Function spaces in the west volume consist of a front lobby and counter area with kitchen facilities built out along the exterior wall and storage and staging areas along the inner east wall. Connecting doorways between the function spaces and auditorium consist of a paneled door with upper lite at the north end and a set of flush panel double doors at the south end. Added full height wood, stud, and gypsum board clad east-west partitions subdivide the length of the west volume into four smaller spaces. Added partial height partitions enclose these spaces with cased openings between spaces. The acoustical tile drop ceiling extends throughout the function spaces along with vinyl composition tile flooring.

Alterations

The following includes known changes to the building.

- 1953-1959, a caretaker volunteer, Mr. Farinas, stayed in the back room in the early years of the hall.

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- Circa 1985, added two doorways on the west side of the back of house hallway to provide the space and capacity for electrical boxes and water heater.
- Circa 1990, existing metal partitions installed in the restrooms.
- 1990, existing floor tiles installed in the auditorium.
- 1998-2002, installation of the interior partitions in the function volume to create the two kitchen spaces on the west side of the building.
- 2000-2005, replacement of the front vinyl windows. They were replaced by a commercial window vendor from Yakima and Sunnyside.
- 2008, construction of the rear shed roof addition replacing the former storage area. The addition was built by the Fort Simcoe Job Corps with a grant provided by the Yakama Legends Casino.
- 2008-2009, restrooms remodeled by Veterans Construction LLC.
- 2015, installation of the front counter in the kitchen area, replacing a previous counter.
- 2022, sinks replaced in the restrooms.

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

Property is:

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

Areas of Significance

(Enter categories from instructions.)

ETHNIC HERITAGE: Filipino

SOCIAL HISTORY

Period of Significance

1952-1973

Significant Dates

1952 (date of construction)

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

Unknown

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Narrative Statement of Significance

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

Summary Statement

The Yakima Valley Filipino Community Hall in Wapato, Washington, is historically 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 level 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. The Filipino Community Hall has remained an important gathering place for the Filipino, Wapato, and Greater Yakima communities for seven decades, and within its walls the Filipino Community of Yakima Valley continues to exemplify the purpose espoused by the organization’s former president Ray Baldoz, “To prove ourselves a credit to the Filipino nation and to our adopted country.”¹

Narrative Statement of Significance

Wapato and Yakima Valley History and Early Colonization/Settlement

The hall is located on a Columbia Plateau on the banks of the Columbia River, at the foothills of the Cascade Mountains. This region has been home to the bands and tribes of the Yakama people since time immemorial. Today their descendants comprise the Confederated Tribes and Bands of the Yakama Nation.² The lifeways of the Yakama people were profoundly impacted by the arrival of white colonizers on the North American continent, from waves of disease to incorporating horses into their culture in the 1730s, even before explorers, fur traders, and settler-colonists arrived in their lands specifically.³ Missionaries and settler-colonists began arriving in the Yakima Valley in the late 1840s; the Washington Territory was established in 1853. Territorial Governor Isaac Stevens negotiated with area bands and tribes to cede their land to the United States government, leading to the execution of the Treaty of Yakima on June 9, 1855.⁴

The U.S. government continued intensive efforts to acquire more land for white Americans settling in the West. In 1887, Congress passed the Dawes Severalty Act (or General Allotment Act) which authorized the President of the United States to break up reservation lands held in common ownership by members of the tribe. The act allowed for parcels or allotments within the reservation boundaries to be parceled out to individual tribal members. While asserted as an effort to protect the property rights of Native Americans and encourage assimilation primarily through agriculture cultivation, the act and subsequent activities caused immeasurable harm to the Tribes and their

¹ Baldoz, 39.

² Yakama Nation, “The Land,” *Yakama Nation*, <https://www.yakama.com/about/> (accessed November 10, 2022); Virginia Beavert and Sharon Hargus, “Sahaptin Dictionary,” *University of Washington* (April 2010), <https://depts.washington.edu/sahaptin/> (accessed November 10, 2022).

³ Jennifer Smith, “All of this Belong to Us”: Land, Horses, and Indigenous Resistance on the Yakama Indian Reservation, 1900-1950,” *Ezra’s Archives* Vol 06, Number 1 (Spring 2016), 3, <https://hdl.handle.net/1813/47960> (accessed November 10, 2022).

⁴ Fourteen Yakama leaders signed the treaty representing 14 bands and tribes: Kah-miltpah, Palouse, Klickitat, See-ap-Cat, Klinquit, Sk’in-pah, Li-ay-was, Oche-Chotes, Wenatchapam, Pesquose, Yakama, Shyiks, Kow-was-say-ee, and Wish-ham.

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people.⁵ The land upon which the Filipino Community Hall would be built in Wapato was allotted to Susie Meachem as an 80-acre tract (allotment number 1135) in 1897.⁶ Her husband, Frank, was allotted an 80-acre tract (allotment number 1134) to the east of Susie's in 1897.

Due to the Dawes Act dividing much of the reservation land into individual ownership, Native Americans were ultimately allowed to sell their allotment property, diminishing the amount of land owned by the tribe and its members. Wapato resulted from this process; the community of Wapato was founded as Simcoe in 1885 within the boundaries of the Yakama Reservation on allotment land sold to white settler-colonists.⁷ As the Northern Pacific Railroad pushed to complete its direct transcontinental railroad line westward through Washington to the Puget Sound, the railroad line moved north and west through Yakima County. A station was established called Simcoe after Fort Simcoe, located approximately southwest of the new railroad station. However, the similar names caused confusion and the Simcoe station was ultimately renamed Wapato in 1902. This occurred the same year Alexander (Alex) E. McCredy was appointed Indian post trader and his wife, Alice, was appointed postmistress.

Alex McCredy then platted Wapato in 1905. A community then formed around the train station, and grew steadily (i.e., Irwin Canal in 1896). The name "Wapato" refers to the wapato plant, an edible tuber found throughout the valley.⁸ The area's agricultural growth was supported by the arrival of Japanese workers, recruited by Northwestern Land Company, in 1905. Wapato was then incorporated in 1908 when it had a population of over 300 people.⁹ Additional migratory workers continued to arrive in the Yakima Valley during the 1910s and 1920s, including Latinx, Japanese, and Filipino workers.¹⁰ Farmers also recruited Native Americans from the Yakama Reservation. Alfalfa hay was the prime crop, but eventually surpassed by sugar beets, sweet corn, and hops. Other crops included fruit, potatoes, and melons. The Wapato Irrigation Project, between 1910 and 1920, expanded irrigation to more land, further increasing agriculture in the region.

Filipino Community in the Yakima Valley

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.¹¹ However, after the peace treaty was signed between the

⁵ Many of the allotments were unsuitable for agriculture; farming was often counter to tribal ways of life; children were forced to attend boarding schools and unable to farm their land; and many allotments were sold to non-Native Americans if tribal members did not accept government requirements for allotment. National Archives, "Dawes Act (1887)," *National Archives*, <https://www.archives.gov/milestone-documents/dawes-act> (accessed November 2, 2022).

⁶ Bureau of Land Management-General Land Office (BLM-GLO), *General Land Office Records*, "Indian Allotment 1135," digital images, <https://gloreCORDS.blm.gov/details/patent/default.aspx?accession=0553-160&docClass=IA&sid=e3p14nws.guz#patentDetailsTabIndex=0> (accessed November 2, 2022), Susie Meachem, Yakima County, Washington.

⁷ Gonzalo Guzman, "Wapato – Its History and Hispanic Heritage – Thumbnail History," *Historylink.org the Online Encyclopedia of Washington State History* (September 16, 2006) <https://www.historylink.org/file/7937> (accessed November 14, 2022).

⁸ Robert Boyd, "Wapato (Wappato) Valley Indians," *Oregon Encyclopedia*, https://www.oregonencyclopedia.org/articles/wappato_indians/ (accessed June 16, 2023).

⁹ Alan J. Stein, "Wapato is incorporated on September 16, 1908," *Historylink.org the Online Encyclopedia of Washington State History* (July 25, 2013), <https://www.historylink.org/File/10433> (accessed November 18, 2022).

¹⁰ Guzman, "Wapato – Its History and Hispanic Heritage – Thumbnail History."

¹¹ 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*,

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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.¹²

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 1908.¹³

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, 1901.¹⁴ 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.”¹⁵ 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.¹⁶ 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.¹⁷ 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

<https://www.washington.edu/uwired/outreach/cspn/Website/Classroom%20Materials/Curriculum%20Packets/Asian%20Americans/Asian%20American%20Main.html> (accessed November 18, 2022).

¹² “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).

¹³ 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).

¹⁴ Bureau of Naval Personnel, “Filipinos in the United States Navy.”

¹⁵ Fred Cordova, *Filipinos, Forgotten Asian Americans: A Pictorial Essay, 1763-circa 1963* (Dubuque, Iowa: Kendall/Hunt Pub. Co., 1983), 124.

¹⁶ Shiho Imai, “Gentlemen’s Agreement,” *Densho Encyclopedia*, (updated November 27, 2019), https://encyclopedia.densho.org/Gentlemen's_Agreement (accessed November 18, 2022).

¹⁷ “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.

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and \$45 for white seaman and fireman, respectively).¹⁸ 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).¹⁹ By 1920, the Filipino population had increased to approximately 1,000. Between 1910 and 1920, more permanent Filipino communities became established in 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; following 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.²⁰

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.²¹ 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.”²² 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.”²³ Ultimately, statewide newspaper coverage of the mob varied from exaggeration to downplaying violent incidents.²⁴ Today, these incidents are considered some of the earliest in a wave

¹⁸ “United States Cables Ship Burnside,” *The Daily Ledger*, July 2, 1907: 6.

¹⁹ Cordova, 17.

²⁰ 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).

²¹ Associated Press, “White Women Molested, Is Charge,” *The Bellingham Herald*, November 11, 1927: 1.

²² “Victim Describes Filipino Eviction,” *Spokane Daily Chronicle*, November 11, 1927: 1.

²³ *Ibid.*

²⁴ “Raise War Quiet, States Sheriff,” *The Spokesman-Review*, November 12, 1927: 8; “Yakima Would Oust Filipinos,” *The Tacoma*

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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.²⁵

Following the federal Tydings-McDuffie Act, Washington State amended its alien land law (the 1921 Alien Land Bill) in 1937.²⁶ 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.”²⁷

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. 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.²⁸ The company was able to expand the

Daily Ledger, November 12, 1927: 10; “Business Men Aid Race War,” *The Spokesman-Review*, November 13, 1927: 14.

²⁵ Baldoz, 9.

²⁶ The Alien Land Bill had been previously amended with two sections added in 1923 and one in 1933.

²⁷ “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).

²⁸ Harry Bucsit, “Philippine Produce Business Makes Good,” *Newsletter*, 20.

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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.²⁹ 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.

Establishment of the Filipino Community of Yakima Valley and

Construction of Filipino Community Hall³⁰

The Filipino Community of Yakima Valley was officially formed in 1937, with one hundred members in Wapato.³¹ 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 1927.³²

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.³³ 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 and freed the farmers from jail.³⁴ 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 by 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.

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

²⁹ "Philippine Produce Co., Inc.," ad, *The Filipino Forum*, Volume 13, No. 5, July 1951, 2.

³⁰ 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.

³¹ Cordova, 178.

³² 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.

³³ "13 Filipinos Face Perjury Charge," *The Spokesman-Review*, July 29, 1937: 15; "Fourteen Nabbed," *The Bellingham Herald*, July 28, 1937: 3.

³⁴ Baldoz, 21.

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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. That building was the organization's social center and served as the Filipino church on Sundays.³⁵ They quickly began planning for their permanent home, but plans were delayed by World War II. After the end of the war, the community resumed their plans to build a permanent clubhouse at this same location. In 1947, they began raising funds, holding benefit dances and popularity queen contests, utilizing membership dues, and accepting donations and loans from members. The first queen contest was held in November 1947 and four young women vied for the crown: Caroline Tobias, Rosie Tabayoyon, Rosie Rafal, and Dolores Ibatuan.³⁶ By the spring of 1948, they had raised \$6,000 in funds plus an additional \$11,000 in loans from members. They also secured a loan of \$5,000 from the National Bank of Commerce at Wapato. Although not the full amount needed to construct the building, the membership voted to begin construction with the funds they had to date. Construction commenced on February 18, 1948, in the two lots immediately west of the former blacksmith shop. The queen contest winner was announced in October 1948, with 14-year-old Dolores Ibatuan, daughter of Mr. and Mrs. Poly Ibatuan, winning the vote. The new queen, along with the other young women, helped raised \$10,000 for the community hall.³⁷

By December 1948 the building was two-thirds complete, but the club had depleted all their funds. Additionally, a poor crop yield that year financially hurt the group's farmers and many members could not make the loans for the construction as pledged. This left the group owing \$6,000 in construction costs; however, with help from Emil Tadije and the Philippine Produce Co., Inc., the group was back on track financially. However, progress stalled on construction in 1949 and 1950 due to a lack of funds. Additional funds were raised by the organization in 1951 to finish construction. They sold the western two of their five lots of land and the associated former single-family dwelling and garage to the Philippine Produce Co., Inc. for \$5,500, held more benefit dances, and received a nearly \$1,000 donation from the Filipino-American Women's Auxiliary.³⁸ They also rented their existing building (former blacksmith shop) out to other groups for \$10 a day.³⁹ The construction woes of the clubhouse were featured in the August 1950 edition of the *Filipino Forum*, but the article also heralded the in-progress clubhouse, stating, "When completed it will be the most modern and best of its kind in any Filipino community in the United States."⁴⁰ A previous edition of the *Filipino Forum* called attention to the Filipino Community of Yakima Valley's pursuit of a clubhouse, encouraging the Seattle community to follow their lead.

With the additional funds, they were able to complete the new concrete block building, which they opened in 1952 with a grand opening celebration held on March 22. At the time of construction, Roy Baldoz was the president of the Filipino Community of Yakima Valley organization. In the souvenir edition of the *Wapato News Letter* about the building's construction and grand opening, Baldoz stated,

³⁵ "Modern Clubhouse Ready for Occupancy Sometime in Year," *The Filipino Forum*, Volume 12, No. 2, August 1950: 1.

³⁶ "Wapato Filipinos Conduct Queen Contest to Raise Clubhouse Fund," *The Filipino Forum*, Volume 9, No. 6, November 1947: 2.

³⁷ "Dolores Ibatuan Wins Queen Contest of Yakima Filipinos," *The Filipino Forum*, Volume 10, No. 5, October 1948: 4.

³⁸ The property sold, per the 1941 update to the Sanborn Fire Insurance Co. map, was 32 S Wasco Ave in 1922 and 219 W Second St.

³⁹ "Modern Clubhouse Ready for Occupancy Sometime in Year," *The Filipino Forum*.

⁴⁰ *Ibid.*

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Sometimes when I look at this beautiful new community center of ours, I see it as a symbol. It is so much more, really, than just a building or a just a center for the activities of our Filipino community here at Wapato. Or perhaps I should say it represents so much more. It means that our community has at last come of age. It means we have achieved a successful conclusion to more than three decades of struggling; of failure and successes, of defeats and victories.⁴¹

Baldoz went on to say that the existence of the building demonstrates the success of the community to establish themselves. Furthermore, a key purpose of the group was to establish the hall for the next generation. This was expressed through youth activities and the formation of the Filipino-American Junior Club.

The Filipino Community of Yakima Valley celebrated the first anniversary of the clubhouse's completion in March 1953 with a program to honor the clubhouse's construction and the community. Festivities included an exhibition of Filipino folk dances and a teen orchestra. Visitors traveled from Bremerton, Auburn, Kent, and Seattle, and Philippine Consul Hortencio J. Brillantes was the guest of honor. Fred Gailan served as master of ceremonies and the year's community royalty—Queen Juanita and princesses Nina Dandin, Katheryn Ibatuan, Ramona Castaneda, and Ruby Agbisit—reigned over the event.⁴² By March 1954, when the community held its second anniversary celebration of the clubhouse, the clubhouse also featured The Community Cafe, which provided catering services and was managed by Marion Rhodes.⁴³ Since the building's opening, the community has held an annual anniversary celebration in the hall.

The Filipino Community Hall in Wapato was an inspiration to other Filipino communities in Washington State. By winter 1954, a clubhouse—very similar in design to the Wapato clubhouse but in wood—was nearly ready for the Filipino and American Community of Puget Sound, Inc., in Algona near Auburn and the Auburn West Highway.⁴⁴ It is unclear who designed and built either the Wapato or Algona community halls.

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 apriteada, 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.

But while the group, now known as the Filipino American Community of Yakima Valley (FACYV), could choose to be insular and unwelcome to outsiders, especially given the discrimination experienced by their community over the years, their hospitality extends to those outside the walls of their hall to the greater Yakima Valley. Before the COVID-19 pandemic, the FACYV hosted a weekly Thursday lunch at the hall that was open to the public. The proceeds from the weekly lunch helped

⁴¹ Baldoz, "New Building Demonstrates Progress."

⁴² "Yakima Clubhouse Anniversary Fete Draws Big Crowd," *The Filipino Forum*, Volume 15, No. 4, April 1953: 1.

⁴³ "We Congratulate the Filipino Community," *The Filipino Forum*, Volume 16, No. 6, March 1954: 3.

⁴⁴ "Vision, Determination, and Hard Work," *The Filipino Forum*, Volume 17, No. 2, November 1954: 7; the Filipino American Community of Puget Sound's clubhouse is extant at 103 6th Avenue N, Algona, Washington.

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offset operating costs for the hall. During the pandemic, the program became strictly a takeout service, providing curbside pickup. Between 1990 and 2000, the FACYV operated a Class 2 gambling operation, licensed by the Washington State Gambling Commission, with their bingo gaming operation proving lucrative for several years. The gaming operation closed once the Yakama Nation Legends Casino opened in 1999 with bingo concluding in 2000.

The community, operating out of the hall, has also continued their advocacy for Filipinos in Washington State, lobbying the legislature for funding for their programs and maintenance of their hall as well as for the state (and federal government) to officially recognize October as Filipino American History Month. Their efforts, joining with other community organizations, have been successful. Reynaldo (Rey) O. Pascua, elected annually for over two decades, served as President of the Filipino American Community of the Yakima Valley from 1999 until 2020 and helped guide many of their actions. In 2006, the organization applied for and received capital grant funds from the Washington State Legislature, with strong support from State Senator Jim Honeyford (of the 15th Legislative District) and Governor Gary Locke. Between 2006 and 2019, the FACYV received \$300,000 in capital grant funds, administered by the Washington State Department of Commerce, to complete various projects. The FACYV also collaborated with the Yakama Nation and Department of Archaeology and Historic Preservation to complete this work. The Yakama Legends Casino was also an important funding partner for the FACYV through its Community Charitable Funds Program, providing over \$40,000 between 2004 and 2016. In 2009, the U.S. Congress declared October Filipino American History Month and the state legislature also first recognized Filipino American History Month the same year. However, official recognition of Filipino American History Month came in Washington with the passage of Senate Bill 5865 in 2019. FACYV President Rey Pascua was also recognized in this bill for his decade-long pursuit of the state recognition. The Filipino Community of Yakima Valley's local efforts have also been fruitful, receiving \$60,000 from the state legislature in rehabilitation funds for the hall in 2019.

Comparable Examples

Although the Filipino Community Hall in Wapato stands as the first example of a community hall built from the ground up by a Filipino community in Washington, there are other significant community and cultural centers for Filipinos in the state. These community halls and related organizations vary in age and original use and include the Bainbridge Island Filipino Community Hall, the Gran Orient in Seattle, the Fil-Am Association of Kitsap County's community center in Bremerton, and the Pacific Northwest Ilocandia Association Multi-Cultural Center in Port Orchard.

The Bainbridge Island Filipino Community Hall was constructed in 1928 as a hall for the Bainbridge Island Fair Association. The organization helped promote local agricultural enterprise and the hall and surrounding fairgrounds helped facilitate their programs and services. The fair hosted agricultural displays, sporting events, and a carnival. It was also leased for use as a receiving station during harvest. However, the fair closed during World War II as the war had a devastating impact on the island's farms as the island's residents of Japanese ancestry, many of them farmers, were forced off the island and incarcerated during the war. Filipino farmers on the island helped manage their farms and the fair building and grounds were offered to the Bainbridge Island Filipino Farmers' Association in 1943, with the deal finalized in 1945. Shortly after the war ended, ownership of the property was transferred to a new organization with a broader mission—the newly established Bainbridge Island Filipino Community Association. The Bainbridge Island Filipino Community Hall is a significant property, reflecting the significance of the Filipino community to the island's history, and represents an existing property adapted for a new community use.

The clubhouse for the Gran Oriente Filipino, Pacific Northwest, in Seattle was constructed in 1966. This purpose-built clubhouse was built of reinforced concrete and frame construction with a large

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meeting hall, kitchen, and dining facilities. Unlike the other examples, the Gran Oriente Filipino was not just a general community group, but the Pacific Northwest chapter of a Masonic organization. Seattle's Gran Oriente Filipino was established by the 1950s (the larger Gran Oriente Filipino organization was founded by Filipino Merchant Marines in the early 1920s in San Francisco before spreading along the West Coast).⁴⁵ The Seattle Gran Oriente Filipino originally met at 2304 Weller Street (demolished) before building their own building at 117 15th Avenue S.⁴⁶ The Gran Oriente Filipino on 15th Avenue S reflects another purpose-built clubhouse for the Filipino community that took many years of fundraising before ground was broken, similar to the Filipino Community Hall in Wapato.⁴⁷

The Filipino-American (Fil-Am) Association of Kitsap County's community center in Bremerton (1240 Sheridan Road) was constructed in 1942 as American Legion Post 68 Manette. The Fil-Am Association of Kitsap County was founded in 1921 as the Filipino Club. The organization was inactive during World War II but reestablished itself as the Philippines Society of Bremerton in 1944. In 2015 they were able to purchase the former American Legion building and have their first permanent building. Although the Fil-Am Association of Kitsap County's community hall is more recently associated with Filipino history, it is an example of a former social hall reused by a new community.

Pacific Northwest Ilocandia Association (PNIA) Multi-Cultural Center in Port Orchard was built in 1948 as the Port Orchard Church of the Nazarene. The PNIA was founded in 1989 as a social club but did not have a permanent home. They purchased the former church in 2009.⁴⁸ The organization was founded by Ilocano families, but membership is open to anyone who supports their mission to promote and preserve the arts, culture, and traditions of Filipinos and other ethnic groups, and care for its members. Although the PNIA Multi-Cultural Center is more recently associated with Filipino history, it is also an example of another existing traditional gathering place adapted for a new community use.

⁴⁵ Erica Schultz, Architectural Resources Group, "Gran Oriente Filipino Hotel," National Register of Historic Places Nomination (2019), Smithsonian No., Section 8, Page 19.

⁴⁶ "What Goes On," *Filipino Forum*, Volume 35, No. 6, June 6, 1963: 3.

⁴⁷ "Construction Begins on Filipino Clubhouse," *The Seattle Times*, March 27, 1966: 16E; "Gran Oriente Lodges Honor Their Officers," *Filipino Forum*, Volume 15, No. 1, January 1953: 5.

⁴⁸ Derek Sheppard, "Filipino Club's Dream of a Community Center Becomes a Reality," *Kitsap Sun*, August 21, 2009, <https://archive.kitsapsun.com/news/local/filipino-clubs-dream-of-a-community-center-becomes-a-reality-ep-420587741-357981851.html> (accessed November 23, 2022).

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“Wapato Filipinos Conduct Queen Contest to Raise Clubhouse Fund.” *The Filipino Forum*. Volume 9, No. 6. November 1947: 2.

“We Congratulate the Filipino Community.” *The Filipino Forum*. Volume 16, No. 6. March 1954: 3.

“What Goes On.” *Filipino Forum*. Volume 35, No. 6. June 6, 1963: 3.

Yakama Nation. “The Land.” *Yakama Nation*. <https://www.yakama.com/about/>. Accessed November 10, 2022.

“Yakima Clubhouse Anniversary Fete Draws Big Crowd.” *The Filipino Forum*. Volume 15, No. 4. April 1953: 1.

“Yakima Would Oust Filipinos.” *The Tacoma Daily Ledger*. November 12, 1927: 10.

Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: Filipino-American Community of Yakima Valley

Historic Resources Survey Number (if assigned): N/A

10. Geographical Data

Acreage of Property Less than one acre
(Do not include previously listed resource acreage.)

UTM References NAD 1927 or NAD 1983

(Place additional UTM references on a continuation sheet.)

1
Zone Easting Northing

3
Zone Easting Northing

2
Zone Easting Northing

4
Zone Easting Northing

Or Latitude/Longitude Coordinates

(enter coordinates to 6 decimal places)

1 46.4466553 -120.4216513
Latitude Longitude

3
Latitude Longitude

2
Latitude Longitude

4
Latitude Longitude

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

The nominated area is located in the NE ¼ of Section 15 Township 11 North, Range 19 East in Yakima County, Washington, and legally described as Lots 16, 17, and 18 of Block 11 of the 1905 plat of the City of Wapato, Washington recorded August 10, 1905, volume 36 Deeds page 586, in Yakima County, Washington. It is otherwise identified as within tax lot 191115-11440.

Boundary Justification (Explain why the boundaries were selected.)

The boundary encompasses the building that has historically been built, owned, and operated as the Yakima Valley Filipino Community Hall and that maintains historic integrity.

11. Form Prepared By

name/title Katie Pratt, Co-founder, and Spencer Howard, Co-founder (Edited by DAHP Staff)
organization Northwest Vernacular, Inc. date January 23, 2023
street & number P.O. Box 456 telephone 360-813-0772
city or town Bremerton state WA zip code 98337
e-mail katie@nwvhp.com

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Map 2. USGS topographic detail.

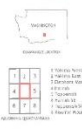
Coordinate (long/lat):

1. -120.4216494,
46.4466536

Latitude and longitude point (WGS84 datum) calculated based on the center of the nominated property boundary.

An inset detail of the full topographic map legend is at the bottom.

Produced by the United States Geological Survey
Map Information: 7.5 Minute Topographic Map
Scale: 1:24,000
Projection: UTM
Datum: NAD 83
Elevation: Contour Interval 10 Feet
Map Date: 2011
Map Title: Wapato, WA
Map Sheet: 47020
Map Series: 7.5 Minute Topographic Map Series
Map Scale: 1:24,000
Map Date: 2011
Map Title: Wapato, WA
Map Sheet: 47020
Map Series: 7.5 Minute Topographic Map Series
Map Scale: 1:24,000



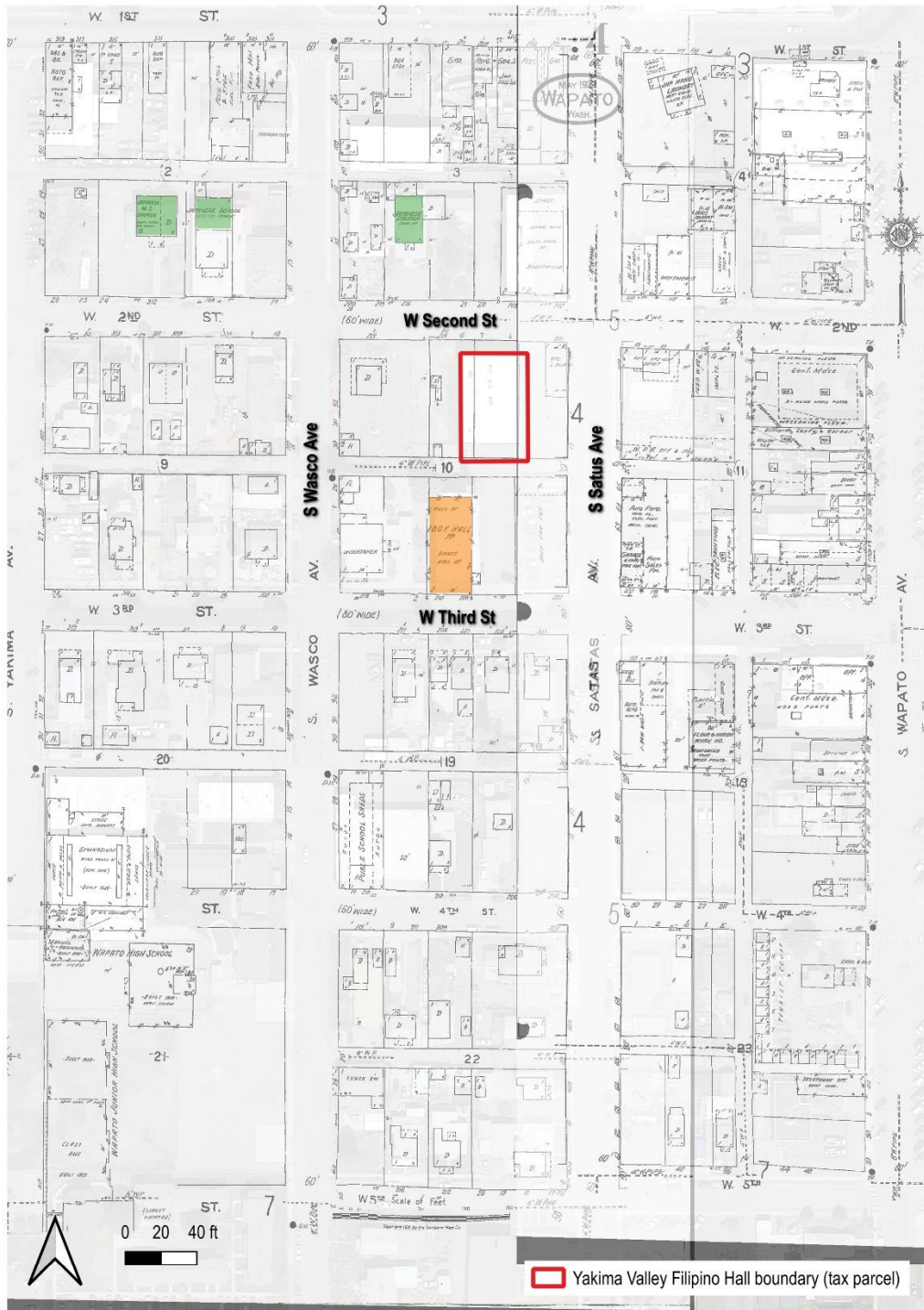
HDM CLASSIFICATION	
Residential	Urban Core
Medium Density Residential	Urban Fringe
Low Density Residential	Suburban
Open Space	Water
Forest	Wetland
Barren	Transportation

WAPATO, WA
79238

Yakima Valley Filipino Hall boundary (tax parcel)

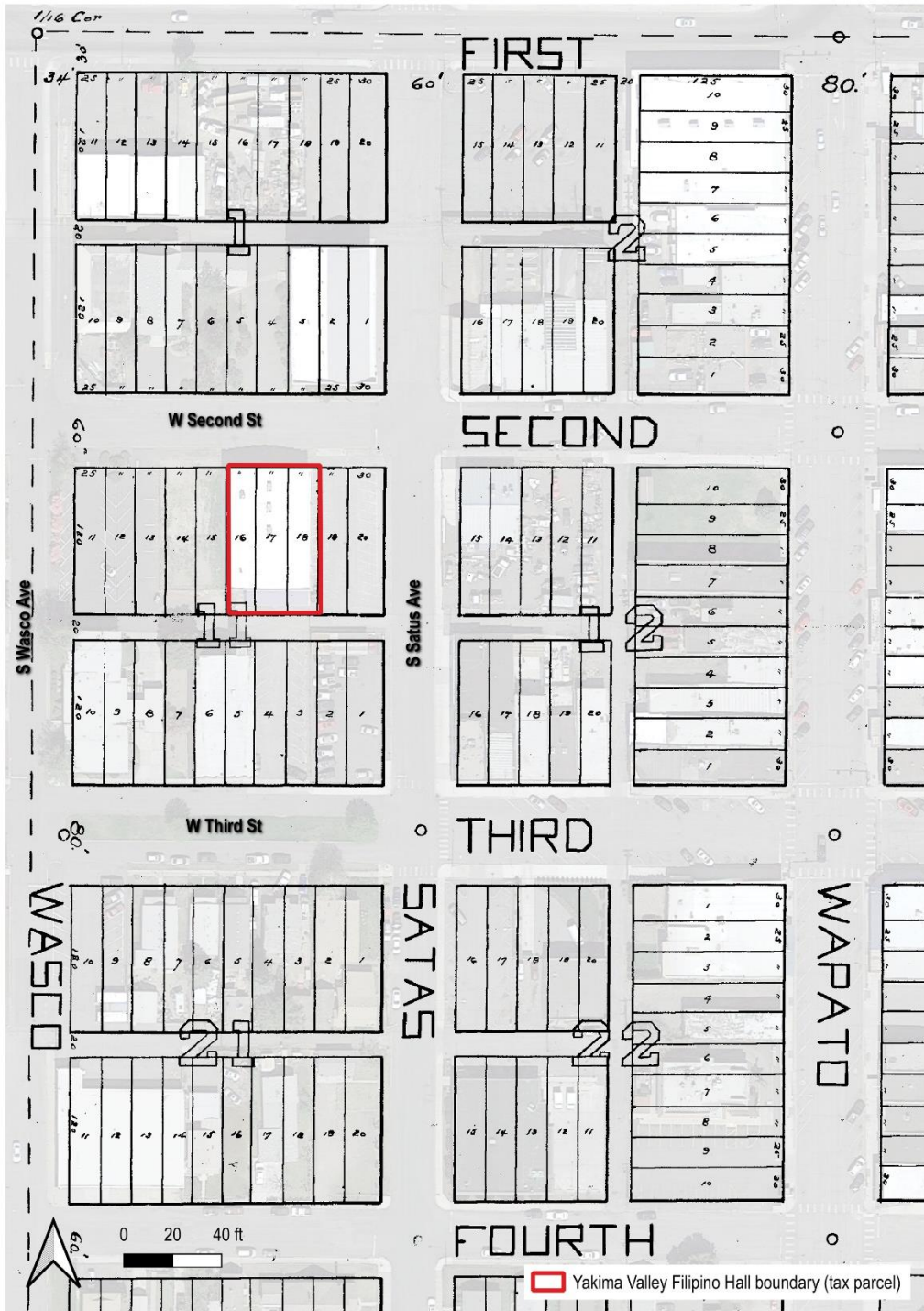
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Map 4. Wapato plat map detail.

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Map 5. 1974 USGS
aerial.

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1952 view of the front facade. Source: Wapato News Letter Souvenir Edition.



Undated photograph of a Christmas celebration, with participants gathered in front of the stage. Source: Yakima Valley Filipino Community Hall. Photograph of a framed photograph hanging on the auditorium's north wall.

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Undated photographs of Roy Baldoz, former president of the Filipino Community of Yakima Valley and Harry Bucsit, a former treasurer of the Filipino Community of Yakima Valley. Source: Yakima Valley Filipino Community Hall. Photograph of pictures hanging on the auditorium's north wall.



Undated family portrait of the Andy Pascua and Fred Gailan families. Source: Yakima Valley Filipino Community Hall. Photograph of pictures hanging on the auditorium's north wall.

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Yakima Valley Filipino Community members preparing food in the hall. From left, Andy Pascua, Jerry Baldoz, and Benny Benedicto. Source: Yakima Valley Filipino Community Hall. Photograph of an undated newspaper clipping hanging on the auditorium's north wall.



Ca. 1950s photograph of a the Mestiza Dress or Butterfly Dress worn by Ms. Caroline Tobia Rapasura.

The informational plaque below the dress also states the dress "evolved from traditional Filipino dress before the 400 years of occupation of the Philippines by the Spanish. After the Spanish American War the Islands were occupied by the Americans until 1946 prompting a further refinement of the dress giving it more of an empire form and larger "butterfly" sleeves. After World War II more materials were available and color and embroidery were added leading to the modern version of the dress."

Source: Yakima Valley Filipino Community Hall. Photograph of a picture hanging on the auditorium's north wall.

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Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Yakima Valley Filipino Community Hall
City or Vicinity: Wapato
County: Yakima **State:** WA

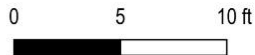
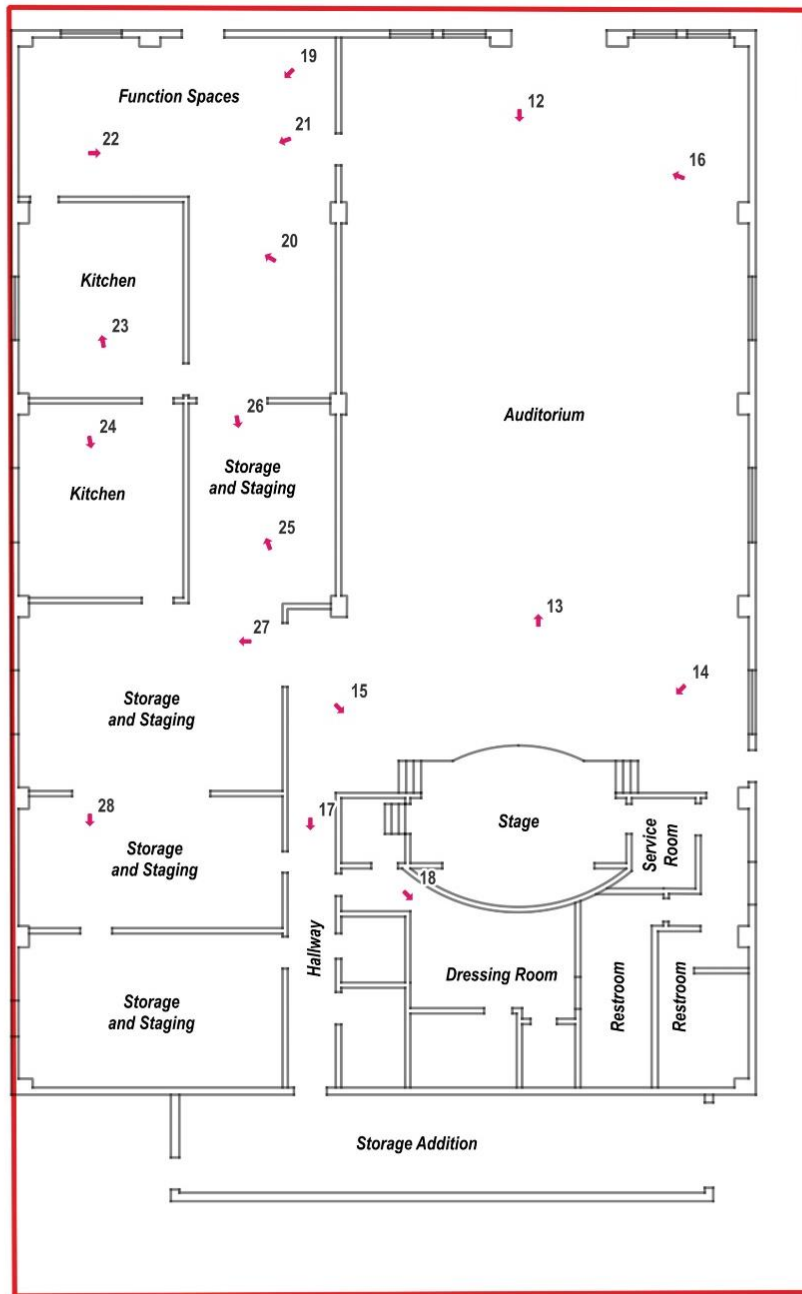
Photographer: Spencer Howard
Date Photographed: July 28, 2022



Site photograph key.

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This floor plan is for general reference only and based on field notes and measurements, but is not accurate for use as a construction drawing.

- ↑ Interior photos
- ▭ Yakima Valley Filipino Hall boundary (tax parcel)

Interior photograph key.

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WA_Yakima County_Yakima Valley Filipino Community Hall_0001. Front north facade fronting W Second Street.



WA_Yakima County_Yakima Valley Filipino Community Hall_0002. Northeast corner at the intersection of W Second Street and S Satus Street.

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WA_Yakima County_Yakima Valley Filipino Community Hall_0003. Side east facade.



WA_Yakima County_Yakima Valley Filipino Community Hall_0004. Southeast corner at the intersection of the alley and S Satus Avenue.

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WA_Yakima County_Yakima Valley Filipino Community Hall_0005. Southwest corner viewed from the alley.



WA_Yakima County_Yakima Valley Filipino Community Hall_0006. West facade.

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WA_Yakima County_Yakima Valley Filipino Community Hall_0007. Northwest facade.



WA_Yakima County_Yakima Valley Filipino Community Hall_0008. S Satus Avenue looking south from the intersection with W Second Street.

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WA_Yakima County_Yakima Valley Filipino Community Hall_0009. Looking west along W Second Street with the intersection of S Wasco Avenue in the foreground.



WA_Yakima County_Yakima Valley Filipino Community Hall_0010. Looking east along W Second Street.

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WA_Yakima County_Yakima Valley Filipino Community Hall_0011. Looking east along the alley.



WA_Yakima County_Yakima Valley Filipino Community Hall_0012. Auditorium, looking south.

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WA_Yakima County_Yakima Valley Filipino Community Hall_0013. Auditorium, looking north towards the main entrance off W Second Street.



WA_Yakima County_Yakima Valley Filipino Community Hall_0014. Auditorium stage, looking southwest.

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WA_Yakima County_Yakima Valley Filipino Community Hall_0015. Auditorium stage, looking southeast.



WA_Yakima County_Yakima Valley Filipino Community Hall_0016. Main front entrance looking northwest.

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WA_Yakima County_Yakima Valley Filipino Community Hall_0017. Hallway, east of the stage, looking south.



WA_Yakima County_Yakima Valley Filipino Community Hall_0018. Back of house space behind the stage, looking southeast.

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WA_Yakima County_Yakima Valley Filipino Community Hall_0019. Function volume, looking south.



WA_Yakima County_Yakima Valley Filipino Community Hall_0020. Function volume, looking north at the doorway to W Second Street.

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WA_Yakima County_Yakima Valley Filipino Community Hall_0021. Function volume looking southwest at the concession counter and doorway to the kitchen.



WA_Yakima County_Yakima Valley Filipino Community Hall_0022. Function volume looking east towards the doorway to the auditorium.

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WA_Yakima County_Yakima Valley Filipino Community Hall_0023. Kitchen, looking northwest.



WA_Yakima County_Yakima Valley Filipino Community Hall_0024. Kitchen, looking south.

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WA_Yakima County_Yakima Valley Filipino Community Hall_0025. Function volume looking north.



WA_Yakima County_Yakima Valley Filipino Community Hall_0026. Function volume looking south.

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WA_Yakima County_Yakima Valley Filipino Community Hall_0027. Function volume, looking west.



WA_Yakima County_Yakima Valley Filipino Community Hall_0028. Storage room, looking south.

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Property Owner: (Complete this item at the request of the SHPO or FPO.)

name Filipino-American Community of Yakima Valley, Attn: Rey Pascua
street & number 211 W 2nd Street telephone (509) 877-3087
city or town Wapato state WA zip code 98951

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

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.