

Recognizing, Protecting and Memorializing South of Market LGBTQ Social Heritage Neighborhood Resources

March 4, 2010



TABLE OF CONTENTS

FINDINGS and PURPOSE..... 1

JUSTIFICATION 3

FEATURES and INDIVIDUAL ASSETS 9

BOUNDARIES and PROPOSED TREATMENTS..... 13

STANDARDS AND GUIDELINES FOR REVIEW OF NEW CONSTRUCTION 17

Appendix 1—Types of Designation 18

Appendix 2—LGBTQ Heritage District Resource Mitigation Measures..... 24

Appendix 3—LGBTQ Social Heritage District Survey..... 28

DRAFT



FINDINGS and PURPOSE

After many small meetings with members of the Lesbian Gay Bisexual Transgender Queer (LGBTQ) community, the Western SoMa Task Citizens Planning Task Force is proposing to celebrate the LGBTQ neighborhood legacy. Using creative means to educate, recognize diversity and the value of LGBTQ neighborhood resources, the community proposes to memorialize and recognize the living LGBTQ social-cultural heritage and fabric of this San Francisco neighborhood.

The places of everyday urban life are, by their nature, mundane, ordinary, and constantly reused, and their social and political meanings are often not obvious. It takes a great deal of research, community involvement and inventive signing and mapping to bring these meanings out, but this process can lead from urban landscape history into community-based urban preservation, as understanding the past encourages residents to frame their ideas about the present and future” (The Power of Place”, Dolores Hayden)

For the LGBTQ community within SoMa, social heritage is valuable and an important part of local, regional and world history. Therefore, LGBTQ assets have been identified and mapped according to grassroots methodologies for identification and analysis. The community has also provided recommendations for celebrating these past and present neighborhood resources.

USING THE URBAN LANDSCAPE TO CELEBRATE HISTORY

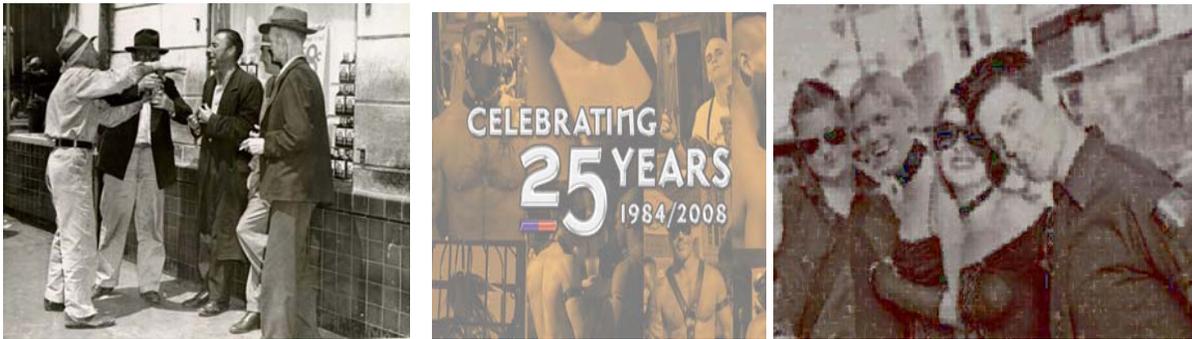
The **DRAFT Western SoMa Community Plan**, (August 14, 2008) includes policies encouraging the preservation of social/cultural heritage.

- Policy 6.1.1: **Survey, identify and evaluated historic and cultural resources in a manner that is consistent with the context statement prepared for the Western SoMa area.**
- Policy 6.2.9: **Support the retention of “social heritage” values, properties and historic preservation districts within Western SoMa.**

The LGBTQ community in SoMa is proposing the following:

1. To establish boundaries for a LGBTQ Social Heritage Special Use District (SUD) that demarcates core cultural heritage assets.
2. To identify and classify individual assets.
3. To sustain on-going research and policies that encourages the preservation of local social heritage and local culture through the Western SoMa Plan and other means.
4. To use the urban landscape to celebrate public history, using public features as a way to educate and accept diversity, leaving an important legacy at the heart of the neighborhood.
 - a) Honor a handful of LGBTQ sites which have embodied the essence of the neighborhood legacy with individual commemorative inscription and symbols.
 - b) Create a social-heritage path or tourist trail which celebrate collective important and valuable events and traditions such as festivals and street fairs still growing into local, regional and even world wide history
 - c) Propose renaming streets and alleyways after some of the major figures of local leather history.
 - d) Seek to establish a LGBTQ museum, which will illustrate and fuse paraphernalia in context and produce a booklet similar to the one recently published by the Labor Archives. It is The San Francisco Labor Landmarks Guide Book: A Register of Sites and Walking Tours, (edited by Susan Sherwood and Catherine Powell.)

JUSTIFICATION



South of Market has long been one of the major neighborhoods for San Francisco's LGBTQ populations. Before the 1960s, much of this LGBTQ activity was concentrated along the old waterfront. Historian Allan Berube has noted the extent to which local gay life overlapped and intermixed with the San Francisco world of sailors, merchant seamen, longshoremen, and others who worked the wharves and shipyards and lived nearby. The Embarcadero was known as a gay male cruising area at least as far back as the 1920s. Berube writes, "Along the waterfronts in port cities were complex sexual cultures that incorporated... erotic arrangements between men.... On the Embarcadero in San Francisco, for example, before the 1960s, were hundreds of cheap hotels, taverns, lunch rooms, cafeterias, union halls, and the YMCA where maritime and waterfront workers and servicemen hung out and interacted with others outside their worlds." Berube explains that by the 1950s, "what might have been described as the early gay bars and nightlife in San Francisco might more appropriately be called the homosexual aspects of waterfront culture. These often attracted gay men from other parts of the city."¹

Police crackdowns along the Embarcadero in the mid-1950s and early 1960s pushed gay bars and their patrons west. The Polk Street and Folsom Street neighborhoods became densely and visibly gay during the 1960s. Before the emergence of the Castro in the 1970s, Polk Street was the major gay residential and commercial center, while Folsom and South of Market drew the "leather" crowd.

The Tool Box, a bar that opened at 399 Fourth Street at Harrison in 1962, was the first gay leather bar South of Market. The leather scene moved to what would become its "main street" in 1966, when Febe's and the Stud opened on Folsom Street between 11th and 12th Streets. The Ramrod followed in 1968, and soon several other bars soon opened along a three-block strip of

¹ Berube, Allan. 1993. "Dignity for All: The Role of Homosexuality in the Marine Cooks and Stewards Union (1930s-1950s)." Paper presented at the conference Reworking American Labor History: Race, Gender, and Class. Madison.

Folsom Street, establishing a core area economy which continued to expand in the 1970s that anchored a burgeoning “leather” district.²

By the end of the 1960s, San Francisco leather bars had become heavily concentrated along Folsom Street, and leather bars and businesses sprouted in the surrounding blocks. By the late 1970s, South of Market had become one of the most extensive gay leather neighborhoods in the world. As a result, gay South of Market acquired a number of nicknames, including the Folsom, the Miracle Mile, and the Valley of the Kings. While the Castro was unquestionably the center of local gay politics, the Folsom had become the sexual center. The same features that made the area attractive to leather bars made it hospitable to other forms of gay sexual commerce. Most of the local gay bathhouses and sex clubs also nestled among the warehouses South of Market.³

The gay and leather occupation South of Market reached its zenith by 1982, then shrank dramatically in the mid 1980s before stabilizing by the early 1990s.⁴ Today, the gay and leather presence is still significant, most visibly in the small concentration of gay leather bars, shops, and sex clubs bounded by Folsom, Harrison, Fifth and Twelfth Streets, and in the annual *Folsom Street Fair* and the *Up Your Alley* fair.

Folsom Street Fair



² Rubin, Gayle, 2000: “Sites, Settlements, and Urban Sex: Archaeology And The Study of Gay Leathermen in San Francisco 1955-1995,” in Robert Schmidt and Barbara Voss, eds., *Archaeologies of Sexuality*, London, Routledge. 62-88.

³ Rubin, Gayle, 1998 “The Miracle Mile: South of Market and Gay Male Leather in San Francisco 1962–1996,” in James Brook, Chris Carlsson, and Nancy Peters, eds., *Reclaiming San Francisco: History, Politics, Culture*, San Francisco, City Lights Books. 247-272.

⁴ Rubin, Gayle. 1997. “Elegy for the Valley of the Kings: AIDS and the Leather Community in San Francisco, 1981-1996,” in Martin P. Levine, Peter M. Nardi, and John H. Gagnon, eds., *In Changing Times: Gay Men and Lesbians Encounter HIV/AIDS*, Chicago, University of Chicago Press. 101-143

The *Folsom Street Fair* started in 1984 and is California's third largest spectator event and the world's largest leather event and showcase for BDSM products and culture.⁵ It has grown as a non-profit charity, and local and national non-profits benefit with all donations at the gates going to charity groups as well as numerous fundraising schemes within the festival including games, beverage booths and even spanking for donations to capitalize on the adult-themed exhibitionism.

According to the organizers, over its 17 year history, a conservative calculation is that the *Folsom Street Fair* has returned over four million dollars in earned revenue to local and national charities.

Special Challenges of *Moral Regions* - Identification and Preservation

Throughout the 20th century, large industrial cities such as San Francisco were major locations where gay, lesbian, and transgender communities were able to form and occupy territory. This process of sexual concentration and territorialization was recognized by the early urban sociologists, such as Robert E. Park, who famously coined the terminology of “moral regions.” In a city, said Park, “the population tends to segregate itself, not merely in accordance with its interests, but in accordance with its tastes or its temperaments... Every neighborhood, under the influences which tend to distribute or segregate city populations, may assume the character of a moral region.”

Such, for example, are the vice districts, which are found in most cities. A moral region is not necessarily a place of abode. It may be a mere rendezvous, a place of resort.... We must then accept these ‘moral regions’ and the more or less eccentric and exceptional people who inhabit them, in a sense, at least, as part of the natural, if not the normal, life of a city. It is not necessary to understand by the expression ‘moral region’ a place or a society that is either necessarily criminal or abnormal. It is intended rather to apply to regions in which a divergent moral code prevails, because it is a region in which the people who inhabit it are dominated, as people are ordinarily not dominated, by a taste or a passion or by some interest.... It may be an art, like music, or a sport, like horse-racing...Because of the opportunity it offers, particularly to the exceptional and abnormal types of man, a great city tends to spread out and lay bare to the public view in a massive manner all the human characters and traits which are ordinarily obscured and suppressed in smaller communities.” Clearly, gay neighborhoods are such “moral regions.”⁶

⁵ http://en.wikipedia.org/wiki/Folsom_Street_Fair

⁶ Park, Robert E and Ernest W. Burgess. 1925. *The City*. Chicago: University of Chicago Press.

Such neighborhoods, however, do not tend to inhabit or produce a built environment of particular architectural significance. They tend to be located in relatively undercapitalized neighborhoods with small scale investment in the built environment. Their importance lies in the uses to which those buildings are put rather than the buildings themselves, and this creates special problems for the historic preservation of sexual landscapes. These difficulties are similar to those that have been identified for other populations with limited resources.

A socially inclusive urban landscape history can become the basis for new approaches to public history and urban preservation. This will be different from, but complimentary to, the art-historical approach to architecture that has provided a basis for architectural preservation. A more inclusive urban landscape history can also stimulate new approaches to urban design, encouraging designers, artists, and writers, as well as citizens, to contribute to an urban art of creating a heightened sense of place in the city.” (*The Power of Place*”, Dolores Hayden)⁷

In *The Power of Place*, architectural historian Dolores Hayden notes the challenges of historic preservation that is focused on uses, meanings, and memories rather than on the architectural significance of individual structures, and she observes that these issues are particularly salient with respect to ethnic minorities, working class populations, and women. Hayden comments that “urban landscapes are storehouses for these social memories, because natural features such as hills or harbors, as well as streets, buildings, and patterns of settlement, frame the lives of many people and often outlast many lifetimes. Decades of ‘urban renewal’ and ‘redevelopment’ of a savage kind have taught many communities that when the urban landscape is battered, important collective memories are obliterated.” She observes that “The power of place– the power of ordinary urban landscapes to nurture citizens’ public memory, to encompass shared time in the form of shared territory– remains untapped for most working people’s neighborhoods in most American cities, and for most ethnic and most women’s history.”⁸

Hayden suggests that for preservation efforts to be inclusive of gender, race and class, they must claim “the entire urban cultural landscape as an important part of American history, not just its architectural monuments. This means emphasizing the building types– such as tenement, factory, union hall, or church– that have housed working people’s everyday lives.” Hayden did not include the histories of minority sexual communities in her discussion, but her framework can and should be extended to articulate the specific challenges of preserving the sense of sexual place. In the case of LGBTQ populations, this means recognizing the ways in which quite ordinary buildings have been utilized as important social locations. This in turn requires

⁷ Hayden, Dolores. 1995. *The Power of Place: Urban Landscapes as Cultural History*. Cambridge, MA: MIT Press.

⁸ Hayden, Dolores. 1995. *The Power of Place: Urban Landscapes as Cultural History*. Cambridge, MA: MIT Press.

understanding the inventory of institutions of LGBTQ social life, which for most of the 20th century, consisted of the following: bars, bath houses and sex clubs, retail shops, small scale production facilities, publications and press, cruising areas, residential concentrations, locations of special events, and organizational headquarters. South of Market is dense with such sites.

Finally, many, if not most, of the gay sites South of Market are also part of the history of San Francisco's working class. In a 1982 article on gay South of Market, Mark Thompson called the neighborhood "the city's backyard." He commented that "An early morning walk will take a visitor past dozens of small business manufacturing necessities; metal benders, plastic molders, even casket makers can all be seen plying their trades. At five they set down their tools and return to the suburbs.... A few hours later, men in black leather...will step out on these same streets to fill the nearly 30 gay bars, restaurants and sex clubs in the immediate vicinity. Separate realities that seldom touch and, on the surface at least, have few qualms about each other."⁹

What Thompson did not realize at the time is that most of the places patronized by those men in black leather had once been part of the neighborhood's industrial past. As the city increasingly lost industry after World War II and as the port declined, much of the built environment of small scale production was vacated and available to be recycled into new uses. Timothy Stewart-Winter has noted that the emergence of the Castro as a gay neighborhood was made possible by the exodus of the working class population to the suburbs, which made working class housing, bars, and retail venues similarly available.



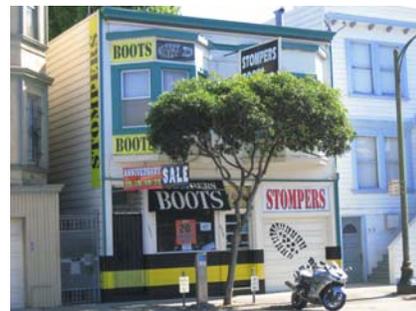
Photos from the left: The Eagle (bar), Hide (nightclub), Mr. S Leather Co. (retail) provided by Derek Abrego

The Golden Gay period of SOMA was the extended decade of the Titanic 1970s which began in the mid-Sixties with the founding of the Tool Box (1963; reported by *Life* magazine, 1964) and FeBe's (1966) to the burning of the Barracks and the arrival of HIV (1981).

⁹ Thompson, Mark. 1982. "Folsom Street." *The Advocate*, 8 July, 28-31, 57.

Because of its industrial character, the industrial dispersion after World War II was especially pronounced South of Market, and gay re-utilization of its vacated landscape was especially dramatic. Thus, memorializing the gay history of South of Market will also highlight some aspects of its working class history. It will also demonstrate the extent to which urban history is a richly layered consequence of the residues of meaning and memory that many populations and diverse activities leave along streets that look ordinary and in buildings that appear to be nondescript. Much of this environment was recycled as gay social space: factories and tenement buildings became bathhouses, machine shops became leather shops, and lunchrooms and taverns that had fed and watered the local working class population became gay bars.

While South of Market has had a particularly strong association with gay male leather, it was also a significant neighborhood for other elements of the local LGBTQ population. Although LGBTQ individuals have been well represented among the residential population, the LGBTQ presence in the neighborhood has been expressed more through commercial and social institutions than by residential concentration. The same features that made the area attractive to leather bars made it hospitable to other forms of gay sexual commerce. Most of the local gay bathhouses and sex clubs also nestled among the warehouses South of Market. Similarly, the availability of relatively low cost office space drew a substantial portion of the gay press as well as organizational headquarters. In addition, there have been numerous gay owned businesses that served a broad clientele, ranging from printers to shops that cleaned commercial cooking equipment. While lesbian businesses, organizations, and residents have clustered more densely in other areas, such as the Mission and Bernal Heights, there have been a number of significant lesbian sites South of Market. And despite the centrality of the Tenderloin as the focal neighborhood for San Francisco's transgender population, South of Market has also had a transgender presence.



Photos from the left: The End-Up (bar), Chaps II (nighclub), Stompers Boots (retail) provided by Derek Abrego

FEATURES and INDIVIDUAL ASSETS

Honoring and acknowledging the presence of LGBTQ businesses is acknowledging gathering places such as bars and public baths with educational plaques, noting them as important to gay/leather SoMa history. Recognizing individual assets in context is recognizing a collection of resources of collective memory, despite some of them being located outside the boundaries of Western SoMa Plan area and the associated Western SoMa Special Use District (SUD).

Bars

- The Tool Box--399 4th at Harrison
- Febe's--1501 Folsom
- The Ramrod--1225 Folsom (also My Place, now Chaps II)
- The Brig-- 1347 Folsom (also the Inbetween, the No Name, the Bolt, the Powerhouse)
- The Arena – 399 Ninth Street (also the Stud)
- The Ambush – 1351 Harrison Street
- The Lone Star – 1098 Howard; 1354 Harrison Street
- The Black and Blue -- 198 Eighth Street
- The BayBrick Inn – 1188-1190 Folsom (lesbian bar; also Clementina's, Headquarters)
- The Bootcamp – 1010 Bryant Street
- The Red Star Saloon – 1145 Folsom Street
- The Cave – 280 Seventh Street (also the Rawhide II)
- Chaps – 375 Eleventh Street
- Cocktails and The Pit – 201 Ninth Street
- The Leatherneck – 280 Eleventh Street (also the Covered Wagon, Dirty Sally's, The Plunge, the Gold Coast, Drummmaster, the Compound).
- The End Up – 401 Sixth Street
- The Watering Hole – 298 Sixth Street (also the Gas Station, the Round Up)
- San Francisco Eagle/Eagle Tavern – 398 Twelfth St
- The Stables – 1123 Folsom Street
- The Stud – 1535 Folsom (aka Holy Cow)
- Hole in the Wall – 289 Eighth Street (now 1369 Folsom Street)

Bathhouses/Sex Clubs

- The Folsom Street Barracks-- 1147 Folsom

- The Slot-- 979 Folsom also the Hula Shack, Rama, The Lumberyard
- The Cauldron--953 Natoma
- The Sutro Baths -- 1015 Folsom (also Big Town, Folsom Street Baths, Colossus, Product, 1015)
- Mr. B's Ballroom – 224 Sixth St
- Blowbuddies -- 933 Harrison
- The Hothouse – 374 Fifth Street
- The Handball Express—973 Harrison Street
- Animals – 161 Sixth Street
- The Club Baths aka Eighth and Howard – 201 Eighth Street
- The Club Baths aka The Ritch Street Baths – 330 Ritch Street
- The Folsom Street Club – 1389 Folsom Street (also Cornholes)
- 890 Folsom -- 890 Folsom Street
- Mack – 317 Tenth Street? (now at 1285 Folsom Street)
- South of Market Club/Gloryholes – 225 Sixth Street

Jack Fritscher states that the Slot was not a bath; it was licensed as a hotel by the City and was known legally and popularly as “The Slot Hotel” (when it was not just referred to as “The Slot” which was an erotic pun on the cable-car line down Market Street and the slot of a derriere.) He further describes “The Slot Hotel was the gay Hotel California. The Eagle sang “You can check in, but you can never leave” in the best selling album of the 1970s.” He said “The Slot, which was cheekily covered by a hotel license rather than a bath license was created ex nibilo to be a fisting palace by CMC founder, Jack Haines, and was managed by longtime Fritscher pal and Folsom Street legend, Tony Tavarossi. On location at the Slot Hotel, 979 Folsom Street, April 1976, photographer Jim Stewart and Jack Fritscher produced an erotic happening that became the Drummer feature “Johnny Gets his Hair Cut.”¹⁰

Retail and Small Production Facilities

Leather Shops

- Mr. S. 4 locations: 227 Seventh Street, 1779 Folsom Street, 308-310 Seventh Street, 385 Eighth Street Madame S. 321 Seventh Street, not at 385 Eighth Street.
- A Taste of Leather -- 1501 Folsom, 960 Folsom, 336 Sixth Street, 317 Tenth Street, 1285 Folsom Street (also Mack)
- 768 Clementina – Taylor of San Francisco
- Clothing and Apparel

¹⁰ Jack Fritscher, “Author’s eyewitness historical context introduction, Johnny gets his hair cut” Drummer 16, published in June 1977, *The Best of Drummer Magazine*, at www.JackFritscher.com

- Stompers Boots -- 323 10th Street
- Worn Out West -- 1158 Howard (also Stormy Leather)

Art Galleries

- Fey—Way -- 1287 Howard Street
- 544 Natoma – 544 Natoma

Restaurants

- Hamburger Mary’s – 1582-1590 Folsom Street
- Canary Island Diner – 1270 Harrison Street
- Off the Levee/527 – 527 Bryant Street

Publications and Press

- Drummer Magazine (aka Alternate Publications, Desmondus, Inc) -- (At 3 locations: 15 Harriet, then 285 Shipley, then 24 Shotwell.
- Bay Area Reporter – 395 Ninth Street
- Brush Creek Media – 367 Ninth Street
- Bay Times – 288 Seventh Street
- The Sentinel – 285 Shipley
- Pan-Graphic Press - 689 Mission Street

Hotels

- Folsom Street Hotel – 1082 Folsom Street

Alleys

Ringold Alley was a major site of gay male cruising, especially after the bars closed. The original “Up Your Alley” Fair was held on Ringold in honor of that history. After the leather bars closed, men would congregate on the alley, which was right behind the Ramrod. Cars, bikes, and vans would circle the block to go up the one way street. Before the empty lots were fenced in, other people would use them to park vans, some of which were fitted out with entire playrooms complete with slings and other sex equipment as well as sound systems and refrigerators and other amenities.

Organizational Headquarters

- Templar Hall – 1127 Folsom Street
- The Fifteen -- 254 Ritch Street, then 249 Capp Street, also 191 Post Street.
- National Political Organization Headquarters:

- National Leather Association – 1250 Folsom Street
- The Mattachine Society--689 Mission Street
- Frameline-- 145 Ninth Street

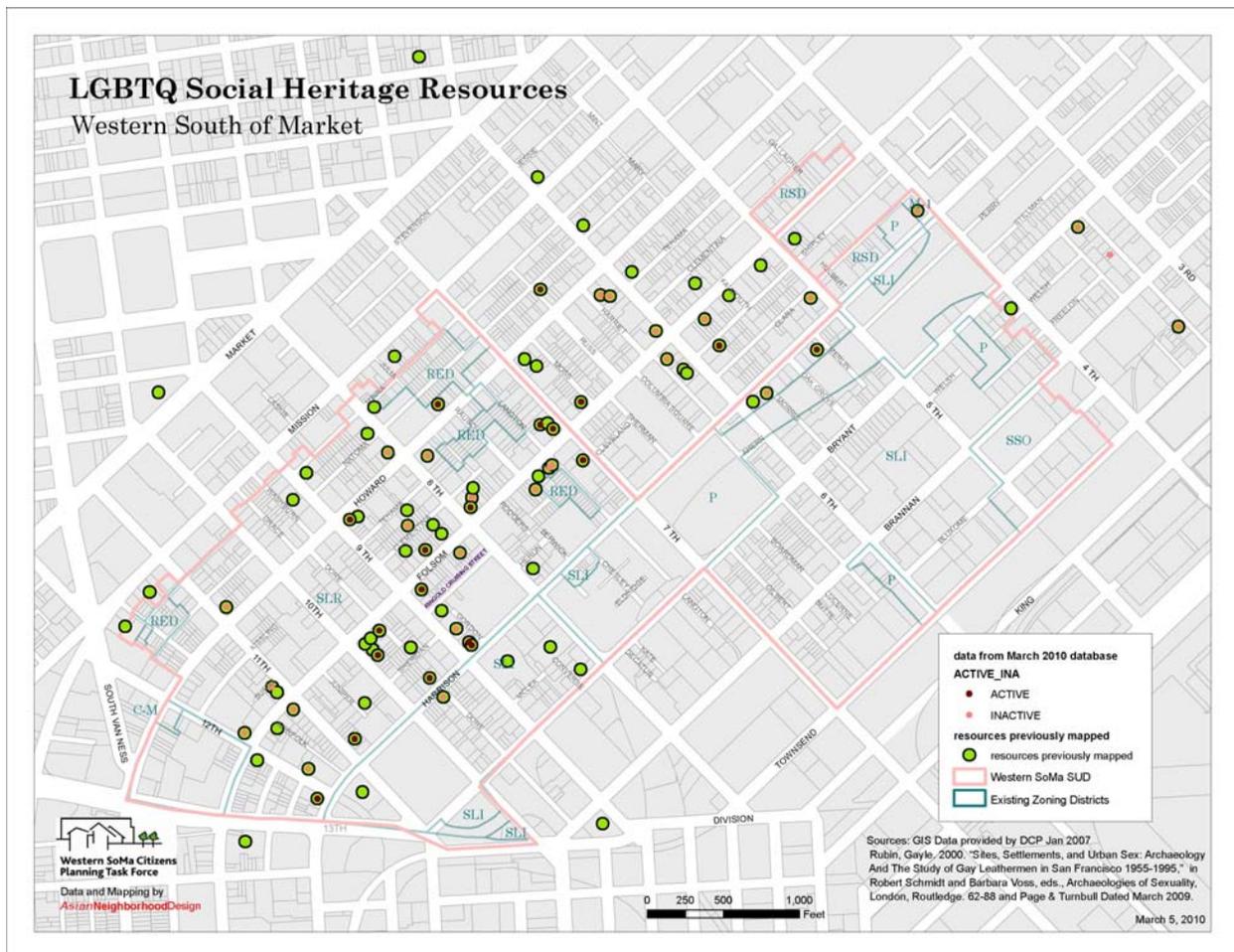
Religious Organizations

- Service of Mankind Church 367 Twelfth (heterosexual)
- Church of the Secret Gospel – 744-746 Clementina (also 735 Tehama, 340 Sixth Street)



Photos from the left: The Stud (bar), Power House (bar), A Taste of Leather (retail) provided by Derek Abrego

BOUNDARIES and PROPOSED TREATMENTS



The Western SoMa Citizens Planning Task Force and City sponsored surveys have already recognized a potential historic district largely inside the Western SoMa SUD. The community also recognizes that many of the individual LGBTQ cultural assets are located throughout SoMa.

HERITAGE PATH

The LGBTQ community is proposing a “heritage path.” This path traces places and events that took place at these streets and alleys during the latter half of the 20th Century through today, as fairs, festivals, social services and continued business operations. The path will pass through Folsom street between 12th and 6th Street and Ringold Alley between 9th and 10th Street. Exact path location and designation is to be determined through further discussion with the community.

RENAMING OF THE STREETS

Renaming of some streets has been suggested by the community and a partial list of suggestions follows.



- ✓ Chuck Arnett, the artist who painted the mural in the Tool Box that was featured in Life Magazine in 1964. This image more than any other came to represent leather South of Market
- ✓ Alan Selby, who owned Mr. S. Leather, became one of the most active fundraisers during the AIDS crisis
- ✓ Anthony DeBlase, who as publisher of Drummer designed the Leather Pride Flag and established Leather Pride Week in San Francisco
- ✓ And Michael Valerio, who along with Kathleen Connell founded the Folsom Street Fair, primarily as a way to protest against rampant and uncontrolled redevelopment of South of Market and to show that South of Market was indeed a vital and viable neighborhood that deserved to be preserved rather than demolished. All of these individuals are deceased.

Seven additional “street name nominees” are deceased:

1) **ROBERT OPEL**, famous Oscar Streaker (1974) and Fey-Way founder mysteriously assassinated in SoMa as a final part of the reaction to the White Night Riot (1979). By the way, a new documentary on SoMa titled *Uncle Bob*, filmed by Robert Opel's nephew, Robert Oppel (with 2 p's), has just been finished with extraordinary never-before seen SoMa footage. As an associate producer on the film, may I mention before its upcoming release that *Uncle Bob* also recreates the look and feel of the SoMa scene. In the near future, if you like, I can provide you with an advance screener of *Uncle Bob* which is chock full of original film footage, illustrations, photographs, ephemera, talking-head oral-history eyewitness, and re-enactments of the Fey-Way scene. *Uncle Bob* is a new key SoMa document.

2) **TONY TAVAROSSO**, 1933-1981, born in San Francisco, was an expert at recycling "found" properties into gay establishments; in the Tenderloin, before moving South of Market, he founded the "Tony's Y-Not" bar (1961) whose name was his first name reversed; Tavarossi, having been taught the basic design of a leather bar by the Mafia in New York, instituted the first dedicated leather bar in San Francisco (the Y-Not?) and was part of the creative staff of nearly every bar and bath and business South of Market in the 1960s and 1970s; he was Italian but never Mafia; he died of AIDS two days after the Barracks fire.

3) **MISTER MARCUS HERNANDEZ**, BAR columnist

4) **THOM GUNN**, internationally celebrated leather poet, and MacArthur Genius Grant recipient, who lived and taught in San Francisco from the late 1950s.

5) **RONALD JOHNSON**, internationally celebrated poet who created and managed the No Name Bar (1972) into its position as an early and primal source of Folsom Street behavior and culture during the 1970s

6) **ROBERT MAPPLETHORPE**, who when quite young came to SoMa and to my desk at *Drummer* to be discovered; I gave him his first magazine cover and connected him to nearly everyone he photographed in SoMa; we became lovers and my hardcover bio of our life together is *Mapplethorpe: Assault with a Deadly Camera*. Mapplethorpe's leather photos, many shot in SoMa, were the core of his best and most controversial work.

7) **HANK DIETHELM**, having fled the Nazi Youth as a fourteen-year-old, immigrated to San Francisco in 1949, owned and managed the Brig until he was famously murdered in 1983.

A comprehensive list of suggestions will be determined through further discussion with the community.

THE MUSEUM AND BOOKLET

The greater LGBTQ community is also proposing a museum or series of smaller permanent exhibition sites that illustrate and fuse paraphernalia in the neighborhood context. Designation and location of the proposed museum is to be determined through further discussion with the community.

DRAFT

STANDARDS AND GUIDELINES FOR REVIEW OF NEW CONSTRUCTION

The community is recommending celebrating public history, using public features as a way to educate and recognize diversity accepting the social heritage district leaving an important legacy at the heart of the neighborhood. When new construction proposals are made for sites containing identified neighborhood social heritage resources the following table summarizes the proposed treatments.

Tools for ranking the preservation of Social Heritage resources in proposed SUD Districts						
	Resource Status	Programs	Historic Resource Only	Heritage Resource Only	Historic and Heritage	Some notes/issues to consider
			plenty of tools apply to historic resources	social heritage resources	if cultural resource just happen to be located in a historical structure	
streetscape, street lighting, special pavements, commemorative plates,	Retention	Administrative Certificate of Heritage Compliance (given to development who voluntarily include new urban design elements that commemorate social heritage)	NO	YES	NO	
	Retention	Streetscape improvement & public/cultural art elements (lighting, pavement, murals, etc)	NO	YES	NO	
	Retention	Commemorative Plate	NO	YES	NO	
these tools consist of changes in the zoning code	Retention	FAR Exemption	NO	YES	YES	
	Retention	TDR Program	YES	NO	YES	
	Retention	Height Bonus	NO	YES	NO	
	Loss	Elimination of Height Bonus	YES	YES	YES	
local economic incentives, fees,	Retention	Community Benefit Exemption	YES	YES	YES	
	Retention	Historic/Cultural & Local Tax Credits (negotiated w/OEWD)	YES	YES	YES	
	Retention	Tenant & Façade Improvements and other technical assistance (TA) to help existing business expand or improve - marketing, lease negotiation, etc	YES	YES	YES	
	Retention	TDRs - either as private transaction to pay for TIs or mediated to go to a fund for business TA in the district	YES	YES	YES	
	Loss	Community Benefit/Business Relocation Fee - to pay for relocation assistance such as brokers, lease negotiation, tenant improvements in new space, moving assistance, etc.	NO	YES	YES	
	Loss	Enrollment in business incubator program (Mission only perhaps) - to create matches between developers and incubating businesses early in the development process	NO	YES	YES	
	Loss	Must provide a first right of refusal to a displaced business; or select a non-formular retail principally permitted local business; or a master lease; or provide a community-use based on need (childcare, nonprofit), etc..	NO	YES	YES	This one did not have sufficient legs in the Mission proposal according to City Attorney but maybe it does or parts of it do (the land use based) in this case because there is a resource designation to justify?

For additional details and explanations of the programs summarized in the table above, please refer to Appendix 2 of this report.

Appendix 1—Types of Designation

Cultural resources constitute a unique medium through which all people, regardless of background, can see themselves and the rest of the world from a new point of view. Access to cultural resources means that people can learn not only about their own immediate ancestors but about other traditions as well (National Register Standards)

Cultural landscapes are settings we have created in the natural world. They are special places, range from formal gardens to pilgrimage routes and village squares (National Register Standards)

Many towns and cities around the country have developed and used different strategies for rating, preserving and protecting cultural resources, and they can be grouped as:

- Type I. Political Strategies, including creating SUD and district, legislation, tax exemptions, capital projects, economic development plans, etc
- Type II. Urban Design Features and street treatment, such as pavements, plaques or names; Street Renovations, including renaming streets; Public Local activities created, such as public arts commissioning, tours, festivals, etc.

STANDARDS FOR DESIGNATION

To be eligible and rated as a cultural resource through the National Register System requires for the resources to be at least 50 years old and to comply with the following:

- A) To be associated with events that have made a significant contribution to the broad patterns of our history; including oral history.
- B) To be Are associated with the lives of persons significant in our past.
- C) To embody distinctive characteristics of a type, period, or method of construction, or that represents 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.
- D) To have yielded, or may be likely to yield, information important in prehistory or history.

South of Market neighborhood (SoMa) LGBTQ social heritage district can not be done through the National Register Standards due to the inability to meet all the National Register requirements. The community, however, has decided to propose an alternative way of preserving the LGBTQ social heritage in the South of Market neighborhood.

What is CEQA?

The CA Environmental Quality Act was enacted in 1970. The law's goal is to develop and maintain a high-quality environment now and in the future. Specific goals for CA public Agencies are to:

- Identify the significant environmental effects of proposed projects;
- Avoid those significant environmental effects; or
- Mitigate those significant environmental effects.

Under State law cities are not allowed to waive the requirements of CEQA

There are 3 levels of environmental review documents produced by the Planning Department:

- Categorical Exemptions
- Negative Declarations
- Environmental impact Report (EIR)

When a Building permit is filed with the Department of Building, the project may be insignificant enough to bypass an EIR review; it may just need a through discretionary review that would grant a negative declaration, or a discretionary review that would grant a categorical exemption stamp.

Generally speaking, the State of California and Federal government consider “potentially” historic properties to be those that have reached a minimum age threshold of 50-years or greater. However, age alone is not the sole qualifier for determining historic significance. The historic significance of a property may relate to its architectural style, the individual that designed the home, its past ownership, its relationship to the historic development of the neighborhood and/or community, or any number of various factors.

Projects that may need review and be exempted with Class 1

- a) request for alterations and additions (changing windows or doing small repairs, restoration of significant structural and /or parts of the architecture of the property, interior remodeling not exceeding 50%, lot splits if slope less than 20%, condo conversions etc)
- b) requests for demolition of small structures (up to 3 single-family structures at one time, up to 3 commercial structures designed for 30 people, accessory structures such as garages, carports, fences, pools, etc)

Projects that may need review and be exempted with Class 3

- a) request for new construction (up to 3 single-family structures at one time, commercial structures with less than 10,000 sf)

b) changing windows or doing small repairs affecting the outside of the property

Projects that may have an impact on historically rated properties:

	WHERE TO CHECK?	WHAT TO CHECK FOR?	NEXT STEP		NEXT STEP	RESULT
1	Parcel database	whether the property is 50 years old or older, and noted under the Survey/Ratings or Architectural pages.	whether the property also falls into the following National Register Rating system		whether the property also falls into any of the following local rating systems	
		NATIONAL REGISTER RATINGS	<p>Category A.1 - Resources listed on or formally determined to be eligible for the California Register. The rate range is 1-5 and 7 (A-1 properties range from 1-3 or higher rank)</p> <p>Landmarks listed in Article 10</p> <p>Properties with rate I-IV in Article 11</p> <p>9significant buildings located in conservation districts)</p>	LOCAL RATINGS	<p>Here Today List— properties that appear in a list of a book published in 1968</p> <p>Area Plans properties that appear as a resource in a local area plan (Significant or Contributory)</p> <p>Informational Surveys Such as: Fire Stations, Chinatown, Union St., etc</p> <p>Endorsed Adopted Surveys, such as: Dog Patch Central Waterfront— North Beach Surveys</p>	These properties will be evaluated as historical resources for purposes of CEQA.
	<p>Category A.2 – Adopted local registers, and properties that have been determined to appear or may become eligible, for the California Register.</p>		<p>1976 Survey, AS--</p>			
	<p>Category B - Properties</p>		<p>Review will</p>			

			<p>Requiring Further Consultation and Review.</p> <p>Structures of merit in Article 10 (contributory, contributory altered and/or non contributory)</p> <p>Properties with rate V in Article 11</p> <p>General Plan referred properties</p>		<p>properties that were surveyed between 1974-76, ranging 0-5 (5 being the highest rating)</p> <p>SF Heritage -- properties that were surveyed by Heritage, a non-profit org. (rating are A highest, B mayor importance, C contextual importance, and D minor importance)</p> <p>UMB-- properties that were surveyed in 1992</p>	<p>be required for evaluation whether a property is an historical resource for the purposes of CEQA.</p>
			<p>Category C - Properties Determined Not To Be Historical Resources</p> <p>Typical properties less than 50 years of age, and properties for which the City has no information indicating that the property qualifies as an historical resource</p>			<p>Properties in this category will not be evaluated as historical resources</p> <p>They are either:</p> <ul style="list-style-type: none"> a) less than 50 years of age b) determined ineligible

Whether the property gets a Categorical Exemption or a Negative Declaration, the property will be reviewed; requiring extra planning staff time and budget for the review, and mitigations will be recommended. The staff members serving the Western SoMa Citizen Planning Task Force have a list of professionally developed recommended mitigations that could be applied in these cases (See Appendix 2).

Also, the National Park Service has a set of standards for preservation, rehabilitation, restoration and reconstruction of historical assets. These standards are neither technical nor prescriptive, but are intended to promote responsible preservation practices that help protect US irreplaceable cultural resources. They cannot, in and of themselves, be used to make essential decisions about which features of the historic building should be saved and which can be changed. But once a treatment is selected, the Standards provide philosophical consistency to the work. They are conceptual, and therefore, they need to be reinforced with specific Design Guidelines, Economic Development Incentives and Review Processes that provide tangibility.

Types of Treatment Addressed in National Register

Preservation - the first treatment places a high premium on the retention of all historic fabric through conservation, maintenance and repair. It reflects a building's continuum over time, through successive occupancies, and the respectful changes and alterations that are made.

Rehabilitation - the second treatment emphasizes the retention and repair of historic materials, but more latitude is provided for replacement because it is assumed the property is more deteriorated prior to work. (Preservation and Rehabilitation standards focus attention on the preservation of those materials, feature, finishes, spaces, and spatial relationships that, together, give a property its historic character.)

Restoration - the third treatment focuses on the retention of materials from the most significant time in a property's history, while permitting the removal of materials from other periods.

Reconstruction - the fourth treatment establishes limited opportunities to re-create a non-surviving site, landscape, building, structure, or object in all new materials.

Traditional Cultural Properties

“Traditional” is used in National Register Bulletin 38 to refer to the “beliefs, customs, and practices of a living community that are passed down through generations, generally through oral literature or oral history, or through the practice of traditional skills. “Culture” in the Bulletin refers to the beliefs, practices, lifeways, and social institutions of any community—not just Native American communities.

One fundamental difference between traditional cultural properties and other kinds of historic properties is that their significance cannot be determined solely by historians, ethnographers, ethno historians, ethno botanists, and other professionals. The significance of traditional cultural properties must be determined by the community that values them. A traditional cultural property is a functional property type. It is not based on aesthetics, stylistic types, or the potential to provide information about the past. A traditional community, usually represented by its

traditional leaders, decides which places are important to maintaining their traditions and whether those places retain integrity of relationship and condition. Identifying, documenting, and evaluating

Proposed Use

An essential, practical question to ask is: Will the building be used as it was historically or will it be given a new use? Many historic buildings can be adapted for new uses without seriously damaging their historic character; special-use properties such as grain silos, forts, ice houses, or windmills may be extremely difficult to adapt to new uses without major intervention and a resulting loss of historic character and even integrity.

The National Park Service promotes responsible preservation practices that protect US irreplaceable legacy of **cultural** landscapes. A traditional cultural asset may be a significant resource

- a) that is associated with events that have made a significant contribution to the broad patterns of history; or
- (b) that is associated with the lives of persons significant in the past; or
- (c) that embody 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 has yielded, or may be likely to yield, information important in prehistory or history. It may reflect cultural traditions, or other patterns of settlement or land use.

Historic, current, and proposed use of the cultural landscape must be considered prior to treatment selection. Historic use is directly linked to its significance while current and proposed use(s) can affect integrity and existing conditions. Parameters may vary from one landscape to another. Also, new uses may be adapted within the landscape's existing form, order and features.

Appendix 2—LGBTQ Heritage District Resource Mitigation Measures

Typical mitigation measurements proposed for properties that not longer exist or are requesting demolition or change in use.

When a Building permit is Filed with the Department of Building, the project may be small enough to bypass a an EIR review, to just be reviewed and get a exemption stamp or it may be evaluated and have a very significant impact on a historically rated property

FAR EXEMPTION

Floor Area Ratio is the ratio obtained by dividing the floor area of a building by the total area of the parcel upon which the building is erected. Floor Area Ratio is the minimum to maximum proportional development that could occur in a parcel. Different FAR is required in all different zoning districts. Example: in an NC, NC-T or NC-S zoning, the FAR is 1.8 to 1, meaning that in a parcel or lot of 4,500 square feet, a maximum development of 8,100 square feet could occur.

When FAR requirements are exempted or when they should not apply to certain use size? (In Chinatown the uses are the ones otherwise permitted via CU?), in the case of Chinatown means that requirement of use size would not be applicable if the use is relocated (right?). In Chinatown, the FAR requirement for total development is waived in the form of moving the use to another location. Code Section and Interpretation 124.1 (d) explains that the floor area ratio normally applying to the Chinatown Mixed use District shall not apply to uses which must relocate as a result of acquisition by the City.

Typically, if a community wants population and economic growth to continue, then land must be used more intensively. Using land more intensively will result in changes to height and density within the existing parts of the city. How to accommodate growth, minimizing the impacts of intensification? Some cities propose to direct growth in certain parts of the city, such as in major nodes and public transit oriented intersections, where heights increase should occur only, under specific design guidelines, limitations of density, specific community needs and urban principles hierarchies.

Western SoMa is proposing the following zoning exemption:

The LGBTQ Social Heritage District is proposing to grant **FAR exemption** to replacement in-kind of traditional LGBTQ identified resources in order to maintain and keep the business local as it was originally intended.

CERTIFICATE OF HERITAGE COMPLIANCE

A Certificate of Heritage Compliance (COHC) is a document approving work on local properties in historic districts based on consistency with applicable design guidelines or standards.

The LGBTQ Social Heritage SUD is proposing to establish an Administrative Certificate of Heritage Compliance to be granted to replacement in-kind of exclusive LGBTQ social heritage resources such as **arts/media spaces** and **institutions**. Administrative Certificate of Heritage Compliance can be granted by the Zoning Administrator if any of the following findings are met.

1. The resource has existed for at least 50 years, or
2. The identified resource produces information and educate the public about LGBTQ issues, or
3. The identified resource serves the local LGBTQ community.

ECONOMIC DEVELOPMENT, TAX EXEMPTIONS and TAX INCENTIVES

In the case of Colonial Heights, Virginia, partial exemption from real estate taxes (tax relief) is allowed for qualifying rehabilitated or renovated structures. For those properties that qualify, the initial increases in real estate taxes resulting from rehabilitation or renovation is excused for ten (10) years.

1. As an economic incentive, a partial tax exemption for restoration and retention of identified resources and other local economic incentives should be analyzed and considered.

San Francisco counts already with many financial incentives that are generic applied for preservation, and they are:

Property Tax Reduction: The Mills Act is perhaps the best preservation initiative available to private property owners in San Francisco.

Loans: The City has several loan programs administered the Mayor's office of Housing (MOH) and the Mayor's office of Economic Development (MOED) to assist in the rehabilitation of residential resources.

- Code Enforcement Rehabilitation Fund (CERF) The CERF program offers a hardship loan for a minimum of 4250 and maximum of \$15,000 to correct any conditions, which the City has determined in violation of the existing building code.
- Unreinforced Masonry Building (UMB) Loans: In 1992, San Francisco voters authorized the issuance of 4350 millions in bonds to make loans available to owners of UMB buildings.

URBAN DESIGN and HEIGHTS EXEMPTIONS

In South of Market, heights exemptions from 40 to 85 feet already exist to certain number of parcels. (Section 263.11) These exemptions are given to parcels located in RSD zoning with Conditional use Approval as long as new heights do not affect shadows in public open space areas such as public parks, and new construction work at the ground levels are designed so they buffer winds.

Regarding heights, a proposed height exemption could be considered under the following circumstances:

1. Restoration or replacement in the neighborhood of an in-kind of LGBTQ identified resource.

VISION, MISSION AND PUBLIC PARTICIPATION

It could prove very helpful in guiding mitigation determinations that a local advisory Committee be established to review new proposals for restoration or the application of mitigation measures in the cases of demolition.

The following is an example that has been modeled from existing district practices in Hawaii:

VISION: The vision should support a comprehensive program of historic preservation at all levels of community and government to promote the use and conservation of historic and cultural resources for the education, inspiration, pleasure and enrichment of the public in a spirit of stewardship and trusteeship for future generations.

MISSION: The statement should provide leadership in preserving, restoring and maintaining historic and cultural resources through activities, plans and programs that support the preservation and enhancement of these resources.

PUBLIC PARTICIPATION: If Western SoMa cultural and historic resources are to be preserved, the people of Western SoMa must actively promote their preservation.

WORKING WITH OTHER AGENCIES

Interagency work is vital in the process of historic and cultural preservation. Many times, a cultural landscape being saved from industrial development is a success story because of grassroots activism, and common ground between land conservation and historic preservation efforts.

This LGBTQ Social Heritage SUD proposal for Western SoMa proposes coordination with local LGBTQ organizations, Department of Public Works to support urban design elements in the form of street lights and pavement treatment on a couple of alleys that are abundant with LGBTQ history and tradition. Both Dore Alley, well as, a portion of Folsom Street (from 8th through 12th St) are key public resources that may warrant special treatments.

INTERPRETIVE PROGRAM

Many times the wish to preserve a place offers unique opportunities to develop educational and interpretive programs that integrate environmental and cultural history together.

The LGBTQ Social Heritage District Proposal for Western SoMa proposes to work with both the Department of Public Works and the Chamber of Commerce to place commemorative inscriptions in the sidewalks corresponding to some of the most significant cultural asset not longer present in the District, but that were key in developing LGBTQ local history. These commemorative inscriptions will act similar to that of the Barbary Coast¹¹, for educational walking tours.

DRAFT

¹¹ Barbary Coast was a pleasure quarter in old San Francisco CA. The neighborhood quickly took on its seedy character during the California Gold Rush (1848 - 1858). It was known for gambling, prostitution, and crime. It is now overlapped by Chinatown, North Beach, Jackson Square, and the Financial District

Appendix 3—LGBTQ Social Heritage District Survey

If we try to overlap the preservation of historic and cultural properties in Western SoMa, we need to correlate the local history with events and history.

The South of Market Area (SOMA) has always been a mixed-use commercial, industrial and residential neighborhood. In 1847, early Gold Rush settlers and Chinese immigrants inhabited the area. These settlers pitched their tents and opened shops to serve the city’s growing residential and business community.

1906 to 1920s and the San Francisco earthquake in South of Market

During the immediate post-quake period, insurance settlements led to the construction of new and in some cases, reconstructed light industrial buildings such as stables and warehouses. These buildings were often constructed in brick masonry. The properties identified in the Page & Turnbull Survey that best relate to local LGBTQ history and are part of the LGBTQ Social Heritage District Draft, best representing the events within this time period are:

BLOCK-LOT	CURRENT ADDRESS	YEAR BUILT	CULTURAL ASSET USE/TYPE	TYPE	ACTIVE /NON(A/N)	CURRENT RATING
3520021	375 11 th St.	1900	Chaps Bar, now DNA	BAR	A	NONE
3730/038	201 8 th St.	1900	Club Baths	BATHS	N	CA Reg. Heritage=C (Soma dist)

BLOCK-LOT	CURRENT ADDRESS	YEAR BUILT	CULTURAL ASSET USE/TYPE	TYPE	ACTIVE /NON (A/N)	CURRENT RATING
3753/008	374 5 th St	1906	The Hothouse Baths	BATHS	N	
3522/014	398 12 th St	1906	The Eagle Bar	BAR	A	
3753130	979 Folsom	1906	The Slot Baths	BAR	A	
3756004	399 9 th St.	1906	Arena, now Stud	BAR	A	
3730009	280 7 th St	1906	The Cave, Rawhide	BAR	A	
3731125	1082 Folsom	1906	Folsom St Hotel	RES HOTEL		
3519/043	323 10 th St	1906	Stompers Boots	RETAIL	A	
3755100	1127 Folsom	1906	Templar Hall	COMMUNITY FACILITY		
3725001	161 6 th St	1907	Animals Baths	BATHS		CA Reg. Heritage=C and UMB
3776/098	527 Bryant	1907	Off the Levee	BAR	N	
3525/074	1351 Harrison	1907	The Ambush	RETAIL	N	
3730/028	289 8 th St	1907	Hole in the wall Bar	BAR	A	
3519/013	1354 Harrison	1907	Lone Star	BAR	A	
3519/053	1347 Folsom	1907	The Powerhouse	BAR	A	Art 11, Nat Register
3753/082	285 Shipley	1907	The Sentinel	NEWS	A	
3729/082	201 9 th St	1907	The Pit, Asia SF	RESTAU	A	
3521019	367 12 th St	1907	Church, Service of Mankind		N	
3756/005	395 9 th St	1908	Bay Area Reporter	NEWS	A	
3726/046	544 Natoma	1908	544 Natoma	ART	A	
3729803	1287 Howard	1908	Fey-Way	ART	N	
3756045	1225 Folsom	1909	The Ramrod, My Place, Chaps	BAR	N	
3756/045	1225 Folsom	1909	The Shaft Bar	BAR	N	
3729048	744 Clementina	1909	Church, Secret Gospel	COMMUNITY FACILITY	N	

Recognizing, Protecting and Memorializing South of Market LGBTQ Social Heritage Neighborhood Resources
June 1, 2010

BLOCK-LOT	CURRENT ADDRESS	YEAR BUILT	CULTURAL ASSET USE/TYPE	TYPE	ACTIVE /NON (A/N)	CURRENT RATING
3755/101	1123 Folsom	1910	The Stables	BAR	N	
3731011	298 6 th St	1913	The Watering Hole	BAR		
3755/004	310 7 th St	1913	Mr. S.	LEATHER	A	UMB, Survey: Y, AS:2
3731002	225 6 th St.	1914	Glory Hole Baths	BATHS	N	
3730/027	1188 Folsom	1914	Bay Brick Inn	RESIDENTIAL HOTEL	N	
3731002	224 6 th St.	1914	Mr. B's Ballroom Baths	BATHS	N	
3757008	1010 Bryant	1915	Boot Camp Bar	BAR	A	
3776/106	254 Ritch	1915	The Fifteen	COMMUNITY FACILITY	N	
3516/018	1582 Folsom	1916	Hamburger Mary's	BAR	N	
3787/040	330 Ritch	1919	Ritch St. Baths	BATHS	N	

1920s to 1936 in South of Market

During this period, industrialists and developers constructed hundreds of concrete two-story and three-story industrial loft structures on the plentiful empty lots, largely building South of Market district by 1929. Most large warehouses in SOMA were constructed during the 1920s and into the 1930s. According to Page & Turnbull preliminary report, there were about 15 large warehouses occupying quarter of city blocks on the west side of SOMA. The properties identified in the Page & Turnbull Survey that best relate to local LGBTQ history and are part of the LGBTQ Social Heritage District Draft, best representing the events within this time period are:

BLOCK-LOT	CURRENT ADDRESS	YEAR BUILT	CULTURAL ASSET USE/TYPE	TYPE	ACTIVE /NON (A/N)	CURRENT RATING
3728008	198 8 th St	1920	The Black & Blue	BAR	A	NONE
3731116	15 Harriet	1921	Drummer Magazine	NEWS/PUBL		NONE
?	?	1923	Mack Club & Baths	BAR	A	NONE
3756034	1285 Folsom	1923	A Taste of Leather	LEATHER	A	NONE
3729015	1250 Folsom	1923	Nat Leather Org	CFACILITY	A	NONE
3727/022	1158 Howard	1924	Stormy Leather	LEATHER	A	NONE
3752/011A	4 th & Harrison	1924	The Tool Box Bar	BAR	N	NONE
3730/011	290-298 7 th St.	1926	Bay Times	NEWS/PUBL	A	Y (CA Reg. AS, Heritage=C)
3521/058	1501 Folsom	1926	Febes Bar	BAR	N	NONE
3516010	280 11 th St.	1929	The Leatherneck Bar	BAR	N	NONE

The Western SOMa Light Industrial and Residential District developed primarily between the years of 1906 and 1936, and consist of a group of resources that are cohesive in regards to scale, building typology, materials, architectural style, and relationship to the street

Late 1930s to 1945 and post war migration in South of Market

World War II saw a jump in the gay population when the US military actively sought out and dishonorably discharged homosexuals. From 1941 to 1945, more than 9,000 gay servicemen and women were discharged, and many were processed out in San Francisco.¹² From 1940 to 1950, workers in World War II-related industries increased the population of SOMA by 37%.¹³

Physically in the 1950s San Francisco planning trend was to tear down huge areas of the city and replace them with modern construction. Many buildings located in South of Market disappeared and people were displaced. Culturally, during the 1950s, City Lights Bookstore in the North Beach neighborhood was an important publisher of Beat Generation literature. During the latter

¹² ([Wikipedia, History of San Francisco](#))

¹³ (<http://www.smhcsf.org/soma.html>)

half of the following decade, and the 1960s, San Francisco was the center of hippie and other alternative culture.

Since the 1950s, South of Market has been a center for the leather subculture of the gay community. At the end of each September the Folsom Street Fair is held on Folsom Street between 7th and 12th Streets. The smaller and less-commercialized but also leather subculture-oriented Up Your Alley Fair (commonly referred to as the Dore Alley Fair) is also held in the neighborhood, in late July on Folsom between 9th and 10th Streets and in Dore Alley between Folsom and Howard.¹⁴

In 1956, lesbians went public for the first time in the U.S. with the opening of the Daughters of Bilitis (at 693 Mission St. at Third). Started by Phyllis Lyon and Del Martin, the lesbian dynamic duo of San Francisco who are still life partners today, this is where the group published its magazine, The Ladder.¹⁵

The late 1960s brought in a new wave of lesbians and gays who were more radical and less mainstream and who had flocked to San Francisco not only for its gay-friendly reputation, but for its reputation as a radical, left-wing center. These new residents were the prime movers of Gay Liberation and often lived communally, buying distressed Victorians in the Haight and fixing them up.

The properties identified in the Page & Turnbull Survey that best relate to local LGBTQ history and are part of the LGBTQ Social Heritage District Draft, best representing the events within this time period are:

BLOCK-LOT	CURRENT ADDRESS	YEAR BUILT	CULTURAL ASSET USE/TYPE	TYPE	ACTIVE /NON (A/N)	CURRENT RATING
3756009	367 9 th St.	1930	Bush Creek Media	NEWS/PUBLISHING	N	NONE
3754057	1015 Folsom	1932	Sutro Baths	BATHS	N	NONE
3510/020	1488 Howard	1939	The Cauldron	BATHS	N	NONE

The 70s and 80s in South of Market

In the '70s, SoMa, then known as the Folsom district, boasted a thriving gay bar scene. While clones reigned in the Castro, leathersmen dominated SoMa. The legendary Folsom Street of the '70s had its roots in the '30s. Located near the waterfront and catering to the Navy crowd, the

¹⁴ ([http://en.wikipedia.org/wiki/South_of_Market_\(San_Francisco\)](http://en.wikipedia.org/wiki/South_of_Market_(San_Francisco)))

¹⁵ Queer history, Gay and Lesbian South of Market. by Nancy Warren, SF Gate neighborhood Guide

Sailor Boy Tavern was opened in 1938 conveniently near to the Embarcadero YMCA (169 Steuart St. between Howard and Mission), which has remained in the same location for 150 years.

During this time, bars like Boot Camp (1010 Bryant) and bathhouses like The Animals and The Barracks proliferated. A few are still open today, including local landmark bar The Stud and My Place, former site of the famous Ramrod (1225 Folsom St.).¹⁶

Tragically, On November 27, 1978 the city's mayor George Moscone and San Francisco's first elected openly gay elected official, Supervisor Harvey Milk were assassinated . These events accelerated the political career of Diane Feinstein and the "Manhattanization" of San Francisco, in which many large skyscrapers were built.

In the 1980s, the AIDS virus wreaked havoc on the gay male community in San Francisco. With this, many gay baths closed.

BLOCK-LOT	CURRENT ADDRESS	YEAR BUILT	CULTURAL ASSET USE/TYPE	TYPE	ACTIVE /NON (A/N)	CURRENT RATING
3760135	933 Harrison	1953	Blow Buddies Baths	BATHS	A	
3755079	1147 Folsom	1983	Folsom St Barracks	BATHS	N	
?	?	?	Folsom St Baths	BATHS		
?	?	?	Templar Hall Baths	BATHS		
?	?	?	Handball Express	BATHS		

The 90s in South of Market

During the dot-com boom of the 1990s, large numbers of entrepreneurs and computer software professionals moved into the city, followed by marketing and sales professionals, and changed the social landscape as once poorer neighborhoods became gentrified. While the rising rents forced many people, families, and businesses to leave, South of Market became home to a new population and many new warehouses converted to live work and high-end condominiums.

¹⁶ Queer history, Gay and Lesbian South of Market.by Nancy Warren, SF Gate neighborhood Guide

DRAFT