

## CONCLUSION

In summary, Hispanics played a significant role in establishing Phoenix, and between 1870 and 1975, participated actively in its development. They were counted among the first residents to live and establish homes and businesses in Phoenix. They contributed significantly to the major industry of early Phoenix—agriculture—as farmers and as farm laborers for many decades. By the turn of the twentieth century, the Anglo population greatly overshadowed Mexican residents, yet the Hispanic community continued to develop their neighborhoods, open businesses, and establish churches. Mexican American barrios grew through immigration and migration during the early 1900s, developing deep roots in areas south of Van Buren Street, and especially south of the railroad tracks and north of the Salt River. Most of the community remained in these historic barrios until they moved into the suburbs or to other locations after World War II. They played and socialized at local parks and patronized dance halls and theaters which catered to a Spanish-speaking audience.

The community came together at various times to initiate the creation of new churches, both Catholic and Protestant, which nurtured their culture and respected their language. Most notable here are the Immaculate Heart, St. Anthony's, and Sacred Heart Churches. They established a Hispanic business district in the heart of downtown Phoenix that thrived for many years, until redevelopment removed the buildings from the area. They also opened small neighborhood businesses to provide for every day necessities. The community produced Spanish language newspapers, talented musicians and entertainers, developed Spanish-language radio programs, and finally, the first all-Spanish radio station, KIFN, by 1949.

Like other Phoenicians, they weathered economic downturns and the hardships of two World Wars. During the twentieth century, Mexican American Phoenicians initiated a series of organizations, from La Liga Protectora Latina to American Legion Post 41, which established and nurtured their political voice, fighting against discrimination and for social concerns at every step. The community finally gained an entry into local politics in 1954, with the election of Adam Diaz to the City Council. Building on the organizing spirit of the years prior to the 1960s, young Mexican Americans stepped up to address discrimination, poverty, labor and political concerns in the turbulent times of the late 1960s and the 1970s.

Generations of this community left their mark through the buildings they constructed, the homes they established, the public places they visited, and the neighborhoods they called home. Phoenix native Frank Barrios, who traces his Phoenix family roots to the 1890s, reflected, "You can't talk about Phoenix without the huge part that was the Mexican community. And it goes way back, from the beginning of Phoenix. The Mexican community was a major part of it, even though they didn't have a political voice till many years later.... And that story has never been told. If the truth be told... you couldn't have got to where we're at if it hadn't been for the Mexican contribution to the city."<sup>347</sup>

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<sup>347</sup> Frank Barrios, Interview by Jean Reynolds, July 5, 2006, Phoenix, AZ, CD recording.

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## A S S O C I A T E D P R O P E R T Y T Y P E S

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The purpose of the Hispanic Historic Property Survey was to identify the historic built environment associated with Mexican American History in Phoenix. Generally, the survey concentrated on properties that were located in areas that community outreach and archival research indicated the highest concentration of population and the greatest potential to yield significant resources. Cognizant of the fifty-year requirement for listing on the local or national register, the survey focused on properties built before 1956. However, the survey paid some attention to properties that were built between 1956 and 1975 because of their association with the historic context. Earlier surveys had already identified some of the properties within this study for their architectural merit. Those properties are listed in this study in order to update their statement of significance by their association with this historic context. Finally, because of the expansive geography of this project, investigators concentrated on those properties that were identified by members of the Hispanic community through the outreach and oral interview processes of this study.

The properties included in this survey were identified as individual properties, or, in some cases, a district where there is not sufficient significance among individual properties but where a collection of properties as a whole have a collective significance that amplifies the properties as a group. Property types in this survey fall into three categories: residential, institutional, and commercial. The information collected relates the historic context in terms of significance via association with specific property types within these categories. Therefore, this section identifies the criteria that apply for significance, association, and integrity.

When evaluating a property against National Register criteria, significance is defined as the importance of a property to the history, architecture, archeology, engineering, or culture of a community, a state, or the nation. Significance may be based on association with historical events or patterns of history (Criterion A); association with a significant person (Criterion B); distinctive physical characteristics of design, construction, or form (Criterion C); or potential to yield important information (Criterion D).

The major area of significance for this study is *Ethnic Heritage: Hispanic*, defined as the history of persons having origins in Spanish-speaking areas of the Caribbean, Mexico, Central America, and South America.<sup>348</sup> The context, *Hispanic History in Phoenix, 1870-1975*, identifies the major themes of significance and places that significance at the local level. Within this context, other themes that coincide with areas of significance at the local level emerge. These themes include Residential Development, Commerce, Religion, Education, Social and Recreation, and Politics.

Association refers to the direct connection between the property and the area of significance for which it is nominated. For a property to be significant under historic events in this context (Criterion A), the physical structure must have been there to "witness" the event; events must have actually occurred on the nominated property. For an association with a trend or pattern of history, the historic property must be associated with the historic context via ownership, occupancy, or use.

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<sup>348</sup> National Register Bulletin 16A, *How to Complete the National Register Registration Form*. (Washington D.C.: U.S. Department of Interior, National Park Service, 1977), p. 40.

For a property to be significant for an association with an individual (Criterion B), the individual should have lived, worked, or been on the premises during the period in which the person accomplished the activities for which the individual is considered significant. For a property to be associated with architectural significance (Criterion C), it must possess distinctive characteristics of a type, period, or method of construction; represent the work of a master designer; or retain high artistic value. Properties associated with this study evaluated under the criterion “likely to yield” (Criterion D) must be likely to yield information specific to the history of the Hispanic community in Phoenix.

The historic context of this study points mainly to the application of Criterion A as a broad pattern of history. Significant individuals are framed within the context of Hispanic history in Phoenix rather than individual achievements in areas like education, religion, commerce, or politics. As such, Criterion B would only apply to individual residences under Property Type I, Neighborhoods and Individual Residences. Additionally, some of the properties in this study have been identified previously for their significance under Criterion C while others identified in this study may be eligible under the same. This study focuses sharply on Criterion A and therefore does not attempt to evaluate properties under Criterion C.

Lastly, a property is evaluated for its integrity: the authenticity of physical characteristics from which properties obtain their significance. When properties retain historic material and form, they are able to convey their association with events, people, and designs from the past. All buildings change over time. Changes do not necessarily mean that a building is not eligible; but, if it has radical changes, it may no longer retain enough historic fabric and may not be eligible for the National Register. Historic integrity is the composite of seven qualities: location, design, setting, materials, workmanship, feeling, and association.

### **Location**

Location is almost always an essential aspect of integrity, and that is no less the case in relation to Hispanic historic resources in Phoenix. Because Hispanics were socially and economically segregated to specific parts of the city, location is regarded as a necessary characteristic for eligibility. Moved structures must remain within these cultural boundaries in order to maintain their location integrity. Resources associated with Hispanic history in Phoenix outside the traditional cultural boundary must demonstrate their exception is extraordinary to historic context.

### **Design**

Design consists of those elements such as form, plan, style, and proportion that are selected by conscious decisions, which combine to give a property its essential appearance. Design is present in humble structures as well as grand edifices, and is an important aspect of integrity for these historic properties. Eligible properties are expected to retain basic form, roof, patterns of fenestration, and other major features such as porches, entries, or carports. Where few decorative elements appear to be present, the simplicity of design, materials, proportions and scale can become signature elements and character defining features. Modifications like additions or resurfacing that occurred during the period of significance would be regarded as part of the significant design.

### **Setting**

Setting is an aspect of integrity that is often not present for Hispanic historic resources in Phoenix due to their locations in the central area of the city, where considerable redevelopment, encroachment, and slum clearance have occurred. The surroundings of many of the surviving resources have been altered or transformed in character. This aspect remains relevant in evaluating these resources, but only when a setting is so altered as to prevent the adjacent resource from conveying its own historic character, does this aspect rule out eligibility.

### **Materials**

Materials may be given less weight in evaluating these historic resources in Phoenix than design, especially in relation to residential structures. A substantial portion of the most significant surviving historic houses associated with Hispanics in Phoenix have been re-sided with a variety of materials. When the material obscures the underlying design of the house, such as “PermaStone” on a clapboard building, the property may be regarded as ineligible. When the residing is a modern material that generally replicates the texture and appearance of the original, such as narrow-width vinyl siding over clapboards, a property may still be eligible. Even given these alterations, each eligible property retains the essential physical features that enable it to convey its historic character and significance. The rarity of this whole class of properties should be respected as significant resources, despite some alterations in materials.

### **Workmanship**

Workmanship is the physical evidence of the craftwork of a culture or group and is not a high aspect of integrity for this group of resources. There may be evidence of workmanship displayed by various building trades, or a particular “coarseness” visible in the vernacular work of this community. Additionally, because of their rarity, properties that demonstrate the workmanship of artists and craftsmen related to the Hispanic community would be exceptionally valuable.

### **Feeling**

Feeling relates to the ability of the physical features of the property, viewed as a whole, to convey a historic sense of the property and its function or use. This aspect is quite significant in evaluating Phoenix’s historic Hispanic resources. This aspect might be paraphrased as answering the question: “Would the historic resident of a house or member of a church congregation readily recognize the property in its present condition?” For eligible properties, the answer should be a definite, “yes.”

### **Association**

Association refers to the link between a property and the historic event or person for which the property is regarded as significant. This aspect is present in eligible properties associated with these property types, and properties that are weak in this aspect are not regarded as eligible.

## PROPERTY TYPES:

The Hispanic Historic Property Survey evaluated over 200 individual properties, locations, and references as well as 19 neighborhood areas representing more than 40 subdivisions and over 2000 residential parcels. It must be understood that that this is not an exhaustive inventory; rather, it represents the built environment as it coincides with the historic context, *Hispanic History in Phoenix 1870-1975*. The resulting property types are a categorization of these resources and an analysis of their characteristics, locations, and features as an application of the evaluation criteria. The resulting classification scheme, in conjunction with consideration of the historic context, provides a basis for evaluating properties within this study as well as additional properties that may come forward at a later time. In general, eligible properties (including districts) must possess characteristics of significance and integrity.

### PROPERTY TYPE I: Neighborhoods and Individual Residences:

#### Neighborhoods

There are a number of neighborhoods identified in this study that are associated with Hispanics in Phoenix. Eligible neighborhoods under Criterion A represent the development of the Hispanic community in Phoenix through their general location within the city as segregated housing and on the margins of the incorporated municipality. These neighborhoods reflect the broad pattern of the history as the centerpiece of the Hispanic experience as identified in one or more of the historic context periods. Neighborhoods may also be considered eligible under Criterion B within this context if the developer, builder, or other motivating force whose leadership, innovation, or resources were instrumental in development, construction, or preservation of the neighborhood. This would include individuals that have exerted significance on the neighborhood's sense of community or historic identity. Prominent residents whose individual achievements have gained recognition beyond the neighborhood (e.g. political figures, social reformers) would also add to the significance of the neighborhood.<sup>349</sup>

Although neighborhoods historically associated with the Hispanic community from 1870 to 1977 were identified in this study, eligible neighborhoods must have been platted before 1956 and show a continuous pattern of construction completion within a reasonable period of time for its era. For example, prior to World War II, neighborhoods had a longer development pattern evident by their architectural styles, building materials, and construction dates. During this era, it was not uncommon for neighborhood development to span more than a decade as properties were developed by individuals or small entities. Suburban development of residential subdivisions was accomplished one house at a time. Prospective homeowners would purchase a lot in a desirable or available subdivision and build a house through a contractor (or by themselves) based on a custom design or more often on a pattern plan. After World War II, mass-produced tract housing, as the result of wartime industries and postwar population booms, quickened the pace of subdivision build-out and neighborhood completion. Some postwar developments were completed in as little as two years from subdivision plat to build-out. Because of their rarity, neighborhoods with resources that pre-date World War II hold a higher degree of significance than properties associated

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<sup>349</sup> National Register Bulletin, "Historic Residential Suburbs: Guidelines for Evaluation and Documentation for listing on the National Register of historic Places. (Washington D.C. : U.S. Department of Interior, National Park Service, 2004), 45.

with a later context. Homes built before 1930 would hold the highest level of significance because of their association with the earliest period of the context and their overall rarity as a resource type.

Neighborhoods should possess a high degree of integrity in order to be considered eligible for listing on the National Register. In terms of location, the boundaries that historically defined the suburb should be evident, although they may not correspond to those of the historic district being nominated. The location of the streets and the size and shape of the house lots must also remain constant.

As with other studies, field investigation revealed that integrity of neighborhoods tended to be evaluated by a combination of two scales: streetscape and buildings, as tempered by a feeling of time and place. Additionally, neighborhoods from the pre-World War II context periods should be considered with some leniency towards the aspects of integrity because of their rarity.

Setting is the physical environment within and surrounding a historic suburb. Integrity of setting requires that a strong sense of historical setting be maintained within the boundaries of the nominated property. At the scale of neighborhood streetscape, setting includes the density of buildings, distribution and proportion of vacant land, modern intrusions, continuity of setbacks and building height, appropriate landscaping, street furniture and light standards, tree lawns, sidewalks, and fences. Residential settings often included other indicators of their historic period beyond houses. Neighborhoods that possess a high number of intact resources with little disruption by vacant lots, non-compatible in-fill housing, or other development and retain many of the physical patterns of development (sidewalks, setbacks, etc) achieved a high rating in terms of setting.

At the scale of individual buildings, the integrity aspects for evaluation included the extent or impact of façade alterations or additions. Such changes to the original facades include porch enclosure, window replacement/infill, wall sheathing, and carport in-fill. Consolidation of housing lots and new construction with modern materials can also negatively impact a neighborhood under consideration. In neighborhoods that possess a high degree of feeling, alterations and additions do not transform the “feel” of the resources from their original construction/design.

Hispanic neighborhoods within this context show a strong relationship between residential properties and religious, educational, and commercial properties through a pattern of association that must be considered in the criteria for evaluation. Small churches, corner markets, and public schools are as much a part of the neighborhood as the homes both in terms of physical resources and community interaction. As such, neighborhoods that maintain this pattern of association with historic churches, stores, schools, and community buildings that may still be present could include these resources within the boundaries of a historic residential suburb if the historic context substantiates the association.

#### Individual Residences

In order for an individual residence to be considered eligible for designation under Criterion B, it must meet the guidelines for properties associated with significant persons as defined by National Register Bulletin 32, *Guidelines for Evaluating and Documenting Properties Associated with Significant Persons*. Eligible properties under Criterion B are associated with specific individuals who made a contribution or played a role in the history of the Hispanic community in Phoenix, 1870-1975. For properties associated with several community leaders or with a prominent family, it is necessary to

identify specific individuals and explain their significant accomplishments as it applies to this historic context. It is also necessary to evaluate contributions of individuals in comparison to those of others who were active, successful, prosperous, or influential in the same field (e.g. commerce, education, religion, politics).

Individual residences that are eligible for designation under Criterion B must demonstrate that the property is directly associated with the significant individual and are associated with the productive life of the individual in the field in which (s)he achieved significance. If other properties exist that better associate their achievements, then those properties should be evaluated first. Individual residences would qualify if the individuals' contribution is to a broad pattern of history; however, the association with the property must include the period of significance for which they are associated.

It should also be noted that properties that were constructed within the last fifty years, or that are associated with individuals whose significant accomplishments date from the last fifty years, must possess exceptional significance to be listed in the National Register. This also applies to properties associated with significant individuals who are still living. Properties associated with living persons are usually not eligible for inclusion in the National Register. Sufficient time must have elapsed to assess both the person's field of endeavor and his/her contribution to that field. The guidelines suggest that the activities of the individual that provide the basis for significance must have achieved fifty years old. Moreover, the guidelines indicate that a sufficient elapse of time ensures that the individual is not likely to contribute to their field of endeavor in a manner that would require reevaluation of their accomplishments.

Because of their rarity, residences associated with significant individuals that pre-date World War II hold a higher degree of significance than properties associated with a later context. Homes built before 1930 would hold the highest level of significance because of their association with the earliest period of the context and their overall rarity as a resource type.

Eligible properties must retain integrity from the period of its significant historic associations. Individual residences that retain their historic location, maintain original materials of construction, and invoke a feeling specific to its period of significance would rate higher than those properties that do not retain these aspects. Again, answering the question: "Would the historic resident of this house readily recognize the property in its present condition?" For eligible properties, the answer should be a definite, "yes."

## **PROPERTY TYPE II: Institutional Properties**

### Churches

No single institution was of greater importance to the Hispanic community than the church. The most dominant religious institution is the Roman Catholic Church and the strong connection between parish and neighborhood. As a centralizing hierarchal institution, religious expression within the Catholic Church provided both consistency and stability for parishioners despite economic hardships or social disenfranchisement. The social mission of the church was directed towards work within the parish, taking care of parishioners' physical and spiritual needs. As such, it was much less of a political force, aside from the activism of individual church officials and parish members. Historically, with more than 85% of the Hispanic population identified as members of the Roman Catholic Church, it is the premier religious institution in the community.

Historic Hispanic churches identified in this context study fall into two major categories of significance. First there the Catholic churches, chapels, and associated religious institutional properties that were identified as major influences in the Hispanic community. These are particular institutions with predominantly Hispanic congregations and provided ministries and social services to Spanish speakers. Examples of these include Immaculate Heart Church, St. Anthony's, and Sacred Heart Parish. These churches also served as major beacons of social activity within their respected geographic areas.

The second category of significance is associated with Protestant churches in the community. Since membership within the Hispanic community in Protestant churches of all denominations was historically less than 3% to 5% these institutions were not significant contributors to the community as a whole. There are, however, exceptional cases that should be recognized because they did have an impact in the community. Therefore, the context recognizes those Protestant churches that were "firsts" among the community when they were established. In particular, these institutions were established during the earliest period of the community's development or worked within neighborhood areas where Catholic services were offered on a limited basis. Additionally, the most significant of these institutions maintained longevity in the community that spanned more than 25 years, and in some cases remain in the community 50 years or more after being founded. Finally, significant Protestant churches and affiliated social service agencies that served the social welfare of the Hispanic community would also be considered significant. In these cases, the institution would have both a physical presence within the community and one that persisted throughout the period of significance and presently remain active.

Under the Secretary of Interior's guidelines, religious properties may be considered eligible under Criterion A if directly associated with either a specific event or a broad pattern of history in another historic context where the Area of Significance is not Religion. A religious property would also qualify if it were significant for associations that illustrate the importance of a particular religious group in the social, cultural, economic, or political history of the area. In this historic context, religious properties are not evaluated on the merits of their religious doctrine but rather for important historic forces that the property represents.

In order to be eligible for listing on the National Register within this context, religious properties must derive primary significance from their historic importance within the broad pattern of history

as a community force or association with the Hispanic History in Phoenix, 1870-1975 (Criterion A). In the case of eligible properties, their congregations were formed and buildings constructed before 1956. In some cases where an older congregation has moved or constructed new buildings, those properties should be reevaluated when the physical resources have achieved 50 years of age. Within this context, eligible religious properties are associated with the broad pattern of Hispanic history in Phoenix or “bear witness” to significant events within that context. These eligible properties possess a high degree of integrity in terms of location, setting, and feeling.

Because of their rarity, churches associated with the period before World War II hold a higher degree of significance than properties associated with a later context. Churches built before 1930 would hold the highest level of significance because of their association with the earliest period of the context and their overall rarity as a resource type.

As a primary expression of this significance, an eligible religious property must be located on its original site. As placeholders to significant events and expressions of the broad pattern of history, the buildings and their original locations are important to the preservation of their significant association.

Setting also plays an important role as an aspect of integrity because of the embedded nature of the church as both a physical resource and social institution in the Hispanic community. Where church sites retain that strong neighborhood association, residential location, or prominence among historically Hispanic districts, a premium for eligibility would exist. While setting usually applies to the physical surroundings, in those cases where the surrounding neighborhood characteristics have been lost, it may be viewed as representational. Here the historic resource may be the only vestige of its neighborhood setting that remains extant. As such, the church may have an active congregation even though it does not draw members from the immediate surroundings. In these instances, the representational setting should be considered before the resource is penalized in the determination of eligibility.

As important as location and setting, eligible churches must possess a high degree of feeling or the ability of the physical features of the property, viewed as a whole, to convey a historic sense of the property and its function or use. This is extremely important in lieu of design and materials not being a significant factor of integrity. Eligible churches would maintain the historic sense of the property as well as its function by retaining the physical features of the building form, ornamentation, and signature material elements (e.g. stained-glass). Non-eligible religious properties would have compromised the historic feeling through a change in use from congregational activity to other uses (commercial, office) and the introduction of inappropriate alterations and/or materials.

It should be noted that those religious properties that were previously identified as significant for their architectural distinction (e.g. St. Anthony’s.) must retain their integrity of design, materials, and workmanship according to the *Religious and Institutional Properties in Phoenix* survey, and the National Register Context, *Religious Architecture in Phoenix, 1910 to 1942* to still be considered eligible under Criteria C. Extrapolations may be necessary for religious properties that were not identified in these previous surveys.

The property type, churches, associated within this study exhibit a range of religious buildings linked by their function: religious worship. Religious architecture in Phoenix dates back to the nineteenth century. By the 1920s, there were 32 religious organizations in Phoenix representing a wide variety of denominations and faiths including the Catholic Church, Methodist Episcopal, Methodist, Baptist, Presbyterian, and Latter Day Saints. By the 1930s, churches were organized around cultural and demographic identities. In addition to the ten Baptist churches, three Catholic, six Methodist Episcopal, six Pentecostal, and three LDS churches, racially identified churches like First Mexican Baptist, Mexican Presbyterian, First Baptist (Colored) Church, African Methodist Episcopal Church (Tanner Chapel) comprised more than 10% of the total number of houses of worship in Phoenix. By World War II, religion and religious architecture had become an important and visible aspect of the community.

The design and decoration of religious buildings is a fundamental aspect of architectural history. Since antiquity, religious buildings have served as focal points of community and indicators of the values embraced by their followers and the communities they created or shaped. Religious buildings also serve as models for other types of architecture and set precedence for style. Places of worship have long been both architecturally distinctive, imbued with spiritual and visual meaning. The historic religious buildings in Phoenix exemplify the role of church architecture in the development of the community.

The fundamental connection between all of Phoenix's significant historic religious buildings is the emphasis on architectural style. Regardless of the religious group or the particular functional requirements of liturgy, congregation, or fellowship, special attention to some stylistic image is always present. Even the most modest structures will have a conscious design basis or stylistic idea present that is an extension of the congregation's beliefs, values, or organization.

Religious buildings in Phoenix can be differentiated by grouping them stylistically into three types: Southwest Regionalism, European Traditional, and American Traditional. Each type represents a range of related styles, all having similar origins or long-standing traditions as models for church architecture. This classification of religious architecture organizes the properties in relationship to the visual, aesthetic, or spiritual image that their builders sought to convey.

The most prevalent architectural style for religious buildings in Phoenix are those that relate to Southwestern Regionalism, specifically the Mission Revival Style, Spanish Colonial Revival, and Spanish Eclectic Styles. These styles are popular in religious properties constructed from 1910 through the late 1940s, and reappear as post-modern reinterpretations after the 1950s. Their popularity stems from the Spanish Colonial period missions and other religious buildings of the seventeenth and eighteenth centuries, revived in Southwestern architecture in the twentieth century for two reasons: A conscious decision on the part of the Catholic or Episcopal oriented organizations to invoke older religious architectural traditions, and to create a visual appeal linked to Spanish cultural forms in order to connect with the cultural composition of parishioners.

European Traditional church architecture has its roots in the Gothic Revival, Italian Gothic, and related Italianate and Second Renaissance Revival Styles. Generally reserved for denominations and religious organizations with strong European connections in the church history (e.g. Presbyterian,

Lutheran traditions), the high style, ornamentation, and materials lend themselves to more affluent congregations, or prescriptive liturgical designs.

The American Traditional style represents the most popular form of religious architecture in Phoenix. Based on the Classical designs of Colonial, Georgian, and Greek Revival styles that evolved in America in the eighteenth and nineteenth centuries, these buildings offer a wide range of expression. Moreover, the American Traditional style strongly connects the values of traditional Congregationalist denominations (Baptist, Pentecostal, and Methodist) with a more modest institutional architecture.

In order to establish their significance under Criterion C, religious buildings should exhibit distinctive characteristics of religious architecture design via its type, period, or method of construction. Architectural significance derives from both the design as a worship facility / congregational meeting space and either the distinctive style of architecture employed and the work of a master architect (or both). For this study, the range of religious resources shows both the denominational or organizational values and the socio-economic circumstances of the intended users. The buildings record in plans, size, and architectural styles the religious values, traditions, and liturgical needs of the community which they serve. As such, the building design, architectural elements, arrangements should tell us something special about the congregation, denomination, or church builders.

Eligible religious properties will have a high degree of integrity in terms of design, workmanship, materials, and feeling. Church buildings should retain their original plan, or layout.

Congregational and worship spaces should reflect their arrangement according to the founders intentions during the time of construction. Architectural styles should express both the liturgical functions of the buildings as well as the religious values of the congregation/organization that prevailed at the time of construction. Design, materials, and workmanship are integral aspects of integrity that convey the period of construction and the conscious decisions made at the time.

Where design, materials, and workmanship convey the physical characteristics of a historic building, eligible churches must possess a high degree of feeling or the ability of the physical features of the property, viewed as a whole, to convey a historic sense of the property and its function or use. This is extremely important as a compliment to the design, materials, and workmanship that support the building architectural significance. Eligible churches would maintain the historic sense of the property as well as its function by retaining the physical features of the worship center, building elements (e.g. windows, entries), and architectural forms that reflect the values of the original builders. Non-eligible church properties would have compromised the historic feeling through inappropriate alterations or modifications to the structures that render their historic elements unrecognizable.

### Schools

The property type, schools, associated with this context study are school buildings constructed between ca. 1900 and 1970 that were originally intended to serve Hispanic primary or secondary public education, or those in predominantly Hispanic neighborhoods. Schools within this context must derive primary significance from their historic importance within the broad pattern of history

as a community force or association with the Hispanic community in Phoenix (Criterion A) in order to be eligible for listing on the National Register. Of particular interest are those institutions constructed before 1956 that were witness to community development associated with the broad pattern of Hispanic history in Phoenix. These would include possible associated outbuildings, structures, and objects. Additionally, they must possess integrity of location, setting, feeling, and association.

Schools fall within a wide range of styles, designs, and locations within the Hispanic community. Some of these properties have already been identified for their significance in the area of Public and Institutional Architecture (Criterion C). Additionally, the range of extant resources shows the evolution of this type of institutional architecture from Neo-classical and Period Revival designs on traditional floor plans to modern examples constructed in the postwar period. The buildings record in their changing plans, growing size, and developing functions the shifts in educational philosophies and the needs of the community which they serve. Technological and design innovations are reflected in building materials, layout, and construction methods. The evolution of public school buildings from an inspiration for higher learning to the solid utilitarian, unadorned campus in the 1960s is a direct reflection of community attitudes towards education.

Regardless of their appearances or age, schools have an association with the Hispanic community through both people and the broad pattern of history. For this context, the role of education plays an important part in the community as both reflection of the broader experience of Hispanics in Phoenix and as an institutional force within the community seeking to change that reflection through elementary and secondary education. Many prominent individuals within the community were teachers or administrators at these schools. Others attended these institutions, where classrooms, recreational facilities, teams sports, and civic lessons served as “incubators” for members of the community who went on to lead productive lives and change their communities for the better. The significance of schools related to Hispanic history in Phoenix includes an association with both the broad pattern of history as well as specific events like desegregation and the Civil Rights Movement.

Because of their rarity, schools associated with the period before World War II hold a higher degree of significance than properties associated with a later context. Schools built before 1930 would hold the highest level of significance because of their association with the earliest period of the context and their overall rarity as a resource type.

Eligible school properties will have a high degree of integrity in terms of location. Because of the general size of school buildings and their surrounding campus, it would be difficult to move these structures. As such, their locations become landmarks within thriving residential areas and icons of neighborhoods lost.

In contrast to location, the aspect of setting takes on a broader connotation than the immediate surroundings of these historic resources. It is important to note that the significance of these schools is that they were segregated. As such, they were constructed in areas that were associated with a segregated population. It is this relationship between the physical resources and their setting among historically segregated areas of the city that must be recognized. Those school buildings that have already achieved significance for their architecture or emblematic place in the community

(e.g. Phoenix Union High School, Paul Laurence Dunbar Elementary) setting is not necessary to continue their association with the context of Hispanic history in Phoenix.

As important as location and setting, eligible schools must possess a high degree of feeling or the ability of the physical features of the property, viewed as a whole, to convey a historic sense of the property and its function or use. This is extremely important in lieu of design and materials not being a significant factor of integrity. Eligible schools would maintain the historic sense of the property as well as its function by retaining the physical features of the campus layout, building elements (e.g. windows, entries), and classroom forms. Non-eligible schools properties would have compromised the historic feeling through inappropriate alterations or modifications to the structures that render their historic uses unrecognizable.

### **PROPERTY TYPE III: Commercial Properties**

Business and commerce are key aspects of modern communities. Within the context of Hispanic history in Phoenix, entrepreneurs, service professionals, commercial retailers, and real-estate developers play a significant role in the broad pattern of history. The associated commercial property types, however, comprise a much smaller collection of resources with only a few instances holding both significance and integrity.

Eligible commercial properties that have significance in this context include neighborhood markets, professional offices, businesses owned and operated by Hispanics, and locations that highlight the contributions of Hispanics to the broader community or events related to the Civil Rights Movement. In each case, eligible properties demonstrate an association with people and events in the broad pattern of Hispanic history in Phoenix, or claim to “witness” a significant moment in this historic context (Criterion A). Additionally, they must possess integrity of location, materials, and feeling.

Because of their rarity, commercial properties associated with the period before World War II hold a higher degree of significance than properties associated with a later context. Commercial properties built before 1930 would hold the highest level of significance because of their association with the earliest period of the context and their overall rarity as a resource type.

The location of eligible commercial properties is an important aspect of their integrity. The location itself identifies their place within the Hispanic community as either service / retail providers to the community; entrepreneurial opportunities for Hispanic proprietors; or reflects cultural biases broken down between Hispanics and the predominantly Anglo population in Phoenix. Properties associated with these identities would be considered eligible.

Many of the markets, pharmacies, and corner stores associated in and around the Hispanic neighborhoods were owned and operated by persons of other races. In many cases, though, these places resonated with the community as they were familiar places where the common transactions of daily life took place. Other retail business revolved around the service industries, like restaurants, clubs, beauty parlors and barbershops, where people gathered informally to catch up on the news or hear the latest gossip. Office buildings where medical professionals, accountants, and insurance agents conducted their work were also important commercial properties. Though

fewer in number, they were often the only provider of these services to the community. Eligible commercial properties retain a strong sense of location that demonstrates that close connection to the community.

With the design of commercial properties in this context well below the level of significance for Criterion C, materials are an excellent way of suggesting an aspect of integrity that relates to the property's era of construction without holding it to the higher standards of design. Eligible commercial properties should have a high degree of original materials that convey the historic fabric of the building where possible. In those cases where the substantive materials have been altered or replaced, appropriate alternative materials would not necessarily diminish the integrity. Commercial properties that have been heavily altered or have had important material elements irrevocably eliminated would not be considered eligible.

In conjunction with materials, the eligible commercial property must retain a high degree of feeling or the ability of the physical features of the property to convey a historic sense of the property and its function or use. This is extremely important because commercial properties go through several "life spans" and changes in use whereby the historic elements that indicate use of function are obliterated. Eligible commercial properties will maintain the historic sense of the property by retaining the physical features of the building form that indicate its historic use(s). Non-eligible commercial properties would have compromised the historic feeling through changes and alterations that significantly eliminate the feeling of commercial use.

It should be noted that many of the specific sub-property types are already covered by the *Commerce in Phoenix, 1870 to 1940* historic context study available at the Arizona State Historic Preservation Office. Additionally, commercial markets owned and operated by Chinese Americans were not evaluated under this context, although they may have served a largely Hispanic and African American clientele. This study focused on Hispanic-owned business and the strong community connection between prominent Hispanic businessmen and their role in the development of their community. As such, commercial businesses owned and operated by members of the Asian community are deferred to the context *The Chinese in Arizona, 1870-1950* (also available at the State Historic Preservation Office) and the Asian Historic Property Survey (City of Phoenix 2006) for further evaluation.

#### **PROPERTY TYPE IV: Recreational and Social Properties**

As part of any local community study, recreational and social properties are important centers of community life. They represent places to gather for formal events and grand occasions, or places to associate around varied interests and leisure pursuits. Parks, clubhouses, lodges, nightclubs, and entertainment venues were important places in the life of community members for the shared experiences they afforded. Property sub-types include parks and recreational facilities, entertainment and social clubs, and cemeteries.

## Parks

Most of the park and recreational facilities associated with Hispanic history in Phoenix are municipal facilities with indoor-recreation buildings, grassy park areas, and play fields integrated into one site. Some parks feature a swimming pool, organized ball fields, outdoor performance structures, and playground equipment. Parks are associated with the broad pattern of Hispanic history in Phoenix because of their role in the lives of community members. Through sports leagues, family occasions, community events, and socials, people use these facilities to mark important achievements, commemorate history, and socialize with family and friends. As evident from the historic context, these parks have been both witness and backdrop to the significant persons and events of Hispanic history in Phoenix. In addition to significance, parks that are eligible must retain aspects of integrity in location, setting, and feeling.

Parks that are eligible for designation should be classified as historic sites. As such, the location is seldom in question, but it is an important aspect of integrity. Parks are anchored to their communities by their location. As such, an eligible property will automatically retain a strong aspect of location.

Eligible park properties will also demonstrate a high degree of integrity when it comes to setting. Generally there are two kinds of parks found in the urban built environment in Phoenix. The first is the general municipal park patterned after the City Beautiful Movement of the early twentieth century. In these cases, the parks were designed to bring open space, green grass, and trees into the urban environment to improve the quality of life for residents. Following national shifts in urban parks, these facilities in Phoenix “transform from the idealistic reformism of the Progressive Era towards a view of city parks and recreation programs as a utilitarian public service. Between 1930 and 1960, this new recreation ideology, disclaiming earlier beliefs that parks protected the moral fiber of the citizenry, justified itself as a normal municipal function- a response to public demand.”<sup>350</sup> Smaller parks, five to twenty acres, which reflected both rising land costs and the desire to locate parks close to neighborhoods, appeared on the landscape. Park design became standardized, containing roughly the same mix of trees, pools, buildings, fields, and playgrounds.<sup>351</sup> The second form of park is the more modest neighborhood play areas that are adjacent to school grounds and offer fewer amenities. In both cases, however, the setting is a significant indicator of its function. Eligible parks will retain their historic setting in relation to their period of development as a large municipal park or a neighborhood playground.

Finally, an important aspect of integrity for a park is feeling. Where community uses and municipal programming change over time, the park should retain its essential park-like features and amenities. Conversion of park facilities to non-public use and the replacement of amenities with lower maintenance items should not diminish the site’s feeling. Trees and grass areas should be maintained and replanted when appropriate. Buildings and structures that are altered or added on to should compliment historic features of original buildings. Changes and alterations to park buildings, amenities, and features that are inappropriate to both feeling and function would not be considered eligible.

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<sup>350</sup> William S. Collins, *The Emerging Metropolis: Phoenix, 1944-1973*. (Phoenix, Arizona State Parks Board, 2005), 129.

<sup>351</sup> *Ibid*, 129-130.

### Entertainment and Social Clubs

Like parks, entertainment and social clubs offered the community places to socialize and recreate for a variety of reasons, occasions, and associations. Properties of this type associated with Hispanic history in Phoenix will have a strong cultural association with the community as part of the broad context of history. Social clubs, dance halls, fraternal lodges, and nightclubs will have significance through their ownership and/or patronage by the Hispanic community as well as an association with important persons (e.g. entertainers, political figures, community leaders). Because of their rarity, entertainment and social clubs associated with the period before 1956 hold a higher degree of significance than properties associated with a later context. Properties of this type built before 1930 would hold the highest level of significance because of their association with the earliest period of the context and their overall rarity as a resource type. In addition, entertainment and social clubs will demonstrate a high degree of integrity with the aspects of location, materials, and feeling.

As a factor of significance, the entertainment and social clubs should be located on their original site. As gathering places, their locations (prominent or out-of-the-way) made going there part of the experience. Since these were unique establishments serving the community as a whole, their locations were not anchored to neighborhoods, per se; rather, they were linked to major streets and accessibility to the broader community. A moved building would not necessarily render ineligibility as long as it remained in the community in which it achieved its significance and its new setting is comparable to the original (e.g. prominent street or out-of-the-way).

Materials also play a role as an aspect of integrity in lieu of substantive architectural design. In the case of most establishments, entrepreneurs were simply providing a place to offer an outlet for entertainment. As such, materials of construction were as functional as the building form. Alterations, residing or changes in materials over time do not necessarily interrupt the use of the building or its intended function. Although materials aspects of integrity are important, exterior changes or alterations would not necessarily disqualify a property from eligibility. Only in those cases where changes to the property diminished its historic function or provided for a change of use would the property not be recommended as eligible.

More important than location and materials, eligible entertainment and social clubs must possess a high degree integrity with respect to feeling or the ability of the physical property to convey its historic function or use. This is extremely important in lieu of other factors of integrity. Eligible entertainment and social clubs would maintain the historic sense of the property as well as its function by retaining the physical features of the building form, entrances, and signature material elements (e.g. signs). Non-eligible properties would have compromised the historic feeling through a change in use or activity that is incompatible with its original function.

### Cemeteries

While not considered a recreational or social site by most definitions, as a property type cemeteries fall within this sub-type because of their characteristic features, area of significance, and aspects of integrity used for evaluation. Cemeteries represent an interesting part of a local community. Although death is a practical expectation for all, for large segments of the Hispanic community, death has both deep spiritual meaning and strong familial contexts. The importance of cemeteries to the social life of the community is evident from the information gathered from oral interviews,

and community surveys. Within the focused study area, two cemeteries was identified and evaluated. Both appear in the historic context and their association with the broad pattern of Hispanic history in Phoenix is substantiated by the community surveys.

In most cases, cemeteries would be eligible under Criterion A if they are associated with historical events or a pattern of history. Under Criterion B they would be eligible if prominent persons significant to history (national, state, or local level) were interred there. In some cases, exceptional work of artisans in the embellishments of graves could make the property eligible under Criterion C. National Register Bulletin 14, *Guidelines for Evaluating and Registering Cemeteries and Burial Places* provides sufficient explanation and a number of criteria considerations.

In addition to a significant association with the broad pattern of Hispanic history in Phoenix, cemeteries that would be eligible for nomination under this context must also possess a high degree of integrity as an historic site. Much like a park, these include location, setting, and feeling.

For cemeteries, location and setting are integral aspects of integrity that must be considered. Typically, historic cemeteries begin on the fringe of a community and are eventually obfuscated by growth and development. By the time an urban cemetery becomes eligible for designation, it no longer retains this setting. While location has not changed, the surrounding area could be residential, commercial or even industrial. There are a variety of cemeteries within the city that have experienced this phenomenon. However, even though the setting has changed, a cemetery can retain a high degree of integrity in this aspect as long as the encroachment does not overwhelm the site.

Perhaps the most important aspect of integrity for a cemetery is feeling. Although a cemetery may no longer be used and the grounds no longer maintained, the cemetery should retain its essential park-like features and that general feeling of calm or quiet. Often cemeteries that are not maintained fall prey to vandalism and neglect that damage or destroy specific graves or their markers. While neglect and vandalism can significantly diminish the aspect of feeling, they would not disqualify cemeteries from eligibility. Changes or alterations to the site that would significantly diminish its feeling include any activity of paving and building over the site, encroachment by adjacent development that significantly increases noise levels or causes ground disturbance, or the introduction of lighting to the site as if it were a park or some other recreational property.

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## EVALUATION

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The evaluation process of this historic context can be divided into two activity groups. The first activity group relates to the survey and evaluation of individual properties that fall within this context study. The second activity group relates to the reconnaissance survey of potentially eligible Hispanic neighborhoods.

### INDIVIDUAL PROPERTIES

Through the course of this historic property survey, researchers encountered over 250 individual properties that were identified through archival research, community interaction, and field reconnaissance. The investigative process linked together three key components: physical location, resource identity/age, and significant association with the Hispanic community. With these components a resource could be evaluated and a determination of eligibility made.

Of the 250 properties, 162 individual properties were placed on a list for evaluation. These resources received additional archival research and intensive field survey in order to fully evaluate their potential eligibility. As information was gathered, inventory forms were generated for those properties that had a high probability of eligibility. Generally, these were properties that were identified specifically through archival research and oral histories as having a high degree of significance; properties that were identified via windshield surveys as appearing to have a high degree of significance based on their location and appearance; and properties that had received specific inquiry by the City of Phoenix Historic Preservation Office. The remaining properties were removed from the list for lack of information or association with the study. The evaluation process assigned the remaining 162 properties into one of six groups:

Individual Properties Eligible for Listing to the National Register:	22
Individual Properties already Listed on the National and/or Local Register	20
Individual Properties Not Eligible for Listing Due to Significance	30
Individual Properties Not Eligible for Listing Due to Age:	4
Individual Properties Not Eligible for Listing Due to Integrity:	7
Lost Properties:	79
Total:	<hr/> 162

## NEIGHBORHOOD AREAS

Included in the scope of this historic property survey was the identification and reconnaissance survey of neighborhood areas that are associated with the historic context. During the course of the project, investigators encountered 18 neighborhood areas representing more than 40 subdivisions encompassing over 2,000 properties. These areas were identified by archival research, oral histories, and field reconnaissance. The investigative process linked together three key components: physical location, resource identity/age, and significant association with the African American community. With these components a neighborhood area could be evaluated and a determination of eligibility made.

For each of the 19 neighborhood areas, a neighborhood reconnaissance was completed to determine the principal architectural features, condition, age, number and dispersal of historic resources, physical description, and significance as it relates to the context *Hispanic History in Phoenix, 1870-1975*. The resulting table identifies results of the neighborhood reconnaissance:

Residential Areas Eligible for Listing to the National Register:	2
Residential Areas Not Eligible for Listing Due to Significance:	6
Residential Areas Not Eligible for Listing Due to Integrity:	3
Residential Areas Not Eligible for Listing Due to Age:	0
Lost Neighborhoods:	7
Total:	<hr/> 18

**HHPS RECOMMENDED ELIGIBLE PROPERTIES**

<b>Inv. No</b>	<b>Property Names</b>					<b>Age</b>
<b>HHPS-002</b>	American Legion Post 41	715	S	2nd	Ave	1948
<b>HHPS-004</b>	Ralph “Chapito” Chavarria House	5618	S	16th	Pl	1950
<b>HHPS-006</b>	Adam Diaz House	1313	S	1st	Ave	1942
<b>HHPS-007</b>	El Portal Restaurant	807	S	2nd	Ave	1947
<b>HHPS-008</b>	La Estrella Tortilla Shop	306	W	Yavapai		1937
<b>HHPS-010</b>	Food City	1112	S	16th	St	1938
<b>HHPS-011</b>	Friendly House	803	S	1st	Ave	1961
<b>HHPS-014</b>	Grant Park	701	S	3rd	Ave	1934
<b>HHPS-015</b>	Harmon Park	1425	S	5th	Ave	1928
<b>HHPS-016</b>	Betania Presbiteriana	301	W	Pima		1950
<b>HHPS-019</b>	John and Enriqueta Lewis House	1322	S	1st	Ave	1926
<b>HHPS-020</b>	Luis Lugo Bakery	415	W	Sherman	St	1917
<b>HHPS-021</b>	Marcos de Niza Housing Project	Yavapai to Yuma/1 <sup>st</sup> Ave to 4 <sup>th</sup> Ave				1941
<b>HHPS-023</b>	Edmund Navarro (Martha) Farm/Orchard	8050	S	32nd	St	1951
<b>HHPS-026</b>	Primera Iglesia Metodista Unida	701	S	1st	Ave	1947
<b>HHPS-027</b>	Primera Iglesia Mexicana Baptista	1002	E	Jefferson		1920
<b>HHPS-028</b>	Sacred Heart Church	922	S	17th	St	1954
<b>HHPS-029</b>	Santa Rita Hall	1017	E	Hadley		1957

**HHPS RECOMMENDED ELIGIBLE PROPERTIES - continued**

<b>Inv. No</b>	<b>Property Names</b>					<b>Age</b>
<b>HHPS-030</b>	St. Anthony's Church	909	S	1st	Ave	1948
<b>HHPS-032</b>	Sotelo-Heard Cemetery	1302	E	Weber		1896
<b>HHPS-035</b>	St. Francis Cemetery	2227	N	48th	St	1897
<b>HHPS-036</b>	San Francisco Xavier Mission	2814	E	South Mountain	Ave	1940

## HHPS PROPERTIES ALREADY LISTED

Inv. No	Property Names					NR	PHPR	Survey
No Form	Alejandro Silva	628	E	Adams	St	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Heritage Square
<p>An example of an early Hispanic family who was involved in agriculture prior to 1900, and living north of the Salt River, was the Silva family. Alejandro Silva, of Portuguese descent, left railroad work in 1884 to homestead 160 acres near 16<sup>th</sup> and Grand Avenues. He began raising horses and fruit, and hired many Japanese workers. In 1895 he married Hermosillo native María Jesus Alvarez, who managed the Beehive store in Phoenix. After their marriage, she became the business manager of Silva's "Orange Ranch." They adopted two Mexican girls, and attended St. Mary's Church regularly. In 1905 they bought a home at the corner of 7<sup>th</sup> and Adams Streets, which is now preserved in the City's Heritage Square. Mrs. Silva managed the Orange Ranch until her death in 1948.</p>								
No Form	Arvizu's El Fresnal Grocery ( & Mexican Masonic Temple)	310	E	Buchanan		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Commercial Survey / Warehouse District
<p>At the turn of the twentieth century, south of the railroad tracks, residents living in the earliest barrios relied on neighborhood grocery stores. A few of these stores were owned by Hispanics. These grocery stores were part of the life-blood of the community, and they proliferated in the barrios during the first three decades of the twentieth century. An example of the earliest Hispanic-owned stores in Phoenix is El Fresnal Grocery Store, located at 310 E. Buchanan. Trinidad Arvizu operated this store from 1900 to 1920. The store also housed a "Mexican Masonic Temple" at the rear.</p>								
No Form	Dunbar Elementary school	701	S	9th	Ave	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Public & Institutional / African American
<p>By the end of 1954, local elementary schools in Phoenix were officially desegregated, and in central and south Phoenix, Hispanic children mingled with Anglo and African American children in their classes. One example of a school that experienced this integration is the former all-Black school near the Grant Park area, Dunbar Elementary. Eventually Dunbar transformed into a school with a largely Hispanic student population.</p>								
No Form	Eastlake Park	1549	E	Jefferson			<input checked="" type="checkbox"/>	Public & Institutional / African American
<p>Eastlake Park, created at 16<sup>th</sup> and Jefferson Streets in 1889, is primarily associated with the African American community, who began holding events and socializing at the park as early as the 1920s. Hispanics who lived in barrios adjacent to the park also patronized the park to a certain extent. Hispanic children and families enjoyed the park in the 1920s and later, attending community events and engaging in competitive swim meets and baseball games. This park is an example of how Phoenix African Americans and Hispanics, although historically segregated in schools and attending separate churches, at times intermingled in the neighborhoods and local parks. A few times, the celebration of the <i>Fiestas Patrias</i> occurred at Eastlake Park.</p>								
No Form	Albert and Mary Garcia House	2201	N	Dayton	St	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Coronado Historic District
<p>Albert Garcia, a native of Yuma, who graduated from the University of Arizona with a law degree and became Arizona's first Hispanic Assistant Attorney General, from 1937 until 1942. He joined the Army during World War II, and then operated a private law practice in the late 1940s and 1950s in Phoenix, and later in Yuma. He also joined the American Legion Post 41 and served as Post Commander in 1956. He was a member of many local organizations, such as the Latin American Club, the Alianza Hispano Americano, and other fraternal groups. His wife, writer and speaker, María Garcia, helped found the Phoenix Council 110 of the League of United Latin American Citizens (LULAC) in August of 1940. A civil rights organization established in 1929 by middle-class Mexican Americans in Texas, LULAC challenged discrimination, emphasized loyalty to the U.S. and pride in identifying themselves as American citizens, and promoted political involvement. She was quite active in the community during the early 1940s. She wrote several articles in Spanish-language newspaper <i>El Mensajero</i>. She wrote on LULAC activities and crafted an advice column aimed at mothers and offered other kinds of information on local organizations helping the community. Garcia also participated in activities outside of the Mexican American community, such as working in the Arizona Voter's League, along with Friendly House director Plácida Garcia Smith and resident Enriqueta Lewis. She also served as President of Los Amigos Club in Phoenix. In addition, she participated in the Committee to Defend America, Women's Division meetings, which addressed the woman's role in the war.</p>								

Inv. No	Property Names				NR	PHPR	Survey	
No Form	Gerardo Building	421	S	3 <sup>rd</sup>	St	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Commercial Survey / Warehouse District
Nothing additional aside from the Commercial Property Survey form data. Not mentioned in interviews or in research.								
HHPS-017	Immaculate Heart of Mary Church	909	W	Washington		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Public & Institutional
No Form	Jesus Franco House	325	W	Portland		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Roosevelt Historic District
<p>The important Spanish-language newspaper, <i>El Sol</i>, emerged in 1938 under the leadership of Jesús Franco, who became a very well-known individual in the Mexican community. Born in Mexico in 1888, Franco graduated from the Mexican Military Academy in 1919 and after joining the Mexican Foreign Service in 1921, he was assigned to San Francisco, California for additional work for the Mexican government. While in San Francisco, he helped Mexican officials organize the Mexican Blue Cross, a charitable organization that enabled Mexican nationals return to Mexico during the Repatriation Movement in the period of the Great Depression. He moved to El Paso in the late 1920s. Franco and his wife moved to Phoenix in 1934, and soon began promoting the <i>Fiestas Patrias</i> tradition and helped the festival renew itself as a source of community pride. With Jesus as editor, the Franco family published the newspaper out of a store they opened which sold Mexican goods. Hired newsboys distributed the newspaper every Thursday. Besides publishing a newspaper, Franco served as Arizona's Mexican consul, with offices in Phoenix, from 1947 to 1953, and represented the views, philosophy and nationalistic ideals of his native country, Mexico. During his consulate period, Franco provided legal counsel to Mexican citizens for the resolution of their legal and socio-economic problems in Arizona. He used his newspaper, <i>El Sol</i>, to voice his pro-Mexico beliefs and his strong sense of Mexican nationalism and patriotism. When Franco became consul, his wife Josefina and daughter Mary Jo (who later became a physician) continued to publish <i>El Sol</i>, with Josefina doing most of the editing. Amador Sanchez served as the newspaper's printer from 1954 until 1979. Franco died at the age of 86 in 1974. The newspaper stayed in publication under the Franco family until 1980.</p>								
No Form	Monroe School	217	N	7 <sup>th</sup>	St	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Public & Institutional
<p>Monroe School represents the story of education for Phoenix's Hispanic community. Unlike African Americans who experienced <i>de jure</i> segregation and were mandated by law to attend separate schools, Hispanic children attended schools that were integrated with other racial groups. The schools in some neighborhoods which had a large Hispanic population, such as the Grant Park area, tended to be primarily Hispanic, with some Asian American and Anglo presence. In other neighborhoods like east Phoenix, Hispanic children attended largely Anglo schools, such as Monroe School. Few school buildings remain that long-time members of the Hispanic community can point to as part of their educational history prior to 1956. Monroe School is one such example.</p>								
No Form	Pete Romo	753	E	Pierce		<input checked="" type="checkbox"/>		Garfield District
<p>An example of an early Hispanic businessman, Pete Romo owned a butcher shop on Washington Street, near the Ramona Theater in the 1920s. Romo was born in Phoenix to parents Rafael and Guadalupe Romo. Rafael was a Sonoran cowboy who worked as a freighter during the construction of the Roosevelt Dam. Pete Romo married the adopted daughter of Ignacio Espinosa, an early Phoenix merchant. One of Pete Romo's sons, Al, was a teacher at North and West High Schools, where he taught Latin and Spanish for 35 years.</p>								
No Form	Pete Bugarín	1337	E	Taylor		<input checked="" type="checkbox"/>		Garfield District
<p>Pete Bugarín pioneered the first Spanish-language radio program in Phoenix, called <i>La Hora Mexicana</i>. This program first aired in 1935 on station KOY. On Bugarín's early shows, he featured local musicians, including a well known jeweler and vocalist, José Larrañaga. He attended Monroe School and graduated from Phoenix Union High. Bugarín taught himself to play musical instruments and eventually formed his own band of talented musicians, some of whom were Anglo and African American. During the 1930s, his band, <i>Los Caballeros Alegres</i>, performed orchestra music on <i>La Hora Mexicana</i>. This show presented both the more refined, middle-class orchestra music and the popular <i>corrido</i>, which reinforced pride in Mexican culture, agrarian ideals, and rural roots. After Pete Bugarín left KOY in 1936, he continued his career as a musician. He and his orchestra played at the Riverside Ballroom for 25 years, and recorded at least one album. Some members of his 12-piece band included vocalist Molly Cota, trumpeter Bill Scott, drummer Joe Gonzales, and bassist Chapito Chavarría.</p>								

Inv. No	Property Names				NR	PHPR	Survey
No Form	Phoenix Union High School	512	E	Van Buren	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Public & Institutional
<p>In its history prior to 1956, PUHS represents the same story as Monroe School. It was integrated, so most Phoenix Hispanic students attending high school between 1895 to the 1950s graduated from this school. They also attended the Arizona Vocational School/Phoenix Technical School, which became part of Phoenix Union in the 1950s. A few times, the Hispanic community used to fields and stadium at the high school to hold their Fiestas Patrias celebrations. In 1970, the high school became the site of Phoenix's first student walk-out and boycott during the Chicano Movement period, organized under the wings of the fledgling Chicanos Por La Causa. By 1970, racial conflict within PUHS had grown into a major issue. As the high school with the largest minority population of any in the state (over 60 percent), major problems occurred, related to violence between Blacks and Hispanics, high drop out rates, and minority students being pushed into vocational tracks. Parents met with CPLC and drafted a list of demands for the principal, demanding more Hispanic teachers and courses, better facilities, and increased security. When the school did not respond to the parents' satisfaction, CPLC leaders such as future State Senator Joe Eddie Lopez and future State Representative Earl Wilcox, and the students' parents organized a boycott in October. Nearly one-half of the students at PUHS stayed home or attended alternative schools in local churches or community centers, set up by the Barrio Youth Project, headed by future State Senator Alfredo Gutierrez. After three weeks, CPLC negotiated a settlement and the students returned. In response to these protests, Phoenix Union High started bilingual classes and eventually included Spanish electives and Chicano literature in their curriculum.</p>							
No Form	Pioneer Cemetery	1500	W	Jefferson		<input checked="" type="checkbox"/>	Public & Institutional
<p>A historic location where Mexican families buried their dead prior to 1900 was the Pioneer and Military Park, on Jefferson and 15<sup>th</sup> Avenue. There are seven historic cemeteries in this one location, which were established between 1884 and 1898. Burials in these cemeteries ended in 1914.</p>							
No Form	Placida Garcia Smith House	111	W	Granada	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Willo Historic District
<p>Established in 1922 by Phoenix Anglos, the Friendly House began as a two-room "community house" where classes in English, citizenship, hygiene and homemaking were taught to Mexican residents. It became an integral part of the Mexican community during the Depression years. This relationship developed due to the settlement house's social service orientation and the leadership of director Plácida García Smith, who began her tenure in 1931. García Smith, a native of Colorado, guided the Friendly House to provide many services and programs for Hispanic residents. She helped operate federal economic assistance programs through the settlement house, initiated domestic training classes, and organized the first Mexican American Boy Scout Troop in Phoenix, a Mexican Orchestra and the Mexican Dance Project. She increased English and Americanization classes, helped improve services in local parks, as well as to help to establish a well-baby and prenatal clinic in cooperation with the U.S. Public Health Department. The Friendly House also provided day care to working mothers, beginning in the 1930s. Plácida García Smith held the presidency for LULAC Council #110 for most of 1941. She provided space for LULAC meetings at the Friendly House, where they offered citizenship classes, and held social activities in which city officials and politicians were invited. Through the 1960s, the Friendly House under Plácida Garcia Smith remained at the forefront of social services programs for the Mexican community, especially in the barrios west of Central Avenue. Through her participation in mainstream organizations such as the Phoenix Parks and Recreation Board and the Community Council, Smith kept the Friendly House in touch with city-wide activities and advocated for Hispanic needs. By the 1960s, the Friendly House experienced its first fundamental change since its founding. The war on poverty and the nationwide civil rights movement had a profound affect on social services programs throughout the U.S. The Friendly House began programs for senior citizens, created a social work department, trained women for jobs other than domestic work, and expanded its youth programs.</p>							
No Form	Rudolf Zepeda House	1310	W	Palm Ln	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Encanto Historic District
<p>Rudolf Zepeda, became the first Hispanic official at Valley National Bank in the 1950s, serving as the vice-president for foreign trade.</p>							

Inv. No	Property Names				NR	PHPR	Survey
No Form	St. Mary's Church	400	E	Monroe	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Public & Institutional
<p>In Phoenix's early settlement, Mexican residents organized to build a Catholic church. Under the leadership of Father Gerard, residents built <i>La Inmaculada Concepción de María</i>, or St. Mary's Church, located in 1881 on east Monroe Street, between Pima (3<sup>rd</sup>) Street and Pinal (4<sup>th</sup>) Street. Businessmen Jesus Otero, Miguel Peralta, and Paolo Perrazzo donated the land for the church. The early church displayed statues and used furnishings from Otero's home, and held 500 people. In 1902, the original adobe church of St. Mary's was demolished, and replaced in 1903 by a basement structure. The beautiful upper church was completed in 1915. The new St. Mary's was located in the same location as the previous church. In its early years, the majority of the laity who attended St. Mary's Church was of Mexican descent. From 1896 until 1917, the number of Anglo families attending only grew from 15 to 181, while Mexican families increased from 100 to over 650 members. Although parishioners of Mexican descent dedicated themselves, their time, and finances to the expansion of St. Mary's Church in 1915, when the doors opened to the new building, the church, under Franciscan leadership, announced that the Mexican laity were to be relegated to the basement for Spanish-language sermons and Latin masses. Angered by what they saw as discriminatory practices, a delegation from the Mexican Catholic Society organized in May of 1915, and set in motion the movement toward the creation of a new church built for Mexican parishioners. The community worked to establish this church, the Immaculate Heart Church, which was dedicated in 1928. Not every Spanish-speaking parishioner stopped attending St. Mary's Church, so it remained important to the community. In addition, Hispanic children attended St. Mary's Catholic School for many years.</p>							
No Form	University Park (Fiestas Patrias)	1002	W	Van Buren	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Public & Institutional
<p>When <i>El Sol</i> publishers Jesus and Josefina Franco helped reinvigorate the annual <i>Fiestas Patrias</i> in the mid 1930s, sometimes organizers held this celebration at Eastlake Park or the Phoenix Union High School Stadium. Most often, though, it was held at University Park. This is an interesting site, since for many years Mexican residents were not allowed to swim at the pool there. This Mexican cultural event was observed year after year at the park, until some time after the 1950s.</p>							
No Form	Valdemar Cordova House	1917	W	Monte Vista		<input checked="" type="checkbox"/>	Villa Verde Historic District
<p>Valdemar (Val) Cordova was born in 1922 to Latin American Club leader Luis Cordova. He joined the military at the age of 17, just two courses shy of his graduation from Phoenix Union High School. While in the U.S. Army Corps, he flew bombing missions until he was shot down over Germany. He was captured and spent 1 ½ years as a POW at the Stalag Luft I Berth in Germany. For his service, he was awarded the Purple Heart. Upon his return from the war, he completed his education, and received his law degree at the University of Arizona. While at the University, he was elected student body President in 1949. He became a member of the Arizona Bar in 1950, and served as a lawyer for Post 41. He followed Adam Diaz on the Phoenix City Council, serving from 1956 to 1958. Cordova served as the first Mexican American Maricopa County Superior Court judge, from 1965 to 1967, and then appointed to a second term in 1976 by Governor Raul Castro. He also spent time in private practice and led the Vesta Club before being appointed in 1979 as a Federal District Court Judge by President Jimmy Carter. Cordova became the first Mexican American to assume a seat on the federal court bench in the District of Arizona. In 2002, the City re-named its Municipal Court building in honor of Cordova.</p>							
No Form	Vincente Canalez House	2627	N	Evergreen	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Country Club Manor District
<p>Beginning in the 1930s, Vincente Canalez operated the Ramona Drug Store, a popular establishment where Hispanics went to get advice from the pharmacist or buy medicine. Canalez co-owned the Ramona Drug Store with future Arizona governor Bob Jones, until Jones sold his portion of the business to Canalez prior to running for Governor. The Ramona Store was located on Washington Street between 3<sup>rd</sup> and 4<sup>th</sup> Streets, and existed into the 1950s. Long-time residents came to the Ramona Drug Store for herbal remedies to common ailments. Canalez, born in Christmas, Arizona, had received his degree from Capitol College in Colorado. Canalez later became involved in the Democratic Party as a precinct committeeman. In 1945 he was selected to serve as the Maricopa County chairman for a committee to fight infantile paralysis, and served on the City of Phoenix's planning commission in the 1950s. He moved to Buckeye in 1957, and served as mayor of Buckeye in 1960.</p>							
HHPS-018	W. W. Jones House	1008	E	Buckeye		<input checked="" type="checkbox"/>	Rural & Estate

## HHPS PROPERTIES NOT INDIVIDUALLY ELIGIBLE (SIGNIFICANCE)

Inv. No	Property Names						Reason
No Form	Adeline Gray School	201	E	Durango		Insufficient Association w/ HHPS	
No Form	Amada Muller home	1007	S	2nd	Ave	Insufficient Association w/ HHPS	
HHPS-013	Bennie Gonzales House	1821	E	Avalon	Dr	Association w/ period of sig.	
HHPS-022	Carlos Morales House	901	S	Montezuma		Association w/ period of sig.	
No Form	Carolina's Restaurant	1615	S	12th	St	Association as restaurant after 1968	
No Form	Cementerio Lindo	15th Ave	&	Durango		Insufficient Association w/ HHPS	
No Form	Central Park	1 <sup>st</sup> St	&	Tonto		Insufficient Association w/ HHPS	
No Form	Co-op Store (Farmer's food Market)	1838	E	Jackson		Insufficient Association w/ HHPS	
HHPS-033	David Valenzuela House	6016	S	17th	St	Insufficient Significance Criteria B	
No Form	Duarte, Cruz	735	W	Pima		Insufficient Significance Criteria B	
HHPS-012	Frank Fuentes House	1317	S	1st	Ave	Association w/ period of sig.	
HHPS-024	Graciela Gil Olivarez House	3634	E	Almeria		Association w/ period of sig.	
No Form	Greenwood Cemetery	2300	W	Van Buren		Insufficient Association w/ HHPS	
No Form	Iglesia De Dios Pentecostal Church	1201	E	Gibson	Ln	Insufficient Association w/ HHPS	
No Form	Isabel Flores grocery	1002	S	5th	Ave	Stronger Association w/ Commercial Survey / Asian Context	
HHPS-001	Jose Alvarado House	3821	W	Encanto	Blvd	Association w/ per. of significance	
No Form	KOY studio	840	N	Central		Insufficient Association w/ HHPS	
No Form	Mission Bautista Memorial Church	1414	S	5th	Ave	Insufficient Association w/ HHPS	
No Form	Natalio Velasquez	2016	N	27th	Pl	Insufficient Association w/ HHPS	
No Form	Pete's Fish and Chips	1103	E	Buckeye	Rd	Insufficient Association w/ HHPS	
No Form	Santa Rosa de Lima Chapel	1901	W	Ocotillo	Rd	Insufficient Association w/ HHPS	
No Form	South Mountain HS					Insufficient Association w/ HHPS	
No Form	Southside Assembly of God	1717	S	12th	St	Insufficient Association w/ HHPS	
No Form	St. Catherine's Church & School	6409	S	Central	Ave	Predominantly Anglo church when established	
No Form	St. John the Baptist Church	1428	S	13th	Ave	Insufficient Association w/ HHPS	
No Form	St. Matthew's Church	2038	W	Van Buren		Predominantly Anglo church when established	
No Form	St. Paul Episcopal Mission	527	W	Pima	St	Insufficient Association w/ HHPS	
No Form	Tiburcio Navarro Orchard	3002	E	Baseline		Included with HHPS-023	
No Form	Yuan Ah Gim Groceries	1002	S	4th	Ave	Stronger Association w/ Commercial Survey / Asian Context	

### HHPS PROPERTIES NOT INDIVIDUALLY ELIGIBLE (AGE)

Inv. No	Property Names						Age
No Form	Lowell School	1120	S	1st	Ave	1922 school demolished	1986
HHPS-005	Chicanos por la Causa	901	E	Buckeye	Rd	Association w/ period of sig.	1949
No Form	Fowler Elementary School	230	N	67th	Ave		
No Form	Garcia's Restaurant	1426	N	35th	Ave	Age	1960
No Form	Our Lady of Fatima Church	1418	S	17th	Ave	Age	1957
HHPS-025	Manuel Peña, Jr. House	3728	W	Willetta		Association w/ period of sig.	1956

### HHPS PROPERTIES NOT INDIVIDUALLY ELIGIBLE (INTEGRITY)

Inv. No	Property Names					Reason
HHPS-003	C. James Carreón House	806	N	3rd	St	Alterations not made by historic owner
HHPS-009	Joaquin Ferra House	822	S	4th	Ave	Significant corner store lost
HHPS-031	Mexican 7th Day Adventist Church	711	S	Montezuma		Structural conditions/ modifications
HHPS-034	Wesley Community Center	1300	S	10th	St	Post fire renovations
HHPS-038	San Francisco Canal			Vicinity of University & 48 <sup>th</sup> St.		Substantially lost
No Form	Memorial Hospital	1201	S	7th	Ave	Additions and renovations

**Residential Areas Eligible for Listing to the National Register:**

<b>Barrio</b>	<b>Eligible Boundary</b>	<b>Justification</b>
<b>Grant Park</b>	Grant to Buckeye 1 <sup>st</sup> Ave to 4 <sup>th</sup> Ave	High Significance  A contiguous boundary can be drawn around individually eligible properties and sufficient district contributors to warrant a district.
<b>Harmon Park</b>	Yavapai to Mohave 1 <sup>st</sup> Ave to 5 <sup>th</sup> Ave	High Significance  A contiguous boundary can be drawn around individually eligible properties and sufficient district contributors to warrant a district.

**Residential Areas Not Eligible for Listing**

<b>Barrio</b>	<b>Historic Boundary</b>	<b>Justification</b>
<b>La Patria</b>	Lincoln to Buckeye 3 <sup>rd</sup> St. to 7 <sup>th</sup> St.	No concentration of district contributing properties / Medium significance in Surveys
<b>Maravilla Gardens</b>	Grant to Buckeye 11 <sup>th</sup> Ave. to 16 <sup>th</sup> Ave.	No concentration of district contributing properties / Low significance in Surveys
<b>Oakland North</b>	Roosevelt to Fillmore 16 <sup>th</sup> Ave. to 17 <sup>th</sup> Ave.	No concentration of district contributing properties / Low significance in Surveys
<b>Sonorita</b>	Pima to Apache 7 <sup>th</sup> Ave. to 15 <sup>th</sup> Ave.	No concentration of district contributing properties / Medium significance in Surveys
<b>Utopia</b>	Washington to Jackson 17 <sup>th</sup> St. to 20 <sup>th</sup> St.	No concentration of district contributing properties / Low significance in Surveys
<b>Verde Park</b>	Polk to van Buren 9 <sup>th</sup> St. to 12 <sup>th</sup> St.	No concentration of district contributing properties / Medium significance in Surveys

**Residential Areas for Not Eligible for Listing (Integrity):**

<b>Barrio</b>	<b>Historic Boundary</b>	<b>Justification</b>
<b>Central Park</b>	Buchanan to Buckeye Central to 3 <sup>rd</sup> St.	No concentration of district contributors Conservation District recommended.*
<b>Cuatro Milpas</b>	Buckeye to Hess 7 <sup>th</sup> St. to 16 <sup>th</sup> St.	No concentration of district contributors Note: 12-15% vacant lots & 12% lots acquired by Aviation Department for demolition. Conservation District recommended.*
<b>El Campito</b>	Lincoln to Buckeye 7 <sup>th</sup> St. to 16 <sup>th</sup> St	No concentration of district contributors Conservation District recommended.*

**Lost Neighborhoods:**

<b>Barrio</b>	<b>Historic Boundary</b>
<b>Calle Nueve</b>	Van Buren to Jackson / 9 <sup>th</sup> St. to 12 <sup>th</sup> St..
<b>Canal Seco</b>	Van Buren & 48 <sup>th</sup> St .Area
<b>Golden Gate</b>	Jackson to Buckeye / 16 <sup>th</sup> St. to 20 <sup>th</sup> St.
<b>La Marqueta</b>	Madison St to Buchanan / 3 <sup>rd</sup> St. to 4 <sup>th</sup> St..
<b>La Veinte</b>	Monroe to Jackson / 16 <sup>th</sup> St. to 20 <sup>th</sup> St.
<b>Eastlake Park</b>	Van Buren to Madison / 16 <sup>th</sup> St. to 18 <sup>th</sup> St..
<b>Madison Park</b>	9 <sup>th</sup> St. & Madison Area.

\* See Recommendations Section

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## R E C O M M E N D A T I O N S

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The Hispanic Historic Property Survey represents an overview of the history of Phoenix's Hispanic community. In the attempt to identify and catalog historic resources, the study opened the door for preservation of this community's rich heritage that extends far beyond the built environment. Demolished buildings and vacant lots are but one harbinger that preservation must go beyond the physical resources. Project investigators listened to the stories and combed through the records of a dynamic cultural community whose history is on the verge of being lost. In addition to conducting a historic property survey, the consultants were asked to make recommendations in regards to other methods of preserving the history of the Hispanic community in Phoenix through other Public History activities. The following suggestions are intended to provide ideas for collecting, preserving, and interpreting the cultural history and life of Hispanics in Phoenix.

### **1. Commemorative Signage**

One idea for commemorating Hispanic history in Phoenix is the creation of permanent signage which displays the history of the community. A consultant could oversee the creation of these interpretive signs, which could be placed in several locations. For example, signage could be placed at the Chase Field building, in the Civic Center complex, at Grant Park, and next to Sacred Heart and Immaculate Heart Churches. The signage concept would provide information about the community in each of these regions of the city. The Chase Field site could talk about the neighborhoods and businesses once located in the vicinity. The Civic Center site would tell the story of the Hispanic business district on east Washington Street. The Grant Park site would discuss the history of the west side barrios, the park, Friendly House, and the American Legion Post 41. The Sacred Heart Church site would describe the history of the Golden Gate, *Cuatro Milpas*, *Campito* and other barrios in the area, including the story of the church and Santa Rita Hall. Finally, the Immaculate Heart Church site would tell the story of this church and the significance it plays in the history of the community.

Each of these signs would provide map illustrations, photos, historical information, and information to direct individuals to important historic buildings or places on the City of Phoenix Historic Register that are connected to the Hispanic community. This method of display allows the community to learn about the history in a public setting. It may also be a solution to the dilemma of how to preserve the memory of places that are now gone.

Similar to signage, mass-transit waiting areas provide another opportunity to convey local history through text and photographs. Transit routes that run through historically Hispanic areas provide an excellent opportunity to use commemorative signage at bus benches, light rail stops, and at major transit transfer stations to provide permanent and changing panels of historical information and photos. Panels within the buses and light rail cars could also convey this information. Additionally, transit routes through historically Hispanic areas may be renamed to reflect the cultural identity of an area.

## 2. Museums and Archives

This report can be used by local museums and archives as a baseline study to help direct ongoing collection of artifacts, archival materials, and photographs related to the Hispanic community in Phoenix. The report can also be used as source material and a thematic guide to further develop exhibits in the museum.

The City of Phoenix could partner with two institutions in the creation of a Phoenix Hispanic history exhibit, and in the collection and preservation of that history.

### A. The Phoenix Museum of History

This museum's mission is to exhibit and preserve the history of Phoenix. At this time, there is no permanent exhibit on the history of the Hispanic community. The City could collaborate with the museum, and perhaps in partnership with other funders, to create a permanent exhibit on this topic. The museum's exhibit could include auxiliary materials such as curriculum for teachers and an exhibit "catalog" available to visitors which would highlight the properties designated as historic on the local or National Registers. One advantage to this suggestion is that many local school groups, residents, and tourists visit the museum, and would learn about this history.

### B. ASU's Chicano/a Research Collection and Archives

This archive has an extensive collection of photos, materials, and oral histories from the Chicano community in Arizona. It is a central repository of information that is accessible to the public, students and scholars. The City could collaborate with the Chicano Research Collection and Archives on a project focused on preserving the history of Phoenix's community through oral histories, photos, and rare documents. In addition to processing and preserving the materials collected, staff members and volunteers could compile the information gathered into a traveling exhibit, and/or website exhibit as a final product of the project. The advantage to this idea is that the Archive has an existing infrastructure and university support which would facilitate the successful completion of such a project.

## 3. Publications

Another way to celebrate and remember the history of Phoenix's Hispanic community is to fund a series of community history booklets that incorporate oral history as the major methodology. Members of selected historic barrios could participate in conducting the interviews, collecting materials for the booklet, and collaborate on the creation of the booklet. Qualified scholars and community historians would oversee the process and compile the materials into illustrated histories of different barrios in Phoenix. These would highlight significant people, places, and events in the area. The booklets would be distributed to the public as a way to share this history.

A consultant could also create a small illustrated book that documents and describes some of the significant places, related people and historical events in Phoenix's Hispanic community as a whole. Along the lines of Marsha Weisiger's Boosters, Streetcars, and Bungalows, a booklet of this type would allow this information to be accessible to a wider audience and generate interest in further study. This book would include historic photographs, maps, and other illustrations.

#### **4. Video/ Television**

Produce a 30-minute show (or series of shorter segments) on Phoenix's Channel 11 about the history of the Hispanic community, based on information from the report. Since the distances within this study are not conducive for a walking tour, a video tour of significant locations could also be produced that would provide an overview of the community. The Braun Sacred Heart Center, Inc., has recently completed a video on the formation of American Legion Post 41 and its members' civil rights activities. This show could be aired, as well as any other features produced by Channel 11 staff or guest producers about significant properties such as Immaculate Heart Church, Grant Park, or some of the historic Hispanic businesses in Phoenix that are now lost properties.

In addition, the City could collaborate with community organizations such as Braun Sacred Heart Inc., or others, to produce other video projects on the history of Phoenix's Hispanic community. These programs could be shown on Phoenix Channel 11, at public venues, or for educational purposes in schools.

#### **5. Oral History Collection**

Information presented in this report may increase interest in a number of people, places, buildings, or events in the history of the Hispanic community in Phoenix. The City, local museums, social organizations, and others are encouraged to begin ongoing oral history projects to interview more long-time residents about the Hispanic community in general and add to the information that has already been collected. A survey of all Hispanic oral histories scattered in various local repositories is suggested as a beginning place for this type of project. The product of this initial survey would be a resource guide or finding aid that would catalog the oral history holdings at the Arizona Historical Society, Chicano Research Collection at Arizona State University, Phoenix Museum of History and other repositories into one comprehensive publication. The next step is to locate and interview those individuals whose stories are yet untold, filling in gaps in the history of the Hispanic community.

#### **6. Presentations**

One of the most successful ways to disseminate information is through public presentations. There are a number of opportunities in the community to bring segments of this report to the community in visual and lecture form. Brown bag lunch lectures, village planning meetings, Hispanic heritage activities, and public lectures at the library should be considered forums for presentations based on this study. Additionally, the methodology and findings of this study should be reported back to the academic community through conferences sponsored by the Western History Association, Association for State and Local History, and National Council for Public History.

#### **7. Curriculum**

As a means of transmitting community history to a new generation, funding could be provided to develop the information within this report into a number of different curriculum units and learning activities. For example, students could learn about the Hispanic contribution to the era of Civil Rights by reading about Cesar Chavez's fast at the Santa Rita Hall in 1972. Units could also focus on significant individuals in the local Hispanic community or aspects of cultural life through various places.

## **8. Internet**

The internet is one of the most widely used mediums on the modern era. Information from this survey as well as a condensed form of the historic context narrative should be available to the public via the internet. The City could hire a consultant to create a website where information from this report is presented, along with photographs, maps, and other visuals. Audio clips from the oral histories could be digitized and added to the website later. The website should be linked to the City Historic Preservation Office, the Phoenix Museum of History, ASU's Chicano/a Research Collection and Archives, and other historical/educational sites. This suggestion could also correspond with curriculum produced on the topic, which could be accessed by teachers through the internet.

## **9. Arizona Centennial Celebration, 2012**

Phoenix's Hispanic history should be celebrated along with the many other stories from Arizona's history during the Centennial events. The Phoenix Museum of History, and/or the City of Phoenix should plan to participate in this endeavor with a project related to this area of study. The political achievement stories, the Civil Rights Movement era, and any "Arizona firsts" in Phoenix's Hispanic community should be celebrated here.

## **10. Conservation Districts**

For some neighborhoods, the path to historic designation is insurmountable due to integrity. In these cases, designation of a neighborhood to the City of Phoenix Historic Property Register may be achieved through an interim step of designation as a conservation district. Using planning and zoning tools to identify special planning districts, these neighborhoods would benefit from a planning process that develops neighborhood preservation guidelines, a plan for educating residents about historic preservation and appropriate changes to their properties, and resources to off-set the cost of planning and education programs. At risk and low integrity neighborhoods would benefit from the stabilizing effects of a conservation district and beginning to reverse the conditions that diminish neighborhood integrity. These conservation districts may be reconsidered for historic designation after 10 years.

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**A P P E N D I C E S**

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*Daily Herald*  
*Desert Views*  
*El Mensajero,*  
*El Observador*  
*Fiesta*  
*The Phoenix Gazette*  
*Phoenix Daily Herald*  
*Phoenix Magazine*  
*La Prensa Hispana*  
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C O M M U N I T Y   S U R V E Y S

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ORAL HISTORIES

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**L O S T P R O P E R T I E S**

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Person or building name					Location
Adams School					
Adolfo & Kay Torres home	1005	E	Taylor		
Airdome Ballroom					27th Ave, n. of McDowell
Albert and Maria Garcia home	2201	N	Dayton		
Alianza Hispano Americana Alma Azteca Lodge	333	E	Washington		
Arthur Van Haren, Jr. home	344	E	Osborn		
Azteca Café	301	E	Washington		
Azteca Tamale Shop	13	S	3rd	St	
Azteca Theater					3rd St. & Washington
Bernie Park					Grant and 20th St
Bienvenidos House/ Drug Store	1202	E	Jefferson		
Big Bear Drug Store					South Central Avenue
Broadway Dance Pavilion					Broadway and Central Ave.
Calderon Ballroom	1610	E	Henshaw		16th Street and Buckeye
Central School					Central & Washington
Cinderella Ballroom					3rd St. & Washington
Co-op Store (United Producers & Consumers Co-op)					(upstairs of hotel)
Duran Restaurant / Room Rentals	1821	E	Jackson		
East Ward School	707	E	Jefferson		Jefferson and 7th Street
El Rey Restaurant	922	S	Central		South Phoenix
<i>El Sol</i> newspaper office	62	S	3rd	St	Central and Buckeye
Espinosa Grocery & Residence	235	S	2nd	St	2nd St. & Jackson
Eugene A. Marin home	1349	W	Ellis		
Fabian Gastelum home	311	N	11th	St	
Franco-American Bakery					4th St. & Washington
Garfield School	911	N	13th	St	
Gaxiola family home	919	N	9th	St	
Gold Alley					now Ballpark (BOB)
Golden Gate barrio					Near 16th Street and Buckeye
Golden Gate Settlement House					
Grant School	720	S	4th	Ave	5th Ave & Grant
Hawkins Elementary School					24th St. & Buckeye
Heard School					S. of Broadway b/t 24th & 28th St.
Higuera Grocery	923	S	2nd	Ave	
Jesus Arreola home	446		Gray		
Jesus Melendrez home	320	E	Lincoln	St	
Jose and Elvira Duran home	707	E	Jefferson		
Jose Larranaga jewelry shop	238	E	Washington		
KIFN studio	1975	S	Central		

Person or building name	Location			
La Casita Restaurant	1021	S	Central	
La Poblanita Tavern	205	E	Jefferson	
Laura Clelland home	827	N	1st	Ave
Lily Ice Cream Plant		S	Central	Ave
Lincoln School	1021	E	Henshaw	
Longfellow School	1820	E	Adams	Ave
Luis Cordova home	617	S	2nd	Ave
Madison Park				Madison and 9 <sup>th</sup> Street
Madison Square Garden	120	N	7th	Ave
Maria Beauty Shop	521	S	1st	St
Mexican Chamber of Commerce office	1713	S	Central	
Mexican Consulate pre-1960	32	W	Jefferson	
Mexican Episcopal Church	1701	E	Grant	
Moler family home	501	E	Monroe	
Original Lowell School				Yuma 1 <sup>st</sup> Ave
Pedro de G. La Lama home	.			8 <sup>th</sup> street near Roosevelt St
Peso Drive-In				West Phoenix
Pipa's Place				Washington and 2 <sup>nd</sup> Street on Washington b/t 3rd & 4th St.
Ramona Drug Store				3rd St. & Washington
Ramona Theater	313	E	Washington	
Ray Martinez home	1346	E	McKinley	2 <sup>nd</sup> and Washington Streets
Rex Theater				
Rio Theater	4212	S	Central	Ave
Riverside Ballroom				Central Ave. and Salt River
Rodeo Drive-in				12th St. & Buckeye
Roosevelt School				
Roy and Clara Yanez home	6301	N	17th	Ave
San Antonio's School				E. Van Buren
Silvestre Herrera home	501	N	43rd	Ave
Skiff Elementary School	1400	S	18th	St
St. Mark's Church	2604	E	Adams	
St. Mary's School				E. Van Buren
Stevenson School	1801	S	12th	St
Sunnyslope Drug Store (Ralph Granado's Drugs)				
Tolteca Tortilleria	609	E	Washington	St
Tony Abril home	1109	E	Hilton	Ave
Union Cleaners	1017	E	Jefferson	
Washington School				
Willow Breeze				35th Ave & Van Buren
Wilson School	2411	E	Henshaw	

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I N V E N T O R Y   F O R M S

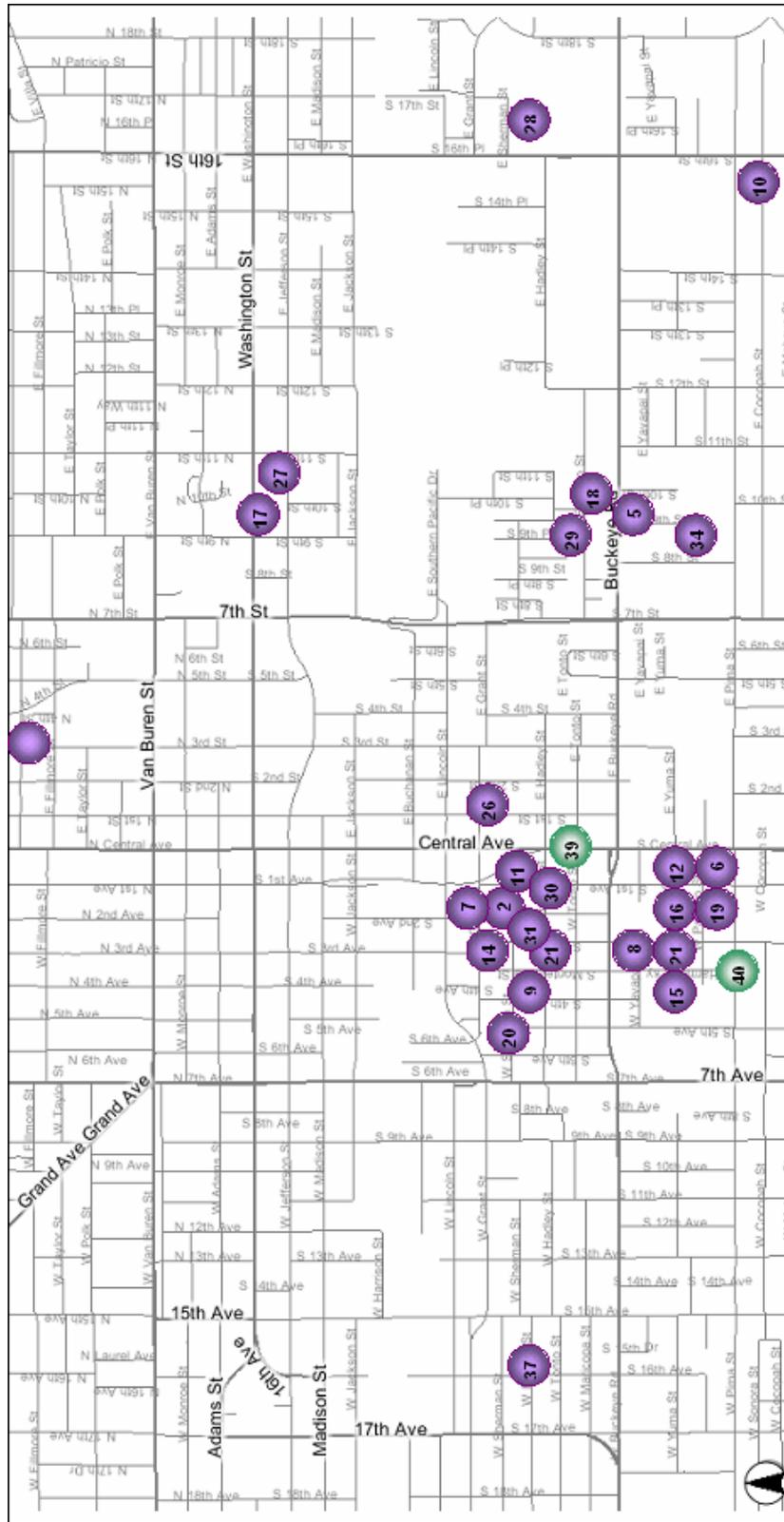
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<b>Inv. No</b>	<b>Property Names</b>					<b>Age</b>
<b>HHPS-001</b>	Jose Alvarado House	3821	W	Encanto	Blvd	1954
<b>HHPS-002</b>	American Legion Post 41	715	S	2nd	Ave	1948
<b>HHPS-003</b>	C. James Carreon House	806	N	3rd	St	1917
<b>HHPS-004</b>	Ralph "Chapito" Chavarria House	5618	S	16th	Pl	1950
<b>HHPS-005</b>	Chicanos por la Causa	901	E	Buckeye	Rd	1949
<b>HHPS-006</b>	Adam Diaz House	1313	S	1st	Ave	1942
<b>HHPS-007</b>	El Portal Restaurant	807	S	2nd	Ave	1947
<b>HHPS-008</b>	Estrella Tortilla Shop	306	W	Yavapai		1937
<b>HHPS-009</b>	Joaquin Ferra House	822	S	4th	Ave	1925
<b>HHPS-010</b>	Food City	1112	S	16th	St	1938
<b>HHPS-011</b>	Friendly House	803	S	1st	Ave	1961
<b>HHPS-012</b>	Frank Fuentes House	1317	S	1st	Ave	1930
<b>HHPS-013</b>	Bennie Gonzales House	1821	E	Avalon	Dr	1948
<b>HHPS-014</b>	Grant Park	701	S	3rd	Ave	1934
<b>HHPS-015</b>	Harmon Park	1425	S	5th	Ave	1928
<b>HHPS-016</b>	Betania Presbiteriana	301	W	Pima		1950
<b>HHPS-017</b>	Immaculate Heart of Mary Church	909	W	Washington		1928
<b>HHPS-018</b>	W. W. Jones House	1008	W	Buckeye		1879

Inv. No	Property Names					Age
HHPS-019	John Lewis House	1322	S	1st	Ave	1926
HHPS-020	Luis Lugo Bakery	415	W	Sherman	St	1917
HHPS-021	Marcos de Niza Housing Project	Yavapai to Yuma/1 <sup>st</sup> Ave to 4 <sup>th</sup> Ave				1941
HHPS-022	Carlos Morales House	901	S	Montezuma		1956
HHPS-023	Edmund Navarro Farm/Orchard	8050	S	32nd	St	1951
HHPS-024	Graciela Gil Olivarez House	3634	E	Almeria		1956
HHPS-025	Manuel Peña, Jr. House	3728	W	Willetta		1956
HHPS-026	Primera Iglesia Metodista Unida	701	S	1st	Ave	1947
HHPS-027	Primera Iglesia Mexicana Baptista	1002	E	Jefferson		1920
HHPS-028	Sacred Heart Church	922	S	17th	St	1954
HHPS-029	Santa Rita Hall	1017	E	Hadley		1957
HHPS-030	St. Anthony's Church	909	S	1st	Ave	1948
HHPS-031	Mexican Seventh Day Adventist Church	711	S	Montezuma		1947
HHPS-032	Sotelo-Heard Cemetery	1302	E	Weber		1896
HHPS-033	David Valenzuela House	6016	S	17th	St	1955
HHPS-034	Wesley Community Center	1300	S	10th	St	1953
HHPS-035	St. Francis Cemetery	2227	N	48th	St	1897
HHPS-036	San Francisco Xavier Mission	2814	E	South Mountain		1940

<b>Inv. No</b>	<b>Property Names</b>	<b>Age</b>
<b>HHPS-037</b>	Our Lady of Fatima Church 1418 S 17th Ave	1957
<b>HHPS-038</b>	San Francisco Canal Vicinity of University & 48 <sup>th</sup> Street	1870
<b>HHPS-039</b>	Grant Park District Grant to Buckeye/1 <sup>st</sup> Ave to 3 <sup>rd</sup> Ave	1895
<b>HHPS-040</b>	Harmon Park District Buckeye to Yuma/1 <sup>st</sup> Ave to 5 <sup>th</sup> Ave	1926





Hispanic Historic Property Survey  
Inventory Form Index Map 2