

8. Significance

| Period | Areas of Significance—Check and justify below | | | |
|---|--|--|---|--|
| <input type="checkbox"/> prehistoric | <input type="checkbox"/> archeology-prehistoric | <input type="checkbox"/> community planning | <input type="checkbox"/> landscape architecture | <input type="checkbox"/> religion |
| <input type="checkbox"/> 1400-1499 | <input type="checkbox"/> archeology-historic | <input type="checkbox"/> conservation | <input type="checkbox"/> law | <input type="checkbox"/> science |
| <input type="checkbox"/> 1500-1599 | <input checked="" type="checkbox"/> agriculture | <input type="checkbox"/> economics | <input type="checkbox"/> literature | <input type="checkbox"/> sculpture |
| <input type="checkbox"/> 1600-1699 | <input checked="" type="checkbox"/> architecture | <input type="checkbox"/> education | <input type="checkbox"/> military | <input checked="" type="checkbox"/> social/ |
| <input type="checkbox"/> 1700-1799 | <input type="checkbox"/> art | <input checked="" type="checkbox"/> engineering | <input type="checkbox"/> music | <input type="checkbox"/> humanitarian |
| <input type="checkbox"/> 1800-1899 | <input type="checkbox"/> commerce | <input checked="" type="checkbox"/> exploration/settlement | <input type="checkbox"/> philosophy | <input type="checkbox"/> theater |
| <input checked="" type="checkbox"/> 1900-1940 | <input type="checkbox"/> communications | <input type="checkbox"/> industry | <input type="checkbox"/> politics/government | <input type="checkbox"/> transportation |
| | | <input type="checkbox"/> invention | | <input checked="" type="checkbox"/> other (specify) suburbanization |

Specific dates 1896-1940 Builder/Architect various

Statement of Significance (in one paragraph)

SUMMARY

The John Spring Multiple Resource Area is composed of the John Spring Neighborhood Historic District and two individually-eligible properties, the Sabedra-Huerta House and the Ronstadt-Sims Warehouse. The Multiple Resource Area is Register-eligible under: Criterion A for its association with the historically important themes of exploration/settlement, social/ethnic history, agriculture, and suburbanization; Criterion B for its association with outstanding individuals important to Tucson's social and ethnic history; and Criterion C for its architectural and/or engineering significance. The areas of significance of the resources in the Multiple Resource Area are detailed in the chart below.

| | Sabedra-Huerta | Ronstadt-Sims | Historic District |
|-------------------------|----------------|---------------|-------------------|
| Agriculture | | x | |
| Architecture | x | x | x |
| Engineering | | x | |
| Exploration/Settlement | | | x |
| Social/Ethnic | | | x |
| Other (Suburbanization) | x | | x |

The John Spring area developed between 1896 and 1940 as a socially, ethnically, and architecturally diverse residential neighborhood. It has always been set apart from its neighbors by visually prominent boundaries, including the Southern Pacific Railroad tracks and three major traffic arteries. Nominated portions of the Multiple Resource Area retain their historic integrity.

EXPLORATION/SETTLEMENT SIGNIFICANCE: RESIDENTIAL CHARACTER AND URBANIZATION

The neighborhood's primary settlement significance derives from its location between Anglo and Hispanic residential zones at a period when Anglo cultural dominance was being consolidated. The neighborhood also represents the point at which residential development turned east, drawn by the new University of Arizona campus. These factors, plus Tucson's economic boom in the World War I era, chiefly influenced the area's demography and form from the turn of the century until at least 1930. By this date its boundaries were being closed by increased traffic and changed land use on all sides of the neighborhood.

Early Settlement

At the turn of the century, when Tucson's population was 7,531, the present-day area that is John Spring neighborhood was about equally divided between non-residential uses, vacant

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land, and clusters of dwellings. Its streets east of North Main Avenue had been platted in 1872; those in Mountain View, west of Main, would be platted in 1903. Available residential land was a 16-block square minus the railroad alignment and arroyo. Along the latter's banks a wrong-side-of-the-tracks region had probably already developed, whose buildings are described on the early Sanborn Maps as "adobe shanties." South of the tracks on West Sixth Street was the Gas Works. North Main Avenue on the west, and North Stone, on the east, led to the city proper, as did three avenues between. The north end of the neighborhood between West Second and West Speedway was taken up by the city cemetery, divided into sections for Catholics, Protestants, and members of certain fraternal orders. The later removal of the cemetery left behind the remains of Tucson pioneer Pete Kitchen and others whose graves could not be found. The architectural ensemble of John Spring neighborhood circa 1900 was made up of thinly scattered or clustered adobe artisans' homes, brick homes of the well-to-do, a modest Methodist chapel, and grocery stores of unknown appearance.

Stone was beginning to develop as a smart Anglo-American residential boulevard, with the city district attorney as one of its residents. A mule-car, later trolley, line connected the boulevard to the University of Arizona on the east. This institution was a newly established symbol of Anglo values and influence. Two remnants of Anglo settlement stand on North Ninth Avenue: the Daniels House (1898, AC-55) and its neighbor residence (1906, AC-53).

The Daniels House and several pre-1900 adobe dwellings from the neighborhood's interior are discussed under "Architectural Significance" below. One of these, the Miller House (1896, AC-37), is the neighborhood's oldest that can be firmly dated. Chinese markets on North Stone and North Tenth, are no longer extant.

Settlement during the World War I Era

From 1910 to 1920 Tucson's population boomed, reaching 20,292 in 1920. This growth and increased prosperity reflected wartime and postwar demand for the region's metal ores and cotton. General effects of the war boom on the settlement pattern of John Spring neighborhood included institutional building, extended settlement, demographic change, and the formation of a commercial landscape along the railroad corridor.

Three important churches were built by 1915. One is Holy Family Catholic, discussed below. Another is Grace Episcopal (1914, now demolished), which stood on Stone Avenue at West University. The third is the new home of the Spanish Methodist Episcopal Church (1914, AC-31).

Circa 1915 the more simply built Mountain View Addition began to be settled by Hispanics. This area, west of North Main Avenue, is set apart visually by the dip in land level along Main Avenue. The Sabedra-Huerta House (1915, JSN-8) represents northward extension of

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early Mountain View settlement. The north corner of Mountain View was originally a named barrio "Barrio los Yaquis," and is the only urban barrio in Tucson represented by a National Register nominated building. The Sabedra lot was bought from Mountain View's subdivider, prominent Tucson entrepreneur Joseph Steinfeld.

Development extended northward along North Main Avenue from downtown Tucson and connected the east and west halves of the early neighborhood. Chinese groceries and road-related businesses accumulated along this thoroughfare. World War I era hay and wagon sheds (1914, JSN-224, -225) remain behind the modern Flores Blacksmith Shop. Other examples are Wong-You Sunnyside grocery (1915-1917, JSN-222) and the Corbett House next door (ca. 1916, JSN-228). Holy Family Church (1913, JSN-163) was built on the north corner of West University at Main. Paul Dunbar Colored School (1917, JSN-161) was built diagonally across this otherwise empty block at North Eleventh and West Second. The northern end of Main at Speedway remained undeveloped for some 15 years after the cemetery was removed in 1910.

During the 1910s, the railroad alignment began to develop its specialized landscape of warehouses, bulk-product sellers, shippers, and light manufacturing. The Ronstadt-Sims Adobe Warehouse (1920, JSN-78), at the end of West Second, represents this period landscape. Increased agricultural activity near Tucson, consisting of both cotton farming and truck gardening, apparently justified expansion of Richard Ronstadt's agricultural-implement business into this large new building. At the other end of the neighborhood is People's Feed and Fuel (1917, AC-56) on West Fifth Street. When the Ronstadt warehouse became associated in 1925 with Borderland Construction Company, a paving contractor, this business and People's were managed for a time by the same individual.

Post World War I Settlement, 1917-1930

The neighborhood's major phase of development involved new building above West University and redevelopment below. These activities took place from about 1917 to 1930. An urbanizing trend is suggested by the city's extending streetlamps into the neighborhood from farther east. The change toward middle-class occupancy can be seen in increased numbers of single-family dwellings, the construction of architect-designed churches, and the predominance of "American" rather than local architectural styles. New residential development north of West University included two former alleys, Alder Avenue and Penn Place, now Perry Avenue. These were developed at 12 or 16 lots to the block. To the south in the original settlement, West Fourth and West University retain many examples of this settlement era.

The northward migration of grocery stores through this period suggest the way in which residential density increased block by block to the point of supporting a merchant. Extant examples from the neighborhood's interior are Jim's Market (1921, AC-26), still operating,

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and Clothilde Peyron's grocery (1922, JSN-214), now a residence. A grocery built circa 1930 at the northernmost corner of the neighborhood -- Main and Speedway -- has been demolished. The former Don Wah's grocery (1928, JSN-89) is now the northernmost point of the surviving historic ensemble on Main Avenue.

Mount Calvary Missionary Baptist (AC-17) is an important church, architecturally and socially, that was added to the neighborhood in 1922. Its rectory (AC-18) was built in 1932. The new church is said to have succeeded a modest, earlier one, circa 1900, whose location cannot be identified with assurance.

Sometime in this decade a row of ornate streetlamps (JSN-292) was extended into the neighborhood along West Fifth Street. The streetlamps, installed by the City of Tucson, were similar to those installed in the more established neighborhoods to the east. They represent an early urbanizing link between John Spring and the rest of Tucson. This formerly impoverished arroyo area was now the site of two architect designed churches and the streetlamps. This was the last thrust of fashionability for the neighborhood.

Commercial Development and the Depression

In Tucson circa 1930 well-to-do people still lived almost downtown; but in John Spring neighborhood, automobile-related businesses had eroded residential land use along Stone Avenue. Stone became U.S. Highway 89 and, by 1935, the highway was a designated army route with a specially built railroad underpass located just southeast of the neighborhood. By 1930 one-third of Stone Avenue addresses within the neighborhood were commercial. This largely removed the higher-status Anglo residential group. It also had the effect of separating more elaborate housing stock on the east from the remaining smaller, simpler dwellings of the John Spring side. The former tourist court (1924, AC-65) a half-block from Stone on West Fifth is the only original automobile-related business building within the Historic District. A mark of the Depression within the neighborhood is the use of the former Ronstadt Warehouse (JSN-78) by the Works Progress Administration in 1940-1944.

Continued building in the 1930-1940 Depression years was slow. Development filled in the neighborhood's northern edge but did not change the neighborhood's firm perceptual boundaries -- corridors of high traffic and land-use change on all sides at West Speedway, North Stone, West Sixth, North Main, and the railroad alignment.

SOCIAL/ETHNIC SIGNIFICANCE: THE DEVELOPMENT OF ETHNIC PLURALISM

The John Spring Multiple Resource Area is unique for its mix of ethnic groups beyond that found in other historic Tucson neighborhoods. During the historic period in Tucson,

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cultural dominance was gradually transferred from earlier Hispanic settlers to Anglo newcomers. The two ethnic groups began to live in different parts of town, but the Multiple Resource Area straddled the ethnic border. Tucson's theme of ethnic pluralism defined the John Spring neighborhood from its beginnings; Hispanics, Anglos, blacks, and a few Chinese have lived side by side there for some 85 years. A Yaqui Indian band and members of other minority groups also resided there. The Spring area provided a haven of development for both Hispanic and black middle classes in the early twentieth century following Tucson's railroad era.

The following paragraphs describe the neighborhood's social and ethnic development in greater detail, mentioning outstanding individuals as well as landmark buildings. The discussion is divided into three time periods: initial settlement to World War I; post-War through the 1920s; and the 1930s.

Ethnic Diversity in the Early Settlement

Most of the first settlers -- 76 households in 1900 -- were Hispanic, with Anglos, two blacks, and a few Chinese. Other than the higher-income Anglos on Stone Avenue, these residents were about 40 percent day laborers and 40 percent artisans, miners, and teamsters, with a few small-ranch owners and shopkeepers. Both the Hispanic majority and those Anglos who were artisans tended to live on the neighborhood's interior.

HISPANICS: The neighborhood's surviving row houses attest to the presence of Hispanic workers. Examples are JSN-267 and -270 (both ca. 1900) on North Ninth.

A second area of Hispanic settlement was probably the impetus for opening the Wong-You Sunnyside Grocery circa 1915. This was the Mountain View Addition west of Main. Settlers moving into the northern end of Mountain View, who probably displaced the Yaqui encampment, called the area "Barrio los Yaquis." Mountain View represented the extension of a barrio to the south and west across the railroad tracks; a school nearby may have stimulated area-wide Hispanic settlement. Mountain View's earliest surviving house is the Sabedra-Huerta House (1915, JSN-8). The money to build it was earned in the mines of nearby Silverbell, Arizona. The house has been in the same Hispanic family since its origin.

The two Hispanic-congregation churches built during this decade signal the importance of John Spring neighborhood to this group. A Spanish Methodist Episcopal congregation had been housed from about 1900 in an adobe chapel (AC-30) on North Ninth. By 1914 the church was able to hire an architect to build a brick Gothic Revival church (AC-31) next door. The second Hispanic congregation was housed on Main at West University between the original, mostly Hispanic settlement area and the newer Mountain View region. This

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was Holy Family Church (1913, JSN-163), whose primary importance to the Hispanic community continued into or beyond the 1930s.

ANGLOS: Upper-class Anglos, such as the city's district attorney, settled the Spring area's eastern edge on and near North Stone, and a few other Anglos lived in the neighborhood's interior. Their Gothic Revival church, Grace Episcopal, stood on North Stone at West University but is now demolished. Houses associated with original Anglo settlement include the two Queen Anne examples on North Ninth (1898, AC-55; 1906, AC-53), and the Miller House (1896, AC-37) on North Tenth.

BLACKS: Later in the century, John Spring neighborhood would emerge as an important black Tucson neighborhood. In 1900 the first blacks were recorded living in the neighborhood. These were one black household and an individual, Charles Embers, a nineteenth century Tucsonan who later lived at JSN-174. Already at this date, there is said to have been a black Baptist congregation in the neighborhood which would later become Mt. Calvary Missionary Baptist Church.

CHINESE AND JAPANESE: Chinese grocers had establishments first on Stone and on North Tenth, then on Main during the 1910s. The earliest little-changed Chinese grocery building that survives is the Wong-You Sunnyside (1915-1917, JSN-222). It retains the neighborhood's only ethnically specific evidence of the Chinese presence: an inscription in Chinese on the concrete floor. In 1910, the U.S. Census manuscript indicates two Japanese persons living at 740 North Ninth, which is now demolished.

YAQUI INDIANS: An older resident of Mountain View remembers supplying water from her house to an encampment of Yaqui Indians located at North Main north of West Second. This group had been driven from their Sonoran homeland by the Mexican army. One of the vanguard of neighborhood Yaquis grew up to be the poet Refugio Savala.

Social Development and Change after World War I

The 1921 City Directory gives the neighborhood's population as some 235 households. About 33 per cent were Anglo; nine per cent were black; the remaining 58 per cent, approximately, were Hispanic with a few Chinese and one Greek individual. The major black settlement period, coming later than that of Hispanics and Anglos, is discussed below. As for Hispanics, some 20 per cent of occupations listed for them in 1921 were entrepreneurial, supervisory, or white collar. These middle-class persons did not cluster in any one area. Anglos, by contrast, fell into three settlement groups separated by class. The elite, including a number of office holders such as the county surveyor and county sheriff, lived mostly in the 600 to 800 blocks of North Stone and the 00 and 100 blocks of West Speedway. Next to them on and near Penn Place lived white-collar workers, middle managers, and small entrepreneurs. Blue-collar Anglos including artisans, service

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workers, and a number of railroad employees lived among their Hispanic counterparts, mostly in the neighborhood's southeast corner. By 1930 the neighborhood's population had grown to 336 households.

OUTSTANDING INDIVIDUALS: Many community leaders and other outstanding individuals, both Anglo and Hispanic, came from and were principally associated with John Spring neighborhood during the 1920s, as blacks would begin to be during the 1930s. Ben Daniels (AC-55), a mining entrepreneur, was one of Teddy Roosevelt's Rough Riders and later Arizona's U.S. marshal. T. J. Elliott (JSN-73), who lived in the Spring area until his death in the 1950s, was city attorney, Arizona FHA director, a state legislator, and a law-school instructor. Jose Gradillas (JSN-158) was foreman for the paving of Stone Avenue, and his company helped build St. Mary's Hospital and other Tucson landmarks. J. M. Pacheco (JSN-286) was contractor for many of Tucson's original streets. J. J. Ybarra (JSN-231) was general foreman of the Southern Pacific Railroad shops. R. G. Zepeda (JSN-131), a prominent banker and later distinguished civil servant, was also the son of a pioneer cattleman; his mother was of the well known Ronstadt family.

BLACKS: In the year that Penn Place began to be settled, the city's elementary school for blacks, Paul Dunbar School (1917, JSN-161), was placed in the neighborhood. A segregated school had been permitted in the Arizona Territory since 1909; Dunbar is said to have been requested by Tucson's black community leaders because black schoolteachers could not expect to be hired at racially mixed schools. Miss Mabel Bland and Professor Cicero Simmons taught an enrollment of 66 pupils in two classrooms until the first addition was completed in 1921. The presence of Dunbar School apparently drew black settlement to the area much as the presence of Davis School south of Mountain View had apparently drawn Hispanic settlement a decade before.

By 1910 Tucson's black population was 222; by 1920, 346. Black households in the Spring area went from three in 1910 to 21, or about nine percent, in 1921. The latter figure is probably an undercount. Occupations at this time were almost all in the service sector, such as porter, maid, or cook. But there had been leaders within the black community from the start, and by 1921 one of them, Creed Taylor, lived at 127 West Fourth Street (1920, AC-22). He was then headwaiter at an elite Anglo club, the Old Pueblo. As another indication of black social strength, the neighborhood's black Baptist congregation was able, by 1922, to build a Jaastad-designed church (AC-17) on North Tenth, south of West Fourth. A rectory (AC-18) was added ten years later.

The influx of blacks and their social stratification are clear by 1930. Comprehensive population data for blacks by location are lacking after 1926, when the city directory ceased its six-year policy of identifying blacks as such. But their number in Tucson tripled between 1920 and 1930, reaching 1003. Through written descriptions, informants, church records, earlier black-occupied addresses, and knowledge of black job structure, it is

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possible to trace the spread of black occupancy north and west through the neighborhood. Poorer blacks settled along formerly undeveloped alleys between already settled streets, probably as renters of "back houses" from prior residents. As instanced by Creed Taylor (above), a small black leadership group including churchmen and educators had settled along West Fourth and West Fifth by 1930. A decade later, similar individuals could be found on West Sixth and, farther north, on North Tenth and North Eleventh.

By 1930 another prestigious black congregation, Prince Hall Christian Methodist Episcopal, had established a branch within the neighborhood on the corner of North Ninth and West Fourth. Their newer church building (1945, non-contributing) is still in use at that location.

Settling In: Social Character of the Neighborhood to 1940

Among Hispanics and Anglos after the late 1920s, a reversal can be seen in the trend towards middle-class settlement. However, the neighborhood remained socially stable until World War II. Churches and the school played a strong social role, and outstanding individuals of all ethnic groups lived in the Spring area through the end of its historic period. By 1940 Hispanics had dropped to about 30 per cent, and blacks had risen to an estimated 25 per cent. This is close to the present population proportions of these groups in the neighborhood.

The decline in percentage of middle-class Hispanics was slight ca. 1920-1930, and certain members of the Anglo upper class also remained. But by 1930 the region of higher-status Anglos had shrunk to only three blocks on the north and east edges of the neighborhood. Those who quit settling tended to be the aspiring Anglo middle class who had formerly flocked to Penn Place.

Several developments during this era might have made it likely for such individuals to perceive the neighborhood as a non-Anglo one. To some extent group identity within a settlement depends on a well secured territorial base and the presence of institutions capable of both coordinating and symbolizing the group. These conditions were less well met within the neighborhood for Anglos than for Hispanics or blacks. In terms of the presence of institutions, by 1915 Hispanic settlement had been anchored by a three-way conjunction of school and two churches. By 1917 blacks too had a school to add to their previously existing church presence. But the Anglos, with their church on the very edge of the neighborhood, never attained a school nearby that was socially identified with them. Instead, elementary-age children were within the bureaucratically determined residence district for Davis School, identified with Hispanics. Further, between 1920 and 1930 the commercialization of Stone Avenue shrank the important population base of elite Anglos. Their presence in earlier years had undoubtedly encouraged middle-class Anglos to settle nearby in Penn Place and on North Ninth.

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Institutions continued in importance. During the 1930s Dunbar School added a junior high, enrolled 155 pupils, and was remodeled in Mission Revival style. Holy Family Church, with its San Vicente Club and Santa Teresita sisterhood, was a social center for the community-wide Hispanic leadership. Mount Calvary and perhaps other neighborhood black churches fulfilled a similar place for the black leadership. The proportion of neighborhood residents among both church leaderships in 1940 was one-fourth for San Vicente officers and half for Mount Calvary committee members and directors.

OUTSTANDING INDIVIDUALS: Several outstanding residents of this era were principally associated with buildings in the John Spring neighborhood. The Batistes (JSN-168, -209) included noted athletes, of whom Joe held international track-and-field standing. Annie Daniels (AC-55), widow of Ben (see 1920s above), lived to become Pima County School Superintendent and to help found the Tucson YWCA. Creed Taylor (AC-22) worked as an engineer, founded the local NAACP chapter, was instrumental in having Tucson's high school opened to black students, and ran the Tucson Medical Center after it became a non-profit hospital in 1943. Bishop Elijah Taylor (AC-33) founded over 50 Churches of God in Christ. This includes the congregation now housed in the former Spanish Methodist Episcopal building (AC-31).

SUBURBANIZATION SIGNIFICANCE: JOHN SPRING NEIGHBORHOOD AS AN OUTGROWTH OF THE CITY

Most of the John Spring area lies within the patented Tucson townsite of 1874. The neighborhood came into being at the turn of the century in a somewhat isolated area formerly restricted to non-residential uses. The shift to residence can be seen as part of Tucson's economic expansion and accompanying social changes of the 1870s and 1880s. During this period Anglo settlers, institutions, and national culture began to dominate the earlier Hispanic, regional culture. Hispanics and Anglos had begun living in separate parts of the city about 1870. Large-scale commerce culminated in the arrival of the railroad in 1880. The city, which had been growing north, east, and south from its earlier core, turned definitively toward the east. The initial settlement significance of John Spring neighborhood lies in its being the pivot of this turn; residential development moved from Spring eastward toward the newly established University of Arizona as a focus of prestige. John Spring neighborhood as a visually distinct, well-bounded entity developed along the "axis of negotiation" between Hispanics and Anglos, with both groups settling there. The presence of fashionable Anglos apparently encouraged middle-class Hispanics, and later middle-class blacks, to establish themselves there as well.

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The early neighborhood was spatially defined by the railroad alignment running along an arroyo, by the gas works, and by the city cemetery. With only 16 square blocks bounded on three sides by non-amenity use, the original Spring area has remained a viable residential neighborhood for 90 years. This can be attributed in large part to the social and architectural aspects of its historical significance --its unique social/ethnic development and its large stock of well-built small houses.

ARCHITECTURAL SIGNIFICANCE

The neighborhood's architectural significance lies in its highly representative portrayal of Tucson's post-railroad era of ethnic and social development. There are two major architectural developments of this time. One is the change from purely local, or Sonoran Hispanic, forms to forms which either incorporated or entirely depended on imported, Anglo features. The other development is the adoption of mass-produced designs by middle-class homeowners --including for the first time middle-class minority-group members, the Hispanics and blacks. Because of its ethnic diversity and extensive stock of well-built small historic homes, John Spring Multiple Resource Area captures these two trends.

The range of less pretentious local, transitional, and imported styles is fairly complete, and will be detailed below. The different forms can be seen in their functional diversity as homes, churches, and small businesses. Architectural ensembles grouped rather coherently by region within the neighborhood allow the sense of a varied population's daily life and its changes over time. An unusual diversity of street scale results from the full development of half-width alleys between streets. The neighborhood's developing connections to the city are reflected in its commercial borders and the ornate streetlights extending westward from the University of Arizona campus.

First Residences: 1896 to World War I

Houses from 1896 to the First World War form a stylistic and geographic grouping in John Spring neighborhood. Most are located in the southern or original settlement area, which contains the oldest local, transitional, and imported forms. Of 88 residences south of West University Boulevard in 1985, about 40 were built before 1918 in one of the Territorial-era styles. Half of these were built before 1908. The end of the neighborhood's first architectural period falls between 1916, when the first two Bungalows were built, and 1918, when the last American Victorian example was built. Although Anglo-American imported styles had been readily available since the 1880s, this prestigious idiom was not adopted at the same rate by all segments of the population. This is illustrated by contrasts in housing of similar date and great proximity within the Multiple Resource Area.

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The houses of the well-to-do along Stone Avenue were probably early, imported forms and were built of fired brick. They have all been demolished, but their appearance can be inferred from two Queen Anne examples (1898, AC-55; 1906, AC-53) on North Ninth Avenue south of West Fourth. The former --the Daniels House --is one of the only two-story dwellings in the neighborhood.

American Victorian styles never appeared in simply built Mountain View, but continued to be built in the original settlement area through 1918, overlapping the first appearance of Bungalows. A trim specimen of Victorian Vernacular is the double house on West University between North Ninth and North Perry (1917, JSN-284).

Early artisans' and workers' housing was mostly Hispanic occupied. These buildings exemplify various stages in the impact of Anglo technology and fashion on Sonoran forms as these were brought to outlying parts of Tucson. Few examples remain outside of downtown and John Spring neighborhood. Most were built in barrios that have not been recognized as historic districts.

The flat-roofed adobe row house form placed at zero lot-line was prevalent in nineteenth-century, downtown Tucson (Barrio Historico). Anglo pitched roofs were quickly and widely adopted, and many originally flat-roofed adobe buildings were re-roofed. But the row-house form and its zero lot-line placement were exported to Tucson's Hispanic suburbs in spite of larger suburban lot size and low settlement density. The suburban concept of maximum distance between dwellings, and a front yard "for show," was not acknowledged as readily by blue-collar Hispanics as by their Anglo counterparts.

An exemplary Sonoran streetscape is formed by houses at zero lot-line on North Ninth Avenue south of West University. One of the two adobe row houses is a flat-roofed Sonoran (ca. 1900, JSN-270); the other, Early Transitional house has an original gabled roof (ca. 1900, JSN-267). Next to these is a Transformed Sonoran (hip roof added) single-family dwelling (ca. 1897, JSN-266).

The Sabedra-Huerta House (1915, JSN-8), built by its owner, represents extension of a traditional but modified Sonoran form to a new Hispanic settlement area, Mountain View Addition or "Barrio los Yaquis." It typifies the persistent use of adobe construction and zero lot-line placement in Hispanic suburbs after these had begun to be discarded in Anglo suburbs. The Sabedra-Huerta House is a building of unusual architectural pretensions to have been built in Sonoran style as late as 1915. After about 1918, both single- and multi-family residences in the neighborhood, beyond the most modest examples, were usually built in a contemporary imported style and not placed at zero lot-line. This is true for Hispanic-owned as well as Anglo-owned houses. The change may reflect both availability of cheaper contractor-built houses and a growing number of relatively affluent Hispanics.

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In contrast to these Hispanic-owned examples of the Sonoran house is the Miller House (1896, AC-37). It was owned by a family of Anglo artisans. Adobe built, it shows Anglo-style center-lot placement and Anglo stylistic references.

Institutional and Commercial Architecture of World War I

Non-residential building of this period reflects the transition from Sonoran forms to imported Revival styles. It also reflects the use of architecture -- churches and a school -- to symbolize the identity of an ethnic or social group. In commercial applications, adobe was still the common construction material. But both new styles and new technology were applied as regional-scale businesses expanded from downtown Tucson to John Spring's railroad corridor. Styles of remaining buildings -- where they are not simply commercial vernacular -- include Sonoran, American Victorian, Revival, and Spanish Colonial Revival. These additions gave the neighborhood greater variety and extent, a higher profile, and a new architectural focus -- the church-and-school square running north and east from West University and North Main.

The two buildings standing alone on this square were architect-designed. Paul Dunbar Elementary School (1917, JSN-161) was designed by Henry Jaastad. Holy Family Catholic Church (Granjon and Flores, 1913, JSN-163) is a very personal interpretation of Mission Revival. A related example is the Santa Cruz church, also by Granjon and Flores, on Tucson's south side.

Holy Family, with a Hispanic congregation, drew on a Hispanic-inspired Revival style. By contrast, the Protestant Hispanic group was represented by a purely Anglo design -- Jaastad's Gothic Revival Spanish Methodist Episcopal Church (1914, AC-31). Stylistically, the S.M.E. Church draws on the same basis as that of the now-demolished Grace Episcopal (1922). A Pasadena firm designed this Gothic Revival church which stood on fashionable North Stone at West University. Grace Episcopal drew its congregation from well-to-do Anglos living at John Spring's eastern border and beyond.

Of the railroad-corridor buildings that survive, there are two adobe examples of mixed Anglo-Sonoran forms applied to commercial buildings. These are People's Feed and Fuel (1917, AC-56) and the Ronstadt-Sims Adobe Warehouse (1920, JSN-78). The former used the new Spanish Colonial Revival style; the latter used the technology of timber Howe trusses to span a wide interior free of support columns. The Ronstadt warehouse, with its unusual roof construction and great size for an adobe building, was an engineering feat of its era.

Neighborhood Expansion 1916 to the 1930s

Hispanic and black homeowner groups found a focus in John Spring neighborhood through the Hispanic churches and black school. In 1922 another fine Jaastad-designed

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church, Mt. Calvary Missionary Baptist (AC-17), consolidated this focus for blacks. As with the Spanish Methodist Episcopal, the church's style is prestigious, Anglo-influenced Gothic Revival. Black residences clustered along Fourth and Fifth streets near the church. At the same time, middle-class Anglos settled on streets such as Penn Place, in proximity to the upper-class Anglo church-and-residence strip along Stone. In all, 150 buildings were built 1916-1925 in the neighborhood. By far the majority were homes, and many more of these than formerly were single-family. A homeowner emphasis and aspirations toward fashion were expressed by wholesale adoption of successive new styles -- the Bungalow, then Mission Revival and Spanish Colonial Revival. One Prairie Style house was built, the Hughes House (1921, JSN-77). A related development was the acceptance of half-sized lots and a quasi-subdivision appearance.

Dense settlement and strong residential character are exemplified within the Bungalow addition by North Perry Avenue, originally Penn Place. Its two blocks north of North Second built up circa 1918-1922 with small but smart single-family dwellings. Perry is one of the neighborhood's half-width streets and, with its half-size lots and mature landscaping, creates an intimate period feeling. The street evidences a variety of Bungalow designs, such as JSN-128 (1920), one of several Bungalows in the neighborhood with elephant-foot columns. Two Bungalows similar to each other are JSN-64 and -66 (1920 and 1919, respectively) with cast concrete Tuscan columns. A recently remodeled Spanish Colonial Revival example, with original garage, is JSN-50 (1919). More pretentious, later construction is represented by two Spanish Colonial Revival examples (1927, JSN-32 and -55), the latter with original garage, on North Tenth at Speedway.

The Bungalows and Revival homes of the neighborhood's original settlement tended to be placed on the full-width streets, and on full-sized lots with generally larger building size. A nearly intact block of homes, beginning adjacent to the business strip of Stone Avenue, is West Fourth from Ash Avenue to North Ninth. The row continues along the south side of West Fourth as far as North Queen (1916-1932, JSN-287, -288; AC-18 to -22, -24; -43 to -46). One of the houses (JSN-286) is a brick structure either begun or remodeled as a Bungalow, before 1909. Several Bungalows are of brick with full-width porches and thick pillars of decorative brick or stone. The two quite plain Spanish Colonial Revival examples are stuccoed brick with small porches. One of these residences is the rectory of Mt. Calvary church (1932, AC-18).

The neighborhood's new social solidity and urban settlement density was echoed in a row of ornate streetlamps (1930s, JSN-292), located along West Fifth Street. Soon afterward, the automobile era led to changes that limited John Spring's social and home of any pretensions. Many of these garages remain, some with the original two cement tracks leading to them from the street.

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The major change, however, was the transformation of Stone Avenue from substantial residential street to commercial thoroughfare. A remaining automobile-related business building is the former tourist court (1924, AC-65) on West Fifth near Stone. It and the large Don Wah grocery (1928, JSN-89) exemplify commercial use of the up-to-date Mission Revival style.

After the pace of building slowed toward the end of the 1920s, the neighborhood's northern end along Speedway, along Main, and in the Mountain View Addition continued filling in slowly. The original regional or Sonoran styles with which the neighborhood began continued to be built as late as the 1950s. Only one new national style was added -- Moderne, represented by one example within the historic district.

This concludes the discussion of four areas of significance for the John Spring Multiple Resource Area. The two other areas of significance -- Agriculture and Engineering - are relevant to only one resource in this MRA, the individually-eligible Ronstadt-Sims Warehouse (1920, JSN-78) and are discussed in the individual nomination for that property.

9. Major Bibliographical References

See continuation sheets.

10. Geographical Data

Acreage of nominated property approx. 146

Quadrangle name Tucson

Quadrangle scale 1:24,000

UTM References See District and Individual Forms for UTM's.

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Verbal boundary description and justification

See continuation sheet.

List all states and counties for properties overlapping state or county boundaries

state N/A code county code

state code county code

11. Form Prepared By

name/title Eliza Husband, Consulting Geographer

organization same date October 28, 1987

street & number 2003 So. Holly Strav telephone (602) 881-7336

city or town Tucson state Arizona

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature Shercen Arner

title State Historic Preservation Officer date 9/22/88

For NPS use only

I hereby certify that this property is included in the National Register

date

Keeper of the National Register

Attest:

date

Chief of Registration

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National Park Service
National Register of Historic Places
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