DRAFT

LANDMARK DESIGNATION REPORT

Sam Jordan's Bar
4004 – 4006 Third Street

Historic Names: Lagrave's Tavern, Sam Jordan's Tavern, Sam's Personality Club, Sam Jordan's Bar, Sam's

Draft Article 10 Landmark Designation Report adopted by the Historic Preservation Commission, June 20, 2012.

City and County of San Francisco
Edwin M. Lee, Mayor

Planning Department
John Rahaim, Director

Landmark No.
XX

TABLE OF CONTENTS

	page
OVERVIEW	3
BUILDING DESCRIPTION	4
HISTORY	
Sam Jordan's Life: The Early Years	10
Sam Jordan's Tavern: The Early Years	12
Sam Jordan's Bar: A Working-Class Neighborhood Bar	13
Sam Jordan's Bar: Employees and Clientele	14
Sam Jordan's Bar: Community Connections	16
Sam Jordan: Political Involvement and Ambition	17
Sam Jordan's Bar: Later Years	19
African Americans in the Bayview -Hunter's Point	23
Early History: Lagrave's Tavern and Butchertown	24
ARTICLE 10 LANDMARK DESIGNATION	27
Significance	27
Integrity	28
Boundary	29
Character-Defining Features	29
Property Information	29
BIBLIOGRAPHY	30
ACKNOWLEDGEMENTS	31

Cover (clockwise from left): Sam Jordan's Bar at 4004-4006 Third Street; Sam Jordan and family at the bar; 4004-4006 Third Street; and Sam Jordan's Golden Gloves boxing portrait, 1949.

The Historic Preservation Commission (HPC) is a seven-member body that makes recommendations to the Board of Supervisors regarding the designation of landmark buildings and districts. The regulations governing landmarks and landmark districts are found in Article 10 of the Planning Code. The HPC is staffed by the San Francisco Planning Department.

This draft Landmark Designation Report is subject to possible revision and amendment during the initiation and designation process. Only language contained within the Article 10 designation ordinance, adopted by the San Francisco Board of Supervisors, should be regarded as final.

Sam Jordan's Bar
4004 – 4006 Third Street

Built: c.1883
Architect: Unknown

OVERVIEW

Sam Jordan's Bar derives its historic significance from its association with the life and work of Sam Jordan. The bar is located at 4004-4006 Third Street in the Bayview neighborhood of San Francisco. The two-story Italianate-style building was constructed c. 1883 and consists of a commercial bar at the first story and a residential unit at the second story. The original owner of the property was a French immigrant named Bernard Lagrave. Lagrave's Tavern served as a gathering place for the area's working men, employed largely in the animal processing trades, which dominated the neighborhood then known as Butchertown. The Lagrave family retained ownership of this property for approximately 75 years, and in 1958 sold the property to Bayview entrepreneur Sam Jordan.

Sam Jordan was an African American Navy veteran who arrived in San Francisco directly after World War II. After a decade spent working as a longshoreman, boxing in the Golden Gloves league, and trying out a variety of entrepreneurial business activities, Jordan purchased the property at 4004-4006 Third Street, renovated it, and reopened it in 1959 as Sam Jordan's Tavern. The bar, which has undergone several minor name changes but has long been referred to simply as "Sam's", quickly became a gathering place for the neighborhood's African American working class. Jordan himself spearheaded a community-minded attitude that distinguished both himself and the bar. Jordan and his bar fostered activities that strengthened the community fabric of the Bayview neighborhood, ranging from scholarship drives and evenings highlighting local musicians, to African American businessmen's luncheons and political brainstorming sessions. Jordan ran for mayor of San Francisco in 1963 —the first African American to do so—running on a progressive platform of social justice and racial equality. Although he was not elected mayor of San Francisco, by the time of his death in 2003, Jordan was widely referred to as the "Mayor of Butchertown" and his influence and reputation have expanded well beyond the bounds of the Bayview neighborhood. The property at 4004-4006 Third Street has been in near-continuous operation as a working-class neighborhood bar for almost 130 years—with 53 of those years as Sam Jordan's Bar. The property continues to be owned and operated by the Jordan family, and retains many of the traditions and the community-supportive tone that Sam Jordan established.

BUILDING DESCRIPTION

4004-4006 Third Street, Sam Jordan's Bar, primary facade.

4004-4006 Third Street is a two-story rectangular plan residential-over-commercial Italianate-style building clad primarily in horizontal wood channel drop siding and capped with a front gable roof obscured by a tall paneled parapet. The building is located on the west side of Third Street, between Galvez Avenue and Hudson Avenue. The footprint of the building occupies the majority of the 2,667 sq. ft. lot on which it sits, and the front facade of the building is angled to match the angle of Third Street.

Primary Facade

At the primary facade, the first story features two entrances. Facing the primary facade, the entrance to the ground-story commercial space is located at right within a shallow squared entrance vestibule. This entrance door is a fully glazed aluminum frame contemporary commercial door with an aluminum frame sidelight to its right. A metal roll-up security door is installed directly above the recessed entry and protrudes from the exterior face of the building. At left, a gated and arched entry vestibule shelters the entrance to the second story residential unit. This entry door is a contemporary metal residential door with a small fan window, topped by a fixed segmented arched transom window. At the center of the first story, the facade features a fixed wood-frame window and an exhaust fan grate.

First story, primary facade.

The facade of the first story is clad in brick veneer to the height of the doorframes, above which the facade is clad in stucco. This stucco area features painted signage which reads "Sam Jordan's Bar" and the address, "4004." The first story terminates with a prominent pent roof overhang with exposed rafter tails, constructed of wood and partially resurfaced in stucco, supported by five large stucco brackets and topped by asphalt shingle. This overhang echoes in size and shape one that is visible on the 1889 Sanborn Fire Insurance Map and may be a (reclad) historic or replacement design element of the property.

The second story of the primary facade is clad in horizontal wood channel drop siding and features three contemporary replacement aluminum-sash sliding windows of varying size, all with simple wood surrounds. Located above these windows slightly right of center is a solid metal sign which projects

perpendicularly from the facade. This sign reads “Sam Jordan’s” on both sides in neon, and is topped by a neon cocktail glass. The corner posts of the second story feature wide board molding topped by decorative bracket ends. The second story of the primary facade terminates with a large compound bracketed cornice embellished with paneling, decorative bracket ends, and dentil molding.

Second story, primary facade.

Signage at the primary facade.

South Facade

The south facade is clad in horizontal wood channel drop siding. The first story features no fenestration and is largely obscured by an adjoining structure on the next lot. The second story features four contemporary aluminum-sash sliding windows of varying size, grouped towards the rear of the facade. A horizontal rear addition is visible, and the roofline steps down approximately six feet to the rear addition.

South façade.

North Facade

At the north facade, which is clad in horizontal wood channel drop siding, the first story features no fenestration and is largely obscured by an adjoining structure on the next lot. The rear of the first story is visible and features both vertical and horizontal wood siding. At the second story, the north facade features one contemporary aluminum-sash sliding window with simple wood surrounds. Painted signage at the second story reads "Sam Jordan's." The roofline at the rear of the second story steps down approximately six feet to the rear addition and is clad in vertical wood siding and features one contemporary aluminum-sash sliding window.

North facade.

West Facade

The west facade features a two-story horizontal rear addition constructed in 1967. Fences and yard sheds obscure some facade details. At the first story, a wood staircase rises along the facade from left to right, and the facade is clad in horizontal flush wood siding with no fenestration. The second story overhangs the first story by approximately 1′. Fenestration at the second story includes an aluminum-sash sliding window at center, and, at right, a metal residential door. The second story is clad in vertical wood siding. A sub-grade basement entry door is located at the far right.

The rear yard of the property is paved and enclosed by a wood fence. There is a one-story shed in the rear yard of the property, which encloses a barbeque smoker.

North-west corner of the building, showing rear addition.

HISTORY

Sam Jordan and Sam Jordan's Bar

Sam Jordan's Bar derives its historic significance from its association with the life and work of Sam Jordan. During the years he lived in Bayview and the years he spent behind the counter at his bar, Jordan created a legacy as a community leader that has persevered well beyond his passing in 2003.

Sam Jordan's Life: The Early Years

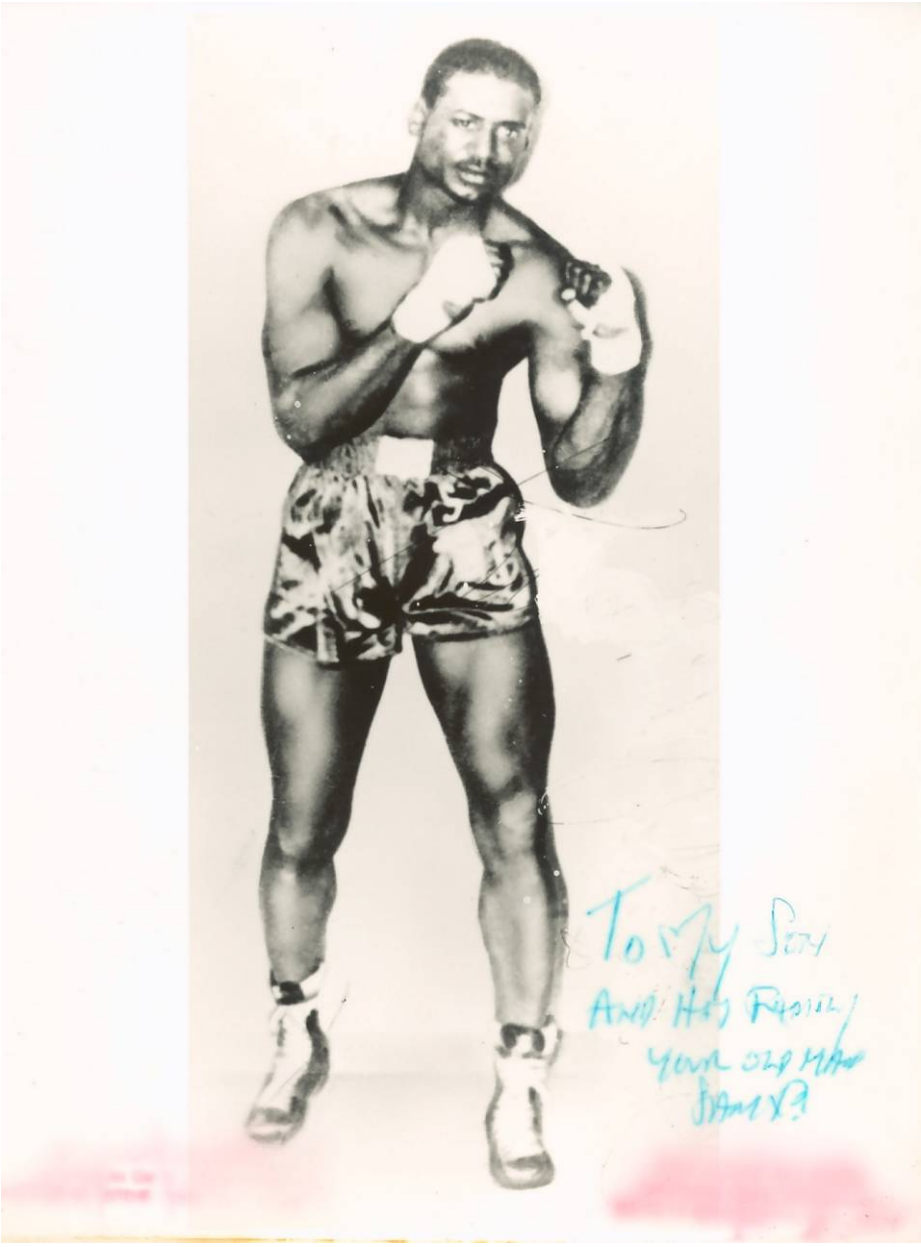
Sam Jordan was born on July 5, 1925 in Diboll, Texas, a sawmill town located in the eastern part of the state about one hundred miles north of Houston. Sam was raised by his mother, Gerturde Smith Jordan, and his father, William Jordan, who was a farmer. After a childhood on the farm, Sam moved to Dallas, and enlisted at the age of 20 in the United States Navy. After "two years, two months, two weeks, ten hours, thirty minutes, and fifteen seconds," as he would later describe it, Jordan was discharged from the Navy, and settled in San Francisco in early 1947.[1] Like many former servicemen who had traveled through San Francisco on their way to Pacific deployment, Jordan was drawn by both the city's beauty and the promise of employment in the strong post-war economy. Upon arrival in San Francisco, Jordan found work as a longshoreman. In 1948, Langley's San Francisco City Directory lists Jordan as a laborer residing at 73 Doublerock Road, in temporary housing that had been constructed for war industry employees and hastily converted after the war for returning veterans.

While maintaining full-time employment as a longshoreman, Jordan became active in the local boxing scene. He began fighting with the San Francisco Golden Gloves league, an amateur league established in 1931 by William Randolph Hearst.[2] The mission of this league, which is still operating, has long been to empower youth and strengthen communities through amateur athletics. Boxing in this league introduced Sam Jordan to his neighbors and to the broader neighborhood of Bayview. He distinguished himself both with his skillful fighting and his crowd-engaging practice of singing songs like "The Star Spangled Banner" and the National Anthem in the ring before and after fights, which earned him the moniker "Singing Sam." In 1948, Jordan won the diamond belt in the San Francisco Golden Gloves light heavyweight championship tournament and racked up an impressive 15-5 record in the ring. Although floating cataracts compelled him to retire from boxing in 1949, Jordan's short dynamic career in the ring raised his profile in the neighborhood and created a web of personal connections that would serve him well as he transitioned into entrepreneurial and business activities later in life.

Through the 1950s, Jordan continued to live and work in Bayview. The 1954 Langley's San Francisco City Directory indicates that Jordan still resided at 73 Doublerock Road and worked as a warehouseman for the DePue Warehouse Company of San Francisco. Throughout the later part of the 1950s, Jordan engaged in a variety of self-propelled entrepreneurial activities, ranging from running a casual barbeque catering service to a more elaborate janitorial service. In an oral interview conducted for this report, Ed Flowers, a long-time friend of Jordan's, recalls, "Sam did a lot of things. He had an entrepreneurial spirit. All these

[1] "Long Shots in the Mayor's Race" San Francisco Examiner, September 26, 1963.
[2] Golden Gloves League website, accessed March 2012, http://www.goldengloves.com/history/.

[neighborhood] guys were hard working guys…nose to the grindstone guys with good ideas and an entrepreneurial spirit. Was he chairman of the board at General Motors? No. But, … he did all these different things."[3] The ability to transition into other kinds of employment became especially important in the face of gradually decreasing post-war industrial employment. In the course of the 1950s, through working habits that combined the fierce entrepreneurial spirit that Ed Flowers describes and the thrifty approach to money that would become his hallmark later in life, Jordan saved enough money to purchase the property at 4004-4006 Third Street, which would become Sam Jordan's Bar.



Sam Jordan in his boxing portrait for the Golden Gloves League, 1949.

[3] Oral histories for this report were recorded at Sam Jordan's Bar in July of 2011. Participants are listed in the bibliography section of this report.

Sam Jordan's Tavern: The Early Years

When Sam Jordan bought the building at 4004-4006 Third Street in May of 1958, the bar was operating as Lagrave's Tavern and was still owned by descendents of Bernard Lagrave, the French immigrant who built the bar c.1883. After purchasing the property, Jordan undertook six months of substantial renovations and repairs. Building permit records reveal that Jordan installed new foundations under all of the exterior walls of the building and new piers under the interior supporting posts and columns. The interior of the bar was completely remodeled at this time as well, and what was probably the original bar configuration was removed and replaced with what the permit describes as a "cocktail lounge." The new lounge included a horse-shoe shaped performance stage at the rear of the ground floor, and live music became a regular feature at the bar.

Unidentified singer onstage at the performance space located at the rear of Sam Jordan's Bar, c. 1960s.

Jordan also rebuilt the sidewalk in front of the property: amazingly, in 1958 the sidewalk was still constructed of wooden planks, a tangible link to the area's rough-and-tumble "Butchertown" history.[4] Jordan removed the plank sidewalk and replaced it with contemporary concrete. Although there is no permit record for the brick facade alterations at the first story, Sam Jordan's son Allen Jordan recalls that this alteration had likely taken place before his father bought the property. Permits for the facade alterations at the second story, namely the removal of original windows and replacement with aluminum sash sliders, have also not been located. These alterations appear to date from the 1950s or the 1960s, and may have occurred prior to the change of ownership, or shortly after. During the year that he was renovating his new property, Jordan moved into the residential unit at the second story of the building—prior to this he had been living further south in Bayview, at 270 Topeka Avenue.[5]

When Sam Jordan opened his bar on January 23, 1959, it was called Sam Jordan's Tavern, closely mirroring the previous name, Lagrave's Tavern. However, the bar soon began to be referred to simply as "Sam's," such was the strength of the personality of the owner. According to the recollections of the men and women who worked at the bar and those who patronized the bar in the early years, Sam Jordan's Bar quickly became known as more than just a place to have a good time. Stories of live music, dancing, and quick camaraderie are balanced by stories of Jordan's no-nonsense approach to fiscal responsibility and a constant willingness to extend a hand—or a hot meal—to those who came to the bar in need. Jordan developed a reputation as the man to talk to about almost anything in Bayview. His leadership activities varied in scope, from acting as a father figure for younger men and women who came through his bar to mentoring other African American entrepreneurs in the neighborhood and providing financial assistance for their fledgling business ventures. Around this time Jordan acquired the moniker "the Mayor of Butchertown." Charles Chiles, a friend of Jordan's and a former regular at the bar, summarized Jordan's early activities in Bayview in an oral interview for this report: "Whatever the power and the structure that was moving and shaping the neighborhood, [Sam] was always a part of it."

Sam Jordan's Bar: A Working-Class Neighborhood Bar

When Sam Jordan took ownership of the bar, the neighborhood had undergone a change in its original industrial use, but the area remained a working-class neighborhood. Since the 1880s, Bayview had been characterized by industrial employment and working-class residential development. Domination of the area by the slaughtering and meat processing industries had waned after the 1906 earthquake, when extensive damage combined with new developments in the food industry caused many firms to relocate further south in South San Francisco and San Mateo. However, the increase in employment in the Hunters Point shipyard during the lead up to World War II and the massive increase in industrial employment that occurred during the war gave this neighborhood a solid working-class tenor through the middle decades of the twentieth century. When Jordan took ownership of the bar, the area was still known to locals as Butchertown, and the slaughterhouse industry retained some presence here through the 1970s. The Allen Meatpacking Plant, located at Third Street and Evans Street, was still operating through the 1960s, and the African American employees of this plant came to Sam Jordan's to socialize after work.

In *Faces Along the Bar: Lore and Order in the Workingman's Saloon, 1870-1920*, historian Madelon Powers describes the important social function of working class bars such as Sam Jordan's Bar. Powers asserts that bars like Sam Jordan's Bar allowed working-class people to cultivate a space where they could

[4] San Francisco Building Permit, No. 208079, approved March 19, 1958.
[5] Langley's San Francisco City Directory, 1957.

participate in the types of social interactions that they found most enjoyable at a time when several powerful forces, including intensified industrialization and zealous social reformers, were acting to reshape the working class to their needs, preferences and expectations.[6] She states that in safe spaces like these bars, working-class people were free not just to enjoy themselves as they preferred, but to hatch any social, economic, or political experiment they could dream up. These bars also provided social services, ranging from low-cost meals to financial transactions like check-cashing and short-term loans.

Oral histories recorded at Sam Jordan's Bar for the purpose of this report indicate that many of the use-patterns that characterized early working-class saloons continued during Jordan's ownership. Jordan loved to cook and was often found cooking in the kitchen at the rear of the bar. Oral history participant LaShaa Gatlin remembers, "Sam would feed you before he bought you a drink. He figured if you needed a drink then you could afford it. But he would feed anyone." Several patrons remember a small table by the front door, where a man, down on his luck or hungry, could enter the bar, sit down, and wait patiently for Sam to bring him a meal. After the meal, the diner could quietly depart, stomach full, dignity intact. The role of community bank also continued here: Gaitlin remembers further, "If you needed money you could depend on Sam. He cashed everybody's check. If they came in he'd cash it. He believed in you." And the general level of camaraderie and respect within the walls of the bar gave rise, over the decades, to several ambitious social and political endeavors, which are detailed in later sections of this report.

Sam Jordan's Bar: Employees and Clientele

Jordan's hiring practices appear to have been based on his own gut feelings rather than candidates' resumes. One of the bar's early bartenders, Bill Scott, describes being hired by Jordan while he was sitting at the bar commiserating about having recently been unjustly fired from his previous job. Charlie Generette Jr., who describes himself as Jordan's first male bartender, had been working at another bar, but came to ask Jordan for a job because he lived in the area.[7] Gerturde Larry, who began working for Jordan in 1962, was a neighborhood friend of Jordan's family with no experience working behind a bar.[8]

All of these former employees, as well as other regulars from that era, remember Jordan's personal temperance and his attentiveness to the exact measurements that went into every drink that was poured behind his bar. Bill Scott recalls, "Sam could be sitting there half asleep, and if you were pouring his whiskey, he could always tell if you were pouring too much."[9] These strict rules included the measuring of the bar's signature drink, the Damn Sam. For as frequently as this drink came up in reminiscences about the early days of the bar, bartenders and regulars alike uniformly came up short when trying to recall what went into this "Zombie"-like cocktail. Jordan's attentiveness to measurements and thrifty approach to the disbursement of his product no doubt contributed to the financial success he was able to reap as owner of his bar, and likely enabled him to become the financially generous "one man private foundation" as his long-time friend Ed Flowers described him.

The clientele of the bar at this time was described in reminiscences as primarily a very local crowd. The Allen & Sons slaughterhouse was operating two blocks away, at the corner of Evans Avenue and Third

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[6] Madelon Powers, *Faces Along the Bar: Lore and Order in the Workingman's Saloon, 1870-1920* (Chicago, University of Chicago Press, 1998.)
[7] Charlie Generette Jr. participated in the oral histories recorded for this report by the author in July 2011.
[8] Gerturde Larry participated in the oral histories recorded for this report by the author in July 2011.
[9] Bill Scott participated in the oral histories recorded for this report by the author in July 2011.

Street, and many of their African American employees would drink at Sam Jordan's Bar after their shift. There was also a large group of longshoremen who came to the bar regularly, men who worked at the docks and may have been familiars of Jordan's due to his longtime employment as a longshoreman and his continued membership in the ILWU. Other regulars were local shop-owners in the area, automotive repairmen, barbers, and other working class residents of the neighborhood.

While Charles Chiles remembers that Jordan actively enforced a policy of racial inclusiveness at his bar, Chiles and others agree that the majority of the clientele was always African American.[10] Chiles recalls that white employees of Allen & Sons slaughterhouse drank at the Cattlemen's Club, a bar at Third Street and Fairfax Avenue that would cash checks for African Americans but would not serve them drinks. A few blocks to the south, the Victoria Club was also perceived as a bar that only served whites, although Bill Scott recalls that that wasn't strictly enforced; he'd been somewhat grudgingly yet regularly served at the Victoria Club before he discovered that the African American crowd was drinking down the street at Sam Jordan's Bar.

In keeping with the overall atmosphere of respect, Sam Jordan's Bar was also a bar where women both drank and worked, and were treated with respect and felt safe. LaShaa Gatlin, who worked behind the bar for several years, explained that even before she worked there, when she and her girlfriends came to drink at the bar, "you felt very comfortable here, because there wasn't a man in this bar that would not take up the challenge if your honor was being threatened." In addition to the guiding and consistent presence of Sam Jordan behind the bar, Jordan's wife Ruth could also be found working behind the bar. In the first decade of the bar's operation, laws originally intended to curb prostitution prohibited women from pouring drinks at establishments at which they were not owners or related to the owners.[11] Nonetheless, Jordan counted many women amongst his earliest employees. Some, including Gerturde Larry, worked at Jordan's informal barbeque catering business before transitioning to work at the bar. Ms. Larry was also encouraged by Jordan to take a union entrance exam which qualified women to tend bar, leading to a lifetime of secure employment at hotels and at Candlestick Park. These female bartenders often remained in Jordan's employ for many years, reinforcing the family-like feeling of the bar. Ms. Gatlin recalls that her daughter once was lost in the neighborhood, and made her way to Jordan's bar, because "she knew that if she could get to Sam's she was safe." In this way Sam's operated as what urban scholar Jane Jacobs describes as "eyes on the street," a stabilizing influence in the community because of the inherent knowledge of neighborhood institutions and their employees.[12]

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[10] Charles Chiles participated in the oral histories recorded for this report by the author in July 2011.
[11] This law in California was not overturned until the 1971 State Supreme Court case Sail'er Inn v. Kirby, 5Cal.3d1 (1971).
[12] Jane Jacobs, *The Death and Life of Great American Cities* (New York, Vintage, 1961.)

Women and families were an important part of the community of Sam Jordan's Bar. Left: Ruth Jordan, Sam's wife, is seated third from the right. Right: Sam Jordan (at right) and family inside the bar.

In addition to the local and working-class men and women who frequented Sam Jordan's Bar, quite a few celebrities also passed through the doors. LaShaa Gatlin remembers, at a young age, being in the bar with her mother and seeing the singer Big Momma Thornton performing. In fact, Ms. Gatlin was swiftly ushered out the doors as Thornton's singing act morphed in to a ribald strip-tease. Sammy Davis Jr. also stopped by and sang a few songs on the bar's small stage. Visits by athletes were also common, including San Francisco Forty-Niners players such as Freddie Solomon after games at Candlestick Park. Both Bobby Bonds and Barry Bonds were known to stop by. Political celebrities could be seen as well. Former mayors Diane Feinstein and Frank Jordan both visited the bar frequently, with Frank Jordan occasionally stepping behind the bar to take over bartender's duties. Local journalist Warren Hinckle was a regular, and many others in the city's political sphere spent time both socializing and strategizing at Sam Jordan's Bar. Jordan counted Jack Berman, Willie Brown, Joseph Alioto, Terrence Hallinan, Herb Caen, and Cecil Williams as friends, and these men were regular visitors to the bar.

Sam Jordan's Bar: Community Connections

Another way in which Sam Jordan's Bar connected itself and its regulars to the larger community was through participation in league sporting events. The practice of sports leagues amongst urban bars arose in the early decades of the twentieth century and is still common today.[13] The mountain of trophies piled up in the basement of Sam Jordan's Bar today is testament to how active and how accomplished the softball team was through the 1970s and 1980s. The Sam Jordan's Bar team would play against other bar teams in San Francisco, even traveling to play against teams as far away as Los Angeles. Softball practice for the bar's team was held in the Bayview neighborhood, and former participants remember that crowds would turn out to see them practice and play. When Sam Jordan wasn't playing, he could be seen barbequing on the sidelines and feeding the crowd. In this way Sam Jordan and his bar established a presence in the neighborhood that extended beyond the doors of the bar itself.

One of the most remarkable community actions that arose from within the walls of Sam Jordan's Bar was the creation of a group called the Concerned Citizens Committee. As retold in an oral interview with three of its originators for this report, the Concerned Citizens Committee began over drinks at the bar, around 1989, when former employee and bar regular Bill Scott observed that he was constantly being

[13] Madelon Powers, *Faces Along the Bar.*.

approached to donate money to the charity relief efforts of St. Anthony's, a food bank located downtown in the Tenderloin neighborhood. Curious as to why neighborhood people should have to travel all the way downtown to receive a free hot meal, LaShaa Gatlin opined that they should start something like that in their neighborhood. Roscoe Westbrook volunteered some money to get the project started, but Mr. Scott had a different idea -- a community meal assembled, prepared and served on the basis of food and labor donations, completely cash-free. "I have an idea. Don't give me money. Cook me a chicken," he said, and from this the unique approach of the Concerned Citizens Committee arose.[14] With the goal of creating a free community meal in Bayview-Hunters Point, the Concerned Citizens Committee eschewed the cash-based model of charitable giving in favor of something different. Ms. Gatlin explains: "Our goal was, you can't get away with just throwing money at us. Anybody will give you a dollar. If you really want to help, you're going to *do* something, or you'll *bring* something that's needed." Working from a long, written-out menu, the Committee accepted donations ranging from the use of Sam Jordan's freezers for turkeys to the use of the Grand Hyatt's ovens to cook them; from the donation of fancy glazed hams to the down-and-out man who donated a handful of salt and pepper packets. Gatlin says that the creation of this group while sitting at Sam Jordan's Bar was no accident: "Sam inspired that kind of thing, the give-back thing. Because he did it year-round." When the day of the first meal came, the atmosphere was described as closer to a celebration than a soup kitchen, a condition that Gatlin attributes to that fact that everyone involved had the investment that comes with "giving from your heart," rather than your wallet. These dinners were served once a year during the week prior to Christmas, and continued successfully for four years.

Sam Jordan: Political Involvement and Ambition

Many in the city's political sphere spent time both socializing and strategizing at Sam Jordan's Bar. In addition to visits from leaders like Diane Feinstein and Frank Jordan, Charles Chiles recalls, "Almost all of the power structure, particularly the black power structure, that was in the city at that time all came in here sooner or later for some reason." The level of political investment and involvement that Jordan encouraged throughout his lifetime manifested in ways both high and low, formal and informal. The shape of his personal involvement in the larger political sphere can be seen in the spectrum of organizations to which he counted himself a member by the early 1960s, including the International Longshore and Warehouse Union (ILWU), the Bayview Citizens Committee, the Neighborhood Negro Labor Council, the Afro-American Association, the National Association for the Advancement of Colored People (NAACP), and the Police Community Relations Committee.[15]

In 1963, Sam Jordan decided to express his emergent interest in politics in a more formal way: in June of that year Sam Jordan announced he was running for mayor of San Francisco. It was something that no African American had ever done in this city. Interviewed for the *San Francisco News-Call*, Jordan explained his candidacy this way: "I've been thinking for a long time there might be a need for a third party to get back to the principles of government for and by the people."[16] Jordan ran as a candidate of the nascent Black Power political party called Freedom Now, which was formed at the 1963 March on Washington. Employees and regulars of Sam Jordan's Bar remember working on the campaign from within the bar. Jordan was endorsed by the San Francisco branch of the American Federation of Labor and Congress of Industrial Organizations (AFL-CIO). He ran on a platform to address housing, unemployment, crime rates, and the need for better recreational facilities. He emphasized the influence of

[14] Roscoe Westbrook participated in the oral histories recorded for this report by the author in July 2011.
[15] "Long Shots in the Mayor's Race" *San Francisco Examiner*, September 26, 1963.
[16] "Bar Owner in Race for Mayor" *San Francisco News-Call*, June 26, 1963.

"big money" on the existing political system, and expressed doubts that politicians could understand the needs of the "working man and the deprived citizen."[17] Jordan also addressed the increasing civil rights tensions in the city as a primary issue. In an article in *The San Francisco Examiner*, he explained, "All over America the Negro is waking up. There may be more bloodshed, and it could happen in San Francisco, but not if we have a mayor who honestly believes that all people are equal and should have the same opportunities."[18]

Sam Jordan's mayoral campaign brochure, 1963.

In a crowded race of eight candidates, Sam Jordan came in fourth on election day in November of 1963. In oral interviews for this report, many who worked on Jordan's campaign describe the memory of his run for mayor as inspirational, and as a groundbreaking first step that paved the way for future African American elected officials, both local like Willie Brown, and nationally like Barack Obama.

An interesting addendum to Jordan's campaign for mayor was revealed in the mid-1970s with the release of government documents related to a lawsuit filed by the Socialist Workers Party. In a 1978 *San Francisco Chronicle* article by Warren Hinckle, Jordan is revealed to have been the target of covert Federal Bureau of Investigation (FBI) efforts to undermine his run for office. The San Francisco field office of the FBI sent a false document to Jordan's campaign headquarters, attempting to create discord by suggesting there were communists secretly infiltrating the campaign. Despite the meticulous effort put forth by the FBI to create a document that would pass muster as the work of a poorly-educated and disgruntled longshoreman, when Sam Jordan received the letter he promptly tossed it in the trash. However, Jordan was harassed during this time in other ways that did detrimentally affect his business, if not his campaign. He was targeted repeatedly by the alcohol licensing board. His military friends told him that the bar was informally off limits to them per a mandate from commanders, and the official records of his campaign run were mysteriously removed from the public register. Jordan walked away from this experience feeling like he had been the victim of "racism, pure and simple," and professed a weariness with politics overall, "I wouldn't run for dog catcher now. I've had it with politics."[19]

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[17] Sam Jordan's Mayoral Campaign brochure, collection of Jordan family.
[18] "In Mayor's Race, He'll Fight for the Little Man" *San Francisco Examiner*, June 27, 1963.
[19] "FBI's Dirty Tricks in SF" *San Francisco Chronicle*, July 13, 1978.

Jordan did continue to serve in local political leadership roles in Bayview including a term in the 1970s on the Model Cities Commission, charged with managing the five million dollar redevelopment program in Hunters Point. As the years went on, Jordan did not lose his desire to effect positive change within his community, and the bar continued to stand as the centerpiece of these actions. Starting in the 1980s, Sam Jordan's Bar began to host a monthly gathering called the Black Businessman's Lunch. On the third Friday of every month, African American business owners from the neighborhood and other people active in the city's larger civic and political spheres met to discuss relevant topics of the day. Of these lunches, long-time friend Charles Chiles explains, "When the guys started it was just for camaraderie, and to talk about some of the things that were going on. Out of that some pretty good things developed, some ideas to take downtown [to City Hall] and discuss."

Sam Jordan's Bar: Later Years

In the 1980s, Sam Jordan was hit by a car while he was standing in front of his bar. The injuries he sustained were substantial, and his restless and active nature impacted his ability to stay off of his injured leg as long as was recommended. Friends recall that these injuries slowed Jordan down, but didn't stop him. Jordan remained very active in managing the bar and in community activities into the latest years of his life. He was involved with neighborhood senior citizens, and organized a senior theater group that performed regularly at the Bayview Opera House.[20] Even when he was no longer working behind the bar on a daily basis, it was well known that you could call on Jordan at any time and he would come down from his apartment above the bar to talk or administer mentorship or advice. Local business-owner and friend of Jordan's, J. Y. LeBrane, recalled in an oral interview that when he planned to open a bar on Third Street across the street from Sam Jordan's Bar, he approached Jordan first for permission and second for business advice. LeBrane was happy to find that Jordan was enthusiastically supportive of his new venture. The two men even collaborated on a special Monday night bar crawl, with a unique business-boosting angle: every Monday night, participating neighborhood bars would redirect business to the one bar that was being spotlighted that week. Each week, a different bar was picked, receiving more than its usual share of neighborhood business. This practice reinforced the association of bar owners in the area and encouraged the commingling of patrons who would perhaps not have encountered each other otherwise. The venture was regarded as highly successful, and eventually spread to include bars in Oakland. This innovative business idea highlights Jordan's commitment to promoting local business ownership and strengthening the economic and social connectivity of the neighborhood which he had made his home for 50 years.

At the end of his life, Sam was cared for by not just his loving family but also by the many friends and former employees he had made during his time in Bayview. His family had grown to include the men and women to whom he had extended a hand during his long career. "Sam was like a father to me," explained Roscoe Westbrook. LaShaa Gatlin describes Sam and his wife, Ruth, "like mentors, surrogate parents, and friends." Bill Scott, to whom Jordan gave a job after Scott had just lost one, said, "When [Sam] got sicker, I used to come by to help; I owed him a lot, he saved my life." When Jordan died in June 2003, he was surrounded by his family and the family of friends he had made through his life at the bar and his engagement within the larger community. Although his viewing was held at the Bayview Mortuary and his burial took place at the Golden Gate Cemetery in San Bruno, family and friends recall that the real memorial for Sam Jordan took place in the weeks after his death in the place he loved the most, his bar at 4004-4006 Third Street.

[20] This part of Jordan's life was shared in an oral interview with Sylvia Jones, July 2011.

Sam Jordan looked upon his business not just as a money-making venture but as a way to create community, sustain his spirit, and boost the potential that he saw in his neighborhood. His lasting importance to the neighborhood and to the African American community of San Francisco at large is reflected in his inclusion in two community murals. One is located in Bayview at the corner of Third Street and Palou Avenue; it commemorates the bar's musical contribution to the neighborhood. The other is located across town, at the Ella Hill Hutch Community Center in the Western Addition at Webster Street and Golden Gate Avenue. This mural depicts Jordan, as an "entrepreneur" amongst several influential African American citizens of San Francisco. Additionally, the Renaissance Entrepreneurship Center, a citywide micro-enterprise development organization, has recently named one of its annual business awards after Sam Jordan.[21] Through his inherent personality and his external commitment to supporting the Bayview neighborhood, Sam Jordan created a lasting neighborhood establishment that continues to operate under the same guiding principles that he ran it. These principles, and the guiding spirit of Sam Jordan's life, can be seen in this description of the man by long time friend Ed Flowers:

> "When you were around Sam, you know what you were in danger of? Having something done nice to you by Sam. That was your danger. None of us are making this stuff up. You were in danger, not of having him getting you to do something for him, you were in grave danger of having him do something nice to you."

Two community murals honoring Sam Jordan / Sam Jordan's Bar. Left: Located in the Bayview neighborhood at Third Street and Palou Avenue. Right: Ella Hill Hutch Community Center, Webster Street and Golden Gate Avenue, in the Western Addition.

[21] "Annual Business Awards Ceremony", published at the Renaissance Entrepreneurship Center website, http://bayviewrencenter.org/news.htm.

Above:
Sam Jordan favored monogrammed one piece jumpsuits which – as with much of his clothing – were often monogrammed "SamX?" to reflect the African family name that he would never know. Various historic and contemporary signs within the bar likewise carried this signature. As noted in the signage atop the cigarette vending machine (above), Sam Jordan was an early critic of smoking. Despite the cigarette sales, smoking in the bar was not allowed. Undated photo.

Left:
Sam and Ruth Jordan atop the bar's horseshoe stage, c. 1960s.

Sam Jordan used clothing to express pride in his African American heritage. Many photographs from the Jordan family collection show Sam wearing large African necklaces, African clothing, and shirts with Black Power slogans. Undated photo.

African Americans in the Bayview-Hunter's Point

As an emblem of the African American demographic transition in San Francisco in the middle decades of the twentieth century, the transfer of ownership of the property at 4004-4006 Third Street in 1958, from French ownership to African American ownership, functions as a small-scale example of a larger change that was happening during this time in the city in general and in the Bayview-Hunters Point neighborhood specifically.

In 1940, the Bayview-Hunters Point area was a remote outpost of the city of San Francisco, characterized in part by industry but also by small-scale farming, sunny weather, and sweeping bay views. The area's population was largely white and working class: merely 2% of the population of the area, according to the 1940 census, was nonwhite.[22] The area population was 30% foreign born (higher than the San Francisco average), with most of these immigrants coming from Italy, Malta, France, Mexico, and Germany. During this time, the African American population in San Francisco as a whole stood at 5%.[23]

Between 1940 and 1945, the population of San Francisco rose nearly 25%, from 634,536 to 827,400.[24] Within this rise is nestled an even more dramatic statistic: the African American population in San Francisco at the same time increased *665.8%.*[25] Census data for the area records this increase: in 1940, Bayview-Hunters Point had claimed a mere seven African American residents; by 1945, the area was home to 9,547 African Americans, comprising nearly a quarter of the neighborhood population.

This rise can be traced to the recruitment efforts of the U.S. War Manpower Commission, which solicited workers, without regard to race, from the South and Southeast regions of the United States to work in the booming naval production centers of the Bay Area. Although arriving African American workers initially settled in existing African American neighborhoods in the Western Addition and the Fillmore, the desire to be closer to locations of employment and the construction of federal housing for war-industry workers combined to rapidly increase African American settlement in Bayview-Hunters Point.

African American migration to San Francisco continued after the war, as the city had gained a reputation as a place free of Jim Crow laws. Many of the thousands of servicemen who had embarked for the Pacific through San Francisco during the war returned in peacetime to make their homes and start families. By 1950, the African American population of San Francisco rose 900%, from slightly less that 5,000 in 1940 to 43,402 in 1950.[26]

A combination of factors led to an increased concentration of African Americans in the Bayview-Hunters Point neighborhood. Housing in Bayview-Hunters Point originally constructed for war workers was reconditioned after the War to provide (segregated) housing for returning veterans of all races. This provided a housing opportunity for African Americans, important especially because the residential climate of San Francisco as a whole was still mired in exclusionary racial covenants that kept many areas off-limits to African Americans. Additionally, the release in 1945 of Japanese Americans from wartime

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[22] Bureau of the Census, *Population and Housing Statistics for Census Tracts L4 and L5, San Francisco California* (1940), pulled from Bayview Hunters Point Context Statement, KVP Consulting, 2010.
[23] *ibid.*
[24] Bureau of the Census, *Population and Housing Statistics for Census Tracts L4 and L5, San Francisco California* (1945), pulled from Bayview Hunters Point Context Statement, KVP Consulting, 2010.
[25] *ibid.*
[26] Bureau of the Census, *Population and Housing Statistics for San Francisco California* (1950), pulled from Bayview Hunters Point Context Statement, KVP Consulting, 2010.

internment saw these former residents of the Western Addition and the Fillmore returning to their old neighborhoods, reasserting land claims and pushing African American tenants out in the process. The initiation of the San Francisco Redevelopment Agency's plan for the Western Addition in the mid-1950s increased the Bayview-Hunters Point's African American population as well. In an interview for this report, a friend of Sam Jordan's named Charles Chiles remarked, "Bayview was the mecca during that time because redevelopment had gotten to the Fillmore." Additionally, employment opportunities remained fairly strong throughout the 1950s in Bayview-Hunters Point, with increased military production leading up to and the years during the Korean conflict.

By the time Sam Jordan purchased 4004-4006 Third Street from the Lagrave family in 1958, both the city and the neighborhood surrounding the bar had undergone a radical demographic transformation which saw the dissolution of a heterogeneous white population and the emergence of a racially mixed population. This transition was taking place in the decade before Sam Jordan bought his bar and was firmly established by the close of the 1950s. Additionally, this transition set the demographic foundation for the Bayview-Hunters Point neighborhood that continues to this day. The neighborhood retains the largest concentration of African Americans – above 30% in 2010 – in San Francisco.[27]

Early History: Lagrave's Tavern and Butchertown

The building at 4004-4006 Third Street is also an example of a Victorian-era working-class saloon. The property has been in near-continuous operation as a liquor store, saloon, tavern, or bar since it was constructed. Although the original construction permits were lost in the fire that followed the 1906 earthquake, the appearance of the building and the history of the neighborhood support an estimated construction date of 1883. The building first appears in the 1883 edition of Langley's San Francisco City Directory as a liquor saloon, located near the corner of Railroad and Trinidad (now Third Street and Galvez Avenue, respectively) and operated by Bernard Lagrave, a French immigrant from the Basses-Pyreneese (southwest) territory of France.[28]

Lagrave had been the proprietor of the Fifth Avenue Hotel, two blocks north on Railroad Avenue, since 1878.[29] At this time, the area was undergoing rapid change in response to an 1870 city ordinance that forced the city's slaughtering and butchering industries to relocate from near the city center to the sparsely populated southeast corner of the city. Employees of these industries supported the development of a commercial corridor on Railroad Avenue. By the 1880s, Sanborn Fire Insurance maps reveal a mixture of saloons, rooming houses, saddleworks, and similar businesses lining sections of Railroad Avenue. The Legallet Tanning Company, a large tannery and wool pullery owned by a French immigrant family, was located on Sixth Avenue (now Fairfax Street) directly west of Railroad Avenue, and the largely French workforce may have formed the bulk of the clientele at both Lagrave's Fifth Avenue Hotel and, later, his saloon. Directly across the street from Lagrave's Tavern was McMahon's Tannery. Located a few blocks to the northeast was a large slaughterhouse compound containing lard rendering and canning facilities, a tripe works, and a series of large hog holding pens. Much of this facility was constructed atop raised wooden piers above a tidal slough in order to exploit the tidal action to wash away offal.

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[27] San Francisco Planning Department, *San Francisco Neighborhoods Socio-Economic Profiles*, *American Community Survey*, 2011. Accessed online, May 2012, http://www.sf-planning.org/Modules/ShowDocument.aspx?documentid=8501.
[28] 1883 Langley's San Francisco City Directory, 1880 United States Census Data.
[29] 1878 Langley's San Francisco City Directory

In his book *Living Downtown: The History of Residential Hotels in the United States*, urban historian Paul Groth describes saloons such as Lagrave's as an important component of the built environment in working class urban areas. Rather than centers of vice or depravity as they were often depicted by social reformers, Groth writes that these saloons worked as a complement to the boarding houses and rooming houses that housed working class men during this era. Saloons commonly offered free or low-cost meals to their patrons, and some were known to cash paychecks and offer credit to regular customers.[30] In an oral history of Butchertown recorded in 1979 by Roger and Nancy Olmsted, a slaughterhouse employee named Ted White remembers that he and the men he worked with often took their meals in the area's many saloons.[31] In this way, saloons built a loyal clientele, and offered a space where social cohesiveness replaced the alienation and anonymity that could characterize rapidly industrializing areas such as the early Bayview. Inspection of Sanborn Fire Insurance maps from this era reveal that the area offered very little in the way of formal community gathering places or public spaces of leisure. The neighborhood bar at this time offered a space of community that the area otherwise lacked.

Bernard Lagrave resided in the residential unit above his saloon, with his wife Catherine and their four children. By 1886, while he owned his saloon, he was also working as the foreman at Eugene Avy, a wholesale sheep dealer. Lagrave died in May of 1888 and left his property to the ownership and operation of his wife Catherine. By 1905 the saloon was being operated by Bernard P. Lagrave Jr. A daughter of Bernard and Catherine, Annie Pyle, owned and operated the bar through the 1930s and 1940s; it was Ms. Pyle, daughter of the original owner, who sold the bar to Sam Jordan in May of 1958.

The property has been in near-continuous operation as a commercial bar with residential space on the second story since it was constructed in the early 1880s. Since that time it has served as a "home away from home" for working-class people in Bayview-Hunters Point and exhibits a 130-year pattern of use as a working-class neighborhood bar.

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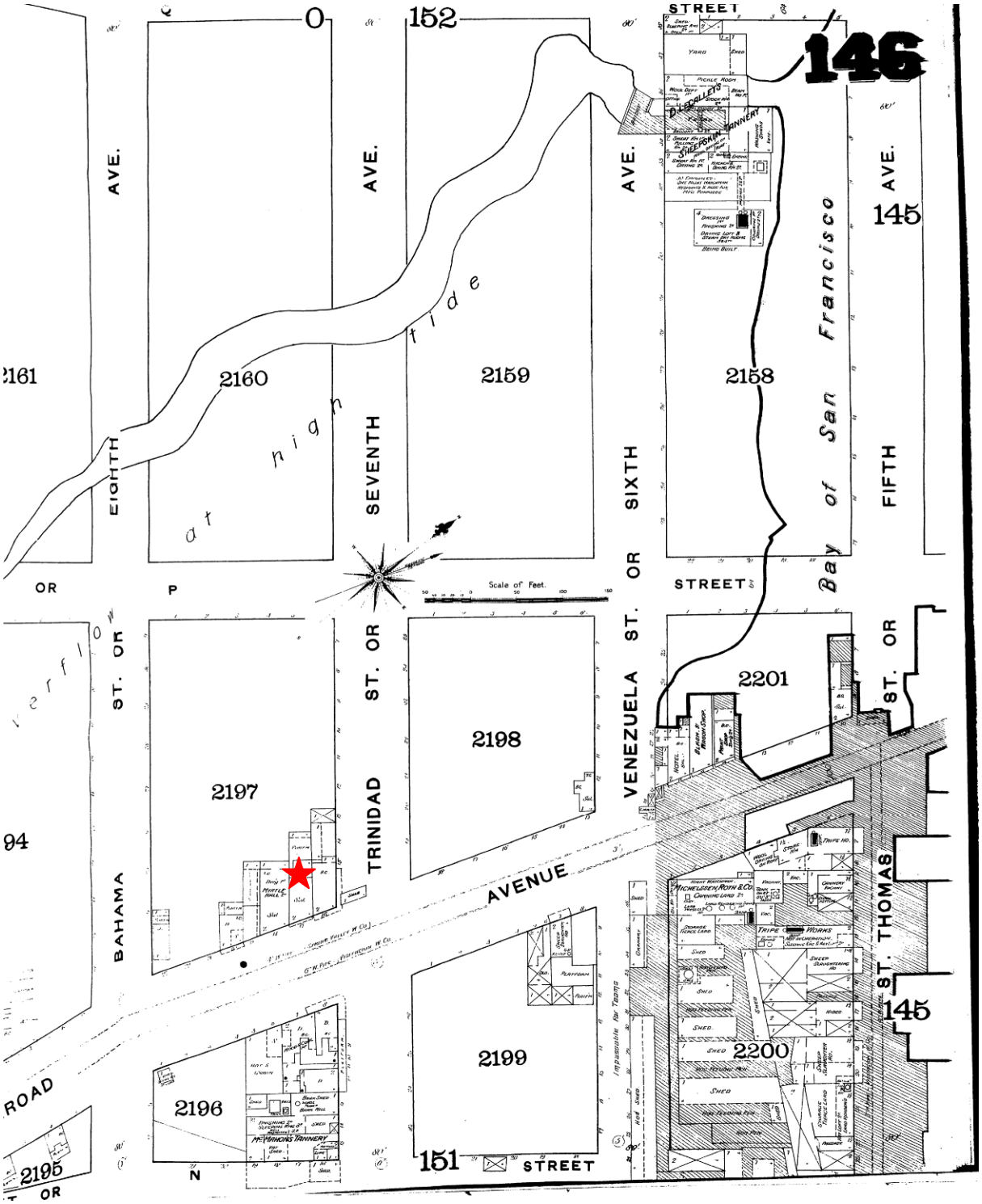
[30] Paul Groth, *Living Downtown: The History of Residential Hotels in the United States*

[31] Roger and Nancy Olmstead, *Rincon de las Salinas y Potrero Viejo: The Vanished Corner -Historical Archeological Program, Southeast Treatment Plant* (San Francisco, San Francisco Clean Water management Program, 1979.)



The 1889 Sanborn Fire Insurance Map shows Lagrave's Tavern (4004-4006 Third Street), a smattering of rooming houses, saloons, and large-scale tanning and slaughtering facilities present during the "Butchertown" era. The blocks west of Lagrave's Tavern were undeveloped and subject to flooding at high tide. The French-owned Legallet's Tannery, raised in part on wooden piers atop a tidal creek, is shown at the top right of the map. At the bottom right of the map is a large-scale slaughtering and processing facility, also raised atop wooden piers. Portions of the tidal Islais creek estuary (labeled Bay of San Francisco), prior to channelization, are visible along the right side of the map.

ARTICLE 10 LANDMARK DESIGNATION

This section of the report is an analysis and summary of the applicable criteria for designation, integrity, period of significance, significance statement, character-defining features, and additional Article 10 requirements.

CRITERIA FOR DESIGNATION

National Register Criteria

Check all National Register criteria applicable to the significance of the property that are documented in the report. The criteria checked is (are) the basic justification for *why* the resource is important.

(A)___ Association with events that have made a significant contribution to the broad patterns of our history.
(B)_X_ Association with the lives of persons significant in our past.
(C)___ Embody distinctive characteristics of a type, period, or method of construction, or that represent a significant and distinguishable entity whose components may lack individual distinction.
(D)___ Has yielded or may be likely to yield information important in history or prehistory.

Statement of Significance

Characteristics of the Landmark that justify its designation:

Sam Jordan's Bar is significant for its association with the life of a person significant in our past – it is the physical location and the geographic locus of the life's work of Sam Jordan. Jordan was a prominent business, political, social, and cultural leader in Bayview through the middle decades of the twentieth century. His influence extended far beyond the neighborhood of Bayview to include the larger sphere of San Francisco: in 1963, Jordan became the first African American to campaign for mayor of San Francisco. Jordan used his bar as the center of his neighborhood community-building activities, and the business supported the community in a myriad of ways, ranging from an occasional free hot meal for men in need to a much-needed offer of a job behind the bar; as an informal lending organization for neighborhood entrepreneurs and host to a weekly businessman's networking lunch that exerted political influence at City Hall. He was known locally as "the Mayor of Butchertown," which was the historic name for the immediate area surrounding the bar. Sam Jordan's support of African American entrepreneurship, civil rights, business ownership, and political involvement began before 1958, when he took ownership of the bar, and remained constant until his death in 2003. His efforts to establish a place of community and empowerment within his bar created a legacy in Bayview for which Jordan is well remembered to this day.

Period of Significance

4004-4006 Third Street has a period of significance closely aligned with the life of its namesake and long-time proprietor, Sam Jordan. Sam Jordan purchased the building in 1958 and quickly established himself as an influential figure in the Bayview neighborhood. Jordan's influence lasted through the 1990s, during which time he continued to operate the bar and live in the residential apartment at the second story of the building. The period of significance for 4004-4006 Third Street is from 1958, when Jordan purchased the

property and began renovations to the bar, to 1995, when Jordan transitioned to semi-retirement and passed operation of the bar on to his family.

Regarding the near-contemporary end-date for this period of significance, it should be noted that the property is exceptionally significant under this criterion because it was owned and operated by Sam Jordan during the entirety of the period of significance and served as Sam Jordan's residence until the end of his life. This level of connection between the property and the life of Sam Jordan justifies the extended period of significance end-date.

INTEGRITY

The seven aspects of integrity are location, design, materials, workmanship, setting, feeling, and association in relation to the period of significance established above. Cumulatively, the building retains sufficient integrity to convey its association with Sam Jordan, as detailed in the integrity analysis below.

The property at 4004-4006 Third Street was constructed at its current location in approximately 1883 and has not been moved. A review of Sanborn Fire Insurance maps reveals that the building was one of the earliest constructed in a sparsely populated neighborhood characterized by slaughterhouses and supportive commercial uses. Although the nature of industrial production and employment in the area has shifted through the twentieth century, the appropriateness of this supporting commercial use at this location has remained unchanged. Likewise, the neighborhood retains its working-class demographics

Sam Jordan's Bar was the geographic locus of the life's work of Sam Jordan, who operated the bar and lived in the residential unit above the bar for the entirety of the established period of significance. All of Jordan's community-building and political activities either operated out of the bar or had their origin within the bar. The property is still operating as Sam Jordan's Bar, it is still owned and operated by the Jordan family, and it continues to serve as both a visual and community centerpiece in the neighborhood.

The exterior of the building retains several design features that were present during the established period of significance, including its form, massing, wood siding, parapet, pent roof overhang, brick veneer facade, recessed entry vestibules, window opening at the commercial story, and projecting neon sign. Some design elements have been moved or modified. The sign has been moved from its original location directly above the commercial entrance to its current location at the second story, though its integrity is not diminished by this relocation. A horizontal addition was added to the rear of the building and is not considered character-defining. Though altered from the original configuration, the second story fenestration appears to date from within this period of significance.[32] The interior of the bar, however, was remodeled after the established period of significance, resulting in a lack of integrity for the interior only.

[32] Building permits have not been located for these second story window alterations.

ARTICLE 10 REQUIREMENTS SECTION 2004 (b)

Boundaries of the Landmark Site

Encompassing all of and limited to Lot 30 in Assessor's Block 5253 on the west side of Third Street, 26' south of Galvez Avenue.

Character-Defining Features

Whenever a building, site, object, or landscape is under consideration for Article 10 Landmark designation, the Historic Preservation Commission is required to identify character-defining features of the property. This is done to enable owners and the public to understand which elements are considered most important to preserve the historical and architectural character of the proposed landmark.

The character-defining *exterior* features of the building are identified as:

- All exterior elevations and rooflines with the following exceptions:
    - Horizontal rear addition (from 1967)
    - Upper story window pattern at the primary facade
- Angled massing that matches the angle of Third Street
- Italianate parapet, including bracketed cornice, paneling, dentils, and decorative bracket ends
- Projecting metal sign with neon lettering and martini glass
- Bracketed pent roof overhang with exposed rafter tails
- Exterior cladding to include wire-cut brick veneer and stucco at the commercial story and horizontal wood channel drop siding at upper elevations
- Window opening at commercial story
- Recessed commercial entry vestibule
- Recessed residential entry vestibule and historic segmented arch transom window

The character-defining *interio*r features of the building are identified as: None

PROPERTY INFORMATION

Historic Name: Lagrave's Tavern, Sam Jordan's Tavern, Sam's Personality Club, Sam Jordan's Bar

Popular Name: Sam Jordan's Bar, Sam's

Address: 4004-4006 Third Street

Block and Lot: 5253 030

Owner: The Bertha Ruth Jordan Irrevocable Trust: Allen Jordan, Sam Jordan, Ruth Jordan, Norma Filer, and Patricia Chessa

Original Use: Tavern and Residential

Current Use: Bar and Residential

Zoning: (M-1) Light Industrial

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Sanborn Fire Insurance Map, 1889, Volume 5, Sheet 146b

ORAL HISTORIES

Oral Histories recorded by Stacy Farr and Tim Kelley, July 2011 at Sam Jordan's Bar, San Francisco, California. Participants include:

Fred Zupancic
LaShaa Gatlin
Barbara Duty
Roscoe Westbrook
Gerturde Larry
Sylvia Jones
Gwen LeBrane
J.Y. LeBrane
Edgar Flowers, Jr.
William Henry Scott
Charles Chiles
Norma (Perky) Filer

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Courtney Damkroger, Vice President
Karl Hasz
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Diane Matsuda
Richard Johns
Andrew Wolfram

Planning Department
John Rahaim, Director
Tim Frye, Preservation Coordinator

Project Staff
Stacy Farr, Tim Kelley Consulting (pro-bono consultant), research, writing, and photography
Tim Kelley, Tim Kelley Consulting (pro-bono consultant), editing and review
Karin Sidwell, Tim Kelley Consulting (pro-bono consultant), research
Mary Brown, research, editing, and review

Additional Support
Ruth Jordan
Allen Jordan
Clyde Colen
Oral history participants

Photography and Illustrations
By Stacy Farr, pp 4-9, 20.
By Mary Brown, p 1.
From the Sam Jordan Family Collection, pp 1, 11-12, 16, 18, 20-22.
From Sanborn Fire Insurance Map, p 26.

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