MEMORANDUM

PLANNING DIVISION
DEPARTMENT *of* COMMUNITY *and* NEIGHBORHOODS

To: Salt Lake City Historic Landmark Commission

From: Sara Javoronok, AICP, Senior Planner
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Date: October 7, 2021

Re: **National Register of Historic Places Nomination: Mexican Branch LDS Meetinghouse & Multiple Property Documentation Form: Historic Latinx Resources in Utah, 1776 to 1942**

Please find attached the National Register of Historic Places nomination for the Mexican Branch LDS Meetinghouse, located at 232 West 800 South. It is nominated under a new Multiple Property Documentation Form (MPDF) for Historic Latinx Resources in Utah, 1776 to 1942, also attached.

The Utah State Historic Preservation Office (SHPO) desires input from the Historic Landmark Commission, a Certified Local Government (CLG), regarding National Register nominations within the Salt Lake City's boundaries.

Commission Members should focus their review and comments on whether a reasonable case has been made for the significance of this property and the MPDF and forward a recommendation to the Board of State History.

NATIONAL REGISTER
The National Register of Historic Places is the federal government's official list of historic properties worthy of preservation. Listing of a property provides recognition of its historic significance and assures protective review of federal projects that might adversely affect the character of the historic property.

If the property is listed on the National Register, tax credits for rehabilitation and other beneficial provisions may apply. Listing in the National Register does not place limitations on the property by the federal or state government.

The MPDF serves as a cover document and is not a nomination itself. It serves as a basis for evaluating the National Register eligibility of related properties. The MPDF also establishes registration requirements for properties that could be listed in the future. It can streamline and facilitate the future nomination of these related resources.

STAFF RECOMMENDATION
Staff recommends a positive recommendation to the State Historic Preservation Office and the National Park Service for the listing of the Mexican Branch LDS Meetinghouse and the MPDF for Historic Latinx Resources in Utah. The Meetinghouse is nominated under Criterion A, its association with events that have made a significant contribution to the broad patterns of history. The MPDF will facilitate the listing of this resource and additional Latinx resources in Utah.

BACKGROUND

Mexican Branch LDS Meetinghouse

The Mexican Branch LDS Meetinghouse is significant at the state and local level in the area of Ethnic Heritage for its association with the history of Utah's Latinx population. The first local Spanish-speaking branch of The Church of Jesus Christ of Latter-day Saints originated in 1920 and, until the completion of this building, adapted various buildings to serve as its meetinghouse and community center. The Meetinghouse was constructed between 1948-1950.

The branch was initially under the Mexican Mission based in El Paso rather than a local stake. In 1922, it joined the Salt Lake Stake. In 1923 it became the Mexican Branch. It was later designated the Lucero Ward in 1960 under the Temple View Stake. It continued to be the only Spanish-language ward in Utah until 1962. It also served a secular role in the Latinx community as a social hall and community center, including hosting folkloric dance groups, festivals, and educational programs. The Meetinghouse continued to serve the Latinx community as a place of worship and a community center until it was sold in 1981.

The architecture of the Meetinghouse is Spanish Colonial Revival. Woods & Woods designed the structure and it is a late example of the architectural style that represents its construction in the post-WWII era. It has painted white concrete block structural walls and a long axis parallel to the street. Other stylistic elements are the low-pitched roof, which was originally clad in flat red tile, casement windows, asymmetrical façade with an entrance tower, and a rear walled courtyard.

The period of significance for the meetinghouse is 1948-1971. This period includes its construction and use as the Mexican Branch and Lucero Ward. It ends with the 50-year threshold for historic properties. There have been some alterations to the materials on the structure, but it maintains sufficient architectural integrity for listing. The National Register nomination is related to the new, *Historic Latinx Resources in Utah, 1776 to 1942* MPDF. It was constructed out of the period of significance for the MPDF, but fundraising and planning for the structure occurred during that period.

Historic Latinx Resources in Utah, 1776 to 1942

The *Historic Latinx Resources in Utah, 1776 to 1942* MPDF is a new submission. Spanish Catholic missionaries were the first non-Indigenous peoples to visit Utah and Latinx Utahns are the largest minority group in the state. However, according to the form, only two properties specifically related to Latinx history had been nominated to the National Register. As a result of this, the Utah Division of State History in association with the National Park Service commissioned the MPDF to provide a basis for future Latinx cultural resource National Register nominations, both architectural and archaeological.

The small Latinx population in Utah began to grow more rapidly after 1900, largely due to economic opportunities. Initially, most Latinx lived in rural areas, and frequently worked as sheepherders, miners, railroad workers, and in the sugar beet industry. Salt Lake City's Latinx population grew in the early 1900s with Latinx residents engaged in a variety of economic occupations, including ownership of hotels and boardinghouses, drugstores, and restaurants. These residents formed community organizations including La Cruz Azul (Mexican Blue Cross) and Centro Civico Mexicano. Most were Catholic and by the 1920s the Catholic Church established a new mission under Mexican leadership. As previously discussed, the Mexican Branch Meetinghouse served as a place of worship and community center. Relevant property types for designation may include businesses, churches or meeting houses, headquarters of groups, or residences. Residents generally lived on the west side with many living within an area west of State Street, south of North Temple and north of 1000 South. The MPDF includes a listing of potential properties, but a survey was not completed as part of the preparation of the form.

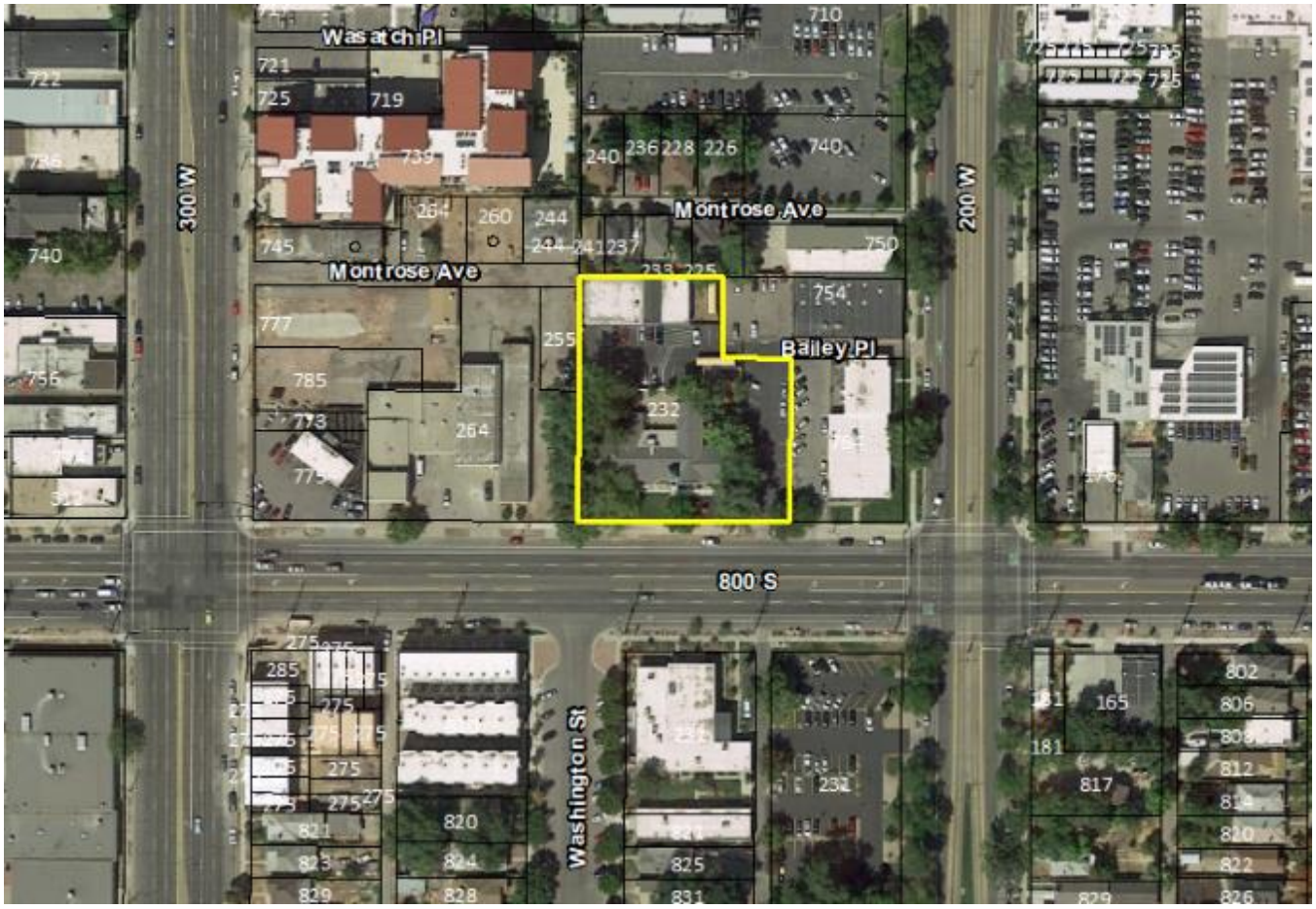
CRITERIA FOR NOMINATION
Criterion A *- Property is associated with events that have made a significant contribution to the broad patterns of our history.*

The Mexican Branch LDS Meetinghouse has state and local significance under Criterion A, property is associated with events that have made a significant contribution to the broad patterns of history, specifically Criteria Consideration A, ownership by a religious institution. Under Criterion A, it is significant for its Ethnic Heritage with the Latinx community in Salt Lake City and Utah. It is the first purpose-built meetinghouse for the LDS Spanish-speaking congregation in the city and state. The meetinghouse also served as a community center for the congregation and the public.

NEXT STEP
The Board of State History will review the National Register nomination and Multiple Property Documentation Form during their November 18, 2021 board meeting prior to submittal to the National Park Service.

ATTACHMENTS:
A. Area Map & Photos
B. National Register Nomination
C. Multiple Property Documentation Form
D. Evaluation Form

ATTACHMENT A: AREA MAP & PHOTOS



800 South, south elevation, 1958

East and north elevations, 1958

800 South, south elevation, 2021

North elevation, 2021

ATTACHMENT B: NATIONAL REGISTER NOMINATION

NATIONAL REGISTER OF HISTORIC PLACES REGISTRATION FORM

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Mexican Branch LDS Meetinghouse
Other names/Site Number: Lucero Ward LDS Meetinghouse
Name of related multiple property listing: Historic Latinx Resources in Utah, 1776 to 1942

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

2. Location

Street & number: 232 West 800 South
City or town: Salt Lake City State: Utah County: Salt Lake County
Not for Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this ☒ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36CFR Part 60.

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

National X Statewide X Local

Applicable National Register Criteria:

X A B X C D

Signature of certifying official/Title **Date**

Utah Division of State History/Office of Historic Preservation
State or Federal agency/bureau or Tribal Government

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

Signature of commenting official: **Date**

Title: **State or Federal Agency/Bureau or Tribal Government**

4. National Park Service Certification

I hereby certify that this property is:

☐ Entered in the National Register
☐ Determined eligible for the National Register
☐ Determined not eligible for the National Register
☐ Removed from the National Register
☐ Other (explain):_____

Signature of the Keeper **Date of Action**

5. Classification

Ownership of Property

(Check as many boxes as apply)

Private ☒
Public – Local ☐
Public – State ☐
Public – Federal ☐

Category of Property

(Check only **one** box)

Building(s) ☒
District ☐
Site ☐
Structure ☐
Object ☐

Number of Resources within Property

(Do not include previously listed resources in the couth)

Contributing	Noncontributing	
1	1	Buildings
0	0	Sites
0	0	Structures
0	0	Objects
1	**1**	**Total**

Number of contributing resources previously listed in the National Register: 0

6. Function of Use

Historic Functions (Enter categories from instructions)	Current Functions (Enter categories from instructions)
RELIGION/religious facility	EDUCATION/school
RECREATION AND CULTURE/auditorium	

7. Description

Architectural Classification (Enter categories from instructions)	Materials (Enter categories from instructions)
LATE 19TH AND 20TH CENTURY REVIVALS/Spanish Colonial Revival	FOUNDATION/concrete
	WALLS/concrete block
	ROOF/asphalt composition shingle

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a summary paragraph that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

SUMMARY PARAGRAPH

The Mexican Branch LDS Meetinghouse, more commonly known as the Lucero Ward LDS Meetinghouse, will be referred to herein as the Mexican Branch meetinghouse or simply as the meetinghouse. It was commissioned by the Mexican Branch of the Church of Jesus Christ of Latter-day Saints (Church of Jesus Christ or the Church) and constructed in 1948–1950 as a one-story Spanish Colonial Revival–style building. It stands on a concrete slab foundation and is constructed of painted white concrete masonry. The roof is a cross-gabled design. Most windows are non-original vinyl sash windows. The building faces south toward West 800 South and has parking lots along its east and north (rear) sides. The building was originally U-shaped in plan and contained the chapel, the recreation/cultural hall, classrooms, the kitchen, and the Bishop's office. New additions were constructed ca. 1962 without significant impact to the original plan. On the exterior, Spanish Colonial Revival details are limited to curvilinear quoin brackets, a quatrefoil window, the copper dome–capped steeple, and a courtyard on the north side of the building. The original interior finishes have been retained in the chapel, eastern addition, and entrance. The chapel in particular exhibits characteristics of the Spanish Colonial Revival style through the exposed ceiling and trusses, carved king posts, and contrasting color scheme. The Mexican Branch meetinghouse retains its integrity of location, setting, design, workmanship, and feeling with slightly diminished integrity of materials and association; however, the meetinghouse retains sufficient integrity to meet the criteria for listing in the National Register of Historic Places (NRHP).

NARRATIVE DESCRIPTION

Exterior

The Mexican Branch meetinghouse is a Spanish Colonial Revival–style building facing south on the site toward the street with parking on the east and north sides of the building. The building sits on a slab foundation and is constructed from painted structural masonry. The footprint is roughly U-shaped with the dominant main volume oriented east-west, parallel to the street and the north-south-oriented wings at the west and east ends. Additions were constructed in the period of significance ca. 1962. East and west additions were constructed perpendicular to the wings, extending the east-west axis parallel to the street; an entrance addition was constructed at the north side of the east wing; and an addition was constructed at the north side of the main volume, increasing the recreation/cultural hall into the courtyard and aperture space (Netronline 2021). Typical windows are a mixture of original multi-lite steel casement and replacement six-over-six vinyl sash single-hung windows, with the replacements dominating the building's fenestration. Typical exterior doors are single aluminum and glass. The existing roof is gabled with composite shingles that replaced the original red flat tile roof. The roof has a simple fascia, and the original curvilinear mission-inspired details are visible behind the non-original aluminum gutter system.

The south (primary) elevation is arranged in an ABCDEDFGAH pattern. Bay A has eight-over-eight vinyl sash hung windows with decorative metal shutters, soldier course brick sills, and metal window boxes. Bay B is recessed under the roofline, and it contains a single typical exterior door. Bay C has paired four-over-four vinyl sash hung windows with corbeled window dressing. The opening is protected with twisted metal security bars and flanked by decorative metal shutters. Bay D has two-by-four open concrete grids with a fixed window behind, decorative metal shutters, and metal window boxes with coco liners. Bay E protrudes slightly from the plane of the elevation, with flanking pedestals at the corners, and it contains four sets of six-over-six vinyl sash hung windows.

Bay F contains the original main entrance at the base of the steeple. The entrance is located on a stoop and contains a typical exterior door under a broken pediment with contrasting colors to emphasize the ornament. The two-story steeple is square with a spandrel course and cornice of crown molding. There are painted obelisks at each corner of the steeple, and the center belfry (now without a bell) is made with poured-in-place concrete. Each side of the belfry contains a segmental arch opening with a geometric metal baluster, and the belfry corners extend up with a folded semicircle design. A standing seam copper segmental dome with a simplified finial caps the belfry.

Bay G protrudes south from the plane of the elevation, and it contains a fixed multi-lite circular window inside a quatrefoil opening in the gable. Although there are no other openings in Bay G, there are simple curvilinear quoins at the roofline and a stone fountain at ground level. Bay H contains two eight-over-eight vinyl sash hung windows with decorative shutters flanking the bay.

The east elevation is arranged in an ABACCCD pattern. Bays A and B comprise the east addition in a symmetrical composition of eight-over-eight vinyl sash hung windows, with concrete sills in Bay A and a typical exterior door in Bay B. A metal louvered vent is centered in the gable above. The C Bays contain four-over-four vinyl sash, single-hung windows with four-lite transoms. Bay D contains a typical exterior door with a sidelight.

The north elevation is the aperture of the U-plan, which is dominated by the courtyard. The courtyard is paved with brick, featuring a non-original five-tiered stone fountain (ca. 2000) with a brick basin in its center. A prefabricated canopy in the northwest section of the courtyard shades prefabricated picnic tables. The description for this elevation will also include all courtyard-facing elevations.

The west elevation of the east wing is arranged in an AB pattern. Bay A is an original two-by-six steel casement window with a concrete sill, and Bay B is a typical exterior door with a single-lite transom. A

half-story wood-framed shed roof addition for storage was constructed along the north elevation of the east wing. The storage addition has no visible openings on the north elevation and three openings on the west elevation into the courtyard: a trapezoidal opening; a small unglazed door; and a pair of unglazed metal doors.

The north elevation of the main volume is arranged in an ABCBC pattern. Bay A contains a three-lite picture window. Bay B contains a single-lite picture window, and Bay C contains typical exterior doors. The north elevation of the main volume is accessed via two full-width steps, and there is extensive mechanical equipment located on the north addition to of the main volume.

There are no openings in the east elevation of the west wing. The north elevation of the west wing has two openings, each with a four-over-four vinyl sash hung window with a concrete sill. The west elevation of the west wing has an ABC pattern. Bay A contains a four-over-four vinyl sash hung window with a concrete sill, and Bay B contains a typical exterior door. Bay C contains an original two-by-four steel casement window.

The north elevation of the west addition contains an unglazed metal single pedestrian door as well as unglazed metal double pedestrian doors. The west elevation of the west addition contains two four-over-four vinyl sash hung windows with no sills.

Interior

The original U-shaped plan consisted of the typical room uses and configuration used by the Church of Jesus Christ in the first half of the twentieth century, including the chapel and recreation/cultural hall close together and an adjoining kitchen and classrooms (Starrs 2009). Despite the additions, the original plan is still present. On the interior, the building retains the original chapel with the exposed rafter ceiling with decorative king posts in the king trusses. The original portion of the meetinghouse retains multiuse rooms centered around an interior corridor. Floor finishes are a mix of wood flooring and carpeting. Original paneled wood wainscots are also present in some multiuse rooms of the east addition. The chapel and the recreation/cultural hall have been partitioned into smaller multiuse spaces. New interior partition walls do not extend the full height to the ceiling and maintain the original span of a room.

The interior has been adapted for use as a daycare and early education facility. Overall, the original plan of the building and its additions are discernable. However, the east addition and north extension walls have been removed or reduced to create large open spaces; the chapel and recreation/cultural hall have been divided with partial-height walls; a computer lab has been constructed in the west addition; and the office for the branch president has been converted into a lavatory (building plans reviewed by Samuel Palfreyman, Church History Department 2021). The original 1948–1950 plan consisted of the main entrance, which led to the chapel and rostrum in the east wing and a primary room directly to the west in the south half of the main volume. A central east-west-oriented corridor in the main volume provided access to the recreation/cultural hall in the north half of the main volume, lavatories in the south half of the main volume, and a north-south-oriented corridor in the west wing. This corridor provided access to the Relief Society room, the branch president's office, the kitchen and pantry, and classrooms at the north end of the west wing. Additions were constructed ca. 1962 at the east and west ends of the building parallel the primary façade and extend the building's length parallel to the street. An entrance into the north end of the chapel was also constructed at this time (Netronline 2021).

The building interior still orients toward the original entrance on the south elevation under the steeple, with a small corridor and offices located immediately in front of the entry. The original chapel, located to the east of the entry, retains the open ceiling with exposed king trusses. A new partial height partition walls was constructed across the north end of the chapel. The wall stops below the trusses to leave the ceiling fully exposed and to retain the original span of the room. The chapel space also retains the original painted details on the carved king posts, white walls, and simple baseboards.

Outside the chapel space, the ceilings use lay-in tiles, and walls are painted. Flooring in the classrooms is predominantly the original wood flooring, with some new tile in the entry and restrooms. There are also a significant number of original cased openings, such as doors, closets, and interior windows, as well as original millwork and historic-age lay-in tile. The building also retains a kitchen space and offices that were original to the meetinghouse. The east addition, currently used as the nursery space, retains original wood-paneled wainscot and uses carpet flooring, and it likely functioned as office space after the addition was completed. After the chapel, the east addition is the most elaborately ornamented space in the building.

Setting

The Mexican Branch meetinghouse is located in central Salt Lake City in a predominantly commercial area. Surrounding buildings house retail businesses, car dealerships, restaurants, commercial office space, and nonprofit organizations. Pockets of residential buildings, both single family and multi-family, remain in the vicinity, and they primarily face side streets rather than larger thoroughfares. Mature landscaping also helps to differentiate the residential pockets from commercial enterprises. The Mexican Branch meetinghouse, currently functioning as a daycare and early education facility, differs from the other commercial entities by retaining the existing landscaping. The site includes the south-facing building, the courtyard, parking lots, and mature trees. Areas of the site have also been adapted with outdoor play equipment and fences for the facility. Fencing surrounds all sides of the building and its associated green space, separating it from the street and its own parking lot. The fence is metal on the south side; vinyl privacy fencing on the east and west sides and partially on the north side; and concrete masonry units with a cast stone parapet on the north, where it abuts the courtyard. The primary entrance is in the south elevation; secondary entrances are in the east and north elevations. The rear entrance is through the northern gate adjacent to the parking lot. Located inside a thick concrete arch, the gate is primarily vertical metal bars with arcs from the pinnacle to the sides.

Non-Contributing Buildings

One historic-age non-contributing building is on the property. According to the Salt Lake County Assessor record, the building was constructed in 1957. It is a one-story, warehouse-type building that is rectangular in plan and is composed of three distinct volumes. The west volume consists of concrete block walls and a flat roof. A narrow center volume consists of concrete block walls and a gable roof. The east volume consists of walls clad in striated brick and has a flat roof. The south (primary) elevation contains two modern glazed panel garage doors and two glazed metal pedestrian doors. The windows are awning-type metal sash windows. The building is not historically associated with the Mexican Branch meetinghouse and is non-contributing. In 1995, three previous tax parcels, including that containing the non-contributing building, were consolidated into the current tax parcel.

Integrity

The Mexican Branch meetinghouse retains its integrity of location, setting, design, materials, workmanship, and feeling. The meetinghouse remains in its original location, and although the area has become more commercial over time, commercial businesses emerged along this road while the meetinghouse was under construction. The design includes the additions because they were completed in the Historic period and contribute to the history of the building. Additionally, the original U-shaped floor plan remains in place, and the quality of the construction is most apparent through the exterior details, the chapel, and the courtyard. The integrity of materials is diminished due to the red roof tiles that were replaced with composite shingles and new vinyl windows; however, the original fenestration pattern is still visible, and the building retains significant interior finishes and detailing. The integrity of association is also somewhat diminished because the building no longer functions as a Church meetinghouse. Because the Mexican Branch meetinghouse overwhelmingly retains its integrity of location, setting, design, workmanship, and sufficient integrity of materials due to exterior cladding and interior finishes, it

also retains its integrity of feeling. The Mexican Branch meetinghouse has more than sufficient integrity to meet the criteria for listing in the NRHP.

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

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

Areas of Significance

(Enter categories from instructions)

ETHNIC HERITAGE/Latinx

Period of Significance

1948–1971

Significant Dates

1948, 1950, ca. 1962

Significant Person

(Complete only if Criterion B is marked above.)

n/a

Cultural Affiliation

Latinx in Utah

Architect/Builder

Woods & Woods

Statement of Significance Summary Paragraph

(Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Mexican Branch meetinghouse, completed in 1950 in Salt Lake City, is significant at the state and local level under Criterion A in the area of Ethnic Heritage for its association with the history of Utah's Latinx population and for the role it served not only as a place of worship but as a place for activities that honored and celebrated the cultural traditions of the Latinx community, such as festivals, educational programs, and performances outside of religious worship. Although the building was constructed outside the period of significance for the *Historic Latinx Resources in Utah, 1776 to 1942 Multiple Property Documentation Form*, the events that occurred during that period, including the initial fundraising and planning for the new meetinghouse, contributed to the eventual construction of the Mexican Branch meetinghouse between 1948 and 1950. The Mexican Branch meetinghouse is the physical culmination of the dedication and effort of the first Spanish-speaking branch of the Church in Utah. The congregation originated in 1920 with the first Spanish-language missionaries of the Church. Between 1920 and 1950, the branch adapted existing buildings, a restaurant, a former ward building, and a former stake hall to serve as its meetinghouse and community center. The Mexican Branch began planning for its own meetinghouse in 1939, and through the persistent efforts of branch members, the meetinghouse was constructed in 1948–1950. It was the first purpose-built meetinghouse designed and dedicated in service to Latinx Latter-day Saints. The Mexican Branch continued to grow and was designated the Lucero Ward in 1960 under the Temple View Stake. The organization continued to be the only Spanish-language ward in Utah until 1962, and the meetinghouse continued to serve the Latinx community as a place of worship and as a community center until 1981, when it was sold.

The Mexican Branch meetinghouse meets Criteria Consideration A for Religious Properties because it derives its significance from its association with Latinx communities in Salt Lake City and Utah and from its architecture.

The period of significance of for the Mexican Branch meetinghouse is 1948–1971. The beginning of the period coincides with the construction groundbreaking and the duration of its use by the Mexican Branch, and later, the Lucero Ward. The coincides with the 50-year threshold for historic properties, as defined by National Register Bulletin 15: *How to Apply the National Register Criteria for Evaluation*.

NARRATIVE STATEMENT OF SIGNIFICANCE

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

Criterion A Significance

Ethnic Heritage

The Mexican Branch meetinghouse is significant in the area of Ethnic Heritage for its association with the Latinx community in Salt Lake City and Utah. It is the first purpose-built meetinghouse for the first Spanish-speaking congregation in the city and state that contributed to its planning, funding, and construction. The meetinghouse served as a community center for the congregation and the public by hosting events and performances that celebrated and honored Latinx cultural traditions.

Latinx Community in the Church of Jesus Christ of Latter-day Saints

Members of the Church of Jesus Christ first arrived in what would become Utah in 1847 intending to colonize and form a new country, and later a state—the massive State of Deseret, encompassing the Great Basin and beyond—in which they could practice their religion freely. The *Historic Latinx Resources in Utah, 1776 to 1942 Multiple Property Documentation Form* states,

> Since the arrival of the first pioneers in Utah in 1847, Mormonism has been the dominant religion in the state. Through colonization in the region and continued proselytizing through the years, Latter-day Saints achieved a cultural and religious hegemony that remains strong today; in 2020 Latter-day Saints made up 55 percent of the state's population (Pew Research Center 2021). In contrast, the vast majority of Latinx residents of Utah during the early twentieth century were Catholic. But at the same time, a small number of Latinx residents began converting to Mormonism. The tension between these two belief systems, the social implications of belonging to each faith, and the ways in which each sought to help adherents socially and economically (particularly during the Great Depression) represent some of the defining aspects of Latinx communities during this historic period. (Solórzano 2014:182) (Hovanes and Oliver 2021).

Missionary efforts of the Church included a specific focus on Latinx communities abroad and in the Great Basin region, as described in *Historic Latinx Resources in Utah, 1776 to 1942 Multiple Property Documentation Form*:

> During the 1910s, the Church of Jesus Christ began missionary efforts in Central and South America (*Salt Lake Tribune* 1994). These efforts were further reinvigorated during the 1910s, when "LDS missionaries sought out Spanish-surnamed people in other parts of the West and Southwest. Between the winter of 1915 and March, 1919, emissaries from the church reinitiated the Mexican Mission (which had almost ceased operations in Mexico by 1913 due to the Mexican Revolution) to spread its message to Mexican Americans in Arizona, Texas, Colorado, New Mexico, and California" (Iber 2000:27). But it was not until the 1920s that the most important developments occurred in the relationship between Utah's Latinx population and Mormonism (Hovanes and Oliver 2021).

Mexican Branch/Lucero Ward

In Utah—and specifically in Salt Lake City—the missionary efforts in the Great Basin had lasting impacts on the Latinx community beginning in the 1920s. Juan Ramon Martinez, baptized into the Church in New Mexico, arrived in Salt Lake City in summer 1920, believing that a vision instructed him to relocate. Once in Salt Lake City, Martinez met Margarito Bautista and Francisco Solano, both previously baptized in the Church. The three men approached Church leadership in the area and received permission to begin the first Spanish-language missionary work in Salt Lake City and to hold meetings in Spanish. The first meeting occurred in a restaurant Martinez rented at 503 West 200 South in November 1920, and the group had great success bringing in new members from the surrounding area. Church leadership, including the president of the Mexican Mission, Rey Lucero Pratt, formally recognized the "Local Mexican Mission" in April 1921 as the first Spanish-language mission in Utah (Ventura 1998:177–178).

The first official meeting for the Local Mexican Mission occurred in April 1921 with 19 members and 33 investigators. Because the Local Mexican Mission was the first Spanish-language mission in Salt Lake City and in Utah, it was under the jurisdiction of the broader Mexican Mission based in El Paso rather than a local stake. However, the Local Mexican Mission formally joined the Salt Lake Stake in 1922, and

in May 1923, the organization was changed to the Mexican Branch, *La Rama Mexicana* (the Branch) because of its continual growth. The new stake president, Nephi L. Morris, attempted to dissolve the branch in September 1923 and redistribute its members among existing English-language wards; however, the branch leadership, including then President Francisco Solano, reached out to Pratt. Pratt used his influence as president of the Mexican Mission to convince the stake to retain the branch, which was announced at a regular meeting in October 1923. In total, this dissolution scare lasted no more than a few weeks (Ventura 1998:182–183).

In 1925, the branch moved its meetings from the rented restaurant to the "old Sixth Ward" building located at 448 South 300 West, where four rooms on the second floor were available. The branch grew rapidly once in a permanent building to over 100 members by 1933, reflecting growing numbers in Latinx communities across the state.

The branch created a finance committee in 1939 and planned a fundraising fiesta for a new building, but fundraising efforts were slow as World War II began in Europe, and in October 1942, after the United States entered the war, the branch relocated to the Pioneer Stake Hall at 126 West 500 South (Ventura 1998:191–194). In January 1946, the Pioneer Stake was divided, and the branch joined the newly created Temple View Stake and continued to operate out of the then named Temple View Stake Hall. Although the branch's fundraising efforts had been ongoing, its progress was slow. After almost a decade, the branch raised enough money from fundraising dinners to break ground on the site of the new chapel on Thanksgiving Day, November 25, 1948 (*Deseret News* 1948).

The new chapel was constructed at 232 West 800 South in the Spanish Colonial Revival style (*Deseret News* 1948). To assist with affordability, many branch members contributed their labor to the construction project, which was not uncommon in the Church at that time. The new meetinghouse included a chapel to seat 125, a recreation/cultural hall with lounge, kitchen, classroom, branch president's office, and Relief Society room. The meetinghouse was also designed with a courtyard for parties, socials, and use as an outdoor room to further to connect the meetinghouse to its intended ward ((*Deseret News* 1951a, 1951b). It also included temporary interior partition walls to create up to eight rooms until an addition could be constructed. The Mexican Branch meetinghouse was completed in 1950 and dedicated on Sunday, June 17, 1951, with President J. Reuben Clark, Jr. presiding over the ceremonies (*Deseret News* 1950). As a result of the congregation's continual growth, the Mexican Branch became Lucero Ward in 1960 (*Deseret News* 1968).

Beyond its ecclesiastical role, the Mexican Branch meetinghouse also served a secular role in the Latinx community as a social hall and community center hosting social events for its members and the public. As early as the 1920s, members of the Mexican Branch regularly donned traditional clothing and performed traditional music and dance for other Church wards and community events. In the 1950s, members of the Mexican Branch established one of the first local folkloric dance groups (Edison 1992). The Mexican Branch meetinghouse, the branch, and later the ward, continued to host events that celebrated and honored the cultural traditions of its Spanish-speaking congregates, such as *Fiesta de las Pinata* (Christmas Festival) and performances by Lucero Folklorico (*Deseret News* 1954, 1957, 1959, 1973). The events and programs organized and hosted by members of the Lucero Ward were universally important to the Latinx community regardless of religious affiliation (Edison 1992). The contributions of the Lucero Ward to the Latinx Community continued into the late twentieth century as a steady influx of converts arrived in Salt Lake City from Mexico and other Latin American countries instituting annual festivals, educational programs, and cultural performance groups that have continued to the present, such as Ballet Folklorico de las Americas, Ballet Folklorico de Utah, the Gomez Family Folkloric Dancers, the Mexican Fiesta Dancers, and Maquilxochil (Edison 1992) The Lucero Ward, along with the Cumorah Branch in Midvale, is credited with teaching an entire generation to appreciate and perform folkloric dances from different regions in Mexico and Latin America (Edison 1992: 42).

The Lucero Ward continued to grow in the late twentieth century and in 1997 it was divided into two wards due to its overwhelming size (*Salt Lake Tribune* 1997). Based on title research at the Salt Lake County recorder's office, the Church sold the Mexican Branch meetinghouse to a private owner in 1981.

Additional Historical Context

Based on Richard W. Jackson's study of Latter-day Saint architecture, the Mexican Branch meetinghouse appears to be a rare example of the Spanish Colonial Revival style applied to a Church meetinghouse in Utah (Jackson 2003). The Mar Vista Ward meetinghouse, constructed in 1928 in Los Angeles, California, is an earlier example of a Spanish Colonial Revival–style meetinghouse. In addition to these, the Church designed or approved a limited number of Mission-style buildings in the early twentieth century, including the Nebo Stake Tabernacle in Payson, Utah (1907), the Rexburg Stake Tabernacle in Rexburg, Idaho (1912), and the Ocean Park Ward meetinghouse in Santa Monica, California (1922). At the time the Mexican Branch meetinghouse was constructed, the Church had begun to distribute the work of designing its meetinghouses to outside architects. Indicative of a period when architecture in general was torn between the familiarity of tradition and the stark departure toward modernism, two meetinghouse design factions materialized: those embodying the Colonial Revival or those embracing modern styles such as Art Deco and International style (Jackson 2003). However, those meetinghouses that embodied the Colonial Revival style were "an imitation of a New England colonial church style, adapted by someone living in Salt Lake City" (Starr 2009:335–336).

Designed by Utah architects Woods & Woods and constructed 1948–1950, the Mexican Branch meetinghouse is a late example the Spanish Colonial Revival style that reflects its construction in the post–World War II era with its with concrete block structural walls painted white to emulate the austere stucco surfaces of Spanish Colonial buildings, long axis parallel to the street, and aluminum doors. Additional characteristic elements of the style include the low pitch, cross-gabled roof originally clad in flat red tile, casement windows, concrete window grilles, asymmetrical façade with entrance tower, and a rear walled courtyard. The king rafters in the chapel are the primary character-defining interior feature.

Woods & Woods was an architecture partnership between brothers Charles Casper Woods and Roger Shaw Woods, who came from a lineage of Utah architects. Their father, Moroni Charles Woods, and their grandfather, Francis Charles Woods, were prominent architects in Ogden, Utah, whose works include the 13th Ward meetinghouse, Madison Elementary School, and the Heber Scowcroft House in Ogden; the Hotel Brigham in Brigham City; and the Summit County Courthouse in Coalville (*Ogden Standard Examiner* 1938; Utah Center for Architecture 2016a, 2016b).The Woods brothers established their partnership as Woods & Woods architects in 1942; their publicized projects were primarily schools and Church meetinghouses (Utah Center for Architecture 2016c). In addition to the Mexican Branch meetinghouse, Woods & Woods designed the Ogden 23rd Ward meetinghouse in the Colonial Revival style. The firm designed and constructed multiple schools for the Salt Lake City School District, Granite School District, and Millard County School District. Specific projects include the Kearns Junior High School addition (Granite), the Highland Park School auditorium, a new building at the Garrison Elementary School (Millard County), and the Northwest Elementary School (Salt Lake City). Based on a review of their publicized projects, Woods & Woods worked primarily in the modernist styles preferred by architects for new education buildings during the 1940s and 1950s. However, their work on the Ogden 23rd Ward and the Mexican Branch meetinghouses demonstrate their aptitude and skill with historicist revival styles as well.

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form.)

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2016b Moroni Charles Woods. Available at: http://utahcfa.org/architect/moroni_charles_woods. Accessed June 8, 2021.

2016c Roger Shaw Woods. Available at: http://utahcfa.org/architect/roger_shaw_woods. Accessed June 8, 2021.

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1997 Ethnic Wards Are Well-Established in Utah. *Salt Lake Tribune* 6 December:18. Salt Lake City, Utah.

Starrs, Paul

2009 Meetinghouses in the Mormon mind: Ideology, architecture, and turbulent streams of an expanding church. *Geographical Review* 99:323–355. doi:10.1111/j.1931-0846.2009.tb00436.x. Accessed June 8, 2021.

Ventura, Betty G.

1998 *La Historia de la Rama Mexicana de Salt Lake 1920-1960 / The History of the Salt Lake Mexican Branch 1920-1960*. Church of Jesus Christ of Latter Day Saints, Salt Lake City, Utah.

Previous Documentation on File (NPS):

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

Primary Location of Additional Data:

☐ State Historic Preservation Office
☐ Other State agency
☐ Federal agency
☐ Local government
☐ University
☐ Other
Name of Repository:_____

Historic Resources Survey Number (if assigned):_____

10. Geographical Data

Acreage of Property: 1.08 acres
(Use either the UTM system or latitude/longitude coordinates)

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84:___
(enter coordinates to 6 decimal places)

Latitude: 40.752382 Longitude: -111.897879

Or

UTM Reference

☐ NAD 1927 or ☐ NAD 1983

1.	Zone:		Easting:		Northing:	
2.	Zone:		Easting:		Northing:	
3.	Zone:		Easting:		Northing:	
4.	Zone:		Easting:		Northing:	

Verbal Boundary Description

(Describe the boundaries of the property.)

The verbal boundary description is the legal description of the property's tax parcel (15122100030000) as it was recorded on May 11, 2021, when a title search was conducted.

BEG SW COR LOT 1, BLK 13, PL A, SLC SUR; N 89^57'18" E 215 FT; N 0^09'18" E 165 FT; S 89^57'19" W 69.5 FT; N 0^ 09'17" E 82.5 FT; S 89^57'19" W 145.5 FT; S 0^09'17" W 247.5 FT TO BEG. 7048-204 5232-15 7171-1945 9036-43 9487-0923

Boundary Justification

(Explain why the boundaries were selected.)

The boundary is the legal tax parcel currently associated with the property. Several smaller title transfers occurred while under the ownership of the Church. In 1995, three previous tax parcels, including that of the non-contributing building, were consolidated into the current tax parcel.

---

11. Form Prepared By

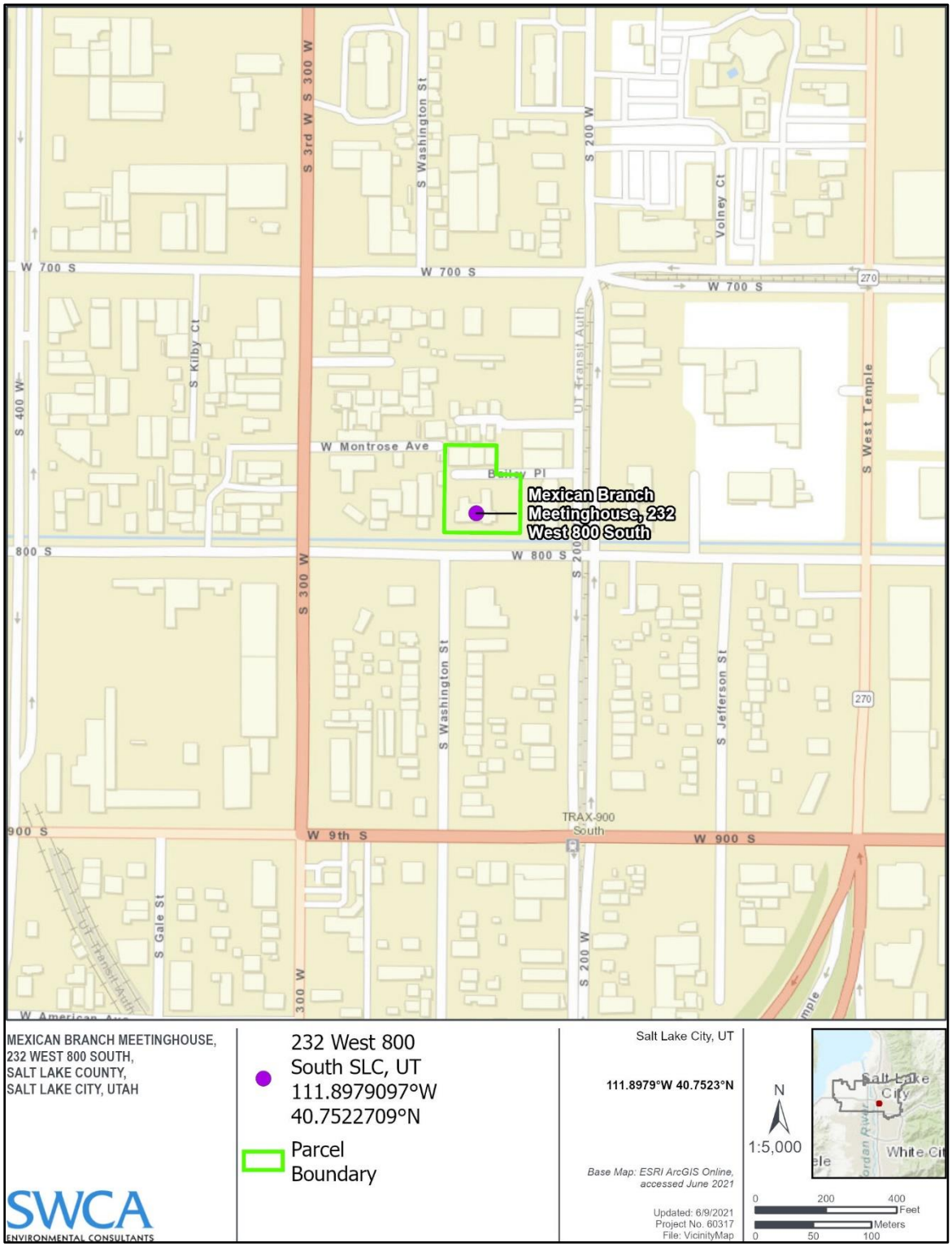
Name/Title: Hannah Curry; Megan Daniels
Organization: SWCA Environmental Consultants
Street & Number: 257 East 200 South, Suite 200
City or Town: Salt Lake City State: Utah Zip Code: 84111
e-mail: hannah.curry@swca.com; megan.daniels@swca.com
Telephone: (801) 322-4307
Date: July 15, 2021

Additional Documentation

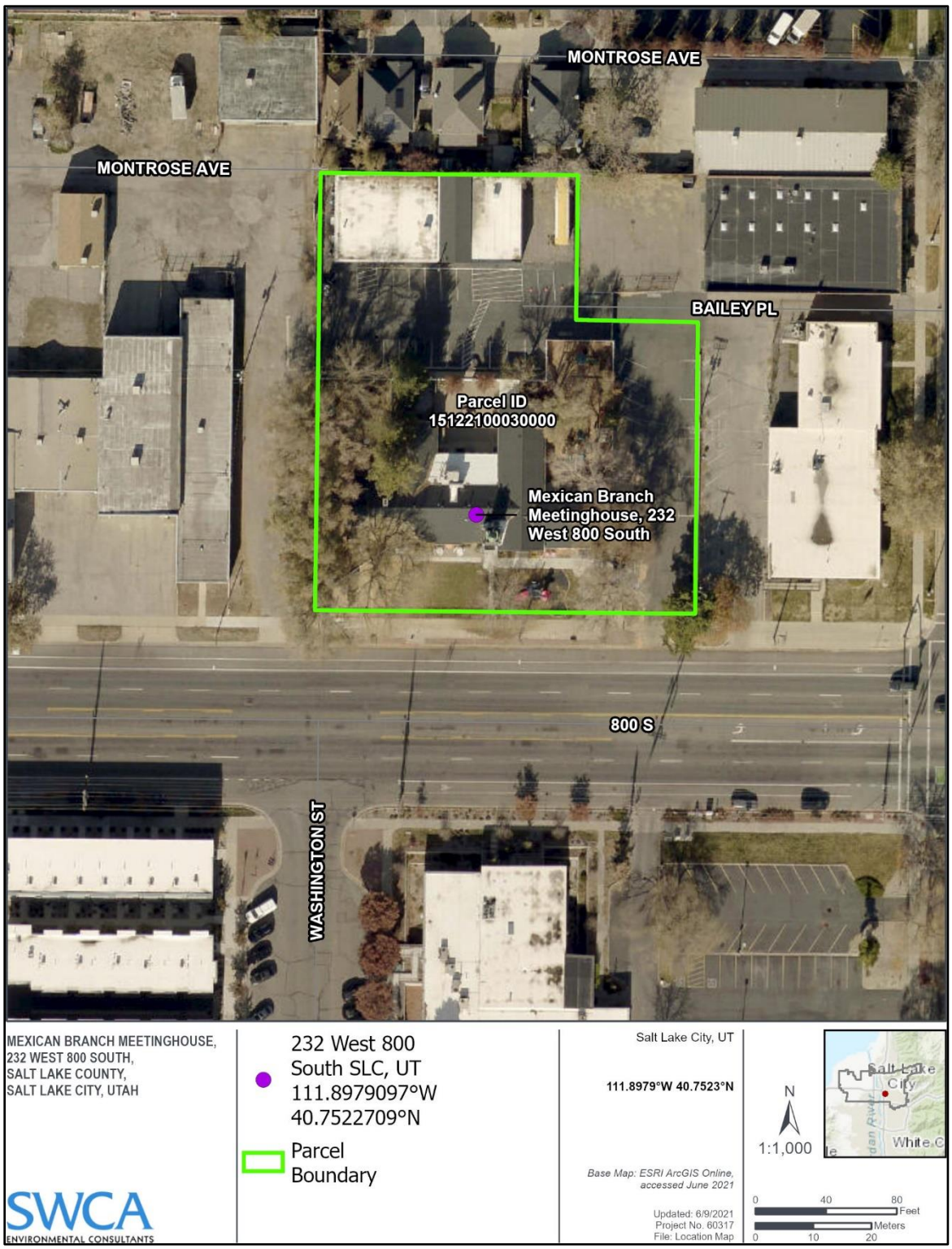
Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

MAPS



Map 1. Vicinity map.



Map 2. Location map.

Aerial Map
Imagery from Salt Lake County Assessor Parcel Viewer
Accessed May 12, 2021

Mexican Branch LDS Meetinghouse
232 West 800 South
Salt Lake City, Salt Lake County, Utah
40.752382, -111.897879

parcel boundary
building footprint

N

Map 3. Aerial map.

PHOTOGRAPHS

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property:	Mexican Branch (Lucero Ward) LDS Meetinghouse
City or Vicinity:	Salt Lake City
County:	Salt Lake County
State:	Utah
Photographer	Megan Daniels
Date Photographed	May 11, 2021

Photo 1 of 54. Overview of the Mexican Branch meetinghouse south (primary) elevation. Camera facing north.

Photo 2 of 54. Overview of the Mexican Branch meetinghouse south (primary) elevation. Camera facing northeast.

Photo 3 of 54. West addition (left) and the original Mexican Branch meetinghouse, Bays A, B, and C of the south elevation. Camera facing north.

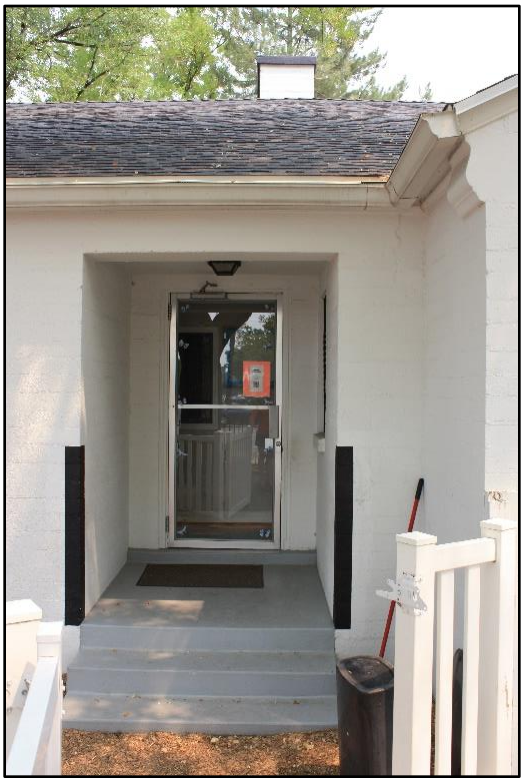


Photo 4 of 54. Entrance into the west addition with typical aluminum glazed door. Camera facing north.

Photo 5. Detail of the original window in west elevation of branch president's office of the Mexican Branch meetinghouse. Camera facing north.

Photo 6 of 54. Original Mexican Branch meetinghouse, Bays D, E, and D of the south elevation. Camera facing north.

Photo 7 of 54. Original Mexican Branch meetinghouse entrance, Bays F and G of the south elevation. Camera facing northeast.

Photo 8 of 54. South end of the chapel in the original Mexican Branch meetinghouse, Bays F and G of the south elevation. Camera facing northwest.

Photo 9 of 54. Detail of curvilinear quoin bracket at the southeast corner of the east wing. Camera facing northwest.

Photo 10 of 54. East addition to the Mexican Branch meetinghouse, Bays A and H of the south elevation. Camera facing north.

Photo 11 of 54. East and south elevations of the east addition (left) and the east elevation of the chapel of the original Mexican Branch meetinghouse. Camera facing southwest.

Photo 12 of 54. East elevation of the east addition, Bays A, B, and A. Camera facing southwest.

Photo 13 of 54. Overview of the Mexican Branch meetinghouse north elevation. Camera facing south.

Photo 14 of 54. West elevation of the chapel in the east wing of the Mexican Branch meetinghouse (left) and the north elevation of the recreation/cultural hall (right). Camera facing east.

Photo 15 of 54. Detail of original two-by-four casement window with transom in the west elevation of the chapel in the east wing of the Mexican Branch meetinghouse. Camera facing east.

Photo 16 of 54. West elevation of the addition to the chapel. Camera facing east.

Photo 17 of 54. North elevation of the recreation/cultural hall of the Mexican Branch meetinghouse. Camera facing south.

Photo 18 of 54. North and west elevations of the west wing of the Mexican Branch meetinghouse. Camera facing southeast.

Photo 19 of 54. North and west elevations of the west addition to the Mexican Branch meetinghouse. Camera facing southeast.

Photo 20 of 54. West and north elevations of the west addition to the Mexican Branch meetinghouse. Camera facing northeast.

Photo 21 of 54. Main entrance in the Mexican Branch meetinghouse. Camera facing north.

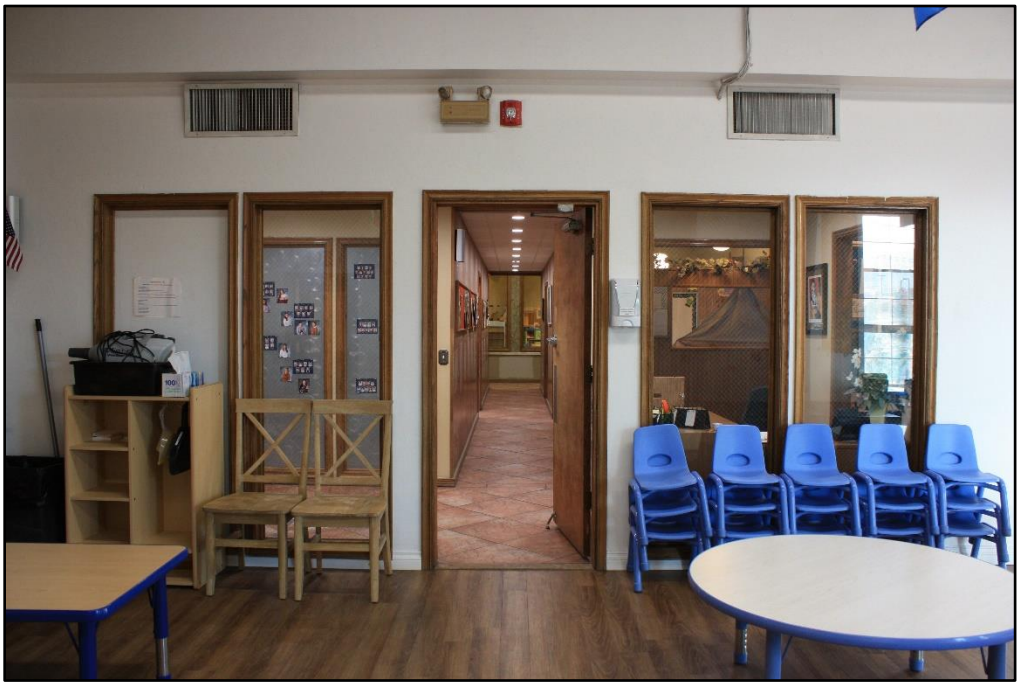


Photo 22 of 54. Entry between the chapel from the main entrance of the Mexican Branch meetinghouse. Camera facing west toward the main entrance and the east-west corridor.

Photo 23 of 54. Interior of the chapel in the east wing of the Mexican Branch meetinghouse. Camera facing southwest toward the main entrance.

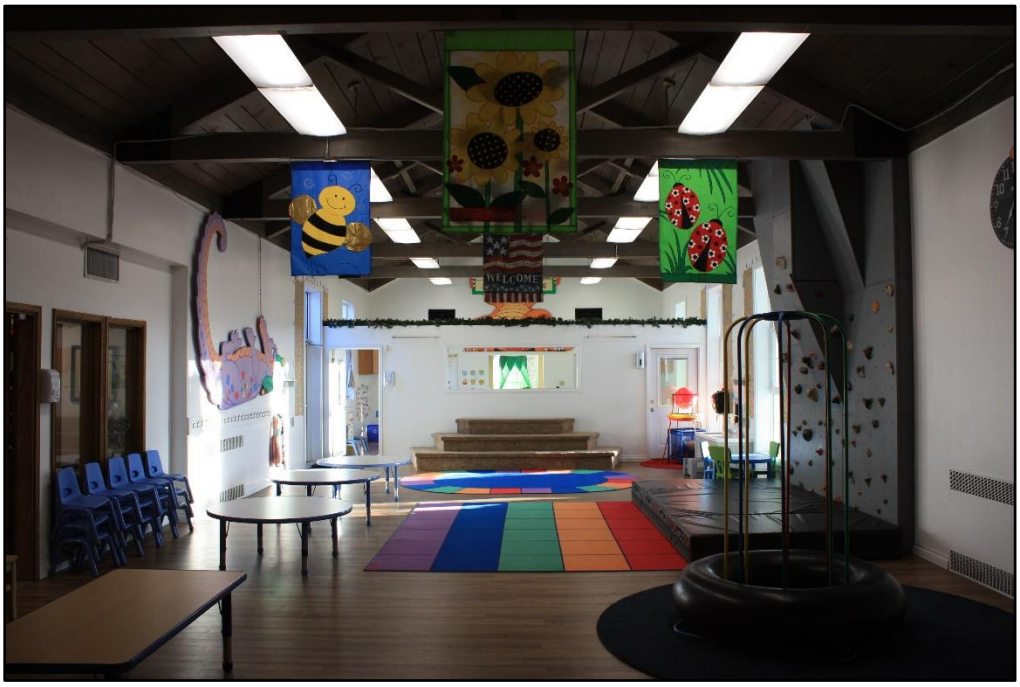


Photo 24 of 54. Interior of the chapel in the east wing of the Mexican Branch meetinghouse with a recent partition wall in the north end of the chapel. Camera facing north.

Photo 25 of 54. Detail of truss and wood ceiling in the chapel of the Mexican Branch meetinghouse.

Photo 26 of 54. Space north of the partition wall in the chapel of the Mexican Branch meetinghouse. Camera facing northwest.

Photo 27 of 54. Entrance to the east addition in the original concrete block wall of the east elevation of the Mexican Branch meetinghouse. Camera facing northeast.

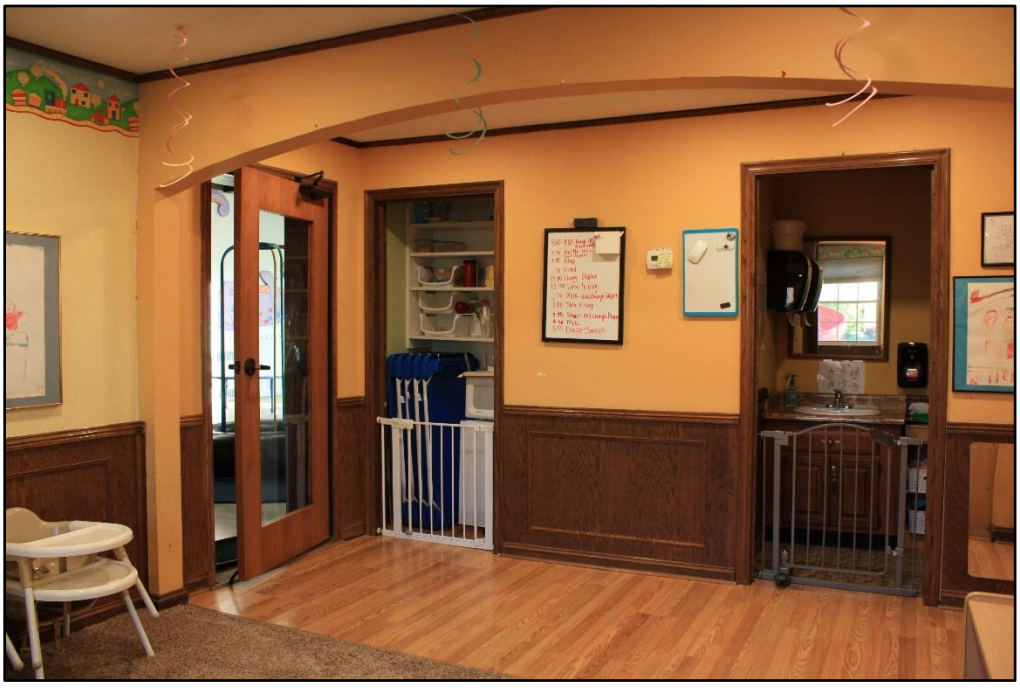


Photo 28 of 54. West half of the east addition adjacent to the chapel in the Mexican Branch meetinghouse. Camera facing northwest.

Photo 29 of 54. West half of the east addition adjacent to the chapel in the Mexican Branch meetinghouse. Camera facing southeast.

Photo 30 of 54. Detail of original wood wainscoting in the east addition of the Mexican Branch meetinghouse.

Photo 31 of 54. East half of the east addition of the Mexican Branch meetinghouse toward the entrance into the adjacent east addition rooms (far-left corner). Camera facing northwest.

Photo 32 of 54. East half of the east addition of the Mexican Branch meetinghouse toward the east entrance (left). Camera facing south.

Photo 33 of 54. Primary room in the south half of the Mexican Branch meetinghouse with the doorway to the main entrance in the background. Camera facing southeast.

Photo 34 of 54. Primary room in the south half of the Mexican Branch meetinghouse with the entrance to the north-south corridor in the background. Camera facing west.

Photo 35 of 54. Recreation/cultural hall in the Mexican Branch meetinghouse from the main entrance with the east-west corridor (left). Camera facing northwest.

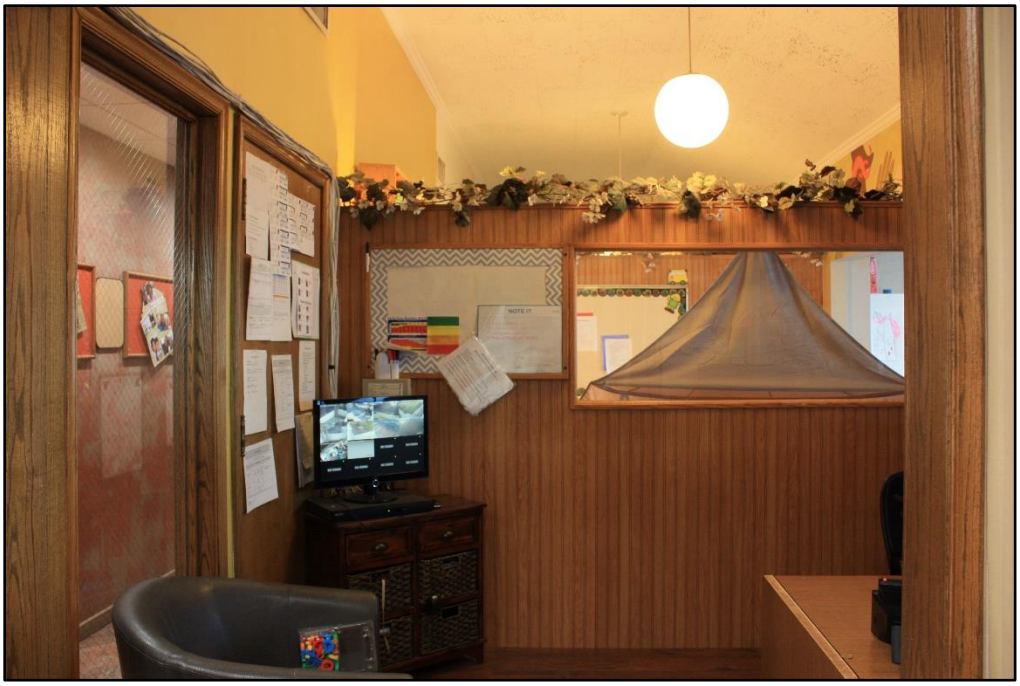


Photo 36 of 54. Office constructed in the recreation/cultural hall of the Mexican Branch meetinghouse with partition wall. Camera facing west.

Photo 37 of 54. Recreation/cultural hall of the Mexican Branch meetinghouse with the office in the foreground (left) and the entrance the from east-west corridor in the background (right). Camera facing southeast.

Photo 38 of 54. Recreation/cultural hall in the Mexican Branch meetinghouse. Camera facing southwest.

Photo 39 of 54. Office in the pantry of the Mexican Branch meetinghouse. Camera facing southeast.

Photo 40 of 54. Kitchen of the Mexican Branch meetinghouse with the office/former pantry in the background. Camera facing southeast.

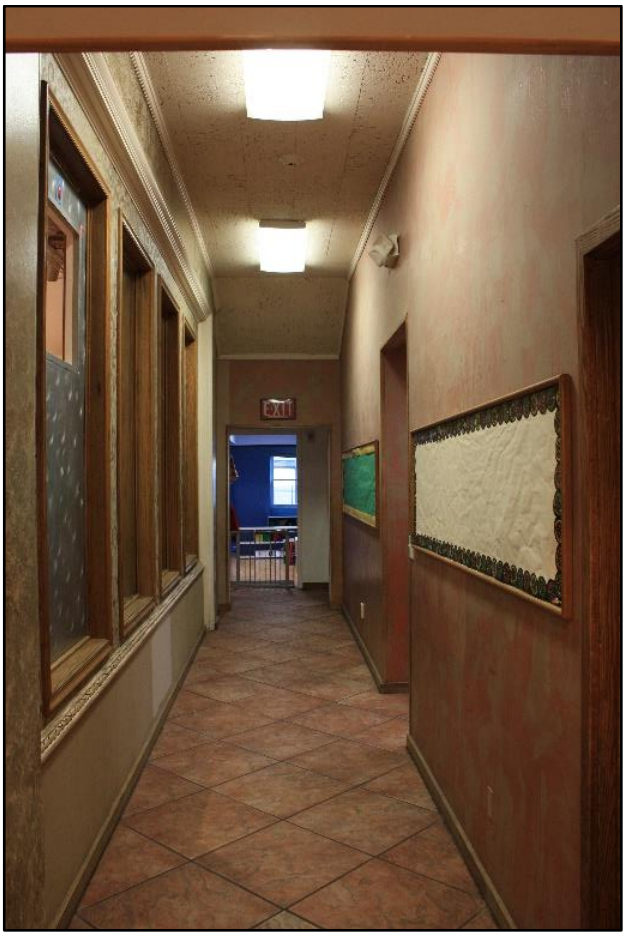


Photo 41 of 54. North-south corridor of the Mexican Branch meetinghouse with the juncture of the east-west corridor (right), Relief Society room (left), and north end of the west wing in the background. Camera facing north.

Photo 42 of 54. Classrooms in the north end of the west wing of the Mexican Branch meetinghouse. Camera facing north.

Photo 43 of 54. Detail of the ceiling where walls have been removed to create an open plan space in the Mexican Branch meetinghouse. Camera facing south.

Photo 44 of 54. North-south corridor (left) and entrance into the Relief Society room (right) in the Mexican Branch meetinghouse. Camera facing south.

Photo 45 of 54. Relief Society room in the Mexican Branch meetinghouse. Camera facing southwest.

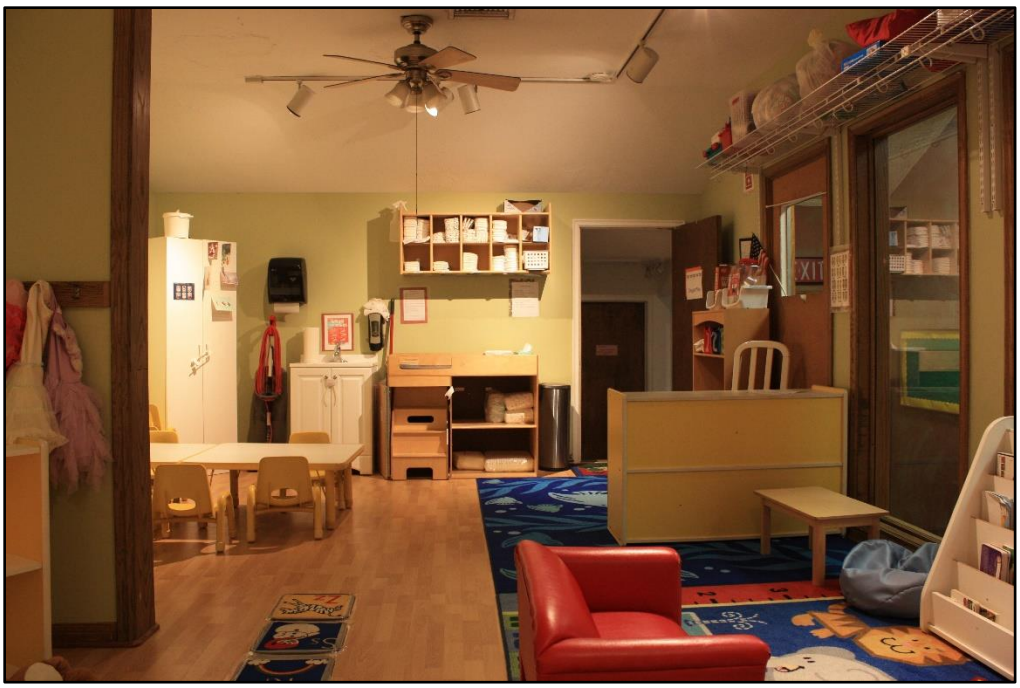


Photo 46 of 54. Relief Society room in the Mexican Branch meetinghouse. Camera facing north.

Photo 47 of 54. Entrance to the former branch president's office at the south end of the north-south corridor and junction with the secondary entrance in the west addition of the Mexican Branch meetinghouse. Camera facing southwest.

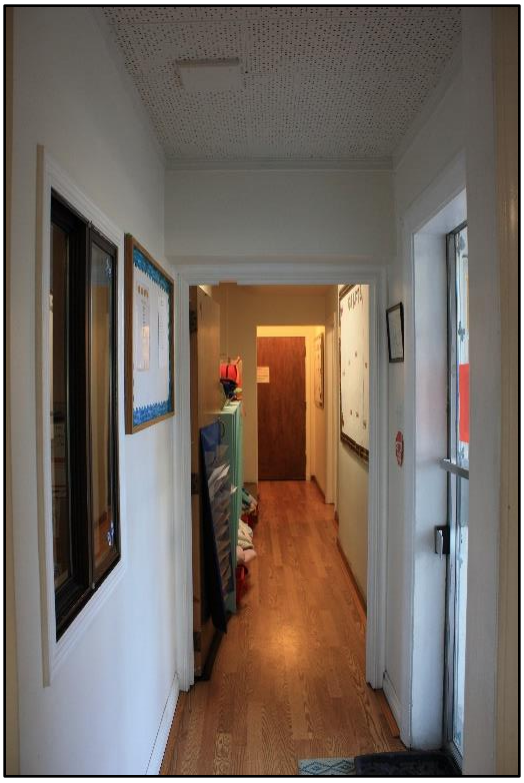


Photo 48 of 54. Secondary entrance in the west addition of the Mexican Branch meetinghouse. Camera facing east.

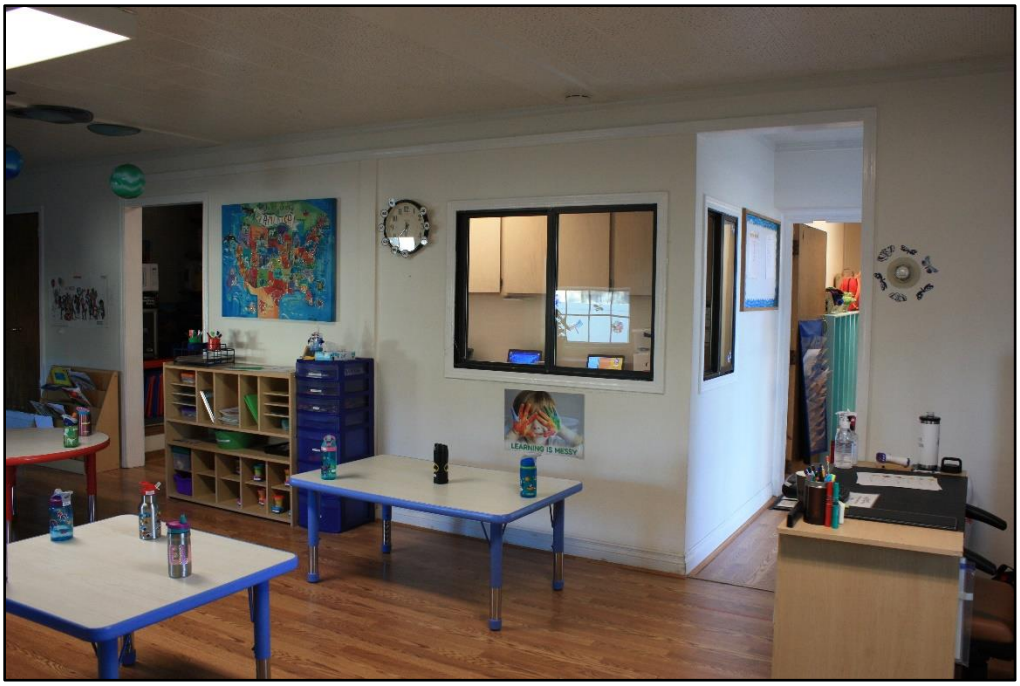


Photo 49 of 54. Computer lab constructed in west addition to the Mexican Branch meetinghouse with the secondary entrance corridor in the background (right). Camera facing northeast.

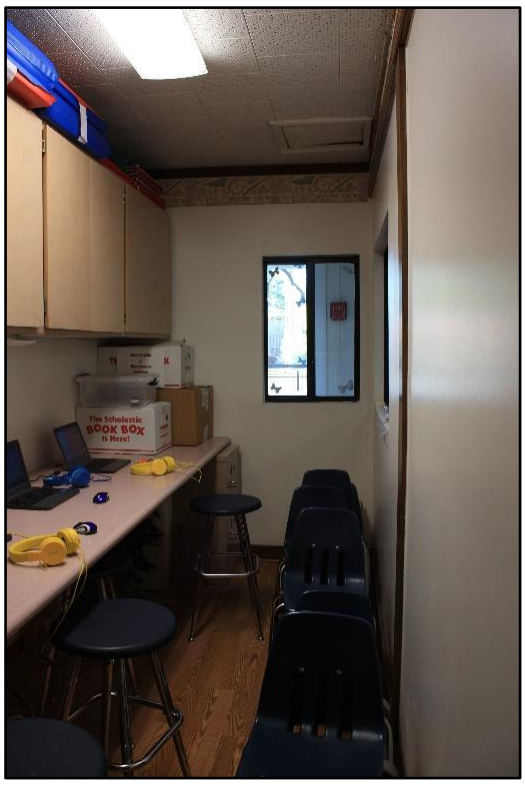


Photo 50 of 54. Computer lab in the west addition of the Mexican Branch meetinghouse. Camera facing south.

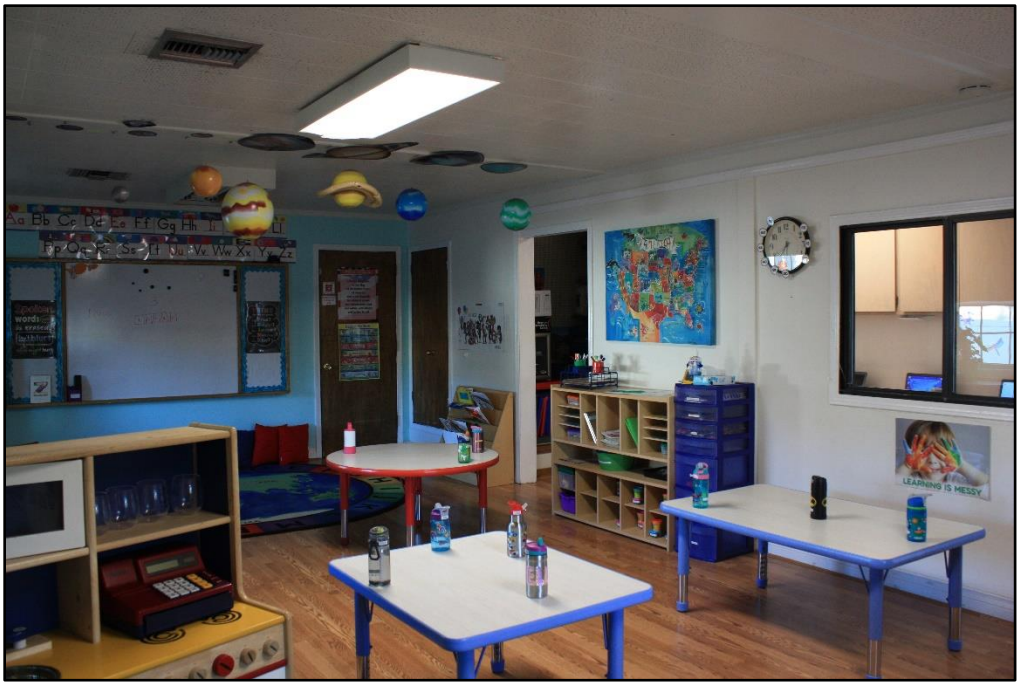


Photo 51 of 54. West addition to the Mexican Branch meetinghouse. Camera facing northeast.

Photo 52 of 54. West addition to the Mexican Branch meetinghouse. Camera facing southwest.

Photo 53 of 54. South elevation of the non-contributing building behind (north of) the Mexican Branch meetinghouse. Camera facing northeast.

Photo 54 of 54. South and east elevations of the non-contributing building behind (north of) the Mexican Branch meetinghouse. Camera facing northwest.

HISTORIC PHOTOGRAPHS

Figure 1. South elevation of the Mexican Branch meetinghouse, 1958 (courtesy of the Church History Department, Church of Jesus Christ of Latter-day Saints).

Figure 2. South and east elevations of the Mexican Branch meetinghouse, 1958 (courtesy of the Church History Department, Church of Jesus Christ of Latter-day Saints).

Figure 3. East elevation of the Mexican Branch meetinghouse, 1958 (courtesy of the Church History Department, Church of Jesus Christ of Latter-day Saints).

Figure 4. East and north elevations of the Mexican Branch meetinghouse, 1958 (courtesy of the Church History Department, Church of Jesus Christ of Latter-day Saints).

Figure 5. North and west elevations of the Mexican Branch meetinghouse, 1958 (courtesy of the Church History Department, Church of Jesus Christ of Latter-day Saints).

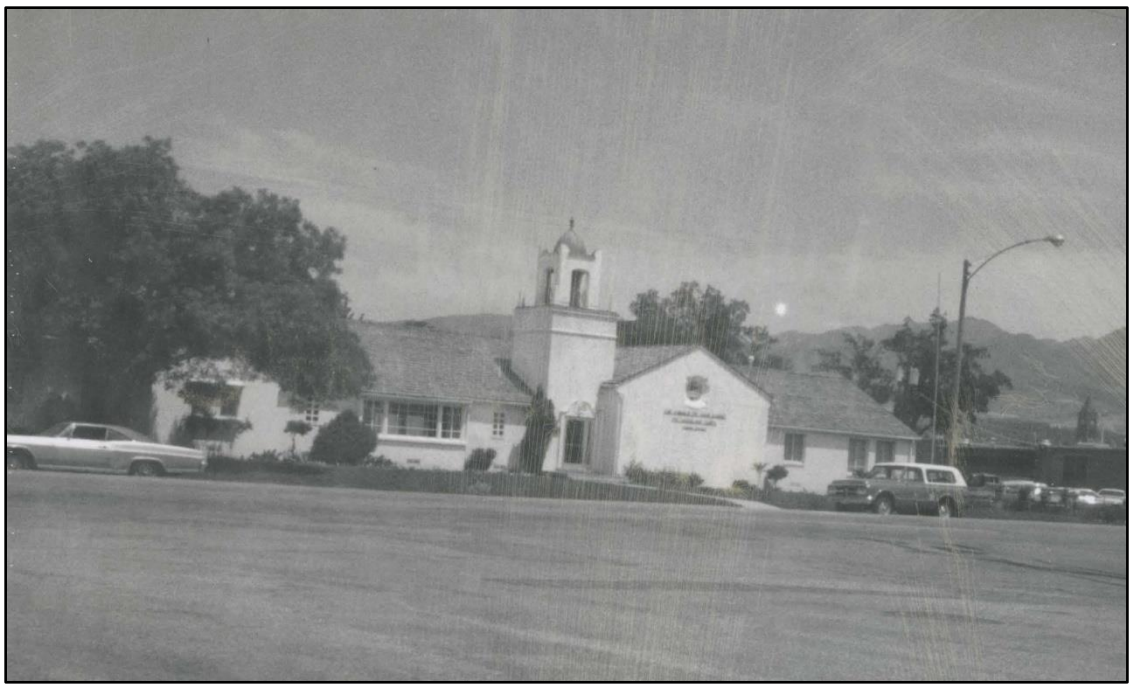


Figure 6. South elevation of the Mexican Branch meetinghouse, ca. 1970 (courtesy of the Church History Department, Church of Jesus Christ of Latter-day Saints).

FLOOR PLANS

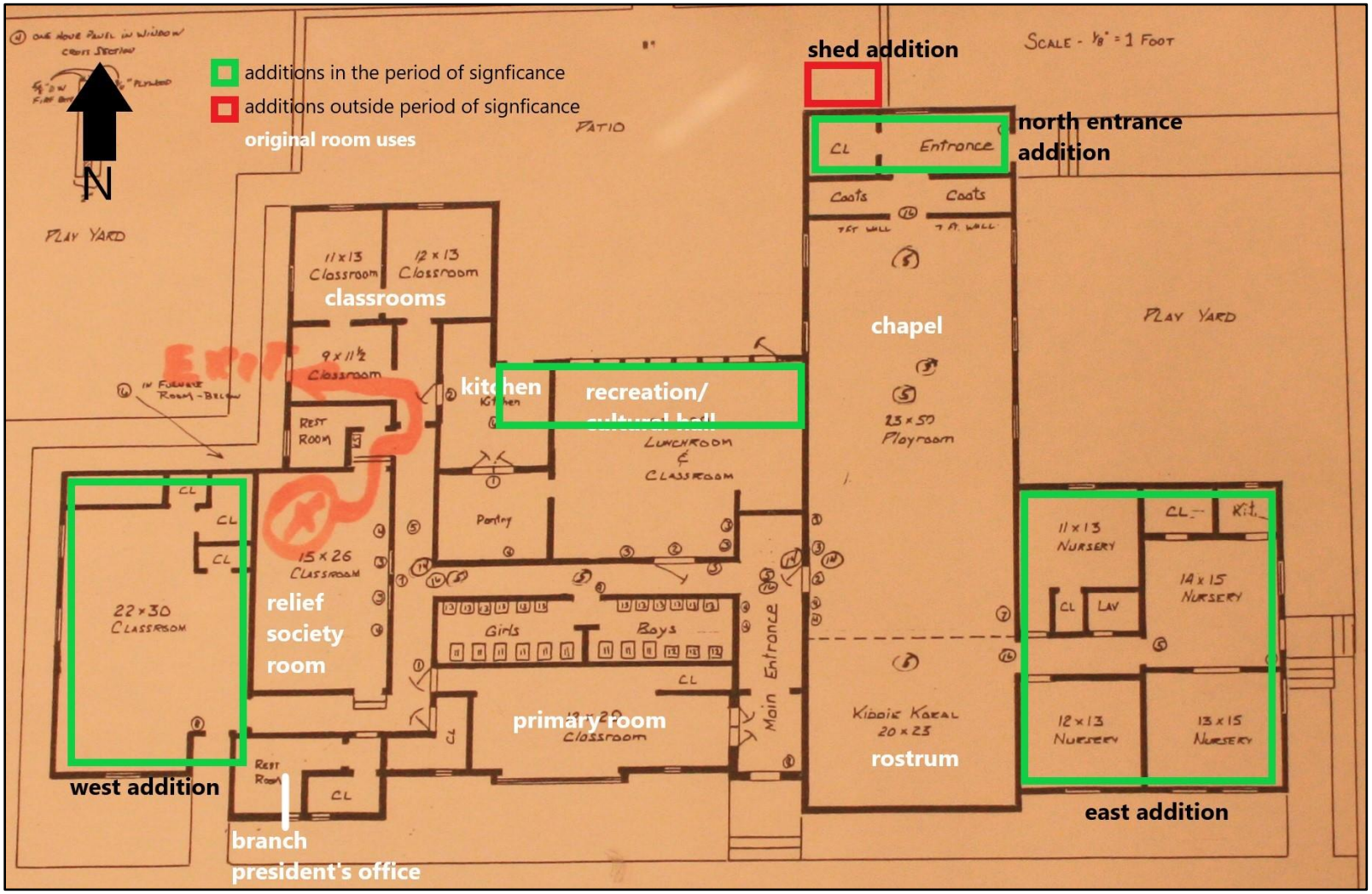


Figure 7. Floor plan of the existing daycare and early education facility with additions and original room uses of the Mexican Branch/Lucero Ward (personal communication, Samuel Palfreyman, Historic Sites Curator, Church History Department, to Anne Oliver, SWCA Environmental Consultants, 2021).

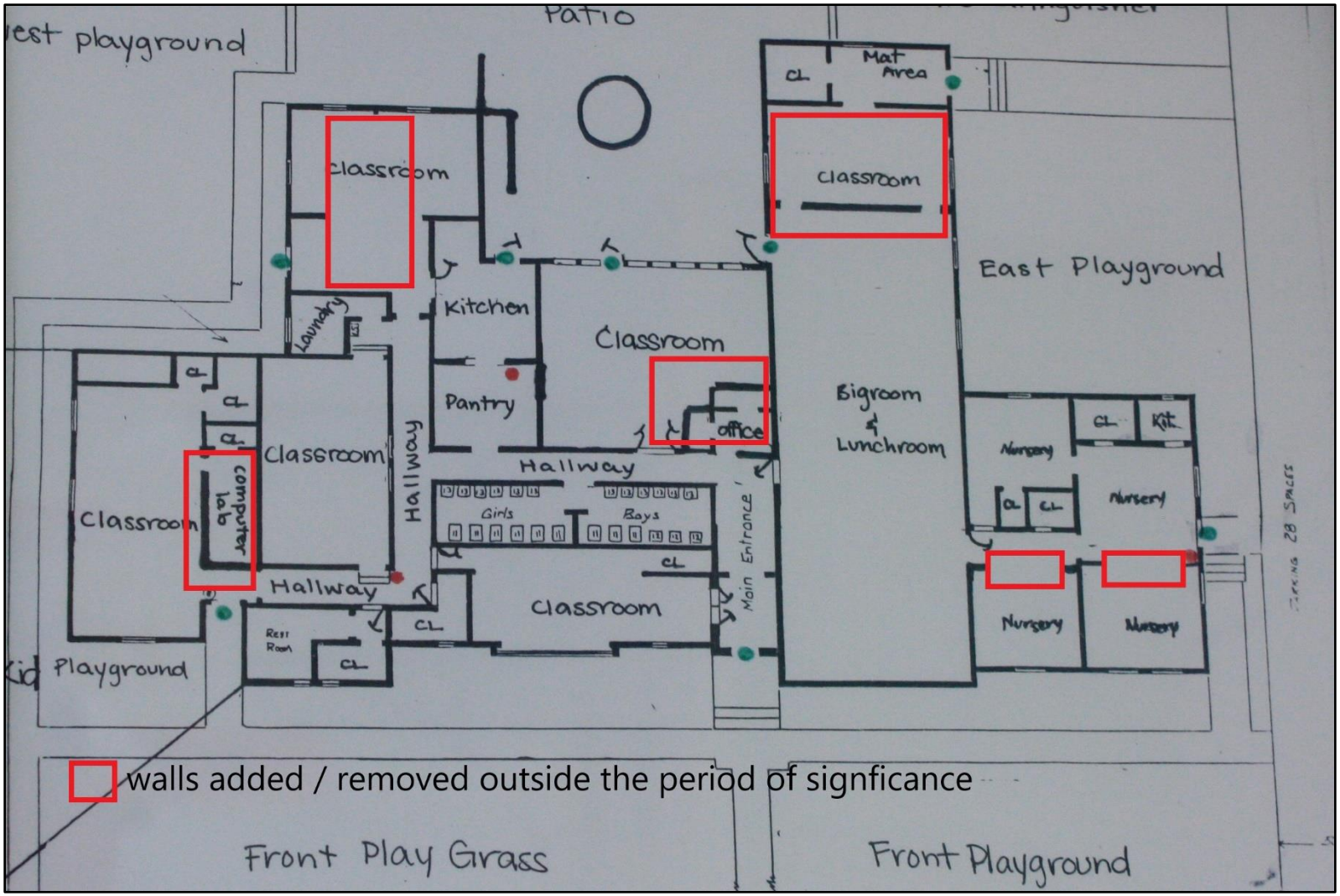


Figure 8. Recent floor plan of the existing daycare and early education facility with added or removed walls marked in red.

Property Owner information:

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

Name: Alfred and Cindy Meneses
Address: 4223 Sunrise Drive
City or Town: Park City State: Utah Zip code: 84098
Telephone/email: mbkidskampus@yahoo.com/(435) 615-7841 and (801) 756-1805

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

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

ATTACHMENT C: MULTIPLE PROPERTY DOCUMENTATION FORM

United States Department of the Interior
National Park Service

National Register of Historic Places Multiple Property Documentation Form

This form is used for documenting property groups relating to one or several historic contexts. See instructions in National Register Bulletin *How to Complete the Multiple Property Documentation Form* (formerly 16B). Complete each item by entering the requested information.

X New Submission _____ Amended Submission

A. Name of Multiple Property Listing

Historic Latinx Resources in Utah, 1776 to 1942

B. Associated Historic Contexts

(Name each associated historic context, identifying theme, geographical area, and chronological period for each.)

C. Form Prepared by:

name/title	Kate Hovanes, Architectural Historian Anne Oliver, Principal Investigator			
organization	SWCA Environmental Consultants			
street & number	257 East 200 South, Suite 200			
city or town	Salt Lake City	state	Utah	zip code 84111
e-mail	khovanes@swca.com; aoliver@swca.com			
telephone	(801) 322-4307	date	March 22, 2021	

D. Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this documentation form meets the National Register documentation standards and sets forth requirements for the listing of related properties consistent with the National Register criteria. This submission meets the procedural and professional requirements set forth in 36 CFR 60 and the Secretary of the Interior's Standards and Guidelines for Archeology and Historic Preservation.

_____ _____ _____
Signature of certifying official Title Date

_____
State or Federal Agency or Tribal government

I hereby certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

_____ _____
Signature of the Keeper Date of Action

United States Department of the Interior
National Park Service

Table of Contents for Written Narrative

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United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Name of Property
Statewide; Utah
County and State
Historic Latinx Resources in Utah, 1776 to 1942
Name of multiple listing (if applicable)

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E. STATEMENT OF HISTORIC CONTEXTS

E.1 Introduction

The first non-Indigenous peoples to visit Utah were Spanish missionaries, and Latinx Utahns represent the largest minority group in the state today. However, at the time this context was written, only two properties relating specifically to Latinx history in Utah had been nominated to the National Register of Historic Places (NRHP). In response, the Utah Division of State History (UDSH), in association with the National Park Service (NPS), commissioned the creation of a Multiple Property Documentation Form (MPDF) to provide a basis for future NRHP nominations of Latinx cultural resources in the state, both architectural and archaeological.

The intent of this MPDF is to serve as the basis for future scholarship and to facilitate future historic preservation efforts, such as the nomination of properties to the NRHP. This MPDF is a study of Latinx history in Utah between 1776 and 1942. It provides a historic overview of events and patterns in that history throughout the state, with a particular emphasis on the relationship of those events to the physical environment: where Latinx communities were located; where important social and religious organizations met; and where individuals lived and worked. This context is not a comprehensive history but instead seeks to chart the broad patterns of history in relation to Utah's Latinx population, which can be organized into three temporal periods:

- Early Exploration and Settlement (1776–1848)
- The Territorial Years (1848–1896)
- Opportunity, Growth, and Challenge (1897–1942)

The MPDF concludes with a discussion of property types associated with these periods and how to evaluate them for the NRHP.

While the story of Utah's Latinx population is frequently overshadowed by the more well-known history of The Church of Jesus Christ of Latter-day Saints (the Church of Jesus Christ or the Church) in the state, it deserves recognition. The lives, struggles, and successes of Latinx people both mirrored and shaped broader patterns of history in the state. Spanish-speaking migrants from northern New Mexico and Colorado enabled the creation of the sheepherding industry in southeastern Utah through their expertise in that field. *Betabeleros* supported the war effort during World War I by providing massive amounts of agricultural labor to sugar beet growers, fundamentally changing the industry in the state. Mexican and Chicano miners broke a strike at Bingham Canyon but then joined the labor force there to become a vital part of the mine's operations. *Traqueros* were one of the largest ethnic groups employed by Utah's various railroads, providing up to 70 percent of the labor at times for track maintenance and construction. While doing so, Latinx Utahns carved out lives and communities and created cultural and religious institutions that remain to the present day. Their roles were not often glamorous; they did not hold the same cultural capital as the lives and work of pioneers who were members of the Church of Jesus Christ and wealthy Anglo mine owners. But without its Latinx residents, Utah would not exist as it does today. Through their lives, their efforts, and their struggles, Utah's Latinx population shaped the history of the state and defined for themselves a unique balance of culture, religion, and economic enterprise.

Due to the practical constraints of time and budget, this context ends in 1942. World War II was a watershed date in Latinx history, both in Utah and on a national level. The Bracero Program brought unprecedented numbers of Mexican guest agricultural workers to the United States to replace Americans taken out of the labor force due to the war. The evolving civil rights movement following the conclusion of the war also brought significant Chicano rights organizing on the national level; Utah was no exception to this pattern, with a variety of organizations centered around Chicano rights founded during the post–World War II period. In order to fully address the breadth of Latinx history in Utah, a second MPDF is warranted to address this distinct and important period of Latinx history and the heritage resources associated with it.

E.1.1 Project Background

To diversify nominations for the NRHP, the NPS established the Underrepresented Communities Grant Program (the Program). The Program provides NPS-administered grants from the Historic Preservation Fund for projects, including surveys and inventories of historic properties associated with communities underrepresented in the National Register, and the development of NRHP nominations for specific properties.

In 2020, the Utah State Historic Preservation Office (UTSHPO) received a federal grant through the Program to complete development of a historic context for Latinx related resource types and to generate an NRHP nomination for one newly identified resource. The UTSHPO contracted SWCA Environmental Consultants (SWCA) to complete an MPDF and nomination of that newly identified resource.

E.1.2 Terminology Used in this Report

In writing about the history of race and ethnicity in America, it is important to consider terminology. This is particularly the case for Spanish- and Portuguese-speaking individuals and communities in the United States. General definitions from *Is it Hispanic, Chicano/Chicana, Latino/Latina, or Latinx?* by Generating Engagement and New Initiatives for All Latinos (GENIAL) are as follows:

- *Hispanic:* Someone who is a native of, or descends from, a Spanish-speaking country.
- *Chicano/Chicana:* Someone who is a native of, or descends from, Mexico and who lives in the United States.
- *Latino/Latina:* Someone who is a native of, or descends from, a Latin American country (including Portuguese-speaking countries, such as Brazil).
- *Latinx:* A gender-neutral term to refer to a Latino/Latina person (including Portuguese-speaking countries, such as Brazil) (GENIAL 2017).

There is not a broad consensus or one correct answer regarding this terminology. For the purposes of this report, the term *Latinx* will be employed as a general term. When specific subsets of that population are discussed, more specific language (such as Chicano/Chicana) will be used. When other written documents are quoted, the terminology they use will be retained as is.

Because racial and ethnic categories are often ill-defined in relation to Latinx identity in the United States, when differentiating between Latinx and non-Latinx whites, terminology is also important (see next section). A number of people who fall within this document's definition of *Latinx* were born in Europe; as a result, use of the term *Euro-American* to represent non-Spanish- or Portuguese-speaking whites is not accurate. In consequence, when referring to those individuals, this MPDF will use the terms *Anglo* or *Anglo American*.

E.2 Summary Table of Latinx History at the State and National Level (1492–1942)

Table 1 summarizes important dates and events in Latinx history at both the state and national levels.

E.3 Early Exploration and Settlement (1776–1848)

The first written record of exploration by individuals of European descent (with the help of and in association with Native American groups) in Utah occurred in 1776 as part of the Domínguez-Escalante Expedition. By that year, Spain had laid claim to a colonial empire, "New Spain," spanning much of North, Central, and South America. Spanish colonialism was fueled by Spain's demand for resources (particularly precious metals), the aspiration to claim land in order to exclude other European powers from establishing colonial empires of their own, and the desire to spread Catholicism to Indigenous groups.

Although Spain certainly benefited from colonialism, Native American groups generally did not. As part of efforts to expand their colonial rule, the Spanish sent soldiers, missionaries, and settlers into what is now the American Southwest. This resulted in frequent violence between Native Americans and the Spanish authorities attempting to subjugate them and claim their lands. This culminated in 1680 with the Pueblo Revolt, in which numerous Pueblos joined together across the region to kill and drive out the Spanish. Although initially successful, by the 1690s the Spanish had largely regained control. Throughout much of the region's history, the Spanish also traded with more far-flung Native American groups. This included an active slave trade, in which the Spanish would purchase or trade for Native American individuals captured by other Native American groups during raids, a common cultural practice in the region even prior to the arrival of the Spanish (Old Spanish Trail Association 2021).

As part of their colonization efforts, Spanish authorities sent out expeditions to explore previously uncontacted regions. An expedition led by Francisco Vásquez de Coronado explored as far as what is now Kansas in 1542 (Mayer 1975:6). Another expedition was led by Juan Antonio María de Rivera in 1765, who traveled from New Mexico into western Colorado (Baker 2016). And in 1776, this desire for territorial and religious expansion led to the first Euro-American expedition to explore what is now Utah.

E.3.1 The Domínguez-Escalante Expedition (1776–1777)

Exploration was an important goal of the Spanish colonial government in New Spain. It provided an opportunity to expand territorial control, chart new travel routes, survey resources, and convert Indigenous peoples to Christianity. As a result, in 1776 the government authorized Franciscan friars Silvestre Vélez de Escalante and Francisco Atanasio Domínguez to embark upon an expedition to determine a route from Santa Fe (in modern New Mexico) to Monterrey (modern Monterey, California) and to convert Indigenous groups to Christianity (Iber 2008:795–796).

The expedition, which included Mexican Indians as guides, interpreters, and teamsters, traveled north from Santa Fe into modern Colorado, across the Colorado Plateau, through the Uinta Basin, over the Wasatch Mountains to Utah Lake, and then south through what is now northern Arizona, and back to Santa Fe (Figure 1). As Warner (1995:xv) notes about the expedition, "As far as the results of the expedition are concerned, it was a failure. They did not reach their stated objective of Monterey and thereby open the overland route which they believed would be important for diplomatic, defensive,

political, economic, and missionary purposes." Due to a lack of funds and personnel, the Spanish failed to return to Utah, as the explorers had promised Indigenous groups they would (Warner 1995:xv). But the journey succeeded in other ways—for example, the expedition offered a detailed first glimpse of the area to Euro-Americans. Although few examples of resources related to this expedition remain, at least one (an inscription panel) has been identified in Utah (Figure 2).

E.3.2 Mexican Independence (1808–1821)

Spain maintained its colonial empire over the subsequent decades, but by the early nineteenth century, that hold began to crumble. The French invasion of Spain in 1808 was a major precipitating incident. Napoleon's deposition of Charles IV, the hereditary Bourbon monarch, in favor of Napoleon's brother Joseph resulted in a fractured political situation in Spain. This resulted in conflict in New Spain, and after multiple, separate insurgencies the royal government in Mexico collapsed. The Treaty of Córdoba, signed in 1821, ended the revolution and created Mexico (known initially as the Mexican Empire) as an independent country (History 2021).

E.3.3 Trapping and Trading (ca. 1820–1845)

Between 1820 and 1840, the fur trapping and trading industries became a primary motivation behind Euro-American exploration in the Great Basin, including parts of Utah.[1] Trapping grew due to fashions requiring animal furs, including hats made of beaver fur, which required trapping large numbers of animals. Trapping created a market for pelts from North America, and many trappers ventured west of the Mississippi River—including the Great Basin and what is now Utah—to obtain them. These trappers were of a wide range of nationalities, including Americans, French, British, and Native Americans; they often worked for Euro-American fur trading companies (University of Northern Colorado 2018).

Trappers and traders entered the Great Basin from many directions, including through Spanish settlements in New Mexico (Solórzano 2014:4). This resulted in conflict between the trappers and the Mexican government, which required trappers to have permits and licenses to trap animals, and imposed taxes on the fur trade, all of which the trappers frequently ignored. The Mexican government also believed that the presence of non-Mexican trappers and traders and their unwillingness to abide by the country's laws incentivized Mexicans to break the law as well (Solórzano 2014:4). The trappers and traders, particularly Americans, felt that the taxes were unjust and advocated for the creation of a treaty "that would regulate their transactions, establish U.S. consular agents in Mexican trade locations, and grant tax exemptions on items brought into the U.S." (Solórzano 2014:4). No treaty was forthcoming, and the trappers and traders continued to ignore Mexican control of the Great Basin, among other areas; by 1824, they were exploring it freely (Solórzano 2014:5).

By the 1830s, the numbers of Euro-American trappers and traders had increased to the hundreds, and many entered the Great Basin without any sort of documentation or authorization. To smooth relations with Mexico, some trappers and traders became Mexican citizens. Antoine Robidoux, who was granted Mexican citizenship and was a well-known resident of Santa Fe, held political office there as the elected president of the Junta de Ayuntamiento during the 1830s (Solórzano 2014:5). In 1832 he purchased a fort that served as a trading post in the Uinta Basin. Robidoux would later build a different fort approximately 100 yards to the north to avoid annual flooding; this fort was known by a variety of names, including Fort Uintah, Fort Wintey, and Fort Robidoux. The fort quickly became a popular trading post for both Euro-Americans and Native Americans. It provided a place to sell furs and to purchase provisions such as horses, liquor, guns, powder, blankets and cloth, and a variety of staple foods. Robidoux eventually operated several such forts in the

[1] The Great Basin is an area spanning parts of Utah, Nevada, Idaho, Oregon, and California that has no hydrographic link to any ocean.

Uinta Basin. By 1844, however, the decline of the fur trade, combined with Robidoux's unfair business practices with the Ute Indians, spelled the end of his venture; a band of Utes burned Fort Robidoux that same year (Burton 1996:60, 62–63, 66). By the mid-1840s, the fur trade had largely ended due to changing fashions.

E.3.4 Old Spanish Trail (1829–1848)

The rise of trapping and trading throughout the Great Basin and the Southwest also brought changes to transportation patterns across the region, as exemplified by the Old Spanish Trail (OST). Despite its singular name, the OST consisted of several routes from Santa Fe to Los Angeles: through northern New Mexico, southern Colorado, southern and central Utah, northern Arizona, southern Nevada, and California.

The OST was first used for commercial transportation in 1829, when a Mexican trader, Antonio Armijo, led a mule caravan between Santa Fe and Los Angeles. Unlike many other transportation routes in the West that frequently served wagons or carts, the OST relied almost exclusively on mule caravans; primary trade goods included wool and cloth from New Mexico, which were traded for mules and horses from California (Mayer 1975:24–26; Old Spanish Trail Association 2021).

The establishment of the OST fundamentally changed trade patterns throughout the region, which shifted the balance of economic power.

> Before [the creation of overland trails] the only way to reach the west coast from the east coast was the long and difficult sea voyage around Cape Horn. After 1830, Missouri and the American east coast were linked to California by an overland route. Although many Mexican traders and Spanish speaking emigrants moving from Santa Fe to California used the Old Spanish Trail, it was mostly controlled by the Americans after 1830. The Mexican government wanted to regain jurisdiction over trade in the region. (Mayer 1975:24–26)

In order to address this, in 1843 the Mexican government passed new trade laws limiting the ability of American merchants to profit from using the overland trail system (Mayer 1975:26). Although the shifting trade relationships and political balance were important within the region, they would soon be overshadowed by military conflict in the form of the Mexican-American War.

E.3.5 War between the United States and Mexico (1846–1848)

During the 1840s political tensions grew between the United States and Mexico due to their shared geographic borders, the growing popularity of manifest destiny as a political philosophy in the United States, and the annexation of Texas by the United States from Mexico in 1845 following the Texas Revolution in 1836.[2]

The concept of manifest destiny—that it was the destiny, right, and moral duty of the United States to possess the entire continent—came to prominence in American culture in the late 1830s and early 1840s. Proponents held that the United States needed to expand its territories, either by encouraging immigration and settlement in previously autonomous areas by Euro-Americans or through conquest using military force. This philosophy influenced the United States in its decision to annex Texas and in the lead up to the Mexican American War.

[2] Following its successful revolution against Mexican territorial control, the Republic of Texas existed functionally as an independent country. However, because the government of Mexico did not recognize the Velasco Treaty, which granted Texas its independence, Mexico considered the annexation of Texas by the United States as the annexation of Mexican territory.

Following the annexation of Texas, the United States moved federal troops into the territory in order to provoke Mexican authorities into conflict and to provide the United States with an excuse to declare war (Ruiz et al. 1996:30). Shortly thereafter, the Mexican Army attacked American troops, and on April 25, 1846, Congress declared war on Mexico. The United States was the ultimate victor in the conflict, and the two countries signed the Treaty of Guadalupe Hidalgo in 1848 to end the war and establish the Rio Grande as the border between the countries. The treaty also required Mexico to cede significant land areas to the United States, including Texas and the northern territories of Alta California and Santa Fe de Nuevo México; the United States in turn paid $15 million to Mexico and assumed debt owed to American citizens by the Mexican government.[3] As a result of the territorial transfer, the land that would eventually become Utah was officially under the control of the United States.

From the perspective of many Mexicans, they had found themselves as minorities in their own land, as it was newly acquired by the United States, and the conflict was less a war than a blatant land grab accompanied by an invasion. From the Mexican perspective, "They ordered troops to invade places within our territory, operating with the greatest treachery, and pretended that it was Mexico which had invaded their territory, making [Mexico] appear as the aggressor" (Ruiz et al. 1996:30). The Treaty of Guadalupe Hidalgo, as initially negotiated, guaranteed civil rights and protection for the property of Mexican nationals living in the areas gained by the United States. However, when the Senate ratified the treaty, those protections (particularly for Mexican land grants) were reduced or eliminated (Library of Congress 2017). As a result, Mexican nationals and their descendants living in the acquired lands faced a newly tenuous legal landscape.

E.3.6 Arrival of Latter-day Saint Pioneers (1847)

In 1847, in the midst of the Mexican-American War, the first members of the Church of Jesus Christ arrived in the Salt Lake Valley, which belonged to Mexico at the time. They left the Midwest in search of self-sufficiency and freedom from religious persecution at the hands of their fellow Americans. On July 24, 1847, their journey reached its conclusion when the pioneers arrived in the Salt Lake Valley (Sillitoe 1996a:1). Shortly thereafter, church leadership established the State of Deseret and the "City of Zion" (Salt Lake City). As it was initially envisioned, the State of Deseret encompassed much of western North America. It consisted of all lands from the Sierra Nevada to the Rockies and from the newly established Mexican border up into the Oregon Territory, including the southern coast of California south of the Santa Monica Mountains and the working settlements of Los Angeles and San Diego. The State of Deseret was intended to exist outside the jurisdiction of the United States in order to provide the Church of Jesus Christ and its members with the religious freedom they sought. With the signing of the Treaty of Guadalupe Hidalgo in 1848, however, the lands encompassed by the State of Deseret came under the control of the United States, largely ending Church of Jesus Christ dreams of independence.

E.4 The Territorial Years (1849–1896)

Between 1849 and statehood in 1896, Utah underwent many changes politically, culturally, and economically. In 1850, Congress established the Utah Territory, which was part of the Compromise of 1850, designed by Congress to allow California to enter the Union as a free state while appeasing slave owners in the South. By establishing the Utah Territory, the federal government claimed the land on which Latter-day Saints had hoped to establish an independent, theocratic

[3] Additional land was acquired in 1853 through the Gadsden Purchase, which transferred what is now southern New Mexico and Arizona to the United States (Ruiz et al. 1996:29).

society. Through a series of legislative acts (including the Morrill Anti-Bigamy Act of 1862, the Edmunds Act of 1882, and the Edmunds-Tucker Act of 1887), the federal government leveled a legal attack against the Church of Jesus Christ by outlawing polygamy. In order to escape persecution, some members chose to move to Mexico and establish colonies where they could practice polygamy without sanction. Tensions eased in 1890 when Church of Jesus Christ President Wilford Woodruff issued the Manifesto, which formally ended the practice of polygamy (Davis 1992). This functionally ended the legal conflict between the Church of Jesus Christ and the federal government and began a period of tentative détente between the two. In 1896 Utah was granted statehood.

From the 1850s to the 1860s, Utah's boundaries changed significantly as Congress steadily stripped away land from the territory, often in an effort to decrease Church of Jesus Christ hegemony in the region. It was not until 1896 that Utah borders were finalized (MacKinnon 2003; UDSH 2021). Following the Civil War, precious metal mining became a key economic driver in Utah. The construction and operation of the first transcontinental railroad, which was completed in 1869 and passed through northern Utah, also significantly expanded the economy. Both industries increased the population of non-Latter-day Saints in the state—chiefly non-Latinx immigrants, including Chinese workers.

Comparatively little information exists about Latinx individuals or communities during this period, due in part to the small population size. Based on census data, few observable patterns were present in Latinx settlement in the Utah Territory, or in the occupations held by those individuals. In consequence, most historic sources relating to Latinx people in Utah do not significantly address this historic period.

E.4.1 Demographics of Territorial Utah (1850–1896)

Population census data is an important source of historical information about individuals and families living in a given area. However, due to multiple factors, decennial population census data for Utah from 1850 through 1890 is limited or difficult to use. The land that would become Utah was acquired by the United States in 1848 and was not organized by Congress as a territory until September of 1850. As a result, the 1850 census does not include information about the area. The 1860 census does include the Utah Territory but presents significant methodological issues. Utah's boundaries, prior to its admission as a state and particularly during the 1860s, decreased multiple times. As a result, the 1860 census includes information about the area that now encompasses the state of Utah, along with portions of what are now other states, consisting of Nevada, Wyoming, and Colorado. For this reason, census data from 1860 specific to Utah in its present configuration is difficult to pinpoint, as county boundaries and census tracts often include land areas not later part of Utah. And lastly, all of the 1890 census information relating to the Utah Territory was lost in a fire in 1921 (U.S. Census Bureau 2020).[4]

Few Latinx individuals lived in Utah during this period. "After 1850 it appears that only a small number of Spanish-surnamed individuals made the Utah Territory their permanent home. . . . A Spanish-speaking community, in terms of numbers, was nonexistent" (Mayer 1976:237–238). A review of digitized newspapers from the 1870s through the 1890s revealed little additional information about the lives of Latinx individuals in Utah. Although foreign affairs between the United States and Mexico are a frequent topic of discussion in newspapers, few articles relating to Latinx individuals in Utah exist for the territorial years.

[4] U.S. Census records provide only an approximation of the total number of Latinx individuals in Utah at a given time. Minority and low-income populations are typically underrepresented today, and this was likely even more true historically. The frequent changes of residence of many members of Utah's Latinx population historically would likely have further exacerbated this issue.

E.4.1.1 1860 CENSUS

As noted above, data for the Utah Territory for the 1860 census presents methodological challenges due to changes in state boundaries. However, it reveals three Latinx individuals in Utah (Table 2). The first was a woman born in Spain who was married to a farmer in Farmington, Davis County. The second was a male laborer born in Mexico living in Salt Lake City's 2nd Ward.[5] The third was a male, with no occupation listed, who was born in Portugal but residing in Fort Ephraim, Sanpete County. No generalizations can be drawn from this census data, but it does provide evidence that Latinx individuals were residing in Utah during the 1860s.

E.4.1.2 1870 CENSUS

Seven Latinx individual are included in the 1870 census for the Utah Territory (Table 3).[6] There were no significant Latinx communities yet present in Utah, and Latinx individuals were employed in multiple occupations. The largest number of Latinx residents, a family, lived in Juab County, where the head of the family worked as a trader. One individual lived in Tooele County, where he worked as a miner. Another individual lived in Utah County, where he worked as a laborer.

As with 1860, the data from the 1870 census reveals comparatively little about Utah's Latinx population. Although some of the individuals lived as a family unit, other individuals who appear in the data were not living with family. The occupations represented within this data—particularly that of miner and laborer—reflect occupations that would predominate amongst Utah's Latinx residents in later census years.

E.4.1.3 1880 CENSUS

The 1880 census includes 21 Latinx individuals in the Utah Territory (Table 4). These individuals lived throughout the state and worked in a range of occupations. Typically, they lived remotely from other Latinx Utahns, although some lived in family groups. Mining, general manual labor, and working as merchants or grocers were the most common occupations, although some also worked specifically as agricultural laborers. In one case, an individual worked as an ice cream peddler. Interestingly, although San Juan County was established in early 1880, no Latinx individuals are listed as residing there in the 1880 census; later in the decade it would become the home of the first Latinx community in Utah (Map Geeks 2021; McConkie 2001).

E.4.2 Sheepherding in Southeastern Utah (1880–1900)

The most well-known Latinx community in Utah during the territorial period was in Monticello. From the 1880s through the 1900s, *manitos* moved to Monticello to work as sheepherders (or, on a more limited basis, cattle ranch hands) for various ranching operations operated by members of the Church of Jesus Christ in the region (Iber 2008:793).[7] Although historic sources note that this in-migration of manitos to San Juan County began as early as the 1880s and 1890s, the

[5] 2nd Ward was an area directly north of South Salt Lake City, mostly west of State Street.
[6] Two individuals with Spanish last names were excluded from this data. These individuals were listed in census data for Washington County but were recorded as part of the Panaca Precinct, which now is part of Lincoln County, Nevada. Because they technically were outside of the modern boundaries of Utah, they were not included in this census review.
[7] *Manito* is defined by Iber as "self-reference for Spanish-surnamed people from northern New Mexico and southern Colorado" (Iber 2008:793).

greatest period of population growth for these communities occurred after 1900 (Iber 2008:793; Peterson 1983:181–182; Solórzano 2014). For this reason, only early in-migration and community development will be discussed here; development dating to after 1900 will be discussed as part of the succeeding historic period.

From the earliest days of Church of Jesus Christ settlement, sheep ranching was often a communal enterprise in which small numbers of sheep would be tended by a community's children. By the 1870s, the size of these communal flocks had generally increased, with stronger emphasis on the marketability of the sheep and wool and the professionalization of sheepherding. The Church of Jesus Christ frequently ran cooperative flocks in the 1870s, but between the 1870s and the 1890s, an increasing number of privately owned ranch operations began to use the range, and by the 1890s, private enterprise dominated sheep raising. During this same period, the number of sheep in Utah increased dramatically (Oliver et al. 2017:E11–E13, E23).

The climate and topography of San Juan County, in which Latter-day Saint pioneers had recently settled, presented additional challenges to would-be sheep ranchers. However, manitos began to move into the region in response to the need for experienced sheepherders. These manito herders were skilled at raising sheep in northern New Mexico, which had a similar climate to San Juan County. Anglo ranchers in the area also frequently noted the skill and strong work ethic of manito herders, which made ranch owners prefer them to other groups that were often considered less dependable (Peterson 1983:181–182).

> Many of these skilled [New Mexican] sheepherders later sought work up north in the land around Monticello, first as seasonal laborers but later as settlers. The very first Hispanics in the county [San Juan County] . . . came in the 1890s to Bluff and then moved north to Monticello, where they herded sheep, as well as cattle for the Sommerville-Scorup Cattle Company. (McConkie 2001:13)

Many of the manito residents in Monticello came from towns such as Coyote, Abiquiu, and Cuba. During this early period, mostly male sheepherders and stock hands came to the region; their stays were often temporary, and they maintained close connections to northern New Mexico. "They often returned home for a month or two during the course of the year, but while in Utah they rarely left the herds" (Peterson 1983:181–182). The temporary nature of their residence in Utah changed over time as some began to bring their families and settle in Monticello; after 1900, some also established homesteads and businesses (McConkie 2001).

E.5 Opportunity, Growth, and Challenge (1896–1942)

Previous historical eras had seen a trickle of Latinx individuals into Utah. Starting ca. 1900, the previously small population of Latinx Utahns began to increase rapidly due to new economic opportunities. Although frequently negatively stereotyped by Anglo Utahns, Latinx residents of the state formed a key part of many industries, and their many social and cultural organizations reflected not only strong values of patriotism but also pride in their culture.

Throughout the early twentieth century, Latinx Utahns negotiated a complex sociopolitical and cultural landscape. While the economic importance of their work in multiple industries such as agriculture, railroads, and mining was undeniable, they frequently faced discrimination based on differences in language, cultural background, and religion. These issues would be further exacerbated by the Great Depression, during which harsh economic conditions and discriminatory federal policy would result in many Latinx Americans leaving the state and many foreign nationals being deported. Despite these challenges, many Latinx Utahns managed to survive and thrive, to make a place for themselves in the state, and to build community and social organizations that endured.

E.5.1 In-Migration, Immigration, and Demographic Shifts (1900–1940)

In the early twentieth century, particularly after 1920, the number of Latinx residents rapidly increased through patterns of in-migration and immigration.[8] The Great Depression of the 1930s resulted in a reversal of these trends, due to the forcible deportation of Mexicans and some individuals of Mexican ancestry and other Latinx residents relocating to take advantage of new economic opportunities in other states. But even by 1940 a large Latinx population remained in the state. This section will first discuss events influencing these patterns of immigration and migration and will then examine census data for each decade.

Although a small Latinx population was present in the state in 1900, the first significant patterns of migration begin after 1910. In 1912 mining company officials brought in large numbers of Latinx strikebreakers (both from surrounding states and Mexico) in response to a labor strike at the Bingham Canyon copper mine west of Salt Lake City. The onset of the Mexican Revolution in 1910 further encouraged Mexican immigration to the United States and Utah during the 1910s and into the 1920s (Deutsch 1987:108). The increasing numbers of Latinx individuals in the state, particularly Mexicans, resulted in the creation of a Mexican consulate in Salt Lake City in 1912 (*Salt Lake Tribune* 1994).

During the 1910s, Congress used new legislation to limit the number of Mexican immigrants. The Immigration Act of 1917 made it more difficult for Mexicans to come to the United States through a higher head tax for immigrants and the introduction of a literacy test. But pushback from a number of industries, including railroads and sugar beet operations, forced Congress to exempt a number of Mexican laborers from the new restrictions. The industry pushback was understandable: the U.S. entry into World War I decreased the existing labor force, which made the potential of Mexicans as laborers increasingly attractive and necessary. By the late 1910s, a wide range of recruiting agencies, processing companies, and farmers' associations were directly recruiting laborers from Mexico (Deutsch 1987:109). This was done both legally and illegally, with little federal oversight (Deutsch 1987:120).

Despite the vital support Mexican immigrant laborers provided to many industries during World War I, Anglo Americans remained distrustful. The Mexican Revolution, which resulted in significant violence and forced many Mexicans to immigrate to the United States, resulted in a common Anglo American perception of Mexicans as "lawless, short-sighted, treacherous bandits" and increased fears over Mexicans as "fifth columnists" (Deutsch 1987:110). The conclusion of World War I (and its massive demand for labor) resulted in these unfounded fears coming to the forefront in Congress:

> The debate over Mexican immigration culminated in the hearings before the House Committee on Immigration and Naturalization and the Senate Committee on Immigration in 1920. These hearings bore witness to the gradual ascendancy of racism in the United States over the more ethnically based nativism of the war. Increasingly [Anglo] Americans decided that biological factors would or should permanently prevent the assimilation of certain groups, among whom they included Mexicans and inseparably, Spanish[-speaking] Americans. (Deutsch 1987:121)

The upshot of these hearings was that Mexicans were tacitly allowed to immigrate by officials who turned a blind eye but were obliged to live as a force "however illegally, of permanently marginal laborers" (Deutsch 1987:126). The debate also resulted in changes to Anglo American racial ideology, in which all Spanish speakers were identified as "Mexican." This

[8] *In-migration* here refers to patterns of movement to the state by individuals living in other areas of the United States, such as Hispanic communities in northern New Mexico. *Immigration* refers to patterns of movement by individuals from foreign countries to Utah, such as Mexican citizens who moved to the state during the Mexican Revolution.

resulted in the social and political othering of Spanish speakers to an unprecedented degree: because Anglo Americans identified all Spanish speakers as "Mexican" and because Mexicans by definition were not American, Anglo Americans felt that Spanish speakers could not truly be citizens in the way that Anglos were (Deutsch 1987:126). In the 1940s this caused racial tension in Bingham Canyon between Hispanic citizens from New Mexico and Colorado and Mexican miners (Solórzano and Iber 2000:13).

Census data closely reflects patterns of in-migration and immigration as well as the changing conceptions of race and ethnicity at the national level. For example, the U.S. Census Bureau and other governmental agencies had long struggled with how to define the Latinx population. This struggle reflected the unique "in-between" status of those individuals:

> Mexican Americans especially presented an interesting challenge for courts and marriage license clerks because of their perceived mixed-race heritage derived from Spanish, Indian, and African origins. Those categorized as Mexican could, depending on the knowledge of local officials, be classified as too white to intermarry with another race, or, especially in the Southwest, too Indian to marry a white person. (Marianno 2015:12)

Generally speaking, in decennial censuses prior to 1930, the race listed for Latinx Utahns depended heavily on the census taker. In these censuses it is common for Latinx Utahns to be described as white, but designations as Black or Native American or Mestizo are also common, with little indication available about how that designation was made (Ancestry 2004, 2006, 2010b). In 1930 the growing Latinx population on the national level, along with Anglo anxieties and the increasing cultural othering of Spanish speakers from Anglo conceptions of whiteness, resulted in the inclusion for the first time of "Mexican" as a racial category. This was intended to allow the U.S. Census Bureau to enumerate and gather information about the Latinx population specifically (Population Reference Bureau 2010).

> [The U.S. Census Bureau] realized that there were persons of purely European descent in Mexico, but that most Mexicans were mestizos, a mix principally of European and Indian ancestries that did not exist in the Census Bureau's racial schema. Indeed many Mexicans and Mexican Americans saw themselves as racially distinct, taking significant pride in a mestizo identity. That pride was insulted, however, when Mexicans were linked—in official statistics or in the public mind—with a *raza de color*, especially African Americans. (Gratton and Merchant 2016:537–538; italics in original)

These conceptions of race even influenced how Latinx Utahns chose to identify themselves: "For the sake of their children, many parents identified themselves as Spanish. In the polyglot area around Helper, Utah, a common expression of those years was, 'You won't find a single Mexican in the county. They're all Spanish'" (Mayer 1976:464).

The "Mexican" category was dropped prior to the 1940 census due to politics (particularly pressure from New Mexico and Texas arising from fears about the civil rights implications of its inclusion), and no similar categories were included until 1970, when it was included as question on the census questionnaire. In 1977 the ethnic designations of "Hispanic" and "non-Hispanic" were added (Gratton and Merchant 2016:538; Population Reference Bureau 2010).

The contentious nature of Latinx identity in relation to the census from 1900 to 1940 makes processing census data for this period challenging. For a detailed discussion of methodology in processing census data, see Section H.1.

E.5.1.1 1900 CENSUS

In 1900 the Latinx population of Utah was 83 (Table 5).[9] Census data provides insight into some general demographic trends for this period. The population tended to be male (73 percent), with 36 percent of the total population engaging in agriculture-related occupations (such as stock herding, farming, or farm labor). A considerably smaller subset of the general population (10 percent) engaged in other forms of labor as the next most common source of income (such as general/unspecified labor, mining, or working as a teamster). For female respondents, it is common for no occupation to be listed, but 23 percent have "at school" listed as an occupation, and one respondent is listed as a house servant and another as a sheepherder. A large subset of Latinx residents were born in New Mexico and Colorado (44 percent of the total); only a small proportion was born in Mexico (5 percent of the total). The remaining 56 percent of the total came from other locations, including California, New York, Chile, Portugal, Spain, or Uruguay or had been born in the state; in general, this background is far more diverse than in later years, when residents born in New Mexico or Mexico make up the vast majority of all Latinx Utahns.

The largest population was located in San Juan County, particularly in Monticello (Figure 3). For the county, all listed occupations (other than student) relate to stock herding, for a total of 68 percent of the population. The population also skewed heavily toward young men: it was 84 percent male, with an average age of 26 years old.

In general, these census statistics reflect historic trends for the time. Although more Latinx residents were living in Utah than during the nineteenth century, in-migration (particularly from northern New Mexico or Colorado) and immigration (from Mexico) remained limited. The Latinx residents are primarily male and employed in agricultural or general labor; few family groups are present (Iber 2000:11–12).

E.5.1.2 1910 CENSUS

Between 1900 and 1910, the Latinx population of Utah more than doubled to 194 (Table 6). Although some changes from the 1900 census data are notable, particularly the increased number of communities in which Latinx residents lived, the 1910 census data closely reflects patterns found in the 1900 data.

As with the 1900 census, the 1910 census reflects an extremely skewed gender ratio. Of the 194 Latinx individuals recorded in the 1910 census, 162 were male (84 percent). The population was also quite young: 69 percent were between the ages of 18 and 45. In general, the population also had a high rate of employment, with 74 percent employed in some manner (other than as students). The largest source of employment for respondents was in railroad-related work, either as laborers and section hands or in supporting roles (31 percent of the employed population). A smaller proportion (24 percent), was employed in agriculture, primarily in sheep-related roles, but also as farmers working on their own accounts and as general farm laborers. Only a small number (two in total) were employed as miners, and nine as general laborers. One significant shift in census data occurred: in 1910 individuals born in Mexico make up the largest group of respondents (46 percent of total respondents), whereas respondents born in New Mexico and Colorado only make up 27 percent of the total rather than the majority. Respondents born in either Mexico, New Mexico, or Colorado make up 73 percent of the total. Twenty-one individuals (11 percent of the total population) were born in Utah. Those from other areas came from a wide geographic range, including Arizona, Arkansas, California, Cuba, New Jersey, Portugal, and Spain.

[9] For information about SWCA's census data processing methodology please see Section H.1.

The largest Latinx populations were in Salt Lake and San Juan Counties (Figure 4). Often, location was closely related to occupation. Many sheepherders and other laborers doing sheep-related work lived in San Juan County, while Tooele County's entire Latinx population was engaged in railroad work. Unsurprisingly, Salt Lake County had the greatest range of employment types because of the diverse economic opportunities afforded by a larger city.

E.5.1.3 1920 CENSUS

The Latinx population of Utah in 1920 was 1,603 (Table 7).[10] This represents more than an 800 percent increase from 1910, a pattern that continued through the decade (Mayer 1976:443–444). Several historical events played a part in the change between 1910 and 1920. The disruptions of the Mexican Revolution encouraged immigration from Mexico to the United States, including Utah. World War I, which had just ended, also led to large-scale in-migration and immigration to the state, and the Utah Immigration Commissioner encouraged that trend (Solórzano and Iber 2000:11). As Mayer notes, census numbers also do not account for clandestine immigration during this period and therefore the actual Latinx population may have been significantly higher than census figures indicate (Mayer 1976:441).

As in previous census years, in 1920 the majority of individuals were male, although at a lower ratio than in previous censuses: 70 percent of the Latinx population in Utah was male in 1920, as opposed to 84 percent in 1910. The shift toward immigrants from Mexico as a larger proportion of the total population was even more extreme than in 1910: 67 percent of the Latinx population in the 1920 census was born in Mexico; less than 10 percent of the Latinx population was born in New Mexico or Colorado. In 1920 the population came from a wider range of places than in any previous census, including Argentina, Arizona, Arkansas, Brazil, California, Idaho, Nevada, Oklahoma, Portugal, Spain, and Texas. Additionally, 141 individuals were born in Utah (9 percent).

In terms of occupation, 912 individuals (57 percent of the total Latinx population) are listed with some form of employment. Railroad work (such as laborers or section hands or in positions associated with the railroad) constituted the largest source of employment for 356 individuals (39 percent of all employed individuals). Mine work (including mining specifically as well as other jobs associated with mines) made up the next largest source of employment for 218 individuals (24 percent of all employed individuals). Agricultural work, in a variety of forms, was a primary source of employment for 115 individuals (13 percent of all employed individuals).

The 1920 census also documents clear shifts in where Latinx populations were living in Utah (Figure 5). Although Monticello retains a significant cluster of individuals, notable populations are present in other areas. Lucin in Box Elder County had a large number of railroad workers. Surprisingly, only five individuals were listed as living in Garland, a key place of employment for sugar beet workers.[11] Carbon County had a much larger Latinx population than in 1910, generally found in moderately sized clusters presumably associated with coal mines. Another population cluster was present in Delta, in Millard County, in association with the sugar beet factory located there. Ogden, in Weber County, also had a significantly larger Latinx population than in 1910, but those individuals lived in several wards of the city. The opposite was true of Salt Lake County, which by a considerable margin had the largest Latinx population in the state; the vast majority of Latinx people in Salt Lake County lived in Salt Lake City's Ward 2.

[10] Mayer (1976:441) states that in 1920 the number of "inhabitants of Mexican nativity" in Utah numbered 1,666. Kelen and Stone (2000:437) instead list the number for "people who had been born in Mexico" as approximately 2,300. The discrepancy in data for 1920 is likely the result of methodological differences in processing census data.

[11] Due to the unexpectedly low number of Latinx individuals residing in Garland, census data was closely reviewed, and the number of Latinx residents was found to be accurate. It is possible that the census may have been taken during a time of year when fewer seasonal workers were present in the area. It is also possible that the area in which Latinx beet workers resided had a different census designation.

E.5.1.4 1930 CENSUS

As noted earlier, the 1930 census reflects an emerging white cultural "othering" of Latinx Americans. It was the first year "Mexican" was included as its own race in the census; this reflected the evolving Anglo cultural concept that Latinx people were not "true" Americans. Because of the relatively clear-cut nature of 1930 census data in regard to ethnicity when compared with other census years, this context therefore examined data only for individuals who are identified as "Mexican" within census data.

Along with the newly emerging concepts of race and ethnicity, the 1930 census data for Utah reflects growth trends first visible in the 1920 census that continued throughout the decade:

> Between 1920 and 1930 the Mexican population grew to over four thousand inhabitants. Although the total Spanish-speaking population of Utah included a significant number of Mexican Americans, the distinguishing characteristic in this period was that it was still predominantly made up of Mexican immigrants. (Mayer 1976:443–444)

The diversity of birthplaces for those in the 1930 census is remarkable: Arizona, Arkansas, California, Canada, Colorado, Cuba, Idaho, Iowa, Kansas, Mexico, Michigan, Missouri, Montana, Nebraska, Nevada, New Mexico, Ohio, Oklahoma, "South America," South Dakota, Spain, Tennessee, Texas, "the United States," and Utah. The proportion of individuals born in Utah is much higher in 1930 than in previous censuses; 15 percent of the state's Latinx population was born in Utah.

The 1930 census lists 4,012 Latinx individuals living in Utah (Table 8) (Figure 6).[12] Beyond the massive numerical increase from 1920, the 1930 population also differs in several key ways from 1920. "By 1930, the ratio of men to women was reduced to 2:1 and the rural/urban ratio was down to 2:1" (Solórzano and Iber 2000:11). In previous census years, the gender ratio had hovered at 70 percent male or above. This shift reflects emerging trends toward nuclear families rather than single young men without families (Solórzano and Iber 2000:11). Indeed, as Iber notes, "the number of families increased dramatically (more than 1,000 of these persons were children under the age of ten)" (Iber 2000:15). In addition, an increasing number of Latinx Americans moved to Utah, with the percentage of foreign-born individuals in the census data declining from 79.1 percent in 1910 to 55.3 percent in 1930 (Iber 2000:18).

A detailed review of census data for 3,997 individuals listed as "Mexican" in the 1930 census for Utah was conducted (Table 9).[13] Between 1920 and 1930, the number of Latinx residents more than doubled. In terms of occupation, 2,055 individuals are listed with some sort of occupation (51 percent of the total). This was lower than previous decades and is likely the result of an increasing number of women and children, who typically did not have a formal occupation listed in census data despite potentially assisting with seasonal work such as sugar beet harvesting. Of the 2,055 workers, 884 were employed in railroad-related work (43 percent). Of these, 14 individuals were listed as foremen. Although that number is

[12] A detailed review of 1930 census data resulted in the identification of 3,997 census records of "Mexican" individuals (Table 9). This discrepancy of 15 individuals may be as result of data refinement during the detailed review—several individuals were listed as "Mexican" but based on other data (such as name, primary language, nativity, and birth country of parents), this listing was inaccurate. For example, two individuals in Box Elder County were Chinese based on name and parents' birth locations but had been described as "Mexican" by the census taker. Additionally, a detailed review revealed only 26 entries for "Mexican" individuals in Duchesne County, six less than the 32 listed in the compiled census data. The reason for this discrepancy is unclear. Overall, the discrepancy in numbers is minimal—the detailed census review differs from the general census totals by only 0.4 percent, making its impact on the quality of the data negligible.

[13] See previous footnote for a discussion of numeric discrepancies in the census data.

proportionately low, it does reflect the way in which Latinx individuals had been able to achieve positions of greater professional authority during the 1920s. Mining made up the next largest source of employment; 760 individuals were listed in mining-related work (37 percent). When the type of mining was specified, metal mining (particularly copper) and coal mining were most common. Agriculture was also a significant source of employment, with 175 agricultural workers listed (9 percent). When the type of agriculture was specified, it most commonly meant working with stock (particularly sheep) or sugar beets. In total, railroad work, mining, and agriculture made up 89 percent of all forms of employment for Latinx Utahns during the 1930s.

The trends in terms of geographic distribution of Latinx communities that were present in 1920 continued in 1930. As in 1920, Salt Lake County in 1930 (particularly Salt Lake City's 10th Ward) had the largest Latinx population in the state; approximately half of all Latinx Utahns lived in the county. Weber County, particularly Ogden's Wards 1 and 2, also had large Latinx populations. As in 1920, other population clusters were located in proximity to work, such as Lucin in Box Elder County (which also had a significant Latinx population in 1920) and Carbon County. As in previous decades, San Juan County, particularly Monticello, had a large Latinx community.

E.5.1.5 1940 CENSUS

The 1930s were a period of numerical decline for Utah's Latinx population. Several factors, including forcible deportations of Mexicans and American citizens of Mexican descent to Mexico and out-migration based on economic opportunity, contributed to this pattern. The numbers bear this out. Whereas the 1930 census listed 4,012 "Mexicans" living in Utah, in 1940 just 1,143 Latinx individuals appear in the census data (Table 10).[14] The overall trend toward the equalization of gender ratios in the population continued through the 1930s. By 1940, 62 percent of the population was male (710 individuals in total), the lowest proportion since the turn of the century.

Individuals born in Mexico still make up the largest group within Utah's Latinx population: 604 individuals born in Mexico are listed in 1940 (53 percent of the total Latinx population); those born in New Mexico or Colorado total 351 (31 percent). The remaining population was born in places including Arizona, Brazil, Chile, Idaho, Nevada, Peru, Portugal, Spain, and Texas. A total of 62 individuals were listed as being born in Utah (5 percent). Despite the effects of the Great Depression, 620 individuals have a listed occupation (54 percent of the total population). 155 individuals list occupations associated with mining (25 percent of all employed individuals). 125 individuals list agriculture as their occupation (20 percent of all employed individuals). And 81 individuals list railroad-related occupations (13 percent). Notably, in 1940 three individuals list federal work relief programs (such as the Civilian Conservation Corps, Works Progress Administration, or Public Works Administration) as their occupations.

In terms of where Utah's Latinx population was living in 1940, it is largely the same as in 1930 (Figure 7). Salt Lake City remains the largest population cluster, with Bingham Canyon another important cluster.[15] Weber County, particularly Ogden, also has a notable Latinx population. As in previous years, San Juan County (particularly Monticello and La Sal) continues to have a significant Latinx population. Carbon County continues to have a moderate Latinx population, which is spread between different municipalities (presumably based on the locations of coal mines).

[14] Iber lists 1,069 "Mexican-born Hispanics" in the state in 1940; the discrepancy in numbers is likely due to different data processing methodology (Iber 1998:160).

[15] The 1940 census does not provide location information by ward for major cities.

E.5.2 Mexican Revolution (1910–1920)

During the nineteenth and early twentieth century, many Mexicans faced a governmental system that actively discriminated against them. Although Mexico gained independence from Spain in 1821, *Mestizos*, individuals with Indigenous and Spanish ancestry, were often oppressed by a feudal-type system known as *la encomienda*. La encomienda benefited a small number of wealthy landowners, and Mexicans who rebelled against it held that it needed to be replaced by a modern economic system that aided workers and laborers instead. These issues were exacerbated by the dictatorial rule of Porfirio Díaz, who had held power for 34 years in violation of the Mexican Constitution of 1857 (National Endowment for the Humanities 2012).

Starting in 1910, Mexicans began to rise against the government in order to establish a democratic republic. Although the rebels initially enjoyed success, in 1913 counterrevolutionaries assassinated the new president, Francisco Madero, and dissolved the congress. The United States initially supported the revolutionaries (including Francisco "Pancho" Villa and Emiliano Zapata) but came to back Venustiano Carranza, who opposed Villa's goal of land reform (Figure 8). Carranza ignored land reforms guaranteed under the new constitution ratified in 1917; consequently, revolution continued until 1920. Villa continued a guerrilla war that occupied both Mexican authorities and United States troops (Grimes et al. 2019:E99; National Endowment for the Humanities 2012). In one instance in 1916–1917, the Utah National Guard was mobilized to assist the so-called Punitive Expedition, in which American troops crossed the Mexican border to attempt to apprehend Villa and his forces (Dubach 20212).

Many Mexicans sought safety and political and economic stability from the turmoil by immigrating to the United States. "The majority of Mexicans who came to work in Utah's mines did not know English and had been driven out of their country by the violence of the Mexican Revolution of 1910" (Solórzano 2014:44). This migration began after 1910, continued through the decade, and resulted in increasing numbers of Mexicans working for railroads and mines and in agriculture, with the intention of earning money before returning to their families in Mexico (Kelen and Stone 2000:437; Solórzano 2014:44). Although the earliest immigrants fleeing the revolution were typically young single men, as they became increasingly integrated in Utah, many brought their families to the state (Kelen and Stone 2000:437).

Utah newspapers frequently reported on the events of the Mexican Revolution and the exploits of Pancho Villa. These reports often featured lurid stories of threats and violence against Americans living and working in Mexico, which undoubtedly played into negative Anglo stereotypes of Chicanos. Stories in Utah's newspapers frequently used terms such as "awful barbarities," "butcher," "slaughter," "savage constitutionalists," and "murder" (*Salt Lake Telegram* 1910, 1913a, 1914, 1916a; *Salt Lake Herald-Republican* 1919a). These stories also often centered around perceived wrongs suffered by Americans rather than the violence and danger encountered by Mexicans. For example, one story discussed how "[f]ollowing the threat made by Pancho Villa to kill all the American officials, work has been discontinued at the La Bouquilla dam project on the Conchos river in Chihuahua" (*Salt Lake Telegram* 1913b). Another discussed how an American, Dr. Shackleford, had been compelled to abandon his money and possessions (*Salt Lake Telegram* 1913c). Yet another reported that in Parral, Mexico (the site of combat between American troops and Mexican citizens), "the Mexican mobs have destroyed perhaps a million dollars' worth of American owned property there" (*Salt Lake Telegram* 1916b). The emphasis of the revolution's violent effects on Americans rather than Mexicans likely reflects a bias on the part of Anglo Utahns, a bias not calculated to favor Latinx residents of the state.

Other news stories in Utah emphasized strife between Mexicans and Americans and painted Mexicans in a negative light. One such article in the *Salt Lake Telegram* editorialized, "The cartoonists of the Mexican press have poisoned the minds of the common people against America. Eighty-five per cent [*sic*] of the Mexican people cannot read, but every one of them has been fed for months with inflammatory cartoons which even the illiterate can understand" (*Salt Lake Telegram*

1913d). To some degree, this sense of antagonism likely struck harder for Anglo Utahns than for many other Anglo Americans. Multiple Church of Jesus Christ colonies had been established in Mexico during the late nineteenth and early twentieth centuries to evade federal anti-polygamy legislation, and in some cases, these colonies were targeted by the various factions in the revolution. One lurid article from the *Salt Lake Tribune* reported that "Mormon colonists in Mexico are going through their third baptism of blood as the result of disturbed conditions in the republic following the execution of Ben Griffin as a ransom forfeit. . . . As a result of the reign of terror in the colony country the Americans have armed themselves and have banded together to protect their women and children with their lives" (*Salt Lake Tribune* 1913). As a result, some Latter-day Saints who had originally lived in Mexico moved to Utah. In southeastern Utah (where many of these Latter-day Saint refugees fled), the influx of newcomers put stress on the limited infrastructure used by Latinx residents. The local school in Blanding was already inadequate, but "[t]his situation became intolerable in 1917 when the schools in Blanding were inundated with Mormon Mexican children who were arriving from the border towns of Mexico, escaping from the violence of the Mexican Revolution of 1910" (Solórzano 2014:26).

E.5.3 World War I (1914–1918)

World War I began as a war between European nations in 1914 but quickly escalated to include much of the world. The United States, following its historic policy of isolationism, did not become involved in the conflict until 1917, by which time Germany's policy of attacking passenger and merchant ships had sufficiently shifted public opinion in favor of involvement. Unquestionably, World War I represented a turning point for the United States and its place in global politics, curtailing its historic policy of isolationism and its role in implementing the Treaty of Versailles.

America's entry into the war was influenced by an incident known as the "Zimmerman Telegram," in which British cryptographers decoded a telegraph from German Foreign Minister Arthur Zimmerman to the German minister in Mexico. The telegram offered U.S. territory to Mexico in exchange for Mexican support. The message was widely disseminated by the American press, and it generated significant public support for America to join the war on the side of Britain, France, and their allies. It also fueled anti-Mexican sentiment and negative stereotypes, despite the fact the proposal was strongly rejected by Mexico's president. These beliefs, along with the actions of Pancho Villa (discussed in the previous section) during the Mexican Revolution, led many Anglo Americans to view Chicanos with suspicion (Grimes et al. 2019:E98–E99; National Archives 2020).

Despite the unwarranted discrimination and distrust, Latinx Utahns served honorably with the U.S. military in the war. "When World War I erupted, at least twenty-five Hispanics [in Utah] were drafted and then left for Europe in order to advance the cause of the United States. After the war, Hispanics continued volunteering for military services while others were drafted" (Solórzano 2014:122). Latinx railroad track workers in Utah were required to register for the draft, and even after the official Armistice, some members of the Mexican Branch of the Church of Jesus Christ in Salt Lake City were drafted (Solórzano 2014:122).

World War I significantly impacted the United States, both militarily and economically. This was particularly true for mining and agriculture, industries in which Latinx Utahns played a prominent role, and was due in part to the growing need for workers during the war:

> Just as elsewhere producers drew southern blacks and rural folk to the cities to replace a European immigration cut off by the war, in New Mexico and Colorado they drew Hispanics from the villages and added to them Mexicans from south of the border. From 1914 to 1921, the resulting massive migration movements and unprecedented federal interference threw competing cultures and groups into a new intimacy. (Deutsch 1987:107)

The pattern was common throughout the West, and Utah was no exception. Increased demand for labor occurred widely, and the Bingham Canyon copper mine in particular experienced a wartime boom that led them to increase hiring. This was also the case for sugar beets, of which Utah was one of the top national producers (Solórzano 2014:43, 95). Each of these industries, in which many Latinx residents were employed, are discussed in greater detail in their own sections below.

E.5.4 Great Depression (1929–1942)

On a national level, the 1920s were an era of economic prosperity. Technological innovations, such as increasingly affordable automobiles, radios, and household appliances, encouraged consumerism and buying on credit, which in turn left the average American citizen with an unprecedented level of debt. But a ballooning stock market, an unstable postwar economy (particularly in sectors such as mining and agriculture), combined with consumer debt left the country vulnerable to financial disaster. The Great Depression began with a stock market crash in October 1929, which destroyed investments and the savings of many Americans. At times, up to 25 percent of the American populace was out of work, and many businesses closed.

Even prior to the Great Depression, many Latinx Utahns were economically marginalized. In some cases during the 1920s, when one family member was fully employed, others (including children) were required to work seasonally to make ends meet (Iber 1998:161): "The father would toil for the railroad, the mother would help to improve the family's finances by providing room and board for other workers in the area, and the entire family would work the beet fields during the fall" (Iber 2000:14). The precariousness of this economic reality only increased with the onset of the Depression.

One issue was that the economic downturn strongly affected the industries in which most Latinx workers in Utah were employed: mining, transportation, and agriculture (Iber 1998). Another was systemic racism against Latinx workers.

> Although the depression was a period of hardship for all workers in the United States, its effect was especially harsh on Mexican labor immigrants, the Mexican American, and indeed all those people who were relegated to the lowest positions on the social and economic ladder in American society. As economic conditions became worse in the United States, Mexicans and Mexican Americans found themselves competing with Anglo workers for the dwindling number of jobs available. (Mayer 1976:460).

Economic competition between whites and other ethnicities frequently resulted in non-whites losing out on jobs (Library of Congress 2020). This pattern was even more extreme for Latinx Americans, after the government forcibly "repatriated" almost a million Mexicans and Americans of Mexican descent to Mexico, approximately 60 percent of whom were American citizens.

> [Anglo] Americans, reeling from the economic disorientation of the depression, sought a convenient scapegoat. They found it in the Mexican community. In a frenzy of anti-Mexican hysteria, wholesale punitive measures were proposed and undertaken by government officials at the federal, state, and local levels. Laws were passed depriving Mexicans of jobs in the public and private sectors. Immigration and deportation laws were enacted to restrict emigration and hasten the departure of those already here. (Balderrama and Rodriguez 2006:1)

As with the rest of the country, Utah's Latinx communities suffered from these forcible deportations (*Salt Lake Tribune* 1994). Aside from efforts by the Mexican consul in Salt Lake City to inform the state's Chicanos about the issue through the publication of a newsletter, there was little officials could do. Bureaucratic confusion and red tape on the side of the Mexican government made assistance even more difficult (Balderrama and Rodriguez 2006:170). The effect of this, along with consensual out-migration of Latinx Utahns seeking better employment opportunities outside the state, was noticeable.

> The 1930 Census showed that 4,012 persons of Mexican origin were living in the state. Of this number more than twenty-three hundred were born in Mexico, but by 1940 the number of Mexican-born immigrants living in Utah dropped to 1,069, reducing the Mexican immigrant population of Utah by one-half. After this marked reduction in the Mexican population in Utah, a second and larger wave of Spanish-speaking people arrived during and after the years of World War II. (Mayer 1976:461)

The Great Depression also saw the introduction of the New Deal following the election of Franklin Delano Roosevelt as president in 1932. The Roosevelt administration's New Deal created federal relief programs to alleviate economic distress for Americans, and Utah was a significant recipient of federal relief funding. This relief extended to Latinx Americans, who in some cases benefited from technical and professional training (Deutsch 1987:182). But Latinx communities in Utah did not receive much of that funding:

> [T]he Hispanic population, which was small to begin with and greatly reduced by the effects of the economic catastrophe, constituted a very small percentage of those on relief. Most left the state, and of those who remained the majority were simply too proud to ask for governmental assistance. Others of these "survivors" were not aware of available programs. (Iber 1998:167)

While some examples exist of Latinx Utahns who participated in work relief programs—such as the Civilian Conservation Corps, the Works Progress Administration, and the Public Works Administration—and who received federal and state aid, these individuals were an exception for the state rather than the rule (Ancestry 2012; Iber 2000:47; Iber 1998:168).

Instead, many Latinx Utahns created closer community ties to provide support. Although the size of Utah's Latinx population decreased during the 1930s, a number of important mutual aid and cultural organizations were founded or came into greater prominence. These not only offered some financial and legal assistance, they also sponsored parties, festivals, and other cultural events (Iber 1998:169). Latinx communities in Utah also turned to religious institutions for support and assistance. Both the Salt Lake Diocese of the Catholic Church and the Church of Jesus Christ of Latter-day Saints were important sources of support for community members stricken by economic disaster (Iber 1998:170). Many members of the communities, particularly Latinx women, also used a variety of strategies to ensure their and their families' survival by stretching budgets and finding employment outside their homes (Iber 1998:164).

E.5.5 World War II and the Bracero Program (1942)

By the late 1930s, the United States was recovering from the Great Depression. The introduction of measures such as the New Deal had eased the economic distress of hundreds of thousands of Americans, and the rising conflict in Europe and Asia created an increasing demand for arms and war materiel made in America. World War II began in September 1939 with Germany's invasion of Poland, but the United States did not initially join the conflict. Public opinion heavily favored neutrality, although the Roosevelt administration did strengthen diplomatic ties with allies such as Great Britain through measures like the Lend-Lease Act. On December 7, 1941, a surprise Japanese attack on the American Naval Base at Pearl Harbor abruptly put an end to American neutrality. The following day the United States entered the war.

As with World War I less than 30 years earlier, the U.S. entry into the war brought an increasingly severe labor shortage, as many workers in vital industries like agriculture or manufacturing enlisted in the military. Similarly, the United States again turned to Mexico and other countries to supplement its dwindling domestic labor force.

The result of this need for laborers, particularly in the agricultural sector, was a series of bilateral agreements between the United States and Mexico. In 1942, what was known officially as the Mexican Farm Labor Program (but was colloquially known as the Bracero Program) was created by executive order (Figure 9). The Bracero Program outlasted the war; it would be signed into law in 1951 as Public Law 78 and continued to operate until its formal end in 1964. The program "allowed millions of Mexican men to come to the United States to work on, short-term, primarily agricultural labor contracts. From 1942 to 1964, 4.6 million contracts were signed, with many individuals returning several times on different contracts, making it the largest U.S. contract labor program" (Bracero History Archive 2021).

Although the Bracero Program was important on a national level for the support it provided for the war effort, as well as its role as the largest guest worker program in the country's history, it had only a moderate impact in Utah. Many states in the West brought in significant numbers of *braceros*, but Utah saw the arrival of only 600 to 700 workers (Iber 2008:799). While this represented a large proportional increase in the Latinx population of the state, it was far smaller numerically than other states, such as California. In Utah,

> the principal attraction for Spanish-surnamed individuals was the proliferation of industrial, mining, and railroad work. Not surprisingly, the majority of new arrivals lived in the state's urban core and toiled for large companies such as Remington (in Salt Lake City); U.S. Steel Geneva Works (in Provo); Utah Copper and Kennecott Copper (in Bingham Canyon, a western suburb of the capital); the Denver and Rio Grande Railroad (in Salt Lake City); and the Union Pacific Railroad (in Ogden)." (Iber 2008:799)

Latinx Utahns participated in all aspects of the war effort, including in vital industry, manufacturing material needed for the war, transportation, and military service (Solórzano 2014).

E.5.6 Establishment of Latinx Communities (ca. 1900–1942)

Latinx communities in Utah developed significantly during the period between 1900 and 1940, a time when Utah cities were also growing, and the dramatic demographic shifts occurred from rural to urban areas. Between 1860 and 1960, the Utah population moved from 79.5 percent rural to 25.1 percent rural (Mahmoudi 1969:3). Although the social and cultural development of Latinx communities is important and has been extensively discussed in a wide variety of historic sources, the physical development of the urban neighborhoods and areas in which many of Utah's Latinx residents lived has largely been neglected in existing histories. This section will therefore concentrate on the growth of these core areas with the goal of characterizing community and neighborhood development. Although Latinx neighborhoods were present in southeastern Utah during this period, the *colonias* in that area were more rural in nature and are discussed separately in Section E.5.7.1.[16] Similarly, while some Latinx residents lived in smaller agricultural communities like Garland or in coal mining towns in Carbon County, the numerically largest Latinx urban populations were along the Wasatch Front in Salt Lake City, Ogden, and Bingham Canyon, which are the focus of this section (Kelen and Stone 2000:437).

[16] The term *colonia* is defined by Texas A&M University as "impoverished, relatively undeveloped villages located near population centers on the U.S. side of the border that often lack one or more neighborhood infrastructure elements such as running water, electricity, or paved roads" (Texas A&M University 2021). Other authors, however, have defined it as referring to communities with residents who are Mexican or of Mexican descent without more specific socioeconomic implications (Kelen and Stone 2000:437). Although Utah is not a border state, in *Recuerdo, Celebración y Esperanza (We Remember, We Celebrate, We Believe)*, Solórzano applies it to Latinx communities in and around Monticello, Utah, and this context will do so as well (Solórzano 2014:25).

During the first decades of the twentieth century, the Latinx populations of these communities were small because of the comparatively low number of Latinx residents in the state as a whole. But during the 1910s, increasing numbers of Latinx individuals, particularly Chicanos, began to move to the state, which resulted in growing communities, particularly in northern Utah. "Around 1920 steady, if not necessarily well-paying, work in one or more of Utah's principal economic sectors encouraged Spanish-speakers to coalesce into compact urban settlements near smelters, railroad tracks, and depots" (Iber 2000:14–15). In practice, this meant that many communities were near industrial areas and transportation corridors, most notably those in Salt Lake City and Ogden. In both cities, the distinct boundaries of these communities not only reflected the socioeconomic status and ethnicity of their inhabitants but also broader conceptions of class on the part of Anglo residents.

> The line of demarcation between the immigrant community and the rest of Salt Lake City society was State Street, which divides the metropolis's eastern and western sections. The west side was the wrong side of the tracks, and almost all Spanish-surnamed persons in the city lived in an area bounded by North Temple Street on the north and 1000 South on the south. Conditions in Ogden were similar. Almost all of Ogden's comunidad resided near the railroad depot and track in an area bounded by Wall Avenue on the east and Washington Avenue on the west, between Twenty-third and Twenty-seventh Streets. (Iber 2000:14–15)

This document will refer to the area in Salt Lake City as "the west side" and the area in Ogden as the "Wall Avenue area."

It is important to note that the urban areas most typically inhabited by Utah's Latinx populations differed significantly from typical *barrios* found in places like California. A barrio can roughly be defined as a Spanish-speaking neighborhood; barrios were typically intentionally or de facto segregated spaces (Grimes et al. 2019). Although exclusion by Anglo Americans frequently encouraged the creation and expansion of barrios, they also offered the opportunity for Mexican or Latinx cultural autonomy from the dominant Anglo culture, which was also a driving force behind the choice to live there (Grimes et al. 2019:E118).

Despite the socioeconomic disadvantages (such as the prevalence of low-paying industrial employment for most Latinx workers) and de facto segregation in both cities that forced Latinx residents into these concentrated areas, neither area entirely reflects this definition of a barrio. The primary difference was demographic: although significant numbers of Latinx Utahns lived in these neighborhoods, they never made up a majority of residents and frequently lived in close proximity with residents of other races and ethnicities, such as Italians, Greeks, Syrians, Koreans, and (in the case of Ogden) Blacks. Secondly, during the initial creation of these neighborhoods, the majority of Latinx residents were single men who only brought their families to join them later in the 1920s (Iber 2000:15). By 1930, the population of the communities had begun to coalesce as family units more than single men (Iber 2000:15).

Little information exists characterizing physical development patterns for typical barrios or Latinx neighborhoods in other states, particularly in the early twentieth century. It is therefore difficult to gain a comparative understanding of how the west side in Salt Lake City or the Wall Avenue area in Ogden may have reflected or differed from development patterns in Latinx communities throughout the West. However, available historical sources make it possible to speculate about influences on their development, particularly landownership and the ways in which socioeconomic patterns within the larger communities may have influenced investment and building during the 1930s and 1940s.

In terms of land ownership, the vast majority of Spanish-surnamed heads of households in Salt Lake City and Ogden in the 1930 and 1940 censuses are listed as renting homes rather than owning them (Ancestry 2002). In both cities, renters typically had separate house numbers listed in census information. In 1930, only 15 individuals are listed as boarders in

Salt Lake City; only 10 are listed as boarders in Ogden. In 1940, only one Latinx individual for each city is listed as a "boarder." This suggests that single-family dwellings were the norm for Latinx renters rather than multifamily dwellings (Ancestry 2002, 2012).

The census data generally reflect the layout visible in historic aerial imagery from the 1930s (Figure 10). For Salt Lake City, a 1937 historic aerial image provides a glimpse of the area's layout and development. The block sizes, orientation, and street dimensions of the area were generally platted to match the rest of Salt Lake City. Rail lines run north–south through the center of the area and provide a relatively distinct divide between the two halves. The east half features dense development, frequently with larger buildings that are likely commercial or multifamily residential, whereas the west side features smaller lot sizes with single, detached buildings that likely were single-family dwellings. Although ownership and use are unclear from the aerial image, the west side of the area also features significantly more undeveloped land as well as large public recreation areas such as a baseball diamond (Utah Department of Natural Resources [UDNR] 1937a). Although more photographs are likely to exist, only one image was concretely identified as providing a view of the residential area of the west side of Salt Lake City. It shows buildings that appear to be one-story, individual residences or businesses. Landscaping features, including maintained lawns, ornamental trees, and picket fences, are also present (Figure 11). This largely reflects what is visible in aerial imagery.

In the case of Ogden, a historic image from 1937 shows extensive railyards and associated development running north–south on the west side of the Wall Avenue area (Figure 12). The blocks in the area are the same size and in the same orientation as the rest of the city, and the streets are generally of the same dimensions. The railyards have only one significant crossing leading from the Wall Avenue area, which creates a barrier to development or through-travel on the west side of the neighborhood. Development includes closely packed, larger buildings with direct street frontages (presumably business, commercial, manufacturing, or possibly multifamily residential buildings) as well as less densely developed lots with smaller buildings and more open space (presumably single-family residences). The large more dense development is generally adjacent to primary thoroughfares like Washington Boulevard and 24th Street near the center of the area, whereas the smaller scale development is more common at the north and south ends of the area. Aerial imagery indicates little public open space, which was common in other areas of Ogden to the east (UDNR 1937b).

One important factor in the development of both communities was redlining. The places in cities where non-white populations lived were often heavily constrained as a result of redlining and racially exclusive covenants governing the sale of property. Redlining is a discriminatory practice in which loans and other financial services are denied to potential property owners on the basis of race to prevent them from purchasing property in specific areas; historically, it was common in many cities in the West, including Salt Lake City, Ogden, Spokane, Los Angeles, and Phoenix (University of Richmond Digital Scholarship Lab 2020). The areas where the would-be property owners were allowed to live and purchase property were generally poorer neighborhoods with less access to key resources such as medical care, public spaces like parks, and even places to purchase food. Restrictive covenants attached to specific properties confined the sale of those properties to only white purchasers, preventing Latinx communities and other people of color from buying property. Although the Fair Housing Act of 1968 has determined redlining and discriminatory lending illegal, these practices continue to be an issue in the present.

The best evidence of redlining in Utah are maps created by the Home Owners' Loan Corporation (HOLC) during the 1930s. The HOLC was a component of New Deal legislation intended to assist struggling banks and homeowners by standardizing practices for loans and property appraisals. As a component of this, HOLC created maps for cities with populations greater than 40,000 indicating areas deemed suitable for investment as well as those considered poor

prospects for lending. These determinations were based on a combination of factors, including the racial and socioeconomic demographics of neighborhoods, along with aspects such as "age and upkeep of the housing stock, neighborhood amenities such as parks, the prospect of rent, and the nearness or encroachment of commercial and industrial facilities, particularly if the area was in what Salt Lake City officials called 'the Smoke Zone'" (Historic Utah 2020). Areas deemed unfavorable for investment were typically displayed in red and graded as "D" ("hazardous" for investment) on these maps; this practice gave rise to the term *redlining*. Areas that had been redlined, which were typically less white or Anglo, generally less well-off financially, and with fewer amenities, were then further denied investment, creating a vicious cycle of poverty and preventing non-whites from obtaining home loans for areas in which they could afford to live (Historic Utah 2020).

In Utah, only Salt Lake City and Ogden had sufficient population to have HOLC maps created. To analyze the possible relationship between redlining and Utah's Latinx communities, the boundaries demarcated by Iber for Latinx neighborhoods have been overlaid with HOLC map data (Figures 13 and 14) (Iber 2000; Jessen n.d. [ca. 1930]; Ogden Blueprint and Supply Co. 1931). The results are telling.

In the case of Salt Lake City, "There is a clear divide between east and west. Only one neighborhood west of Main Street achieves a B grade, and only one east of Main Street has a grade of D" (Historic Utah 2020) (see Figure 13). Unsurprisingly, this east-west boundary in the HOLC maps closely reflects the one defining the west side. Six HOLC-designated zones intersect with the west side area—B7, C3, C6, D2, D4, and D6—described by those making the maps as ranging from "still desirable" (in the case of a "B" grade) to "definitely declining" (for "C" grade) to "hazardous" (in the case of "D" grade) for investment:

- B7: "This area is the only reasonably good residential section west of Main Street. The homes are old, but well preserved. The neighborhood was one of the first settled in Salt Lake City and some sentiment attaches to the district, which is one reason why it is still desirable as a residential section. Jordan Park and a school, help the section. A class of modest business people and old residents live there" (Harding et al. n.d. [ca. 1930]).
- C3: "This old part of the city contains homes ranging in age from 25 to 50 years, occupied principally by working people. Much of it is on a steep incline up Capitol Hill. This is a good rent section which is per-haps [*sic*] the chief reason it is a 'C' and not a 'D' area. On the west of it is the industrial section and on the south, some of the business district. The fact that it is close to the L.D.S. Church Tabernacle grounds is an advantage" (Harding et al. n.d. [ca. 1930]).
- C6: "In these two areas are the better class of working men's homes on the west side. Both areas are well preserved in appearance and in the upkeep of the homes. Much reconditioning has been undertaken there during the last three years. The big majority of the residents are home owners who work in nearby industrial plants" (Harding et al. n.d. [ca. 1930]).
- D2: "This is one of the oldest parts of the city, the mansions of 50 and 60 years ago being now rooming houses. The area is inhabited by working people. This section and D-l were the first parts of Salt Lake City to be abandoned when the trend was to the east bench districts. The section is between the business and industrial areas, both distinct hazards from a mortgage lending standpoint" (Harding et al. n.d. [ca. 1930]).
- D4: "Both of these areas are sparsely settled tracts occupied by working people. Much railroad trackage passes between and through these areas. The houses are old, poorly kept up and practically not saleable" (Harding et al. n.d. [ca. 1930]).
- D6: "This is an area where laborers live. There are a few industrial plants in the section. The security is poor, being old and obsolete" (Harding et al. n.d. [ca. 1930]).

These descriptions offer a vivid glimpse into how Anglo American evaluators saw the area: as one based around industry and businesses, much of which was considered so unsuitable for habitation and investment it was not even assigned a zone, despite the dwellings visible in aerial imagery (UDNR 1937a). Areas that were deemed appropriate for assessment frequently note the presence of working-class individuals; the area is characterized by a mix of homeownership and rooming houses (which is largely reflected in census data from the time). Although a portion was considered a viable investment, this is mostly as a result of the presence of middle class business people and "old residents" (presumably meaning Anglo members of the Church of Jesus Christ) (Harding et al. n.d. [ca. 1930]).

A similar situation is present for Ogden. The area outlined by Iber is in close proximity to the railroad tracks, depot, and associated infrastructure (see Figure 14). Four areas delineated by HOLC intersect with Iber's boundaries: C2, D1, D6, and D7. In addition to delineating these areas, HOLC included the following notes:

- C2: "This strip lies west of the main thoroughfare and contains many of the older inhabitants of the city. There has been very little building in the area during the last 20 years. Much of the population has shifted from this area to the east bench" (Andrews et al. 1931).
- D1: "This is the oldest residential part of the city wherein the security is very poor. The western one-half of this area, immediately east of the railroad yards, contains most of Ogden's meager colored population; also a sprinkling of other foreign elements such as Mexicans, Basques, and Italians" (Andrews et al. 1931).
- D6: "This is an old part of the city which adjoins the business districts and the warehouse and factory sections. It is inhabited entirely by laboring class. There has been no new development in this area in the last thirty years. In the area is a large plant of the American Can Company, a large brewery, a planing mill, an ice cream plant and three coal yards" (Andrews et al. 1931).
- D7: "This area is inhabited by foreigners including Italians, Basques, Mexicans and some negroes. It is the warehouse and industrial part of the city. Houses therein are poor. Any further manufacturing or industrial development in the city will be in this section" (Andrews et al. 1931).

In general, HOLC's notes and designations show that this area was where much of Ogden's industrial and manufacturing work took place, in addition to transportation development. It was also where a large mixed immigrant and non-white population was concentrated. Although Mexicans were certainly present in the area, as the HOLC notes prove, they were not exclusively the residents there.

In general, Utah's Latinx neighborhoods along the Wasatch Front were primarily made up of privately owned or rented residences or multifamily dwellings in close proximity to manufacturing and industry, and in some cases, businesses more generally. HOLC strongly emphasizes that housing stock for these areas during the 1930s and 1940s was likely to be older (since in both cases these areas were some of the earliest places in their respective cities to be built), and due to a lack of investment, many of those original homes and buildings remained in place. Although this information cannot provide an in-depth characterization of these neighborhoods on a block-by-block basis, it does present a compelling picture of how the physical environment may have looked during the early twentieth century.

E.5.7 Agriculture (ca. 1900–1942)

From the turn of the twentieth century until World War II, Latinx people in Utah were primarily employed in agricultural work. Despite that, few historic examples exist of large-scale agricultural enterprises owned or run by Latinx in the state, particularly in northern Utah (Gonzalez and Padilla 1984). The vast majority instead worked as laborers, ranch hands, sheepherders, or in other support roles (Figure 15). This system of employment reflected broader historic patterns of employment for Latinx people throughout much of the Mountain West, in which Latinx workers would change sources of employment seasonally and would frequently travel throughout the region to find work (Deutsch 1987).

> After 1930 migrants increasingly came to fill the demand for agricultural labor and the earlier agricultural *colonias* disbanded. Part of this migrant labor was made up of Spanish-speaking farm workers who lived in towns along the Wasatch Front during winter and followed the planting and harvesting of crops through northern Utah, Idaho, and Oregon during the remainder of the year. For those migrants whose subsistence was almost solely dependent on this source of employment during the depression, life was reduced to a grim proposition. (Mayer 1976:445; italics in original)

Although many agricultural workers came from Mexico, a large number came from Spanish-speaking communities in northern New Mexico. The workers' reliance on seasonal agricultural work stemmed in part from poor political conditions and a lack of economic opportunity due to ethnic discrimination in New Mexico (Edison et al. 1992:9).

Although Latinx agricultural workers were present throughout the state from 1900 to 1942, many were concentrated in areas such as Delta, Spanish Fork, Ogden, and Salt Lake City as sugar beet workers (Ancestry 2010b, 2002, 2012; Mayer 1976:444). Two areas are particularly notable for having large Latinx populations engaged in agriculture: sheepherders in San Juan County and sugar beet workers (also known as betabeleros) in northern Utah, particularly in Box Elder County.

E.5.7.1 SHEEPHERDING AND SETTLEMENT IN SOUTHEASTERN UTAH

As noted in the Territorial Years period, manito sheepherders were some of the first Latinx residents in the state. During the late nineteenth century, most of them came to Utah seasonally from communities in northern New Mexico; they would frequently return to their home communities (Gonzalez and Padilla 1984; McConkie 2001:13). Starting in the early twentieth century, an increasing number of those individuals settled more permanently with their families in and around Monticello (Figure 16).

These new Latinx residents brought a unique culture with them from northern New Mexico (Figures 17 and 18). "Since most of Monticello's Hispanics hailed from New Mexico, their culture had a strong regional flavor. Because a high concentration of Hispanics dominated the northern region of the state, these people had long kept their culture free from a United States influence" (McConkie 2001:12). This strong sense of culture inflected much of the community's relationship with its Anglo Latter-day Saint neighbors, who considered their Latinx neighbors to be the descendants of the Lamanites, a group that in the Church of Jesus Christ had turned from God and had to be converted to the Church before the millennial return of Christ could occur (Iber 2000:26). These differing cultural and religious outlooks predictably resulted in a gap between the two groups, although they generally coexisted peaceably.

Because of their skill with livestock raising and herding, Latinx herders in San Juan County were highly regarded by Anglo ranchers (McConkie 2001:16) (Figures 19 and 20). But the system in which they worked, where Anglo ranchers owned the livestock and ranches and employed Latinx herders to care for them, resulted in a de facto class divide in the region that kept Latinx herders at an economic disadvantage.

> the Anglos owned the livestock. . . . Whether the arrangement was benevolent or not, most of the Hispanics did in fact work for these families. Their manual labor in the fields probably reinforced the racial stereotype and derogatory epithet "dirty Mexican," which was common to the town. This labor arrangement had its precedent in New Mexico. . . . Sheep were cared for under the *partido* system, in which small herders received a small share of the profits and a large rancher kept the rest. This exploitative system would continue in a more mild form in Monticello when the Mexicans generally went to work for prominent sheep and cattle herding families. (McConkie 2001:17; italics in original)

This class divide was further extended through religious differences. Most Anglo ranchers in the area were members of the Church of Jesus Christ, while almost all Latinx herders were Catholic. As result, cultural differences between the two ethnic groups were underlaid by religious differences, which were frequently expressed in the physical space of the community, such as with the divisions in the town cemetery (McConkie 2001:14, 24, 30). Although little cultural crossover occurred, the two groups frequently worked cooperatively for the benefit of their community through public works projects (McConkie 2001:35). Starting in the early 1940s, some of Monticello's Latinx residents began moving to northern Utah to take advantage of higher paying jobs that were becoming available in wartime industries. But the system of Latinx herders working on ranches remained common in San Juan County until the 1960s (McConkie 2001).

These historical patterns had a distinct impact on the built environment. In some cases, the new manito residents began homesteads; one such individual was Ramon Gonzalez, who settled with his family near Indian Creek, 6 miles north of Monticello, in 1902 (Edison et al. 1992:8; McConkie 2001:13; *Salt Lake Tribune* 1994). In another case, a "Mexican homestead district" was planned south of Elk Ridge, but only a few homes were built (Peterson 1983:181–182). "Although some Hispanics . . . acquired land of their own to farm, this appears to have been the exception to the rule. Roque García was exceptional and had 400 acres of land" (Edison et al. 1992:8; McConkie 2001:16). More commonly, Latinx residents of San Juan County lived in town or in worker housing on bigger ranches; or, as one author describes it, "little enclaves of Mexicans lived in dilapidated housing in most of the San Juan towns" (Peterson 1983:181–182) (Figures 21 and 22). These included neighborhoods in Monticello, La Sal, Blanding, and Moab (Solórzano 2014:26). Unlike more culturally and ethnically mixed minority communities elsewhere in the state, most notably those in Salt Lake City, communities in San Juan County were frequently divided based on ethnicity. In the case of Monticello,

> The layout of the town itself tended to reflect the general separation of the two communities. By 1920, there were several distinct Hispanic neighborhoods in and around Monticello. The arrangement of the town was important, in that the Hispanics were somewhat spread out physically and were as a group internally stratified according to wealth and religious devotion. On the east side the town, called "Blue Lake," lived the relatively affluent Lopez family. In "Chihuahua" on the south side, there were ten to fifteen Hispanic families. The González family and a few other families lived in the most Catholic part of town, "New Jerusalem." (McConkie 2001:38–39)

As McConkie observes, in addition to the geographic separation between Latinx and Anglo residents, "In general, Hispanic homes were not as nice, nor did they have the same standard of living as the Anglos, especially the wealthier families" (McConkie 2001:18) (Figure 23). In some cases, however, Latinx residents of Monticello and the surrounding communities did share space with their Anglo Latter-day Saint neighbors. This was particularly the case for public spaces such as the schoolhouse in Monticello, where both groups attended school and social dances (McConkie 2001:41, 44).

Beyond the homes, communities, and worker housing used by sheepherders and their families in San Juan County, sheepherders left their marks on the landscape. The most notable example of this is historic inscriptions. For example, Ramon Gonzalez inscribed his name on Newspaper Rock near Canyonlands National Park (*Salt Lake Tribune* 1994). Additionally, ranching and sheepherding practices often extended from established ranches to span entire landscapes (Figures 24 and 25). Other built aspects of the community, such as the section of the town cemetery in Monticello historically used to bury non-Latter-day Saints or St. Joseph Catholic Church on Main Street (built 1934; demolished 2015), also reflect the presence and lives of Latinx residents in the community (McConkie 2001:14; *Salt Lake Tribune* 1994).

E.5.7.2 SUGAR BEETS AND THE *BETABELEROS*

Since the late nineteenth century, sugar beets have been an important cash crop throughout the Intermountain West (Deutsch 1987:33). Although the beet sugar market fluctuated during the early nineteenth century, the onset of World War I in Europe brought a boom. This trend extended to Utah: "During World War I, Utah agriculture had greatly benefited from Europe's military turmoil. By the end of the war, the price of sugar beets, the state's most important crop, had surged from $7.00 to more than $12.00 per ton." (Iber 1998:160).

But World War I did not just result in rising beet sugar prices. It also limited the availability of Anglo American laborers to harvest the beets, including in Utah, which had traditionally relied on farmers and their families to care for the crops (Iber 2000:8–9). In response to the emerging labor gap, sugar beet companies began turning to Chicanos, although this group had previously been mostly excluded from these agricultural undertakings. Beginning in 1916, the Great Western Sugar Company in Colorado was the first sugar company to actively recruit Latinx workers, a practice that became common throughout the industry (Deutsch 1987:108–109; García 2012:23). The pattern in which sugar companies actively recruited Latinx laborers came into practice in Utah in 1918, when the Utah-Idaho Sugar Company recruited 60 families from Juarez, Mexico, to come to Garland to work as betabeleros; they totaled 240 adults and 44 children (Figures 26–30). These laborers were joined during the harvest by an additional 150 Mexican workers (Murphy 1995; *Ogden Daily Standard* 1918a, 1918b).

Such recruiting was haphazardly regulated. The Immigration Act of 1917 created challenges for Mexicans seeking to immigrate to the United States. The emerging demand for Mexican agricultural labor, particularly by beet growers, resulted in significant pushback against the law, and Congress subsequently exempted a large number of Mexican laborers (Deutsch 1987:109). The actual regulations intended to control this labor were also not well-enforced. During and after World War I, illegal recruiting was common, and contracts between legally recruited laborers and their employers were frequently violated by the companies (Deutsch 1987:109, 120).

Following its establishment in 1918, the colonia in Garland was the "most visible Latino colony in Utah" (Solórzano 1999:18). The community was proud of its Mexican heritage; for example, on September 16, residents celebrated Mexican independence day (Solórzano 1999:18). As with many other agricultural workers, the Latinx residents of Garland often worked at other jobs during the off-season for beet growing, such as housekeeping, to supplement their seasonal incomes (Solórzano 1999:18).

The growing Latinx population resulted in physical changes to the area. The community was located "on the outskirts of Garland" around the Utah-Idaho Sugar Company sugar factory, which had been constructed in 1903 (Murphy 1995). Although orderly, houses in the community were frequently of poor quality:

> The houses furnished by the company "look[ed] like [a] cross section of freight cars, and . . . rent[ed] for $2 a month." Each house contained "a good range" that the tenants bought with small monthly payments and a corn mill. In back of each house the family grew chilies, corn, beans, garlic, lettuce, and cilantro . . . and kept chickens and rabbits for fresh meat. . . . The houses were evidently sparsely furnished with whatever each family had been able to bring with them from Mexico or acquire locally. (Murphy 1995)

And with company funding, the community built a schoolhouse (Solórzano 1999:18). Although the Utah-Idaho Sugar Company factory was built 15 years prior to the arrival of Mexican laborers, it was also a focus of the community. A site plan of the area, drawn in 1972, shows considerable development, including the factory itself, beet bins, sheds, associated industrial outbuildings, and rail lines leading to the factory (see Figure 26). Areas north of the factory include "Mexican Village Portable Houses," closely spaced and small in size, as well as larger residences and a "club house." A "Factory Hotel" and "Dormitory" are directly northwest of the factory building (McIntire 1972). Taken together, the site plan reflects a self-contained community based around its industry.

By the summer of 1919 there were 15 sugar beet factories and three auxiliary slicing plants operating in Utah. These were in Lehi, Garland, Payson, Elsinore, West Jordan, Spanish Fork, Ogden, Logan, Lewiston, Brigham City, Smithfield, Delta, Moroni, Cornish, and Layton (*Salt Lake Herald-Republican* 1919b). Unfortunately, economics proved challenging for the sugar beet industry and those working in it. Although World War I brought increased prices,

> the upswing ended during the winter of 1920, and by November 1921 the price of beets had plummeted to $5.47 per ton. In 1922 farmers in the Cache Valley, the heart of Utah's sugar beet country, decreased acreage by over 60 percent. . . . While enduring a steady decline after the war, prices for agricultural output declined another 61 percent between 1929 and 1932. A slumping sugar beet industry during the 1920s meant difficult times for Hispanics, but the Great Depression made matters even worse. (Iber 1998:160)

As an article about the Garland sugar factory from 1921 states, "The sugar warehouses in . . . Garland are bulging with sugar unsold, sugar which the company would be only too glad to unload if it could find a purchaser. . . . If the sugar companies cannot unload their present supply of sugar how are they going to continue to do business?" (*Box Elder News Journal* 1921).

A severe drought, coupled with the slump in the sugar beet industry, caused wages for betabeleros to drop significantly. Many families were forced to have their children assist with agricultural work to supplement their earnings to survive (Iber 1998:161). The Great Depression would continue to plague Latinx farmworkers in Garland and elsewhere for much of the 1930s and until the start of World War II.

E.5.8 Railroad Work and Transportation (ca. 1910–ca.1950)

Even before the completion of the first transcontinental railroad in 1869, which passed through Ogden and northern Utah, rail transportation has been a key industry in Utah. It would be difficult to overstate how the development of railroads was central to the history of Utah—and to the United States. "This railroad system brought about a metamorphic change in the [Utah] Territory. The months that had been required for travel acorss [*sic*] the nation were reduced to days, and freight and farm products could be shipped at reasonably inexpensive rates" (Reeder 1981:xii). But, as Leland Jenks, an economic historian, observed, the railroads did not just represent a revolution in transportation technology but also an

economic awakening. As he writes, "The early persistent succession of fresh waves of railway construction, arising largely in the development of new areas in the American West and South, must be regarded as one of the basic phenomena in the total economic growth of the United States" (Jenks 1944:4). Not only did railroads open new areas for Euro-American settlement, the cycle they created fueled economic development. They opened new markets for goods, and the labor required for their construction, operation, and maintenance introduced capital and spread a modern market economy throughout the American West (Jenks 1944:4–6). The results, Jenks notes, were remarkable: through this pattern of economic development, "the initial impetus of investment in railway construction led in widening arcs to increments of economic activity over the entire American domain, far exceeding in their total volume the original inputs of investment capital" (Jenks 1944:7). In many senses, railroads forever changed Utah economically, culturally, and physically.

As Solórzano points out, "Historical accounts credit Chinese immigrants as the backbone for the construction of the railroad in the West. Hispanic track laborers, or *traqueros*, however, were the heart that kept the railroad lines in good working condition" in later years (Solórzano 2014:71) (Figure 31). Latinx workers were not significantly represented amongst railroad crews in Utah during the nineteenth century, but during the twentieth century, they became one of the largest ethnic groups working on the railroads (Solórzano 2014:71). Three railroad companies in Utah were the primary employers for Latinx railroad workers: the Union Pacific Railroad (UPRR), the Central Pacific Railroad, and the Denver & Rio Grande Railroad (Solórzano 2014:71).

Starting in the 1910s, Latinx laborers began to work for various railroads in Utah (Solórzano 2014:71). While World War I spurred economic development in many areas, the conclusion of hostilities resulted in a slump in the rail transportation industry that by 1921 caused layoffs and cutbacks. However, railroads rebounded during the late 1920s. and Chicanos began to make up a significant and growing proportion of traqueros for many railroads (Iber 1998:160, 162) (Figure 32).

> As early as 1923 the payroll records of the Los Angeles and Salt Lake Railroad, a subsidiary of the Union Pacific, show that Spanish-surnamed labor made up nearly 20 percent of the permanent track labor on the sections between Salt Lake City and Milford. As the decade progressed, their numbers increased until Spanish-surnamed individuals made up over 30 percent of the permanent track labor forces on the Utah portion of the Los Angeles and Salt Lake Railroad. The temporary labor utilized on extra gangs during the busy summer months pushed the numbers of Spanish-surnamed track laborers as high as 70 percent. (Mayer 1976:443)

This was the case for other areas of the state as well, such as the Wyoming Division of UPRR, which operated railroad sections between Evanston, Wyoming, and Devil's Slide in Morgan County, Utah. In many cases, in addition to serving as permanent laborers for the railroad, Latinx workers also served as temporary, seasonal workers during the summer (Mayer 1976:443). This pattern was not limited to Utah—track work was a primary source of employment for Latinx workers throughout the Southwest and West (Iber 1998:162). Most of Utah's traqueros were young, male, and single; census data for areas with significant railroad laborer populations in the 1910s and 1920s reflect the fact that many traqueros lived alone and without families (Ancestry 2006, 2010b; Solórzano 2014:72) (Figure 33). The age of the workers likely reflected the physically demanding nature of the work, which during the 1920s was typically done without machines or mechanized tools (Solórzano 2014:72).

As in many other industries, the Great Depression decimated railroad employment opportunities for many traqueros.

> With the depression both permanent and temporary Spanish-surnamed track labor was rapidly eliminated. By 1932 they had been reduced to a mere 14 out of 264 names that made up the permanent track force

> working on the sections between Salt Lake and Milford, a reduction undoubtedly representative of the situation on other railroad lines. To the northeast, all Spanish-surnamed labor had also been eliminated by 1932 on the sections between Evanston and Devil's Slide. (Mayer 1976:445–456)

As a result of this loss of employment, many Latinx railroad workers were forced to leave the state to find work or in some cases to return to Mexico (Solórzano 2014:73). Despite the increasingly marginal employment opportunities offered to Latinx workers by the railroads during the Great Depression, in some cases they still were preferable to those in other industries. For example, due to poor conditions in mines, some Latinx mine workers changed to working for the railroads during the 1930s (Solórzano and Iber 2000:7).

It would not be until World War II that the number of Latinx UPRR employees would return to the same level as before the Depression. By 1942 the downward trend had largely reversed, and Latinx workers again made up the largest ethnic group employed by the railroads (Iber 1998:163; Solórzano 2014:73).

The physical spaces associated with the lives of traqueros and their families were frequently in close proximity to railroads, railroad sidings, tracks, and stations (Iber 1998:162–163; Solórzano 2014:74) (Figure 34). Often Latinx communities with railroad workers are located along key railroad routes, such as those in Milford or Ogden, or those in Tooele or Box Elder Counties (Ancestry 2006, 2010b; Solórzano 2014:75).

The specific living spaces occupied by traqueros (and in some cases their families) could vary widely. Single men frequently shared quarters in company bunkhouses, particularly when near towns or other more developed areas. When in more remote areas (particularly when doing seasonal work), members of section gangs might also live in temporary housing in railroad cars (Mayer 1976:443; McClean 1971:9). Repurposed boxcars are frequently noted in oral histories and accounts as being used by traqueros and their families as homes and residences (Iber 1998:162; Solórzano 2014:74). Those living in repurposed box cars often had few amenities and required the use of outhouses (Iber 1998:162). These boxcar houses were convenient not only for their ready availability and cheapness but also because in some cases they could be moved based on where traqueros and their families were required to live. Section hands, tasked with maintaining remote portions of a railroad, might also live in designated section houses with their families that were owned and maintained by the railroads; as with other types of housing, these were located in proximity to railroad tracks. An illustration of a section house floor plan shows a two-room rectangular building with a main room housing a stove, sink, and eating area and a bedroom with multiple beds (Guevara 1980).

It should also be noted that in Salt Lake City and Ogden, the railroad tracks that ran north–south through the city were often used to delineate neighborhoods: "Inadvertently, the railroad in Utah divided people and communities along lines of race, religion, nationality, and social class. Railroads became the markers to divide people living on the East and West sides" (Solórzano 2014:75). They often formed loci for minority communities; in Salt Lake City they came to be used colloquially (although, as shown in Section E.5.6, not entirely accurately) as a line of division between the east and west sides of the city. In this sense, Utah's railroads be tied both to the homes and community spaces of traqueros as well as to broader patterns of social and community development.

E.5.9 Mining (1912–1942)

As evidenced by census data, mining formed one of the three key sources of employment for Latinx Utahns during the early twentieth century. However, the mining industry was heavily dependent on outside market forces. While this was a benefit during boom times, such as during World War I, it also resulted in massive economic struggles during economic slumps, such as during the post–World War I period and the Great Depression.

E.5.9.1 BINGHAM CANYON

Latinx miners first came to prominence in Utah in 1912, when many served as strikebreakers for Utah Copper Company (Utah Copper), now operating as Kennecott Utah Copper Company, in the Bingham Canyon copper mine in Salt Lake County. At the turn of the century, most miners at Utah Copper were from Great Britain, Greece, Italy, and Japan. Working for the mines was dangerous, often badly paid work. Labor organizers, who advocated for unionization to improve working conditions, targeted their efforts to Bingham Canyon for their efforts. Utah Copper refused to recognize the newly constituted union or the other worker demands, such as better pay and the elimination of the *padrone* system.[17] In response, the miners went on strike. In order to return the mine to normal operations, Utah Copper's leadership brought in 5,000 Mexican and Latinx American strikebreakers (Blair 1948:11, 14; *Salt Lake Tribune* 1994).

As Solórzano notes in *Recuerdo, Celebración y Esperanza*, the decision to hire Latinx strikebreakers was controversial in Utah. Many western mining operations in the early twentieth century would not hire workers who could not speak English, and Utah-based publications like the *Salt Lake Mining Review* railed against Spanish-speaking mine workers (Solórzano 2014:43). The strikebreakers came from throughout the West and Mexico. "With that first group came Mexican nationals as well as some few from such surrounding states as Arizona, New Mexico and Colorado. This first contact was made through an emissary sent by the various mining interests in Bingham" (Blair 1948:15). Due in part to the Latinx workers' role as strikebreakers, the strike ended without Utah Copper recognizing the union but with the strikers gaining better wages.

Following the end of the strike, many of the strikebreakers left Utah, but a small number remained and settled permanently with their families in Bingham Canyon. Starting in 1918, the numbers of Mexican, Mexican American, and Spanish miners began to increase noticeably (Mayer 1976:441). The advent of World War I resulted in increased demand for copper, but by the late 1910s and early 1920s, demand had diminished precipitously. This slump disproportionately affected Latinx miners because they were frequently fired before their Anglo coworkers. Starting in 1922, however, production increased and continued through the 1920s. In 1930, the Great Depression dramatically decreased demand for metals, and by 1932, most of Utah Copper's mining operations had been shut down. Consequently, many Latinx miners left (Figure 35). The commencement of World War II resulted in the return of demand for copper, and the mines reopened (Solórzano and Iber 2000:7) (Figures 36−38).

As a result of their role in breaking the strike, "Newcomers encountered a vigorous resistance . . . as well as for their drastically different cultural background" (Solórzano 2014:43). Due in part to a well-publicized murder by a Latinx miner in 1913, many Anglos also negatively stereotyped Mexican miners (*Salt Lake Telegram* 1921; *Salt Lake Tribune* 1918,

[17] The often exploitative *padrone* system used well-connected *padrones*, or labor brokers, as middlemen by the mine to find immigrants seeking work in the United States. In return for their assistance in organizing immigration and employment, the *padrones* were typically paid by both the mine and the immigrants.

1994; Solórzano and Iber 2000:5). Anglo and Scandinavian miners, who were frequently Latter-day Saints, also viewed their new, primarily Catholic, coworkers with skepticism (Bailey 1988:111). But despite their roles as strikebreakers in the 1912 labor dispute, racist stereotypes, and their cultural differences from other miners, the Latinx miners became integrated into the labor force at Bingham Canyon during the 1910s (Blair 1948:11; *Salt Lake Tribune* 1994). As Blair notes, the Latinx miners' professional experience made them well-qualified for the work: "Carlos Grimm, Mexican consulate in Salt Lake City, states that many of the Mexicans who came to Bingham had previous mining experience in the mines of Mexico. As time went on the Mexicans (nationals) sent for their families in Mexico and Bingham became fused with the Mexican element as it had done previously with so many other nationalities." (Blair 1948:15) Indeed, by the 1940s, Mexican immigrants were considered a permanent fixture in the mining community (Blair 1948:81).

But acceptance into the mining workforce did not mean equality. Even by the 1940s, at which point Latinx miners had been a key part of the Utah Copper workforce for several decades, their roles were largely limited to dangerous, low-paying positions in the mine, such as working on track and powder gangs. Some long-time employees of Mexican descent (particularly those who spoke English) were able to gain more desirable jobs with greater responsibility, such as brakemen or foremen. But the vast majority of those positions were held by Anglo miners (Blair 1948:44–45; Solórzano and Iber 2000:5). In some cases, Chicanos could operate independently in the Bingham Canyon community, such as running a taxi business or operating a tavern (Blair 1948:50). Despite their long-time presence in Bingham Canyon, Latinx miners and their families were typically considered "lower class" (Blair 1948:85). Although some had managed to climb the socioeconomic ladder through successful entrepreneurship, this was largely limited to the long-term Latinx residents, and the lack of opportunity for significant professional advancement within the mine itself hindered the economic success of many miners.

The social organization of Bingham Canyon reflected this. By the 1940s, Latinx Americans there typically consisted of two groups: "The first are those who are married and have, for the most part, been in the canyon for several years, some as . . . long as forty years. The second group are those who are younger, and have left their homes in Arizona, New Mexico, Colorado, and Utah to make a living" (Blair 1948:70). Latinx children attended integrated schools such as Bingham High School, but through the 1940s, they generally enjoyed little academic support or expectation of success (Blair 1948:79, 96).

The physical environment of Bingham Canyon also tended to reflect the social and economic divides that Latinx residents experienced. Copperton, at the mouth of the canyon, was considered the nicest neighborhood, and Latinx miners were excluded from residing there (Blair 1948; Solórzano 2014:46). Latinx residents typically lived up the canyon in Dinkeyville or Highland Boy, which were more ethnically diverse but typically had worse-quality housing (Solórzano 2014:46). Although excluded from Copperton, Latinx mine workers generally did not live in a specific neighborhood and instead tended to live throughout Bingham Canyon (Blair 1948:56, 73). Adjectives such as "shabby," "dilapidated," "shacky," "old," "crowded," and "inadequate" were all used to describe common Latinx miner housing (Blair 1948:3–4; Solórzano 2014:46). This was especially true for the hotels and boarding houses (many of which were located near Carr Fork) that were frequently used by single Latinx men and were noted as being in particularly poor repair by the standards of the area (Blair 1948:55, 64).

By the 1940s, some Latinx mine workers and their families owned their own houses or even boardinghouses (Blair 1948:56). As Solórzano describes, "some of the mineros who had worked in Bingham for about two decades began purchasing homes in Dinkeyville, Bingham, Copperton, and Highland Boy. The homes were modest and many needed substantial mending" (Solórzano 2014:46). In addition, some purchased apartment buildings that they subsequently rented to unmarried miners, providing a source of income in addition to shelter (Solórzano 2014:46).

Through the 1940s, residents of Bingham Canyon, including Latinx workers and their families largely lacked recreational facilities. The Mexican Consul, Carlos Grimm, lamented

> The family organization in Bingham Canyon has gone to pot, mainly because of such conditions as a lack of spiritual unity, the filth and dirt that is tolerated, the houses are no more than shacks, sanitary conditions are bad, and last, but not least, the facilities for recreation are entirely lacking. The children have no room to play. What school yards there are, are much too small. After the adults get off from work they have only the beer halls to go to, and after the beer halls close they go to their private gambling dens and continue their games. (Blair 1948:71)

Despite these obstacles, Bingham Canyon during the 1920s and 1930s was the locus of several important Latinx social organizations, discussed in Section E.5.11. But the language barrier limited or prevented Latinx participation in other social and religious organizations. One example was the lack of Spanish-language publications available at the public library (Blair 1948:76). The lack of Spanish-speaking clergy also made it difficult for non-English speaking Catholics (many of whom were Latinx) to engage with the local congregation (Blair 1948:97). Additional information relating to religion in relation to Latinx residents of Bingham Canyon is provided in Section E.5.12.

Mining operations in Bingham Canyon would continue to expand over the following decades to eventually envelop the various residential and commercial areas in the canyon. In 1971, Kennecott purchased the town of Bingham and removed it in order to conduct mining in the area; historic resources located in Bingham Canyon have almost universally been demolished or moved (Lemmons 2008:36).

E.5.9.2 CARBON COUNTY COAL MINES

During the 1910s and 1920s, Latinx miners also began moving to Carbon County to take advantage of employment opportunities in the coal mines (Solórzano 2014:122). A second, larger wave of Latinx immigration to the county occurred during the World War II era (Solórzano 2016).

In many cases, coal mining work was part of a broader regional pattern of migration common during the early twentieth century throughout northern New Mexico, western Colorado, and, to some degree, Utah, in which Spanish-speaking workers would travel for seasonal occupations. “The labor force demographics changed along the lines of basic needs—Mexicans were in the coal mines during the winter and on the farms, most likely the sugar beet farms, in the spring” (García 2012:21).

As in Bingham Canyon, Latinx coal miners in Carbon County faced discrimination on the basis of their ethnicity, which often extended to their housing and living situations: “They were considered to be ‘more negro’ than the rest of the miners, and forced to live in tent cities, trailers, and temporary housing units” (Solórzano 2016). One such example was when the Utah Fuel Coal Company in Sunnyside provided “hastily put together frame houses” for its employees, including Mexican or Mexican American miners; some of these “houses” were simply repurposed boxcars (García 2012:36). Based on census data, the Latinx population of Carbon County during the early twentieth century was fairly equally distributed amongst various municipalities, presumably in relation to the coal mines there. As a result, Carbon County had a moderately large Latinx population, but these individuals and families were not geographically concentrated in the way they were in places like Bingham Canyon or Salt Lake City (Ancestry 2002, 2006, 2010b, 2012).

E.5.10 Business and Commerce (ca. 1900–ca. 1940)

Comparatively little secondary source data exists regarding Latinx entrepreneurship in Utah during the early twentieth century. However, primary source evidence suggests that many Latinx individuals living in Utah were engaged in business and commerce individually or on a broader scale (Table 11).

> From the earliest *Mexican/manito*-owned enterprises, such as homesteads, ranches, restaurants, and import businesses in the early 1900s, through the development of various Mexican-owned restaurants, boardinghouses, and bars in the cities of Utah during the 1930s and 1940s, Latino business owners have served the *comunidad* for many decades. (Iber 2008:808; italics in original)

A common type of private venture for Latinx Utahns, particularly from 1900 to 1920, was proprietorship of hotels and boarding houses; other forms of business proprietorship, such as for drug stores, restaurants, and confectionaries, were also common. By 1910, the first Mexican restaurant, run by Abraham Mejia, was in operation (*Salt Lake Tribune* 1994). Latinx Utahns also worked in support positions for private businesses as cooks for restaurants and boardinghouses, clerks, cleaners or janitorial staff, or even bell boys. Multiple musicians are noted in census data, as are other specialized trade positions such as blacksmiths, carpenters, and bakers. Small-scale manufacturing was also an occupation for some individuals, including cigar making, printing, and (in one case) "manufacturing with reeds" (likely basket weaving).

In many cases, private enterprise (particularly business proprietorship) offered a means for Latinx Utahns to improve their economic standing. In Bingham Canyon, where Mexican residents owned a beer parlor (the Butte Club) and a taxi cab company, the position of proprietor provided both economic and social capital to its owner (Blair 1948:46, 48, 85). For Latinx women, owning or operating a business could also offer economic independence otherwise unavailable. "The increasing number of familias meant that there would be more mouths to feed, and that led many colonia women to seek remunerative employment either inside or outside their homes" (Iber 2000:16). In the 1930s, Eliza Tostado chose to operate a boardinghouse in Bingham Canyon rather than accept child support from her ex-husband; she made enough money to open multiple bars and restaurants in Bingham, Lark, and Ogden during the early 1940s (Iber 1998:167). By 1930, 26 individuals were listed as owning their own businesses, as business managers, or as proprietors. These were primarily for service businesses such as barbershops, restaurants, pool halls, and boarding- or rooming houses (Ancestry 2002).

Based on census data, business and commercial occupations made up only a small proportion of those for the general Latinx population of Utah from 1900 through 1940. But they are notable for two reasons. The first is that they reflect a plurality of historic experiences for Latinx Utahns. Although mining, agriculture, and railroad work were the most important occupations for Latinx people in Utah, census data for the period demonstrates that Latinx Utahns also occupied a wide range of economic roles within the state. The second is that it suggests previously neglected resource types in relation to Latinx history, those of businesses and commercial enterprises, that may be significant in relation to that history.

E.5.11 Social Clubs and Mutual Aid Groups (ca. 1920–1942)

Community and social organizations, including mutual aid societies or *mutualistas*, were a ubiquitous part of many Mexican communities throughout the United States for much of the early twentieth century. They offered support and assistance to working class immigrants and Chicanos and provided a source of cultural engagement and a place for political activism. In places like Arizona and California, the mutualistas' work frequently "included opening schools to provide Mexican families an alternative to segregated schools, coordinating strikes, and working to defeat candidates with discriminatory records" (Grimes et al. 2019:E111). In some cases, mutualistas might have chapters in multiple states, which in some cases served as a critical starting point for political organizing and civil and labor rights advocacy (Grimes et al. 2019).

Utah's Latinx population (which was primarily Chicano during this period) was too small for extensive community organizing during the first decades of the twentieth century. But in the 1920s the Latinx population shift toward family groups and away from the young, single men of earlier decades allowed for greater community cohesion. This in turn allowed for the creation of what Iber terms an "ethnic network" of mutual assistance that also provided a way to celebrate cultural traditions (Iber 2000:18). But these loose community ties were not sufficient:

> Neighborly ties were valuable but limited. As a result, during the 1920s and into the years of the Great Depression northern Utah's growing colonia took the first steps toward creating permanent organizations to address some of their social, religious, and economic necessities. (Iber 2000:18–19)

By the 1920s, a number of significant social organizations and mutual aid societies were in operation. Although a number of these were well-known, many others in Salt Lake City and Ogden were small and temporary in nature and "appeared and disappeared with rapidity" (Mayer 1976:456). Most were created to help coordinate and plan cultural celebrations for Mexican Independence Day with the Mexican consul in Utah (Mayer 1976:457).

In many cases, these organizations functioned as a stopgap response to a lack of leadership during this period (due in part to the Mexican Revolution) as well as a way to address a lack of support (and in some cases active discrimination) by the predominantly white and Church of Jesus Christ society of Utah. As Iber observes, *mutuales* (mutual aid associations) served three important roles for Latinx Utahns: celebrating culture and holidays; providing some amount of financial assistance; and presenting a more positive view of the community to the broader public (Iber 2000:22–24).

In their earliest forms, the mutuales took the form of "informal parties and social gatherings that celebrated cultural traditions and provided some succor to those in distress" (Iber 2000:22). Events such as dances, weddings, baptisms, and celebrations of Mexican national holidays were common and frequently took place in temporarily rented or loaned spaces such as halls or private residences (Iber 2000:22) (Figure 39). When situations dictated, these organizations might also undertake tasks such as raising legal defense funds, but these sort of organizations were rarely permanent (Iber 2000:23).

Utah's newspapers, particularly those published in Salt Lake County, record numerous events hosted by smaller but more formally established clubs and societies during the 1930s and 1940s. In some cases, these events might be of significant size, such as one 1937 celebration:

> Mexican food, Mexican dancing and singing and Mexican motion pictures furnished entertainment to more than 1000 Mexican-Americans Sunday at the Mexican fiesta held at the Box Elder campgrounds in Mill Creek canyon. The fiesta, sponsored by the Utah Museum society, the Mexican Cultural Society, Friends of Mexico and the United States forest service, was attended by Governor Henry H. Blood. (*Salt Lake Telegram* 1937a)

As with the informal events that preceded them, these more formal, society-sponsored events generally took place public areas (such as Mill Creek Canyon) or temporary or rented spaces (such as a venue identified only as "Neighborhood house" in Salt Lake City that was used by El Trovador Club) (*Salt Lake Telegram* 1935a, 1937a, 1937b). In other cases, these venues may have been more permanent; based on their names, they may have been owned by members of Utah's Latinx community. For example, a Cinco de Mayo program was advertised in the *Salt Lake Telegram* that was scheduled to occur in "Club Mexicano hall" in Salt Lake City, the Knights of Pythias Hall in Ogden, and at the Civic Center Hall in Bingham (*Salt Lake Telegram* 1940a).

Several well-known organizations are discussed in greater detail in the following sections. Although some, such as La Cruz Azul, would disband by World War II, others remain active today, such as the Centro Cívico Mexicano (CCM). All would provide an important source of support for Latinx residents of Utah during the 1920s and 1930s and would form a basis for Chicano civil rights organizing in subsequent decades.

E.5.11.1 LA CRUZ AZUL (THE MEXICAN BLUE CROSS) (CA. 1920–CA. 1930)

The Mexican consular office was first established in 1912 in response to the region's growing Mexican population as well as the anticipated influx of Mexican strikebreakers at Bingham Canyon (Solórzano 2014:47). During the 1910s, the consular office assisted Mexican workers with immigration and companies such as mines, mills, smelters, and railroads with the recruitment of Mexican labor. Notably, in 1916, E. D. Hashimoto was made Mexican consul. Beginning in the 1920s, the consulate began to help address the needs of Mexican nationals in the state (Mayer 1976:442–443). The 1930 census lists Cecil M. Gaxiola as the Mexican consul in Salt Lake City, living at 189 North West Temple (Ancestry 2002). Other information regarding the Mexican consuls and where they lived and worked is limited, but additional research may provide further details.

La Cruz Azul (the Mexican Blue Cross) was a social organization founded to help needy Chicanos that operated out of Salt Lake City during the 1920s and into the 1930s. It was created with support from the Mexican consul and intended to "provide legal assistance to persons without proper documentation. These activities were motivated by altruistic intentions and organized on a volunteer basis" (Solórzano 2014:47).

The Mexican consul conducted outreach for the group, including attending meetings of other groups such as the Catholic Women's League (*Salt Lake Telegram* 1931). In practice, this mutual aid society served a variety of additional functions, including "to help the needy and indigent within the Mexican community by using initiative and resources" (Mayer 1976:457). The society raised funds through dances and other social events, frequently hosted at shops owned by Alfred Córdova (Iber 2000:24). During the Great Depression, La Cruz Azul distributed bags of food to Mexican families in need in Salt Lake City (*Salt Lake Telegram* 1932a). Additionally, "Crisoforo Gómez, owner of a boarding house, and one of the founders of the Blue Cross, often allowed Mexican nationals to stay in his house for free" (Solórzano 2014:47). Although the organization enjoyed some success, it disbanded during the Great Depression (Iber 2000:22).

E.5.11.2 UNIÓN Y PATRIA AND THE COMISIÓN HONORÍFICA MEXICANA (1927–1942)

The growing number of Latinx mine workers and their families during the 1920s encouraged community organizing in Bingham Canyon. The most important social organization resulting from those efforts was *Unión y Patria* (Unity and Nation), a mutual aid society formed in 1927 (Mayer 1976:457; Solórzano 2014:47). Unión y Patria served several key functions for the community. These included planning festivals and other events to celebrate Mexican culture, which were frequently held in Bingham and Copperton and intended to combat common negative stereotypes of Mexicans. It also established a night school for members (hosted in the basement of the Copper Hotel) with classes in Spanish literature and English and Spanish language (Iber 2000:24; Solórzano 2014:47). Additionally, the group fought "for better treatment of Mexicanos and Mexican Americans by local police" (Iber 2000:24).

The history of Unión y Patria during the 1930s is somewhat unclear. Although begun independently, "By the middle of the 1930s Unión y Patria shifted its focus from local to national issues. The group became part of the *Comisión Honorífica Mexicana* movement (tied to Mexican consulates throughout the United States) that grew to include hundreds of chapters

in the West and Southwest" (Iber 2000:25). It should be noted that some historic sources suggest that the Comisión Honorífica Mexicana actually ended in the early 1930s due to lack of active members, but other secondary sources call this into question (Iber 2000:25; Solórzano 2014:48). Primary source documents strongly suggest that the group operated until at least 1937 and likely into the early 1940s. One such document notes its temporary dissolution and reorganization by the Mexican consul due to internal troubles in 1937 (*Bingham Bulletin* 1937). Other newspaper articles suggest that the society continued to host cultural events through the early 1940s (*Bingham Bulletin* 1938a, 1939a, 1942).

The Comisión Honorífica Mexicana was a national organization, which in Utah and elsewhere worked closely with Mexican consular officials who frequently served as spokespeople (Mayer 1976:457). As a chapter of Comisión Honorífica Mexicana, the Utah group served as a civil rights monitoring organization.

> Its goal was to protect the civil rights of Mexican nationals. Members met every Sunday, alternating sites between Highland Boy and Copperton. Leaders of the Honorífica emphasized patriotism and made sure that the Mexican flag was prominently displayed. This theme was repeated in social activities, for example, on the Fifth of May and Sixteenth of September. (Solórzano 2014:47)

Solórzano also notes that one of the Utah chapter's primary achievements was establishing a school on Main Street in Copperton. The school taught Spanish language and literature to the children of Latinx mine workers in the evenings who also attended Copperton schools during the day (Solórzano 2014:47).

The influence of the Comisión Honorífica Mexicana was not limited to Bingham Canyon; chapters operated in Salt Lake City and Ogden as well (Mayer 1976:457-458).

Newspapers from the Salt Lake Valley during the 1930s and early 1940s include frequent advertisements for festivals and cultural events run by the "Honorary Mexican commission of Bingham," an anglicized reference to the Comisión Honorífica Mexicana (Mayer 1981:135). During much of the 1930s and 1940s, the venues for these events varied and were usually temporary rentals in places like Judge Memorial Catholic High School, the Legion Civic Center, the Pioneer Stake Gymnasium, "Society Hall," and "Swede Hall" (*Bingham Bulletin* 1938a, 1938b, 1940a; *Salt Lake Telegram* 1935b). By the late 1930s, these events frequently took place at the "Civic Center," which mostly likely was the Civic Center owned by the CCM (discussed in greater detail in Section E.5.11.3) (*Bingham Bulletin* 1939a, 1940b, 1942). In some cases, events were hosted outdoors in public areas. One article advertisement read as follows:

> An invitation to all members of the Mexican colony of Bingham Canyon to attend a picnic outing at Maxfield's lodge, Big Cottonwood Canyon . . . has been issued by the Mexican Honorary Commission of this city. An official invitation has been extended [to] the Mexican consulate of Salt Lake City. A program of Mexican songs, poetry and recitations has been carefully arranged by the committee in charge. . . . For those who desire transportation, arrangements have been made for private car or bus accommodations from the Lewis Brothers Stage Lines. (*Bingham Bulletin* 1939b)

Another event took place in Liberty Park in Salt Lake City at the bandstand area (*Salt Lake Telegram* 1940b). These events often drew significant crowds. One Mexican Independence Day celebration in 1941 drew around 500 participants (*Salt Lake Telegram* 1941).

E.5.11.3 CENTRO CÍVICO MEXICANO (1936–1942)

The CCM was established in Salt Lake City in 1936, with Vicente Mayer (who initially worked for the Union Pacific Railroad) as its president (Iber 2008:792). Described by Iber as "the most important (secular) Mexicano association in Utah before the Chicano movement years of the late 1960s and early 1970s," it served as a social and fraternal organization for Salt Lake City's Latinx population (Iber 2000:48). During the Great Depression, CCM provided important opportunities for the community to socialize: "The group rented halls and parks to celebrate Mexican traditions, culture, and holidays. Bertha recalled that the group's most critical function was to teach the children of the west side to take pride in their rich heritage and language" (Iber 2000:48). Due to discrimination by venue owners, finding spaces to rent proved challenging, and so the group raised funds from the community (particularly those living near the Guadalupe Mission near the Rio Grande Depot) to purchase land for the organization. In 1939 the organization succeeded in purchasing a property (and later an adjoining lot) at 155 South 600 West, where it is still based. "At first a small adobe building was constructed, to be replaced later by a larger, more permanent facility" (CCM 2021). Numerous newspaper articles from the Salt Lake Valley mention the Civic Center as a venue for cultural events (*Bingham Bulletin* 1939a, 1940b, 1942). The organization remains active to the present and is listed on its website as "the oldest nonprofit Hispanic organization in Utah" (CCM 2021).

E.5.12 Religious Groups (ca. 1915–1942)

Since the arrival of the first pioneers in Utah in 1847, the Church of Jesus Christ has been the dominant religion in the state. Through colonization in the region and continued proselytizing through the years, Latter-day Saints achieved a cultural and religious hegemony that remains strong today; in 2020 Latter-day Saints made up 55 percent of the state's population (Pew Research Center 2021). In contrast, the vast majority of Latinx residents of Utah during the early twentieth century were Catholic. But at the same time, a small number of Latinx residents began converting to the Church of Jesus Christ. The tension between these two belief systems, the social implications of belonging to each faith, and the ways in which each sought to help adherents socially and economically (particularly during the Great Depression) represent some of the defining aspects of Latinx communities during this historic period. Although Latinx Utahns also belonged to other denominations, such as Methodism, the numbers of practitioners were much lower, and resources associated with those denominations are less likely to be significant within the context of Latinx heritage. They therefore will not be given the same weight as Catholicism and the Church of Jesus Christ here (Solórzano 2014:182).

E.5.12.1 CATHOLIC CHURCH

Throughout the state, and for the entire historic period of this MPDF, the vast majority of the Latinx population was of the Catholic faith. The first known Spanish speakers to enter Utah in 1776, Silvestre Vélez de Escalante and Francisco Atanasio Domínguez, were Franciscan friars. Although over a century separates them from most Latinx Utahns of this period, Catholicism remains central to the lives of many Latinx individuals and communities in the state. But the practice of that faith, and the impact it had on the lives of individuals, varied widely between communities and evolved over time.

Salt Lake City, which had the largest Latinx population in the state for much of the early twentieth century, also is the home of the Salt Lake Diocese, formally established in 1891. Initially, the Catholic Church in Utah primarily ministered to Catholic miners and soldiers who came from a variety of ethnic and cultural backgrounds. During the first decades of the twentieth century, Italian immigrants made up the largest group of Catholics. But by the 1920s, the growing Spanish-speaking population caused the Catholic Mission (which operated in the west side of Salt Lake City) to shift its focus. In

1927 the Catholic Church established a new mission under Mexican leadership intended to minister to Spanish-speaking congregants; it was located at 524 West 400 South in Salt Lake City (Iber 2008:792; Mayer 1976:458–459; Merrill 1972:251) (Figures 40−42).[18]

> Padre Perfecto Arellano from Mexico was given charge of the mission. With the assistance of three Mexican priests, he served the Mexican community, ministering to their spiritual needs. . . . The parish became a center for worship, a sanctuary where mass was given in Spanish, and a hub for Mexican cultural activities and celebration. (Kelen and Stone 2000:439)

The new mission was assisted by Mexican nuns of the Order of Perpetual Adoration, who oversaw various programs until 1939, when they were reassigned to other states and Mexico (Mayer 1976:459; Merrill 1972:249–250) (Figure 43). The nuns lived close to the mission, which underwent several periods of alteration to meet the growing congregation's needs.

> A former residence west of the chapel at 528 West Fourth South was purchased for a convent, and the combination convent-chapel was given the name of Our Lady of Guadalupe, although it remained a part of St. Patrick's Parish. During the fall of 1929 the rear wing between convent and chapel was constructed, and, finally, in 1933, the front was completed, making one building of the two former houses. (Merrill 1972:248)

In 1930, the mission was officially given a separate status from Saint Patrick's Parish, which had previously overseen it and was formally designated as Our Lady of Guadalupe Mission. As part of this restructuring, Father James Collins became the administrator and would continue to serve in that same role until 1957 (Mayer 1976:459). In 1944 the Salt Lake Diocese granted Our Lady of Guadalupe Mission parish status (Iber 2008:792).

In addition to Spanish-language services, Our Lady of Guadalupe Mission offered cultural activities and educational programs, including summer school and evening classes, that served the whole west side community, regardless of race, nationality, or ethnic origin (although Chicano youth made up a majority of the participants) (Figure 49) (Edison 1992:14). The summer school program included religious instruction as well as sports and handicrafts; the school took place at a "150-foot front area at 524-528 West Fourth South" (Mayer 1976:460; Merrill 1972:250–251).

As evidenced by census data, Bingham Canyon (particularly after 1920) was another center of the state's Latinx population, many of whom worked as miners there. Even prior to their arrival, many of Bingham Canyon's residents were Catholic, typically from southern Europe. During the 1870s, the Salt Lake Diocese sent a priest to Bingham to celebrate mass at the local school, but by the 1890s, the increasing Catholic population necessitated the construction of a temporary church. By the early 1900s it too proved insufficient to the population's needs. In 1907 the Salt Lake Diocese established a residential priest in Bingham Canyon, and in 1910 a new parish church, Holy Rosary, was erected in Carr Fork (Blair 1948:97; Topping 2013).[19]

Although Holy Rosary was built prior to the arrival of a significant Latinx population in Bingham Canyon, it quickly came to serve them as well. But the lack of Spanish-language services proved an impediment to participation in religious services for many (Blair 1948). Additionally, many Latinx residents of Bingham Canyon still struggled to access religious

[18] The Guadalupe Mission was demolished in 1970 when the 400 South viaduct was rebuilt (Iber 1998:170).

[19] Due to mine expansions, the Church of the Holy Rosary was demolished after being sold to Kennecott in 1958. Beginning in the late 1940s, parishioners began to relocate worship to outside communities, such as Immaculate Conception Parish in Copperton, dedicated in 1949 (Topping 2013).

facilities, particularly the majority that lived in the areas of Highland Boy and Dinkeyville, neither of which had Catholic facilities of their own during the 1920s and 1930s. As a result, many residents also participated in activities sponsored by the local Methodist Church (Solórzano 2014:50). This did not prevent Catholic attempts at community outreach during the 1930s and 1940s. As one newspaper notice in the *Bingham Bulletin* in 1941 announced

> The Rev. Daniel E. Leahy invites all the Mexican people of Bingham Canyon to take part in a religious celebration next Tuesday, September 16, at Holy Rosary church. The services, are to mark the Mexican Independence Day, will begin at ten o'clock in the morning. The High Mass will be sung by Father Leahy assisted by the Rev. Peter Caballer, C.M.F., of Monticello, Utah. Father Caballer will give the sermon in Spanish. The visiting priest will arrive in Bingham on Monday in order to give the Spanish-speaking people an opportunity to go to confession in their own language. (*Bingham Bulletin* 1941)

Catholic Church sponsorship of religious and social activities in Bingham Canyon was common by the late 1930s (Solórzano 2014:51). Throughout that decade and into the early 1940s, the Church of the Holy Rosary worked closely with other missions in Copperfield and Lark to meet the needs of parishioners as well as with the Our Lady of Victory Missionary sisters (Topping 2013).

In areas such as Salt Lake City and Bingham Canyon, Latinx individuals made up only a fraction of the Catholic population. Based on census data, this was not the case in Monticello, where the "the Catholic population was exclusively represented by Spanish speaking people" (Solórzano 2014:27). As noted in Section E.5.7.1, a relatively strict religious and cultural dichotomy existed between Catholics and Latter-day Saints in Monticello: "in Monticello, while ethnicity and nationality played a role in Latter-day Saint attitudes, religion was the decisive factor that separated the two groups" (McConkie 2001:24). Due to its remoteness, Monticello's Latinx population had less access to organized religious guidance from the Catholic Church than other communities. As McConkie writes, "In the pre-[World War II] years, Monticello Catholics relied on the older men to carry the faith and conduct church services; the town had no priest of its own. Still, men of the cloth managed to visit from time to time" (McConkie 2001:30).

Despite geographic isolation, Monticello's Latinx community successfully built a church, St. Joseph's, on Main Street in 1935; it was the "first Hispanic Catholic church in the state of Utah" (Solórzano 2014:27) (Figures 44−48). "It took a colossal effort to gather the economic resources and the materials for the project. St. Joseph's was small since the Hispanics were not able to collect an additional thirty-five dollars to buy a larger plot of land. . . . After the construction of the church, Hispanics didn't need to travel to Cortez and Durango, Colorado, as they did in the past for the celebration of their Catholic rites" (Solórzano 2014:27). In deference to the Spanish-speaking population that made up its parishioners, Masses at St. Joseph's were generally given in Spanish (Kelen and Stone 2000:439).

One common theme throughout the state was the social support the Catholic Church provided to Latinx individuals and communities, particularly during the Great Depression. As noted elsewhere, the Depression hit Latinx communities particularly hard—not only did workers face ethnic discrimination, they also frequently lacked access to or awareness of social support programs used by other ethnic groups. As a result, along with mutual aid societies, the Catholic Church offered a vital source of aid.

> The hardships of the times led many colonia members to turn to religion for spiritual and physical aid. For almost ninety-eight percent of Hispanics in the southwest United States, this meant that they sought help from the Catholic church. At Salt Lake City's Guadalupe mission, although the number of Hispanics in the area decreased during the depression, the congregation grew from around 480 in 1931 to more than 700 by 1939. The limited resources of the Salt Lake Diocese severely restricted the availability of services for this expanding flock, however. (Iber 1998:170)

While some Latinx communities in Utah during the early twentieth century enjoyed access to Catholic services, others did not. Residents frequently had to travel long distances to attend religious services in larger communities—in the case of beet workers and their families in Garland, this meant traveling to Ogden every Sunday to attend mass and for all baptisms. This sometimes resulted in a cooperative approach to religion with other denominations. In one case, Church of Jesus Christ religious leaders provided religious support to Latinx Utahns when Catholic priests were not available (Solórzano 2014:51). Other times, Monticello Catholics turned to Church of Jesus Christ priests to officiate interim wedding ceremonies; the newlyweds would later have the ceremony validated by a Catholic priest (McConkie 2001:40). Furthermore, religious identity was not necessarily fixed for members of Utah's Latinx population—Solórzano presents several examples of Latinx Utahns who converted from Catholicism to the Church of Jesus Christ but for whom Catholicism remained an important aspect of culture and life; some even converted back at a later point (Solórzano 2014:51).

E.5.12.2 CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The relationship between the Church of Jesus Christ of Latter-day Saints and Latinx Utahns began relatively late in the state's history, but the depth of conviction of practitioners and their influence on Latinx history in the state as a whole is undeniable.

During the 1910s, the Church of Jesus Christ began missionary efforts in Central and South America (*Salt Lake Tribune* 1994). These efforts were further reinvigorated during the 1910s, when "LDS missionaries sought out Spanish-surnamed people in other parts of the West and Southwest. Between the winter of 1915 and March, 1919, emissaries from the church reinitiated the Mexican Mission (which had almost ceased operations in Mexico by 1913 due to the Mexican Revolution) to spread its message to Mexican Americans in Arizona, Texas, Colorado, New Mexico, and California" (Iber 2000:27). But it was not until the 1920s that the most important developments occurred in the relationship between Utah's Latinx population and the Church of Jesus Christ.

In 1920, the first Spanish-language services for Latter-day Saints were held in the state. Three converts, Juan Ramon Martínez, Jose Zamora, and Margarito Bautista met with Church of Jesus Christ Apostle Anthony W. Ivins, who gave them permission to do missionary work and hold meetings in Spanish. They initially met in Martinez's restaurant at 503 West 200 South; attendees were largely other converts but also included unemployed Chicanos living "in small hotels along Second South" (Ventura 1998:177). The meetings were well-attended, and in 1921 the group formally named itself the "Temporary Laminite Branch." Several months later the group was officially organized by the Church of Jesus Christ as the "Local Mexican Mission" (Ventura 1998:178). Interestingly, because of the novelty of having a Spanish-speaking branch in Salt Lake City, the Church of Jesus Christ initially left the mission under jurisdiction of the Mexican Mission (headquartered in El Paso); jurisdiction would switch to the Salt Lake Stake in 1922 (Ventura 1998:179–180).

The ongoing growth of the branch led to another reorganization in 1923, at which point the name of the organization was changed to the Mexican Branch (*La Rama Mexicana*) (*Salt Lake Tribune* 1994; Ventura 1998:181). Francisco Solano served as branch president, and his early days proved challenging: "He was to preside over a group of very new members with few seasoned personnel who might offer stability. And there was always the problem of a lack of communication due to the language. The idea of having a Spanish-speaking unit function within an English-speaking stake was a new experience" (Ventura 1998:182). Although the Church of Jesus Christ considered dissolving the Mexican Branch,

advocacy on the part of members convinced church leadership to retain it.[20] The Mexican Branch's chapter of the Relief Society, a church-run women's organization intended to provide support for needy members, was organized in October of 1923 (Ventura 1998:183) (Figure 50).

In 1925 the Mexican Branch switched to meeting in the "old Sixth Ward" at 448 South 300 West (Ventura 1998:184) (Figure 51). In doing so, members of the branch updated the building: "We have made four rooms on the second floor of the old Sixth Ward and have made modern improvements. We hope to hold some social functions so that our members will feel happier" (Ventura 1998:185). Using the space for both social and religious functions closely matched practices in the Catholic Church, which frequently hosted social events for its members and the public. The success of the effort is evident in a newspaper article from 1932: "The Salt Lake Mexican colony will observe the one hundred twenty-second anniversary of the celebration of Mexican independence Friday with a program to be given at the Mexican branch of the L.D.S. church, 448 South Third West street" (*Salt Lake Telegram* 1932b).

During the 1920s and 1930s, the Mexican Branch continued to expand; by 1936, it had over 100 members. In 1936, under direction of the leader of the stake, extensive repainting, renovations, and remodeling were carried out on the chapel used by the Mexican Branch. In 1939, the branch held its first fundraising fiesta for a new building (Ventura 1998:190–191). In 1942, the Mexican Branch moved its location to the Pioneer Stake Hall, located at 126 West 500 South. The new building provided additional space for classes and a larger hall for social events such as fiestas and cultural programs. In 1948 the branch began construction on a new building at 232 West 800 South; the building was dedicated in 1951 (Figure 52). And in 1960 the Mexican Branch became the Lucero Ward (Ventura 1998:175, 195). As plans dictated, the chapel would be "in colonial Spanish style, with a small tower and tile roof" (Ventura 1998:200). Some key Latinx leaders in the history of the Mexican Branch from 1920 to 1942 are as follows:

- Margarito Bautista (president, 1921–1922)
- Francisco Solano (first counselor, 1921–1922; president, 1923–1924)
- Castulo D. Martinez (first counselor, 1923–1924)
- Rafael Torres (first counselor, 1938–1942)
- Manuel S. Torres (secretary, 1923–1942)

The History of the Salt Lake Mexican Branch, 1920-1960 also provides extensive lists of membership and roles in the Mexican Branch (Ventura 1998).

Missionary efforts were not limited to Salt Lake City. In 1927 members of the branch began missionary work in Ogden (Ventura 1998:187). Beginning in the 1920s, missionaries from the Mexican Branch and the Church of Jesus Christ in general began to proselytize to the Latinx population in the Salt Lake Valley and farm communities in northern Utah, such as Garland (Iber 2000:27–28; Mayer 1976:458). In the case of Bingham Canyon, the distance between Salt Lake City and the canyon made missionary work more challenging, and few of the *mineros* converted from Catholicism during the early 1920s. Although the Church of Jesus Christ ramped up missionary work during the 1920s, for Latinx mining communities, it enjoyed very limited success (Solórzano 2014:50).

[20] Conflict over the position of "ethnic branches" remained common within the Church of Jesus Christ through the twentieth century. While many communities preferred attending services in their primary language, those in leadership positions sometimes felt that integration into English-speaking wards based on geographic location was a more appropriate choice (Stack 1997).

In considering Latinx history in Utah in relation to the Church of Jesus Christ, it is also important to consider the historic relationship between religion and race. For Latter-day Saints during the nineteenth century, dark skin or "blackness" was considered a sign of inherent sinfulness (Marianno 2015:26).

> The theology of the Church . . . asserts that Native Americans and *mesitzos* are part of a people known as Lamanites. This belief grants mestizos (and therefore Mexicans and Mexican Americans) certain benefits since the Mormons' intention is to redeem this group. . . . Part of the appeal came from LDS texts that explained the origin of the Indian and mestizos. According to Mormon theology, the Lamanites were part of a lost tribe of Israel that came to the Americas in ancient times. The Book of Mormon identifies Lamanites as a group of people that rejected the teachings of Lehi and were cursed by God with dark skin. (Solórzano and Iber 2000:17–18; italics in original)

The Church of Jesus Christ cultural hegemony resulted in these views having an appreciable effect on both Latinx Latter-day Saints and non-members alike. As Maldonado and Byrne point out in their 1978 sociological study of Chicanos in Utah, even until the late twentieth century, several Church cultural views remained common: that Chicanos were "ideologically classified" as descending from the Lamanites and therefore were "cursed with dark skins for acts against their brothers"; that Chicanos were a "subordinate people"; and that Spanish-speaking converts should conform to mainline Church of Jesus Christ denominational culture and speak English (Maldonado and Byrne 1978:2–3). While it is less clear to what degree these attitudes prevailed in the early twentieth century, attempts to dissolve the Mexican Branch likely reflect an assimilationist attitude by Church of Jesus Christ leadership; additionally, despite being founded by Latinx Utahns, from 1924 until the 1960s, the Mexican Branch was not under Latinx leadership (Iber 2000:28). And conceptions of culture and religion certainly had a bearing on how Utah's Latinx communities viewed the idea of conversion and converts during the early twentieth century.

Historic accounts of Latinx communities in Utah frequently note the connection between ethnic and cultural identity and religion that existed for many community members in the early twentieth century. For many, continuing to practice Catholicism was a matter of retaining their cultural identity.

> In many instances Spanish-surnamed people in Utah who retained ties to the Catholic Church saw clear distinction between themselves and those who they felt had sold out to Utah's predominant faith. Simultaneously, those individuals who took the plunge and became *Mormones* (Mormons) faced the critical decision of whether or not conversion meant giving up other (or all) aspects of their Mexicano or Mexican American identity. (Iber 2000:19; italics in original)

As a result, those who considered or chose to convert to the Church of Jesus Christ sometimes faced backlash from their families, friends, and the community (Iber 2000:53).

However, participation with the Church of Jesus Christ offered some benefits, particularly in terms of social support networks, which became particularly relevant to practitioners during the Great Depression.

> Most of the survivors of the economic catastrophe [the Great Depression] refused government help and instead turned to their organizations and places of worship for aid and comfort. For the majority of the comunidad this meant the Catholic Church. The staff at the Guadalupe Mission, given its limited resources, did what it could to mitigate suffering for Father Collins's kids and their familias. Rama Mexicana constituents, while not escaping unscathed, received food, employment, and spiritual and psychic solace from the LDS welfare system. . . . The stabilizing impact of church assistance helped some Rama Mexicana families to remain in the city and prosper during the following decades. (Iber 2000:53)

Even prior to the Great Depression, Church of Jesus Christ converts benefited from the contacts and support afforded by their participation both socially and economically (Iber 2000:28–29). Because most of the state's population were Latter-day Saints, being a member provided a wide social network that might help practitioners find work, make business contacts, or expand social networks (Iber 2000:22).

In general, however, historic accounts note that religious differences between members of Utah's Latinx communities did not preclude cooperation and friendship. As Iber observes, "The difference in efficacy of the Catholic and Mormon [Church of Jesus Christ] ethnic networks created some animosity within the colonia during the 1930s. But this was not the primary impact of the Great Depression on Spanish speakers. Overall, the Hispanic population, as individuals, families, and organizations, were drawn closer together because of the mass exodus" (Iber 2000:53–54). While religious affiliation might have resulted in differing access to resources, it did not preclude the desire by community members to help their neighbors.

E.6 Conclusion

This context concludes with the U.S. entry into World War II, which brought many changes to the country and to Utah specifically. It also represented a watershed moment in Latinx history on the national level. In 1942, the United States and Mexico jointly enacted the Bracero Program, a series of diplomatic agreements and treaties between the two countries that encouraged Mexican farm laborers to work in the United States while also providing them guarantees of adequate living conditions, a minimum wage, and legal protections. While Utah was never extensively involved in the Bracero Program, it represented a fundamental shift on the national level in regard to immigration policies. The post–World War II period and the rise of the civil rights movement also saw some of the first widespread advocacy and protest in favor of Chicano civil rights, in Utah and elsewhere (González 2013). These shifts in the patterns of history that occurred during and after World War II make 1942 a logical cutoff point for this historic context.

During the initial period from 1776 to 1848, Spanish friars were the first individuals of European descent to explore what is now Utah. Over the following decades, trapping and trading and new trade routes encouraged additional Euro-American exploration of the region and trade with Spanish colonial, and later Mexican, citizens. The end of this period would bring the Mexican American War, which resulted in the cession of a large area of land (including Utah) by Mexico to the United States, as well as the arrival of Latter-day Saints to what would become Utah. During the Territorial period, only a small number of Latinx individuals lived in the state, but this would begin to change toward the end of the period, with the growing number of manito sheepherders living in Monticello. The twentieth century would see a massive increase in the number of Latinx residents in Utah. These individuals and communities were vital to many industries, particularly mining, agriculture (especially sugar beet growing), and rail transportation. Despite facing severe economic setbacks both as a result of ethnic discrimination and from the Great Depression, these communities still managed to foster a distinctive and thriving culture in many parts of the state.

World War II and the introduction of the Bracero Program represented a watershed date in Latinx history on both the state and national levels. Latinx Utahns had long been a small but vital part of the state's cultural, religious, social, and economic landscape. Utah's Latinx population grew during World War II and would continue to increase during the following decades. On the national level, the events of World War II would increase consciousness of the need for civil rights reform. The push for Chicano civil rights became an increasing political force throughout the Southwest and West, Utah included. The social clubs and societies that formed a core component of Utah's Latinx communities during the

early twentieth century would be followed in the 1960s by new groups, most notably the Spanish-Speaking Organization for Community, Integrity and Opportunity (SOCIO). These organizations and those working with them enjoyed considerable success in achieving positive change for Latinx individuals and communities throughout the state, including increasing the number of Latinx employees in government and law enforcement, increasing the number of minority students at the state's colleges and universities, and increasing the amount and effectiveness of social services for Latinx families and communities (González 2013). At the time of the creation of this MPDF, Hispanic or Latino residents make up 14.4 percent of Utah's population and are the second largest ethnic group in the state (U.S. Census Bureau 2021). Spanish is the second most spoken language in Utah, with 313,706 speakers (10.8 percent of the overall population) (Data USA 2021). While this context ends with World War II, the history, struggles, and achievements of Utah's Latinx residents do not.

F. ASSOCIATED PROPERTY TYPES

Latinx heritage resources in Utah's built environment are the focus of this study. Given the wide range of potentially associated properties, this section will attempt to classify them by general categories of type, from landscape features to individual buildings to districts. And given the geographic dispersion of Utah's Latinx population, they are likely to be found in a wide variety of environmental contexts, ranging from urban areas to undeveloped rural landscapes. Resource ownership may range from privately held properties to federally managed public lands.

Because no surveys for properties significant for their relation to Latinx history in Utah from 1776 to 1942 have been conducted, this initial list of property types is somewhat conjectural. The list was developed by first combining the recorded properties relating to Latinx history identified from a UTSHPO database search with property types that potentially related to Latinx heritage based on the events and patterns of history outlined in the context (Section E). The property types identified in other contexts and MPDFs were then considered for additional property types to add to the list. Using this information as a foundation, the Advisory Committee for this project was also consulted regarding possible property types. This allowed the list to be refined to develop a better, albeit still incomplete, understanding of property types.

This approach provided a way to predict the types of resources that make up the historic built environment relating to Latinx history in Utah. But without more in-depth study, there was little information available on the ways in which those resources had since been preserved and modified through continued use, abandoned due to obsolescence, or adaptively reused to suit changing needs within the study period for this context. The degree to which changing patterns of city planning and growth have affected identified property types also bears further investigation. In conclusion, future reconnaissance and intensive surveys are imperative for refining this list of property types and will help to increase the understanding of Latinx history and improve the recognition and preservation of significant property types.

F.1 Property Types

The following section presents a summary of property types that may potentially be associated with Latinx history in Utah from 1776 to 1942. These property types were drawn from a variety of sources, including historic accounts from Utah, secondary sources, and existing NRHP nominations. Additional property types were drawn from contexts and MPDFs from other states; while some of those property types may not have been identified in Utah during research, they are still included here as property types commonly associated with Latinx history and community in other regions that may be present but previously unidentified in Utah. A list of examples of these property types that were identified during research, including location information and a brief description of current condition, is provided in Table 12.

Because this context did not include a statewide survey of properties associated with Latinx history, the descriptions for many of these property types are limited. It is likely that styles, types, and methods of construction for these property types vary widely throughout the state and will reflect local taste, economic means, property availability or lack thereof, and the period in which they were constructed. Those seeking to evaluate or nominate properties using this context are therefore urged to carefully consider those factors when assessing properties.

F.1.1 Agricultural Resources and Properties

F.1.1.1 DESCRIPTION

Agricultural resources and properties vary widely in terms of type, historic function, and physical location. Because this MPDF is primarily oriented around Latinx history in general rather than the history of agriculture, specific types of agricultural properties will not be described individually. Instead, some examples of agricultural property types that might relate to Latinx history in Utah are listed below. The included list of property types potentially associated with Latinx agricultural occupations should therefore be regarded as only a starting point rather than as exhaustive.

- Arborglyphs, tree-carvings, or inscriptions made by sheepherders or other transient Latinx agricultural workers
- Employee housing on ranches or large farms used by Latinx workers and their families
- Factories or factory complexes associated with sugar beet processing
- Ranches or farms that historically were owned or operated by Latinx agriculturalists
- Ranches or farms that historically had significant numbers of Latinx laborers (Figure 53)
- Temporary campsites or other archaeological sites and resources associated with Latinx sheepherders
- Agricultural buildings or complexes (such as wool warehouses or slaughterhouses) located in towns or within communities used by large numbers of Latinx workers
- Field systems or agricultural landscapes in which Latinx workers were the primary labor force (Figures 54 and 55)

The materials and methods used to construct these properties may vary widely based on construction resource availability; the knowledge, skill, and cultural background of builders; and the intended functions of the buildings or structures (or their new functions, if they were repurposed from other uses). Geographically, agricultural resources associated with Latinx history may be found throughout Utah, although certain regions (such as northwest Utah with sugar beets or southeast Utah with sheepherding) may have a larger number of resources relating to a specific type of agriculture based on historic patterns.

F.1.1.2 SIGNIFICANCE

Agricultural resources associated with Latinx history in Utah may qualify for listing in the NRHP at the local or state level. Agricultural resources are significant in the areas of Agriculture and Ethnic Heritage. Agricultural work represented one of three key industries in the state in which the majority of Latinx Utahns were employed during the early twentieth century; although there are examples of Latinx farmers present in census data, the vast majority worked as temporary or long-term agricultural laborers.

F.1.1.3 REGISTRATION REQUIREMENTS

Agricultural resources will generally be eligible under Criterion A in the areas of Agriculture and Ethnic Heritage for their association with historic patterns of agricultural work by Latinx communities in Utah. Because these properties are agricultural by definition and because their relationship with the lives of Latinx farmers, ranchers, and laborers is a key component of their historic significance, they should be evaluated and/or nominated under both areas of significance. The

type and density of these resources vary widely throughout the state. In areas where a large number of agricultural resources relating to Latinx heritage exist, such as San Juan County, stricter standards may apply in terms of significance, while examples of this property type in more remote areas or with a smaller historic Latinx population that practiced agriculture (such as Carbon County) may inherently be more significant as a result of their uniqueness.

In cases where Latinx ranchers, farmers, or laborers played significant leadership roles in agricultural development, the local or state agricultural economy, or within the Latinx community, these properties may possess significance under Criterion B as well.

If an agricultural property retains integrity and embodies the distinctive characteristics of a type, period, or method of construction, or if it contributes to a historic district, it may be eligible under Criterion C in the area of Architecture.

Agricultural properties, particularly those associated with ranches or sheepherding, are likely to be significant under Criterion D if they have yielded or have the potential to yield through further physical investigation specific information significant to the history of agriculture or ethnic history.

To retain integrity, agricultural resources and properties should possess key features relating to their use in the production of agricultural goods or animal husbandry during their period of significance, which will be manifested in the aspects of location, design, setting, feeling, and association. In particular, they should retain their layout as it existed during the period of significance, particularly in terms of how the space was used (such as residential areas versus areas dedicated to work and agricultural production).

F.1.2 Archaeological Sites and Resources

F.1.2.1 DESCRIPTION

Archaeological sites vary widely by type, appearance, date, and original use. In the case of Latinx history, some examples of archaeological resources may include the following:

- Inscriptions (see Figure 2)
- Arborglyphs/Aspen carvings
- Sheepherding camps
- Segments of the OST
- Archaeological remains for properties or districts where architectural resources have been demolished or no longer remain but for which buried archaeological deposits may remain

The site type, materials and artifacts present, and site design may vary widely based on the intended function of the site. Geographically, archaeological resources are likely to be present wherever Latinx individuals or communities were located or where individuals were living and working. Sites associated with the lives of agricultural workers, particularly sheepherders, are most likely to be found in southeast Utah, where a large number of Latinx sheepherders were employed.

F.1.2.2 SIGNIFICANCE

Archaeological resources associated with Latinx history in Utah may qualify for the NRHP at the local or state level. Archaeological resources are significant in the areas of Archaeology and Ethnic Heritage and may also be significant in relation to other areas (such as Agriculture, Community Planning and Development, or Industry) depending on the specific site type and historic use.

F.1.2.3 REGISTRATION REQUIREMENTS

Archaeological sites will generally be eligible under Criterion A in the areas of Archaeology and Ethnic Heritage for their association with the lives and work of Latinx individuals and communities in Utah. Because these properties are archaeological by definition and because their relationship with the lives of Latinx Utahns is a key component of their historic significance, they should be evaluated and/or nominated under both areas of significance; there will also be at least one additional area of significance depending on the nature of the site (such as Agriculture, Industry, or Social History). The type and density of these resources vary widely throughout the state. In areas with large Latinx populations present over a long chronological period (such as communities on the west side of Salt Lake City or Wall Avenue in Ogden), archaeological deposits may be present. In more remote areas used by Latinx individuals such as sheepherders or railroad track workers, short-term or single-use sites (such as inscriptions, arborglyphs, or campsites) may be present. In areas with a larger number of similar archaeological resources relating to Latinx heritage, such as San Juan County, stricter standards may apply in terms of significance, while examples of this property type in areas where less common examples may be more significant as a result of their uniqueness.

Unless an archaeological site can be concretely identified in relation to a significant individual (such as a well-known Latinx rancher or farmer) through inscriptions or other evidence, these properties are unlikely to possess significance under Criterion B.

If an archaeological property retains integrity and embodies the distinctive characteristics of a type, period, or method of construction, or if it contributes to a historic district, it may be eligible under Criterion C on the basis of its design.

Archaeological properties are likely to be significant under Criterion D if they have yielded or have the potential to yield through further physical investigation specific information significant to ethnic history or other areas of significance (such as Agriculture or Community Planning and Development).

To retain integrity, archaeological sites and resources should possess key features relating to their creation and use by Latinx individuals during their period of significance, which will be manifested in the aspects of location, design, materials, workmanship, setting, and feeling. In particular, they should retain their design or layout as it existed during the period of significance as well as materials (such as surface or subsurface deposits) and workmanship (if relevant for features such as arborglyphs or inscriptions).

F.1.3 Businesses

F.1.3.1 DESCRIPTION

Businesses and commercial enterprises vary widely in appearance, based on their period of construction, the nature of the business (such as restaurants versus office buildings), and the availability of building materials and the builders or craftspeople to build them. Because of the social and economic disadvantages and discrimination that Latinx Utahns

frequently faced when owning or renting property (e.g., communities tended to be in older areas of cities with significant previous development that was frequently reused or repurposed), businesses may historically have been housed in reused or adapted buildings rather than newly built ones. Common examples of business types that may be significant for their relationship with Latinx heritage include restaurants, markets or retail businesses, or bars. Geographically, businesses associated with Latinx history are likely to be in areas that historically had, or continue to have, a significant Latinx population, such as the west side of Salt Lake City and the Wall Avenue area of Ogden.

F.1.3.2 SIGNIFICANCE

Businesses and commercial buildings associated with Latinx history in Utah may qualify for the NRHP at the local or state level. Businesses are significant in the areas of Commerce and Ethnic Heritage. If part of larger patterns of the establishment of commercial districts in a community, they may also be significant in the area of Community Planning and Development. Owning or operating a business frequently represented an opportunity for economic subsistence or prosperity for Latinx Utahns who were otherwise excluded from high-paying, skilled labor as a result of ethnic discrimination. Businesses also supplied the needs of Latinx communities, particularly those located within the ethnically diverse neighborhoods in which many Latinx Utahns resided. Successful business owners may also have been leaders in their communities, or leant support to social or religious groups by providing physical space for meetings or offering material and financial support, such as Juan Ramon Martínez, who allowed the "Temporary Laminite Branch" to meet in his restaurant (Ventura 1998:178).

F.1.3.3 REGISTRATION REQUIREMENTS

Businesses will generally be eligible under Criterion A in the areas of Commerce and Ethnic Heritage for their association with historic patterns of trade and commerce by Latinx communities in Utah. If part of larger patterns of the establishment of commercial districts in a community, they may also be eligible in the area of Community Planning and Development. Because these properties are by nature commercial and because ownership or operation by Latinx Utahns is a key component of their historic significance, they should be evaluated and/or nominated under both areas of significance. The density of businesses historically owned and/or operated by Latinx individuals varies widely throughout the state. In areas where a large number of these resources may exist, such as Salt Lake City or Ogden, stricter standards may apply in terms of significance, while examples of this property type in more remote areas or with a smaller historic Latinx population (such as in Carbon or San Juan Counties) may inherently be more significant as a result of their uniqueness.

In cases where local business owners or entrepreneurs played significant leadership roles in the Latinx community, businesses may possess significance under Criterion B as well.

If a business retains integrity and embodies the distinctive characteristics of a type, period, or method of construction, or if it contributes to a historic district, it may be eligible under Criterion C in the area of Architecture.

Businesses are unlikely to be significant under Criterion D unless they have yielded or have the potential to yield through further physical investigation specific information significant to Latinx commerce or ethnic history.

To retain integrity, businesses should possess key features relating to their use in conducting trade or commerce during their period of significance, which will be manifested in the aspects of location, design, setting, feeling, and association. In particular, they should retain their layout as it existed during the period of significance, particularly in terms of how the space was used (such as customer service areas versus storage areas). Businesses are likely to have been modified over

time. This is particularly the case for Latinx-owned or Latinx-operated businesses given the fact that building stock was typically older and in poorer condition when Latinx individuals began using it and therefore more often required change or modification. Additionally, Latinx-owned or Latinx-operated businesses were frequently located in areas that underwent renewal during the mid- to late twentieth century, resulting in a smaller number of these historic resources than for other ethnic groups in Utah. As a result, allowances should be made in terms of integrity (particularly exterior integrity) when evaluating these buildings; existing examples, even if modified, may be significant due to their comparative rarity.

F.1.4 Churches or Meeting Houses

F.1.4.1 DESCRIPTION

Churches and meeting houses vary widely in appearance based on their period of construction, congregation size, and religious affiliation.

One common church type observed during research was the small Catholic church, commonly dating from ca. 1925 to 1942. Churches of this type generally have rectangular building plans, a gable front with entrances on the gable end, and a steeple. They are one story and have a roof with a moderate pitch. They frequently include a large central worship area (typically with pews) for parishioners. Larger Catholic churches are also a possible resource type, such as Our Lady of Guadalupe Church. These have the same general layout as other Catholic churches and may incorporate both worship space and activity and meeting spaces intended for religious instruction, administration, or community uses. Church of Jesus Christ meetinghouses are another type of religious building that may be significant for Latinx history and typically include a meeting hall and secondary spaces for administrative or community use.

In terms of geography, churches or meeting houses associated with Latinx history are likely to be in areas that historically had or continue to have a significant Latinx population, such as the west side of Salt Lake City or Monticello. Buildings or spaces in buildings not specifically built as churches but where people gathered for worship (such as the upstairs or common rooms of businesses or even private residences) should also be considered in relation to this property type.

F.1.4.2 SIGNIFICANCE

Churches and houses of worship associated with Latinx history in Utah may qualify for the NRHP at the local or state level. Churches are significant in the areas of Religion, Ethnic Heritage, Social History, and Education. It is important to note that per Criteria Consideration A, a house of worship must be judged secularly; it generally must be significant for factors other than its religious associations. In the case of churches or houses of worship in this context, those secular associations would generally be their relationship with the history of the state's Latinx population. Churches in Utah were frequently used by Latinx Utahns both as places of worship and for community activities, such as cultural festivals, educational programs, or other events outside of religious worship, and may meet the requirements of Criteria Consideration A.

F.1.4.3 REGISTRATION REQUIREMENTS

Churches or houses of worship will generally be eligible under Criterion A in the areas of Religion, Ethnic Heritage, Social History, or Education for their association with the social and cultural development of communities. Because Criteria Consideration A precludes most houses of worship from being considered significant for their religious history alone, they should be evaluated under the area of Religion in association with Ethnic Heritage and/or Social History.

In some cases, where church leaders played significant leadership roles in Latinx communities, churches or houses of worship may possess significance under Criterion B.

If a church retains integrity and embodies the distinctive characteristics of a type, period, or method of construction, or if it contributes to a historic district, it may be eligible under Criterion C in the area of Architecture. Note that the vernacular types, styles, or methods of construction that may characterize many of these buildings are equally as important as more high-style examples.

Churches or meeting houses are unlikely to be significant under Criterion D unless they have yielded or have the potential to yield through further physical investigation specific information significant to social or ethnic history.

As per Criteria Consideration A, churches or houses of worship must be assessed in secular terms; they are generally not eligible based on religious associations.

To retain integrity, churches or meeting houses should possess key features relating to their use in conducting religious services and community building during their period of significance. They should retain integrity in the aspects of location, design, materials, workmanship, feeling, and association. In particular, they should retain their layout as it existed during the period of significance, particularly in terms of how the space was used (such as worship services versus offices or meeting rooms); if being nominated under Criterion C, they should retain historically significant building features.

F.1.5 Company Housing

F.1.5.1 DESCRIPTION

Company housing may vary widely in appearance, design, scale, and style based on its period of construction, the nature of the industry it is associated with (such as ranching, mining, or sugar beet growing and processing), and the availability of building materials and the architects or craftspeople to build them. Company housing will generally be located in close proximity to the industry it is associated with, such as on ranch properties, in proximity to mines or sugar beet factories, or on railroad sidings (see Figure 26). Common examples of company housing types that may be significant for their relationship with Latinx history in Utah include housing for railroad section workers, boardinghouses or dormitories used by single mine or agricultural workers, employee housing on ranches, or rented individual residences used by miners and their families.

F.1.5.2 SIGNIFICANCE

Company housing associated with Latinx history in Utah may qualify for the NRHP at the local or state level. Company housing is significant in the area of Ethnic Heritage and for the associated industry (such as Industry, Transportation, or Agriculture). If part of larger patterns of the establishment of residential, industrial, or commercial districts in a community, it may also be significant in the area of Community Planning and Development. Many Latinx Utahns were forced through economic and ethnic discrimination to take temporary labor positions, for which employee housing was frequently provided by employers.

F.1.5.3 REGISTRATION REQUIREMENTS

Company housing will generally be eligible under Criterion A in the area of Ethnic Heritage and the area for the related industry (such as Agriculture for sugar beet growing and processing or sheepherding, Industry for mining, or Transportation for railroad section workers) for its association with historic patterns of employment by Latinx communities in Utah. If part of larger patterns of the establishment of residential, industrial, or commercial districts in a community, it may also be eligible in the area of Community Planning and Development.

In cases where those living in the housing played significant leadership roles in the Latinx community, company housing may possess significance under Criterion B if the company housing is associated with that individual's productive period (such as their community leadership or professional work) and if there is not a property that better represents their work.

If company housing retains integrity and embodies the distinctive characteristics of a type, period, or method of construction, or if it contributes to a historic district, it may be eligible under Criterion C in the area of Architecture.

Company housing is unlikely to be significant under Criterion D unless it has yielded or has the potential to yield through further physical investigation specific information significant to the history of commerce or ethnic history.

To retain integrity, company housing should possess key features relating to its use by Latinx Utahns in participating in a specific industry, which will be manifested in the aspects of location, design, setting, feeling, and association. In particular, it should retain its layout as it existed during the period of significance, particularly in terms of how the space was used (such as public recreation, food preparation and consumption, and social areas versus areas used for rest or sleep, like dormitories or private rooms). Some company housing was moveable (such as boxcars or unit housing) and may not be in its original location; in those situations, Criterion Consideration B may apply.

F.1.6 Headquarters of Social, Cultural, or Political Groups

F.1.6.1 DESCRIPTION

Multiple examples of historic property owned or used for events by Latinx social or cultural groups were identified during research. However, only one property, the CCM, was identified as the headquarters of a cultural group. Other unidentified examples of this property type may exist in Utah, particularly on the Wasatch Front, where many of these groups operated during the early twentieth century. Properties not specifically dedicated to meeting spaces but where significant organizing activities occurred or that served as important venues for cultural events hosted by those organizations may also represent examples of this property type, such as businesses or private residences.

F.1.6.2 SIGNIFICANCE

Headquarters of social, cultural, or political groups associated with Latinx history in Utah may qualify for the NRHP at the local or state level. Headquarters are significant in the areas of Education, Ethnic Heritage, and Social History. Social and cultural groups such as the CCM, La Cruz Azul, and the Comisión Honorífica Mexicana formed the backbone of Latinx social and cultural expression in Utah. Headquarters of those groups would have provided a physical meeting location for members and for organizing efforts.

F.1.6.3 REGISTRATION REQUIREMENTS

Headquarters of social, cultural, or political groups will generally be eligible under Criterion A in the areas of Education, Ethnic Heritage, and Social History; they should be evaluated and/or nominated under both areas of significance.

In some cases, where leaders or other important figures associated with the group played leadership roles in the Latinx community, they may possess significance under Criterion B.

If the headquarters of a political group retains integrity and embodies the distinctive characteristics of a type, period, or method of construction, or if it contributes to a historic district, it may be eligible under Criterion C in the area of Architecture.

Headquarters are unlikely to be significant under Criterion D unless they have yielded or have the potential to yield through further physical investigation specific information significant to the history of social or ethnic history.

To retain integrity, headquarters of social, cultural or political groups should possess key features relating to their use in the expression of cultural values and community and social organizing during their period of significance. They should retain integrity in the aspects of location, design, setting, feeling, and association. In particular, they should retain their exterior appearance as it existed during the period of significance; if being nominated under Criterion C, they should retain historically significant building features and retain integrity in the aspects of materials and workmanship as well.

F.1.7 Industrial Resources and Properties

F.1.7.1 DESCRIPTION

Industrial resources and properties vary widely in terms of type, historic function, and physical location. Because this MPDF is primarily oriented around Latinx history in general rather than the history of industry in Utah, specific types of industrial properties will not be described individually. Instead, some examples of industrial property types that might relate to Latinx history in Utah are listed below. This list is not intended to be exhaustive.

- Sugar beet processing plants (which may also be significant in relation to agriculture)
- Mines or mining sites, including metal mining, such as those found in Park City or Bingham Canyon, as well as coal mining, such as those located in Carbon County
- Mining-related sites, such as ore processing and refining structures and buildings, storage or transportation facilities (such as tramways), or assaying offices (if used or operated by Latinx individuals)
- Facilities associated with the lives of Latinx industrial workers (such as union or social halls or company housing [discussed separately])
- Industrial districts or landscapes, such as large mining complexes owned and operated by one or more mining companies

The type, design, and materials of these properties may vary widely based on their intended function and the construction resources available to build them. Geographically, industrial resources associated with Latinx history are most likely to found in central and northwest Utah, which were more heavily industrialized and saw more mining and manufacturing work (such as sugar beet processing) conducted by Latinx Utahns than other areas of the state.

F.1.7.2 SIGNIFICANCE

Industrial resources associated with Latinx history in Utah may qualify for the NRHP at the local or state level. Industrial resources are significant in the areas of Industry and Ethnic Heritage. Industrial work, particularly that associated with mining, represented one of three key industries in the state in which the majority of Latinx Utahns were employed during the early twentieth century.

F.1.7.3 REGISTRATION REQUIREMENTS

Industrial resources will generally be eligible under Criterion A in the areas of Industry and Ethnic Heritage for their association with historic patterns of industrial work by Latinx communities in Utah. Because these properties are industrial by definition and because their relationship with the lives of Latinx laborers is a key component of their historic significance, they should be evaluated and/or nominated under both areas of significance. The type and density of these resources vary widely throughout the state, although they are most common in central and northwest Utah. In areas where a large number exist, stricter standards may apply in terms of significance, while examples of this property type in more remote areas or with a smaller historic Latinx population engaged in manufacturing may inherently be more significant as a result of their uniqueness.

In cases where Latinx laborers played significant leadership roles in industrial development or in the Latinx community, these properties may possess significance under Criterion B as well.

If an industrial property retains integrity and embodies the distinctive characteristics of a type, period, or method of construction, or if it contributes to a historic district, it may be eligible under Criterion C in the area of Architecture.

Industrial properties are likely to be significant under Criterion D if they have yielded or have the potential to yield through further physical investigation specific information significant to the history of industry or ethnic history.

To retain integrity, industrial resources and properties should possess key features relating to their use in resource extraction or manufacturing during their period of significance, which will be manifested in the aspects of location, design, setting, feeling, and association. In particular, they should retain their layout as it existed during the period of significance, especially in terms of how the space was used, in order to convey the industrial processes and the reflect the lives and work of the laborers using them.

F.1.8 Neighborhoods, Business Districts, and Cultural Landscapes

F.1.8.1 DESCRIPTION

Five types of neighborhoods, business districts, and cultural landscapes are most likely to associated with Latinx history in Utah.

The first type is in larger cities such as Salt Lake City or Ogden. Historically in Utah's larger cities, Latinx populations typically lived in informally designated neighborhoods. Although these neighborhoods had large Latinx populations, they were generally not majority Latinx; instead, a mixed population often encompassing many cultural, racial, and ethnic groups was common. These neighborhoods often developed a mix of owned or rented single- or multiple-family residences, Latinx-owned or Latinx-operated businesses, religious institutions, and recreation/entertainment options (Figure 56). They were frequently close to transportation or industrial sites at which many Latinx residents worked.

Historically, they also frequently possessed underdeveloped infrastructure, such as unpaved roads, lack of streetlights, or even basic water and sewer systems; in the case of neighborhoods such as the Salt Lake City's west side, historic accounts also note that the buildings were frequently small and/or substandard. While many neighborhood infrastructure deficiencies were later remedied through action by their inhabitants and local government, these neighborhoods may still reflect earlier patterns of community growth and planning.

The second type is in smaller towns, such as Monticello and Garland. Although these communities were smaller in size than those of dense urban areas, they had specific areas in which Latinx individuals were more likely to live. As a result of de facto segregation, smaller "mini districts," perhaps constituting no more than several adjacent or closely located properties, may be present. Segregated sections of cemeteries (such as that in Monticello) may also fall within this property type. As evidenced by historic photographs, these neighborhoods may include objects or structures specific to Latinx cultural practices, such as *hornos* (beehive-shaped outdoor ovens) (Figures 57 and 58).

The third type is mining communities. Many Latinx Utahns lived in communities associated with mining, such as in Bingham Canyon or Carbon County. For Latinx residents in these communities, rental properties were common, and many miners and their families rented residences from the mine companies.

The fourth type is ranches or large agricultural properties. Large properties with multiple historic components, such as ranches or large homesteads, are frequently evaluated as districts; ranches or farms owned by Latinx Utahns (such as those in San Juan County) were rare and may be difficult to distinguish from those owned by Anglo agriculturalists. But because of their uniqueness and value in telling an often neglected aspect of this history, particular care should be given to their identification and registration when located. Anglo ranches with distinct resources related to Latinx workers may be significant within this context and should also be considered for eligibility as districts.

The fifth type is cultural landscapes and rural historic districts. In the case of certain historic practices, particularly sheepherding, properties may be best evaluated as part of a broader cultural landscape. This landscape can exist at multiple levels ranging in size from the region as a whole to a single farmstead or archaeological site. Sheepherding practices in San Juan County may make certain areas best evaluated at the landscape level, as the agricultural practices of Latinx sheepherders may best be viewed at a broader regional or landscape level to reflect the way in which they would have moved through, interacted with, and utilized the landscape (Oliver et al. 2017:F73–F74).

Geographically, neighborhoods and business districts associated with Latinx history are likely to be in areas that historically had, or continue to have, a significant Latinx population, such as the west side of Salt Lake City, the Wall Avenue area of Ogden, or parts of Monticello. Company towns formed intentionally through the influence of mining or agricultural companies are also likely to be located in proximity to agricultural or industrial sites, such as sugar beet farms or mines, and may also represent potential historic districts. Rural historic districts or cultural landscapes are likely to be in rural areas of the state in which significant numbers of Latinx individuals lived or worked, such as San Juan County.

F.1.8.2 SIGNIFICANCE

Neighborhoods, business districts, and rural historic districts and cultural landscapes associated with Latinx history in Utah may qualify for the NRHP at the local or state level. Neighborhoods and business districts are significant in the areas of Ethnic Heritage and Community Planning and Development. Rural historic districts or cultural landscapes are significant in the areas of Ethnic Heritage and Agriculture or Exploration/Settlement.

F.1.8.3 REGISTRATION REQUIREMENTS

Neighborhoods and business districts will generally be eligible under Criterion A in the areas of Ethnic Heritage and Community Planning and Development for their association with Latinx history in Nevada; business districts may also be eligible in the area of Commerce.

Neighborhoods and business districts are unlikely to be eligible under Criterion B. If a neighborhood or business district retains integrity and represents a significant and distinguishable entity whose components may lack individual distinction, it may be eligible under Criterion C in the area of Architecture.

Because of the frequent destruction of historically Latinx communities as a result of urban renewal and transportation development, even demolished neighborhoods and business districts have the potential to yield specific information significant to history through their study as archaeological districts and sites and therefore to be significant under Criterion D. Sources of information that would make a neighborhood or district eligible under Criterion D might include building foundations, travel routes, and/or other structures reflecting travel routes and the spatial layout of neighborhoods and cultural artifacts showing patterns of procurement and use.

To retain integrity, neighborhoods and business districts should possess key features relating to their history. The component resources should generally retain integrity of location, design, materials, and workmanship; the neighborhoods and business districts, as a whole, should retain integrity of location, design, setting, feeling, and association. Neighborhoods and business districts associated with Latinx history are likely to have been modified over time. This is particularly the case for urban areas, given the fact that building stock was typically older and in poorer condition when Latinx individuals began using it, and therefore more often required change or modification. Additionally, Latinx-owned or Latinx-operated neighborhoods were frequently located in areas that underwent urban renewal during the late twentieth century, resulting in a smaller number of these historic resources. Therefore, allowances should be made in terms of integrity (particularly exterior integrity) when evaluating these buildings; existing examples, even if modified, may be significant due to their comparative rarity. In the case of rural historic districts or cultural landscapes, the rural nature of the surroundings is typically a key component of integrity. Therefore, these resources need to retain integrity in terms of location, setting, and feeling as well as design (particularly in relation to patterns of use).

F.1.9 Monuments and Murals

F.1.9.1 DESCRIPTION

No examples of historic monuments or murals relating to Latinx history from 1776 to 1942 were identified during research, but unidentified examples of this property type may exist in Utah.

F.1.9.2 SIGNIFICANCE

Monuments or murals associated with Latinx history may qualify for the NRHP at the local or state level. Monuments and murals are significant in the areas of Art and Ethnic Heritage. Monuments or murals may commemorate important events in a community's history or may represent artistic achievements by Latinx Utahns.

F.1.9.3 REGISTRATION REQUIREMENTS

Monuments and murals will generally be eligible under Criterion A in the areas of Art and Ethnic Heritage for their association with Latinx history in Utah. Because the associations with a specific ethnic group are an important part of their importance in the broader historical narrative, the creation or commissioning of monuments or murals by members of the Latinx community is an important aspect of their history. Commemorative monuments with important aesthetic qualities that are associated with an ethnic group's historic identity, that symbolize the value placed on historic figures, or markers established early in a community's history may be eligible under Criteria Consideration F.

In rare cases where the creator is a significant artist or played significant leadership roles in the Latinx community, a monument or mural may possess significance under Criterion B as well, if no property with a stronger association to the productive life of the artist or creator remains.

Monuments and murals are unlikely to be significant under Criterion C unless they embody the distinctive characteristics of a type, period, or method of construction, represent the work of a master, show high artistic value, or if they contribute to a historic district.

Monuments and murals are unlikely to be significant under Criterion D unless they have yielded or have the potential to yield through further physical investigation specific information significant to the history of Art or Ethnic Heritage.

Monuments and murals, when considered commemorative properties, are typically not eligible for the NRHP but may be eligible under Criteria Consideration F if they are historic and are significant in their own right (see Section F.2.2.6 for additional information on Criteria Consideration F).

To retain integrity, monuments and murals should possess key features relating to the period of significance associated with their basis in historic events. In particular, they should retain integrity of location, design, materials, workmanship, and feeling.

F.1.10 Residences

F.1.10.1 DESCRIPTION

Residences can vary widely in appearance based on their period of construction, the socioeconomic status of their owners, and the availability of building materials and the architects or craftspeople to build them (Figures 59 and 60).

Geographically, residences are likely to be in areas where a significant Latinx population was historically present. In the early twentieth century, the largest Latinx populations in the state were present in Salt Lake City, Ogden, and Monticello. Residences (particularly those of individuals significant for their roles in Latinx history) are therefore most likely to be in those places.

F.1.10.2 SIGNIFICANCE

Residences associated with key figures in Latinx communities in Utah may qualify for the NRHP at the local or state level. These residences are significant in the area of Ethnic Heritage; the exact nature of the individual's role within the community (such as a social organizer, business owner, or religious leader) will determine additional areas of

significance. These areas might include Social History, Commerce, or Religion. Conversely, an intact example of a dwelling typical for an average Latinx person or family might be significant in the area of Ethnic Heritage and potentially in the area of Community Planning and Development, as well as Architecture, if it reflects a specific type, period, or method of construction.

F.1.10.3 REGISTRATION REQUIREMENTS

Residences will generally be eligible under Criterion A in the area of Ethnic Heritage for their association with Latinx history in Utah; additional areas of significance may also apply depending on the individual.

In the case of residences associated with the lives of key individuals in Latinx history, Criterion B may apply. Because of the importance of the individuals with which these residences were associated, they will always be significant under Criterion B unless the residence is not associated with that individual's productive period (such as their community leadership or professional work) or there is a property that better represents their work.

If a residence retains integrity and embodies the distinctive characteristics of a type, period, or method of construction, or if it contributes to a historic district, it may be eligible under Criterion C in the area of Architecture.

Residences are unlikely to be significant under Criterion D unless they have yielded or have the potential to yield through further physical investigation specific information significant to one of the areas of significance.

To retain integrity, residences should possess key features relating to the lives of residents. In particular, they should retain integrity of location, design, materials, workmanship, and setting from the period of significance. In the case of properties significant under Criterion B, integrity should remain for the period of significance when the key historic individual lived there.

F.2 Significance Criteria

F.2.1.1 CRITERION A

Properties significant under Criterion A are "associated with events that have made a significant contribution to the broad patterns of our history" (NPS 1997a:2). Latinx-related resources may qualify for local, regional, state, or national significance under Criterion A for contributing to the broad patterns of history. Latinx individuals and groups have been involved with many patterns of Utah history, including exploration, settlement, community development, religious practice, social and cultural expression, agriculture, industry, and transportation work. Properties associated with Latinx history may be eligible under Criterion A through their association either with specific events or, more commonly, with trends or patterns in history at local, state, or national levels.

F.2.1.2 CRITERION B

Properties significant under Criterion B are "associated with the lives of persons significant in our past" (NPS 1997a:2). Eligibility of resources under Criterion B is likely to be associated with key figures in the community who were important in leading or shaping Latinx history in the state. Some property types that might be eligible at the local level under Criterion B include homes or businesses associated with persons important in organizing or leading cultural or religious organizations, important business or political leaders, or other key persons in the community.

F.2.1.3 CRITERION C

Properties significant under Criterion C are those that "embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction" (NPS 1997a:2). A building or district (whether residential, commercial, agricultural, or industrial) that retains a high proportion of original features might be significant under Criterion C because it embodies the distinctive characteristics of a particular type or period of construction or is a significant and distinguishable entity whose components cumulatively relate to a specific historic period in Utah's Latinx history. A house or apartment building that represents the work of a master may also be significant under Criterion C.

F.2.1.4 CRITERION D

Properties significant under Criterion D "have yielded, or may be likely to yield, information important in prehistory or history" (NPS 1997a:2). Criterion D can apply to architectural properties, but it is most commonly applied to archaeological sites. The area in Garland adjacent to the sugar beet factory is one example of a property that may be significant under Criterion D. Any project involving ground disturbance in that area has the potential to offer information relating to the material culture and lives of past residents. Temporary campsites used by Latinx sheepherders in San Juan County are another example of a resource type that might be eligible under Criterion D.

F.2.2 Criteria Considerations

The NPS, in the early 1980s, after its first 15 years of reviewing nominations and registering properties nationwide, responded to questions and criticisms about the eligibility of certain properties by issuing the criteria considerations. The following quotes and approaches for applying the criteria considerations to properties associated with Utah's Latinx history are taken from National Register Bulletin 15 (NPS 1997a).

F.2.2.1 CRITERIA CONSIDERATION A: RELIGIOUS PROPERTIES

Ordinarily, properties owned by religious institutions or used for religious purposes are not considered eligible for the NRHP. "A religious property's significance under [NRHP] Criterion A, B, C, or D must be judged in purely secular terms" (NPS 1997a). Typically, a house of worship might be eligible under Criterion C for its significant architectural merits. If the building is potentially eligible under Criterion A for events or Criterion B for persons, those associations typically cannot be religious in nature unless an extensive case is made for significance that transcends the regular religious associations with the building and its congregation. In the case of Utah's Latinx history, houses of worship were frequently also used by congregations and communities as sites for cultural and social events and for community-building beyond religious worship. These uses may enable a religious property to be nominated under Criteria Consideration A.

F.2.2.2 CRITERIA CONSIDERATION B: MOVED PROPERTIES

Ordinarily, properties moved from their original locations and contexts are not considered eligible for the NRHP. Regarding moved properties, the NRHP states, "significance is embodied in locations and settings as well as in the properties themselves. Moving a property destroys the relationships between the property and its surroundings and destroys associations with historic events and persons" (NPS 1997a). Criteria Consideration B states that for buildings and

structures with exceptional significance through their design, materials, and workmanship, a case for sustained eligibility might be made for the property after its move if its new setting and orientation are similar to its original location or if it is the surviving structure most importantly associated with a historic person or event. Additionally, for a neighborhood with a historically large Latinx population eligible as a district, a small percentage of buildings moved within or out of the district would not disqualify it, especially if those resources were less significant to the function of the district as a whole (such as storage sheds or other minor outbuildings). Likewise, buildings moved into the district during its period of significance—for example, relocated from nearby neighborhoods—would be contributing to the district. Similarly boxcars or temporary housing used for railroad camps and, potentially, mining areas, for which transportability was integral to their design and which were frequently moved throughout their period of significance, may also qualify under Criteria Consideration B.

F.2.2.3 CRITERIA CONSIDERATION C: BIRTHPLACES AND GRAVES

Ordinarily, birthplaces and graves are not considered eligible for the NRHP. "Birthplaces and graves, as properties that represent the beginning and the end of the life of distinguished individuals, may be temporally and geographically far removed from the person's significant activities, and therefore are not considered eligible" (NPS 1997a). However, under Criteria Consideration C, a grave or cemetery in a historic district can contribute to that district if it is not the main resource or focal point of the district. A birthplace or grave of a historical figure of outstanding importance can also be eligible if there is no more representative site or building directly associated with his or her productive life. An example of a birthplace or grave relating to Latinx history that might be eligible for listing in the NRHP is that of an important figure in Latinx history for which a more representative site or building directly associated with their productive life does not exist.

F.2.2.4 CRITERIA CONSIDERATION D: CEMETERIES

Ordinarily, cemeteries are not considered eligible for the NRHP. The NRHP criteria "allow for listing of cemeteries under certain conditions" (NPS 1997a). Cemeteries can be listed in the NRHP without applying Criteria Consideration D if they are associated with a more dominant resource such as a church (but see Criteria Consideration A); eligible under Criterion D for their potential to yield significant information and answer research questions; or eligible as contributing properties in a district where the cemetery is not the "focal point of the district" (NPS 1997a:34). Otherwise, if the cemetery itself is considered eligible under Criterion A, B, or C, an extensive case—consideration—must be made for the cemetery's exceptional significance. Consideration includes cemeteries as districts that are eligible as rural or designed landscapes. Cemeteries may also be eligible under Criteria Consideration D, if they include the graves of "persons of transcendent importance," are the earliest cemetery in a region, have distinctive design values (such as those related to aesthetic principals of landscaping), are associated with important historic events (such as those associated with the settlement of an area by a specific ethnic group), or have the potential to yield important information (NPS 1997b). For example, the Monticello Cemetery, which reflects burial practices and ethnic relations in a key Latinx community in the state during a period for which few more representative sites or buildings exist might be eligible for listing in the NRHP under Criteria Consideration D.

F.2.2.5 CRITERIA CONSIDERATION E: RECONSTRUCTED PROPERTIES

Ordinarily, reconstructed properties are not considered eligible for the NRHP. Reconstructed properties "fall into two categories: buildings wholly constructed of new materials and buildings reassembled from some historic and some new materials. Both categories present problems in meeting the integrity requirements of the NRHP criteria," particularly

materials, workmanship, and feeling (NPS 1997a). However, when accurately executed in a suitable manner and presented as part of a restoration master plan, and when no other building or structure with the same association has survived, a reconstructed property may be eligible for listing in the NRHP under Criteria Consideration E. The reconstruction of a previously demolished building, such as if the Guadalupe Mission were reconstructed, is an example of a property that might be eligible for listing in the NRHP under Criteria Consideration E.

F.2.2.6 CRITERIA CONSIDERATION F: COMMEMORATIVE PROPERTIES

Ordinarily, commemorative properties are not considered eligible for the NRHP. Properties—typically objects such as monuments and sculptures, "designed and constructed after the occurrence of an important historic event or after the life of an important person," are significant because of "their value as cultural expressions at the date of their creation. . . . A commemorative property generally must be over fifty years old and must possess significance based on its own value, not on the event or person being memorialized. . . . A commemorative property may, however, acquire significance after the time of its creation through age, tradition, or symbolic value" (NPS 1997a). Under Criteria Consideration F, an object, such as a historic marker erected more than fifty years ago to commemorate a significant event in Latinx history such as the path of the Domínguez-Escalante Expedition, might be eligible for listing in the NRHP under Criteria Consideration F.

F.2.2.7 CRITERIA CONSIDERATION G: PROPERTIES THAT HAVE ACHIEVED SIGNIFICANCE WITHIN THE PAST 50 YEARS

Ordinarily, properties constructed within the last 50 years are not considered eligible for the NRHP. The general standard for a property to be considered of historic age is for it to be 50 years of age or older. However, properties of "exceptional importance" may still be considered significant even if they are less than 50 years old. "The phrase 'exceptional importance' may be applied to the extraordinary importance of an event or to an entire category of resources so fragile that survivors of any age are unusual" (NPS 1997a). A property can qualify as exceptionally important at the local, state, or national level; it is not necessary for a property to be significant at the national level in order to qualify as exceptionally important. Because of the date range of this MPDF, it is unlikely that this consideration will apply to resources eligible within this context; no examples of resources potentially eligible under Criteria Consideration G were identified during research.

F.2.3 Areas of Significance

As noted above, many NRHP areas of significance are applicable to Latinx history in Utah. As with the NRHP criteria, a historic property need only be associated with one area to reflect significance under a criterion. But often a property is significant under more than one area of significance and under one or more criteria. The definitions of the areas of significance, as provided in National Register Bulletin 15 (NPS 1997a), are listed below.

Agriculture is "the process and technology of cultivating soil, producing crops, and raising livestock and plants." Agriculture may relate to property types owned or primarily used by Latinx farmers, ranchers, or agricultural laborers and may include residential or work-related building types, as well as broader agricultural landscapes, particularly those used and inhabited by sheepherders.

Archaeology is "[t]he study of prehistoric and historic cultures through excavation and the analysis of physical remains." Archaeology may relate to archaeological properties or to property types for which standing structures and buildings no longer remain but for which surface or subsurface remains do. Properties significant in the area of archaeology are typically significant under Criterion D for yielding, or being likely to yield, information important in history.

Architecture is "the practical art of designing and constructing buildings and structures to serve human needs." Architecture may relate to property types designed or built by well-known Latinx architects, vernacular buildings that represent a specific type, period, or method of construction, as well as property types with high artistic values.

Art is "the creation of painting, printmaking, photography, sculpture, and decorative arts." Property types in which Latinx artists or craftspeople did their work, such as studios, or property types significant in the display or marketing of that artwork may relate to this area of significance. Works of art designed by or commemorating Latinx Utahns or their heritage, such as sculptures or other objects, may also relate to this area of significance.

Commerce is "the business of trading goods, services, and commodities." Latinx business owners conducted commerce in the operation of their businesses. Associated property types might include retail stores, markets, restaurants, bars, or other businesses owned and/or operated by Latinx Utahns.

Community Planning and Development is "the design or development of the physical structure of communities." This area may relate to town founding and development, as well as the growth of ethnic or cultural enclaves within specific cities, particularly as a result of policies of redlining or segregation.

Education is "the process of conveying or acquiring knowledge or skills through systematic instruction, training, or study." This area may relate to educational institutions or facilities primarily used or operated by Latinx communities or other institutions that provided education to Latinx individuals (such as the Guadalupe Mission, which operated a summer school attended by a large number of Latinx youths).

Entertainment/Recreation is "the development and practice of leisure activities for refreshment, diversion, amusement, or sport." This area may relate to both public and private spaces used by Latinx Utahns for recreation or entertainment.

Ethnic Heritage is "the history of persons having a common ethnic or racial identity." Property types relating specifically to Latinx history and ethnic heritage may fall under this area.

Exploration/Settlement is "the investigation of unknown or little known regions; the establishment and earliest development of new settlements or communities." This area relates to property types that reflect early Latinx exploration and settlement within the state. Properties may include inscriptions or other markers left by early Latinx explorers (such as the Domínguez-Escalante Expedition's "Paso Por Aqui Ano 1776" inscription), campsites or other archaeological remains of exploring expeditions, and architectural or archaeological remains of early settlements used by or associated with the lives of Latinx individuals, such as forts connected to the fur trade.

Industry is "the technology and process of managing materials, labor, and equipment to produce goods and services." This broad area relates to a wide variety of property types, ranging from sugar beet processing plants in which many Latinx Utahns worked, copper or coal mining-related buildings and structures, and, potentially, company-owned housing used by Latinx industrial workers.

Performing Arts is "the creation of drama, dance, and music." This area may apply to property types in which Latinx entertainers and artists performed, practiced, composed, or otherwise developed their art, including theaters and clubs.

Politics/Government is "the enactment and administration of laws by which a nation, State, or other political jurisdiction is governed; activities related to political process." This area relates to property types in which the functions of politics and government occurred as well as those relating to the history of government policy or assistance. Examples of property types include state or local government buildings, buildings housing the offices of government officials, and public areas associated with significant political lobbying or protest events.

Religion is "the organized system of beliefs, practices, and traditions regarding mankind's relationship to perceived supernatural forces." This area relates to places of worship important to Latinx Utahns; property types may include formal houses of worship as well as informal religious gathering places.

Social History is "the history of efforts to promote the welfare of society; the history of society and the lifeways of its social groups." This broad area can draw together such diverse property types as headquarters of social organizations and civil rights groups, schools, or public or private meeting places.

Transportation is "the process and technology of conveying passengers or materials." This area relates to resources important in the construction, maintenance, or operation of transportation systems and may include physical transportation systems (such as railroad tracks) constructed or maintained by traqueros, as well as resources related to the lives of traqueros while working for railroads, such as section houses or boxcars used for temporary and moveable housing.

These areas of significance are not the only categories that will supplement appropriate criteria; others may be applicable depending on specific properties. See NPS (1997) for further definitions.

F.2.4 Period of Significance

Determining the period of significance for a historic property or district often depends on the criterion under which it is deemed significant. For properties associated under Criterion A with historic events or trends, the date range of that event or trend is typically that property's period of significance. For properties associated with significant persons under Criterion B, the dates of that person's encounter with the resource are paramount; some people may be famous for activities in other places at other times, but only their association with the evaluated historic property is considered for significance—and thus NRHP registration—under Criterion B. For an architectural property under Criterion C, the construction year is most often the beginning of its period of significance, and the end is usually the point when construction ended (for some properties, the period of significance is a single year). For properties associated under Criterion D with the potential to yield information related to history, the period of significance is defined by research questions that the resource can address in relation to the integrity of the resource. Materials must be related to significant research questions and retain a level of integrity that allows a discrete assessment of temporal data to be made.

For a district, the date of construction of its earliest contributing resource, or the earliest associated event reflected in surviving properties in the district, is the beginning date. The end date for the period of significance of a district often, although not always, runs to 50 years prior to evaluation (for example, 1971 for evaluation in 2021). The end date for a district's period of significance can also be a specific date, such as when the initial period of construction of a neighborhood ended or when it ceased to be associated with a certain event or group of people.

F.3 Aspects of Integrity

As defined in National Register Bulletin 15, "Integrity is the ability of a property to convey its significance" (NPS 1997a:44). The integrity of a property is defined by the seven aspects of location, design, setting, materials, workmanship, feeling, and association. To convey its significance under one or more NRHP criteria, a property must retain integrity in several, or (more usually) most, of these aspects. Most important are those aspects that are vital to the significance of the property and which help to create its historic identity. Overall, a property either retains integrity (its historic identity) or it does not; integrity is binary rather than on a scale.

F.3.1.1 LOCATION

Location "is the place where the historic property was constructed or the place where the historic event occurred" (NPS 1997a:44). Put simply, this means that a property's features should not have been moved to or from their locations during or after their periods of significance. For a Latinx heritage–related building, structure, or object to be significant under NRHP criteria and retain integrity of location, the resource must remain in the same location that it occupied during the period of significance (construction or the event of association). All moved properties should be evaluated under Criteria Consideration B, which further defines properties that must comply or are exempt. Properties that were moved before their period of significance do not need to meet this standard.

F.3.1.2 DESIGN

Design "is the combination of elements that create the form, plan, space, structure, and style of a property" (NPS 1997a:44). The design of a property is a result of all the decisions that go into its creation, including how buildings and structures were built and the overall layout of a given property or landscape. In the case of a residence or business, this may include the physical layout of the property as well as the form and plan of buildings. For archaeological sites or landscapes, it may relate more to the ways in which the site was used. It is important to note, however, that design also encompasses historic systems and technologies as well as physical layouts. As National Register Bulletin 15 states, design "includes such considerations as [a building's] structural system; massing; arrangement of spaces; pattern of fenestration; textures and colors of surface materials; type, amount, and style of ornamental detailing; and arrangement and type of plantings in a designed landscape" (NPS 1997a:44).

F.3.1.3 SETTING

Setting "is the physical environment of a historic property" (NPS 1997a:45) and means that the area around a property should remain similar to what it was during the property's period of significance. For a Latinx history–related property or district to be significant under NRHP criteria and retain integrity of setting, it must exhibit its "relationships between . . . buildings and other features [and] open space." Setting is retained within the property's boundary and "between the property and its surroundings," even when surrounding features are outside the NRHP boundary. Setting refers to the character of the place in which the property played its historic role. Setting often reflects the basic physical conditions under which a property was built and functioned during its period of significance. It can also reflect the builder's or designer's concepts of nature and aesthetic preferences, particularly when the property is set within a cultural landscape. The physical characteristics of setting can be natural or human made, including surrounding development, open spaces, and nearby streets, and (in the case of historic districts) the relationships between buildings and structures within the property boundary. Setting frequently includes historically significant views.

F.3.1.4 MATERIALS

Materials "are the physical elements that were combined or deposited during a particular period of time and in a particular pattern or configuration to form a historic property" (NPS 1997a:45). Properties that reflect this aspect should retain the original materials that defined them. For a Latinx history–related property to be significant under NRHP criteria and retain integrity of materials, it must "retain the key exterior materials dating from the period of . . . historic significance" and "reveal the preferences of those who created the property and indicate the availability of particular types of materials and technologies." Vernacular buildings are often built using local or easily obtained materials, and these help define the building's relationship to its geographic area and provide a sense of time and place. Comparing a property's material integrity to similar resources is often helpful when determining whether a property retains sufficient integrity of materials.

F.3.1.5 WORKMANSHIP

Workmanship "is the physical evidence of the crafts of a particular culture or people during any given period in history or prehistory" (NPS 1997a:45). For a Latinx history–related property to be significant under NRHP criteria and retain integrity of workmanship, it must preserve the exterior construction materials present during the period of significance, retain "evidence of the crafts," and illustrate "the aesthetic principles of a historic period." In addition, workmanship reveals "individual, local, [and] regional . . . applications of both technological practices and aesthetic principles." Workmanship can be expressed in vernacular methods of construction and plain finishes or highly sophisticated configurations. Examples of workmanship can include tooling, carving, painting, graining, turning, and joinery.

F.3.1.6 FEELING

Feeling "is a property's expression of the aesthetic or historic sense of a particular period of time," which results from the presence of physical features that combine to convey a property's historic character (NPS 1997a:45). Extensive modification to properties and/or their surroundings is likely to have a detrimental effect on their integrity of feeling. The retention of the original design, materials, workmanship, and setting will strongly convey the feeling of a property's relationship with Latinx history.

F.3.1.7 ASSOCIATION

Association "is the direct link between an important historic event or person and a historic property" (NPS 1997a:45). For a property to be significant under NRHP criteria and retain integrity of association, its physical setting must be "sufficiently intact to convey" its period of significance to an observer, particularly anyone familiar with the property during its identified period. Integrity of association draws strength from other exhibited aspects of integrity, particularly design, materials, workmanship, and setting.

F.3.2 Linking Significance Criteria and Integrity

F.3.2.1 INTEGRITY UNDER CRITERIA A AND B

A property that is significant under Criterion A and/or B is eligible if it retains the essential physical features that characterized its appearance during the period of its association with the important event, historic pattern, or person(s). For example, the residence of an important Latinx community leader, which is where they did the majority of their

leadership work and which retains its essential physical features from that period of association, will be eligible under Criterion A and/or B. Another example of such a property would be the business of a prominent Latinx entrepreneur. If it retains its essential physical features from the period during which that entrepreneur worked there, that property will also be eligible under Criterion A and/or B.

Archaeological sites eligible under Criteria A and/or B must have limited disturbance with excellent preservation of features, artifacts, and spatial relationships to the extent that they remain able to convey important associations with events, historic patterns, or persons. For example, the remains of a historic residence or business as a site where the buildings are no longer standing, but where foundations and/or cultural artifacts remain intact and in a condition able to express their relationship to each other and to significant people or activities that took place there, may retain integrity of location, association, and setting. It will therefore be eligible under Criterion A and/or B.

F.3.2.2 INTEGRITY UNDER CRITERION C

A property (including a district) significant for illustrating a particular architectural style, type, or construction technique must retain the majority[21] of the external physical features that characterize the style, type, or technique. Some historic material loss is acceptable depending on the style or architectural type, but a property is not eligible under Criterion C if it only retains some basic massing and has lost the majority of physical features (or buildings in the case of a district) that once characterized it. Due to patterns of urban renewal during the late twentieth century that disproportionately resulted in the demolition or removal of low-income and minority neighborhoods, many important Latinx resources dating to the early twentieth century no longer remain. Furthermore, it may be difficult for some Latinx resources to meet typical standards of integrity due to their locations in already economically marginalized areas as well as the higher proportion of older building stock in poor condition due to disinvestment and economic disadvantage. In situations where a resource may be significant but is marginal in terms of integrity, greater weight should be given to location and association over materials and workmanship when gauging integrity to allow for these factors.

F.3.2.3 INTEGRITY UNDER CRITERION D

Archaeological sites do not exist in the present as they did when they were formed. Cultural and natural processes always alter deposited materials and their spatial relationships. Therefore, integrity under Criterion D is based upon the property's ability to yield information and answer research questions. For example, the archaeological remnants of a long-term campsite used by a Latinx sheepherder would retain integrity under Criterion D if subsurface materials had experienced little disturbance. However, if subsurface materials had been disturbed through extensive looting or major ground-disturbing activities (such as construction projects), integrity might no longer remain. A property, such as a building or structure, that can offer important information answering historic research questions through its physical material or design may also be eligible under Criterion D. For example, a house occupied by a Latinx sugar beet worker that retains its original design, materials, and workmanship may offer otherwise unavailable information about the lifestyle, daily activities, and even building construction methods used by similar individuals throughout the state; it might therefore be eligible for listing in the NRHP under Criterion D.

[21] The NPS offers a rare definition of *majority* in this application as 75 percent, for its Federal Historic Preservation Tax Incentives Program addressing buildings that have lost some external walls and some internal structure: http://www.nps.gov/tps/tax-incentives.htm.

F.3.2.4 INTEGRITY AND DISTRICTS

The majority of individual components that comprise a district must retain their individual integrity. "For a district to retain integrity as a whole, the majority of the components that make up the district's historic character must possess integrity even if they are individually undistinguished. In addition, the relationships among the district's components must be substantially unchanged since the period of significance" (NPS 1997a:46). A district's historic character is the result not just of buildings and structures but also the relationship between properties, which is defined by design components such as building setbacks and height, vacant lots, sidewalks, patterns of infill, and streetscapes. When studying the impact of non-contributing intrusions in a district, the evaluation should take into consideration their number, size, scale, design, and location. A component of a district cannot be contributing if it was built after the period of significance, has been substantially altered outside the period of significance or, based on this historic context document, does not share historic associations with contributing resources in the district. The integrity of rural historic districts and cultural landscapes depend heavily on their design and function as a complete system; because these are generally found in undeveloped areas and will often not include buildings or structures that can be clearly tied to a historic period, temporally diagnostic artifacts will often be key indicators of the age of a property.

G. GEOGRAPHICAL DATA

For this MPDF (and for all historic periods discussed herein), the geographical area is the Utah state boundary. Although larger Latinx populations were historically centered in specific areas of the state (such as Salt Lake City, Monticello, Ogden, and Bingham Canyon), this context considers Latinx history on a broad, statewide scale.

H. SUMMARY OF IDENTIFICATION AND EVALUATION METHODS

H.1 Research Methods and Data Sources

This MPDF is intended to provide a general context and guidance to assist with the identification and evaluation of Latinx history–related resources throughout the state of Utah and to provide a context and guidance for future NRHP nominations of Latinx history–related resources, both archaeological and architectural. Background information in the historic context is based on primary and secondary source material, particularly existing histories, theses and dissertations, articles, and other published academic resources, publicly available archival records, federal population census data, and existing site and property data from state and federal databases.

Information was obtained from multiple repositories, including SWCA's in-house library, the University of Utah J. Willard Marriott Library and Special Collections, the Utah State Historical Society and Utah State Archives, the Church of Jesus Christ of Latter-day Saints Church History Library, the Brigham Young University Harold B. Lee Library and L. Tom Perry Special Collections, the Utah State University Merrill-Cazier Library and Special Collections and Archives, the Weber State University Stewart Library, and online catalogs and databases, including Ancestry, the Utah Digital Newspapers archive, the National Archives, and the Library of Congress.

When conducting research, SWCA utilized the methodology listed below.

H.1.1 National Background

It was important to first understand Utah's Latinx history within a broader national framework, which was drawn exclusively from secondary sources, including the following:

- Other Latinx history–related contexts and MPDFs
- Published histories and scholarly articles

H.1.2 State and Regional Background

The majority of state-level research concentrated on existing secondary source documents, including the following:

- Published or unpublished histories
- Scholarly articles
- NRHP or State Register of Historic Places nomination forms
- Masters theses and doctoral dissertations

State-level research also incorporated a limited amount of primary source research. This was directed research, designed to fill in identified gaps in the historic record.

Primary sources that were consulted for each region included the following:

- Digitized newspapers (available through the Library of Congress Chronicling America collection and the Utah Digital Newspaper website)
  - These newspapers were text searched for key words relating to Latinx history, activities or careers frequently associated with Latinx residents, and places or municipalities with known Latinx populations.
  - Only digitized newspapers were reviewed; no hard copies were used.
  - Research using historic newspapers was used to supplement secondary source research and to identify potential resource types and locations.
- Transcribed oral histories
  - Oral histories offered important insight into the lived experiences of individuals.
  - Due to time and budgetary constraints, only oral histories that had been transcribed and had transcriptions available digitally were consulted.
  - Only oral histories in English were consulted.
- Census data (available through the U.S. Census Bureau and Ancestry)
  - Historic census data provided information about the locations, growth, and movement patterns of Utah's Latinx communities. Census data provided a broad statistical view of the lives of Latinx residents of the state; it was not used to trace the histories of specific individuals.
- Archival records and collections
  - Only collections that had been catalogued and had finding aids available were considered for review.
  - Due to time and budgetary constraints, only a limited amount of primary source archival research was done using collections most directly relevant to patterns of history at the state and regional levels; research targeted broader areas of research rather than the specific lives and histories of individuals.

SWCA conducted a search of the NRHP database, which identified two NRHP-listed architectural resources related to Latinx history in Utah: a hotel serving the sheepherding community in Ogden (NRIS#83003200) and the "Paso Por Aqui Ano 1776" inscription left by the Domínguez-Escalante Expedition in 1776 (NRIS#10002785). Additionally, research suggested that the Old Spanish Trail (NRIS#88001181) and Newspaper Rock (NRIS#76000185) were additional NRHP-listed resources that were likely to be eligible within the context of this MPDF. These search results were combined with a list of other potentially NRHP-eligible resources identified during research (see Table 12).

In addition to archival research, SWCA worked with the UTSHPO to search the Utah Division of Arts and Museums (UDAM) archaeological database and UTSHPO HUB architectural database housed at the UDSH. This search was intended to identify previously documented properties associated with Latinx history in Utah. Due to the data categories used by the UTSHPO when creating geographic information system (GIS) data, at the UTSHPO's recommendation, SWCA conducted a keyword search of the UDAM database using a list of keywords selected based on initial archival research (Table 13). Due to the volume of results for the term "railroad camp," with little indication that the identified sites related to Latinx history, the results for that search term were later eliminated from consideration. Based on the results of the UDAM file search and after data refinement (to remove repeated sites with the same number, for example), SWCA identified 91 archaeological sites that might be NRHP eligible in relation to the context (Table 14).

SWCA searched the UTSHPO's HUB database using the keywords listed in Table 13 to identify related or potentially related architectural resources. SWCA also conducted a general search of the UTSHPO HUB database for previously identified architectural resources within 0.5 mile of areas identified as potentially related to Latinx history based on initial archival research (Table 15). In total, these searches identified a total of 657 resources; the results of this search are summarized in Table 16. Additional research will likely eliminate a majority of these properties from inclusion in the list of potentially NRHP-eligible resources relating to Latinx history in Utah but may support some of them being related to that history.

H.1.3 Population Census Data

In order to supplement information from secondary sources, census records from 1860 through 1940 were also searched for persons of Latinx birth and/or ethnicity. The Ancestry website was used for this purpose. Given the project limitations, census data could only be quickly scanned for information pertaining to the numbers and locations of Latinx Utahns and for general information on employment types, gender, and age. However, much richer demographic information remains to be gleaned from the census data, including details on immigration years and patterns, a more comprehensive study of households and how they changed through time, the movement of Latinx individuals into and out of Utah after arriving in the United States, and so forth.

Population census data represents a unique challenge when researching Latinx history because the meaning of Latinx identity in terms of race and ethnicity has shifted extensively throughout the nineteenth and twentieth centuries. At various times, and in various places and contexts, Latinx people were regarded as white, Black, Native American, and (in the case of the 1930 census) formally defined as "Mexican" by the U.S. Census Bureau. As a result, for most census data from the nineteenth and twentieth centuries, Latinx individuals are functionally "invisible": because no separate racial or ethnic category existed to describe them, they were often arbitrarily assigned a race based on the perception of individual census takers. Census data from Utah during the twentieth century bears this out.

This means that identifying and processing census information relating to Latinx individuals in America historically is very difficult. Census information cannot be sorted based on a single racial or ethnic category in order to identify Latinx individuals. It must instead be parsed on an individual basis using a variety of factors, such as last name, country of birth, country of birth for parents, and native tongue. Therefore, a specific data processing methodology was employed.

Using the search functions available through Ancestry, census data was searched on a county-by-county basis. For each county, for each decennial census year (with the exception of 1930, discussed below), SWCA then conducted a keyword search for the following terms:

- Mexico
- New Mexico
- Chile
- Argentina
- Peru
- Puerto Rico
- Spain
- Portugal
- Brazil

Individuals whose census records were located based on those terms were then examined by last name. Those with Spanish or Portuguese last names were included in SWCA's census data; those without those last names were excluded. SWCA then processed additional census data about these selected individuals. Additionally, when it became clear that

individuals had been erroneously included due to their relation to their spouse (such as a wife with a German maiden name who was born in Germany and with both parents also born in Germany), these individuals were excluded from census data. SWCA also excluded individuals listed in association with a specific Native American tribe, since that formal association suggests acculturation and therefore falls outside the scope of this MPDF.

The one exception to this general methodology is the 1930 census. Due to increased Latinx immigration during the 1920s, and increasing Anglo anxieties surrounding the U.S. Latinx population, in 1930 the U.S. Census Bureau opted to include a separate racial category intended to define that group: "Mexican." Although this category was problematic in its own way—the term *Mexican* hardly accurately describes all Latinx individuals, particularly as defined for this MPDF—the creation of this census data represents an unprecedentedly clear-cut identification and enumeration of what was likely a large majority of Latinx individuals in the state of Utah in 1930. For this reason, for the 1930 census, SWCA has opted to focus census data investigations only on individuals identified as "Mexican" in the data.

The totals and data derived from this search and processing method are presented as fact in this MPDF for clarity but should be regarded instead as the best available estimates based to some degree on an arbitrary judgement on the part of those processing the data. For example, many Spanish and Portuguese last names were either intentionally or unintentionally Anglicized by census takers; as a result, it is sometimes difficult to discern what is or is not a Spanish or Portuguese last name. It is quite likely that a percentage of individuals were not identified during research, either due to the Ancestry search function or through errors in identification by researchers. Additionally, it should be noted that minority and low-income populations are typically underrepresented today, and this was likely even more true historically. The frequent changes of residence of many members of Utah's Latinx population historically would have further exacerbated low representation in census data.

It is important to note that census data may not entirely accurately reflect cultural identities. In particular, many Basques were listed as "Spanish" or "French" in census data based on the nationality that they might hold. As a result, Basques (particularly Basque sheepherders) may appear in census data for this project (as individuals of "Spanish" origin); however, they are non-Spanish speakers belonging to a culture distinct from both Spanish and Latin or South American cultures, and may not truly meet the definition of "Latinx," as explained in the introduction. Due to the volume of census data, no attempt was made to specifically identify Basque individuals in census data; future research and data refinement may reveal additional information relating to that group and may ultimately result in limited changes to overall census counts.

H.1.4 Advisory Committee

In addition to historic research, the context incorporated the feedback and insight of representatives from Latinx communities and local experts on Latinx history throughout the state. To achieve this, an Advisory Committee was convened, composed of the following six individuals with an interest in the project from academic and cultural communities throughout Utah:

- Leticia Bentley, founding member of Moab Multicultural Center
- Maria Garciaz, CEO of NeighborWorks Salt Lake
- Gloria Gonzalez-Cook, board member of Artes de México en Utah
- Chris "Xris" Macias, director of Dream Center at University of Utah and co-chair of the Chicana/o Scholarship Fund

- Fernando Montano, director of Diversity and Inclusion at Snow College
- Robert Rendon, senior vice president and community development director at Zions Bank

The role of the Advisory Committee was to assist in identifying research sources and significant properties, to review the context, and to facilitate outreach to Latinx communities and organizations about the project. Although budgetary and COVID-19-related constraints only allowed for one digital Advisory Committee meeting, SWCA solicited committee members for feedback on potential primary and secondary sources, property types, and historic properties.

Dr. Armando Solórzano, associate professor at the University of Utah, provided invaluable assistance with community outreach, Advisory Committee organization, and research and context review.

H.2 Research Limitations and Potential Data Sources for Future National Register of Historic Places Evaluations and Nominations

A wide variety of repositories and sources of historical documentation was consulted for this study, but due to the generalized nature and purpose of an MPDF, the research was not exhaustive. As a part of future research efforts on specific topics or properties, additional sources of information may include regional libraries or repositories (such as the Uintah County Library System or local Family History Centers associated with the Church of Jesus Christ of Latter-day Saints), Region 4 of the U.S. Forest Service (which maintains extensive archives relating to grazing and ranching on National Forest land throughout the state), the Western Mining & Railroad Museum, historic agricultural census data (which were not examined in depth for this document but which can often provide insight into agricultural practices and the lives of agricultural workers), and interviews or oral histories with members of Utah's Latinx communities. Other potential sources include local social or cultural organizations, local historical societies, local government offices, and private repositories.

Several historic map and imagery sources (General Land Office [GLO] maps, historical topographic maps, historic aerial imagery, and Sanborn Map Company fire insurance maps) are also available for many areas and municipalities in Utah (Table 17).

GLO maps were created as a result of the Land Ordinance Act of 1785, which authorized the Treasury Department to survey and sell public domain land as a source of revenue (BLM 2015). In addition, the "Act also established the policy of 'survey before settlement,'" which led to the use of a rectangular survey system to definitively identify lands with a legal description (BLM 2015). The resulting maps show not only land parcels but roads, major landforms, and other features like buildings and structures the surveyors thought important to document throughout the state; these were not examined due to time constraints. GLO maps may provide additional information about specific resources as well as more general information about cultural landscapes and regional development for future research and NRHP nominations of specific resources.

The U.S. Geological Survey's TopoView online historical topographic map collection is an easily accessed source for historic topographic maps of the Uinta Basin; these maps range in scale from 1:24,000 to 1:250,000. This online collection allows a user to download topographic maps in several formats. At present, the U.S. Geological Survey's National Geospatial Program is still scanning and georeferencing maps, and when the collection is complete, it will

include scans of paper maps from 1884 through 2010; at present, the collection includes 178,000 maps (U.S. Geological Survey 2021). While these maps may be of limited application in identifying Latinx resources outright, they may provide useful information when nominating specific previously identified resources to the NRHP (particularly those in rural areas) by providing records of landscape development and use, travel routes, and historic land ownership.

Historical aerial imagery can complement topographic maps during background research and confirm property and/or structure locations and patterns of community development, depending on the quality of the imagery. Imagery available from the Utah Geological Survey's aerial imagery collection dates from 1935 through the present. Not all areas have early imagery available.

Sanborn Map Company maps are available only for urban areas. The maps were created beginning in 1866 by surveyor D. A. Sanborn to provide fire insurance agents with information about existing properties. These maps allowed agents to identify hazards that might pose a risk to insured properties. The maps typically detail construction materials and building shapes, with the owner or associated shop name or business type noted. Sanborn maps can be used to learn about the history of buildings or areas in mapped cities and towns. Sanborn maps for many municipalities throughout the state from the historic period between 1884 and 1955 are available digitally from the University of Utah.

For this study, the UDSH dataset of previously recorded archaeological sites, archaeological projects, historic properties, and historic property surveys was examined generally to identify the presence and location of property types related to Latinx history. Specific site forms and other data can be accessed through the HUB, Sego, and UDAM databases for future projects, although special permissions are required to gain access.

Lastly, this report only includes published data available in English. Spanish-language sources, such as oral histories, were noted but were not utilized in the course of this project. As a result, additional historic information is likely to be available relating to this topic of history and bears additional investigation for researchers in the future. Although its omission is unlikely to change the overall history described in Section E, the use of these sources is likely to provide important details and information from Latinx Utahns that will enrich future studies and assist with the evaluation and nomination of specific resources.

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National Park Service

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Name of Property Statewide, Utah
County and State Historic Latinx Resources in Utah, 1776 to 1942
Name of multiple listing (if applicable)

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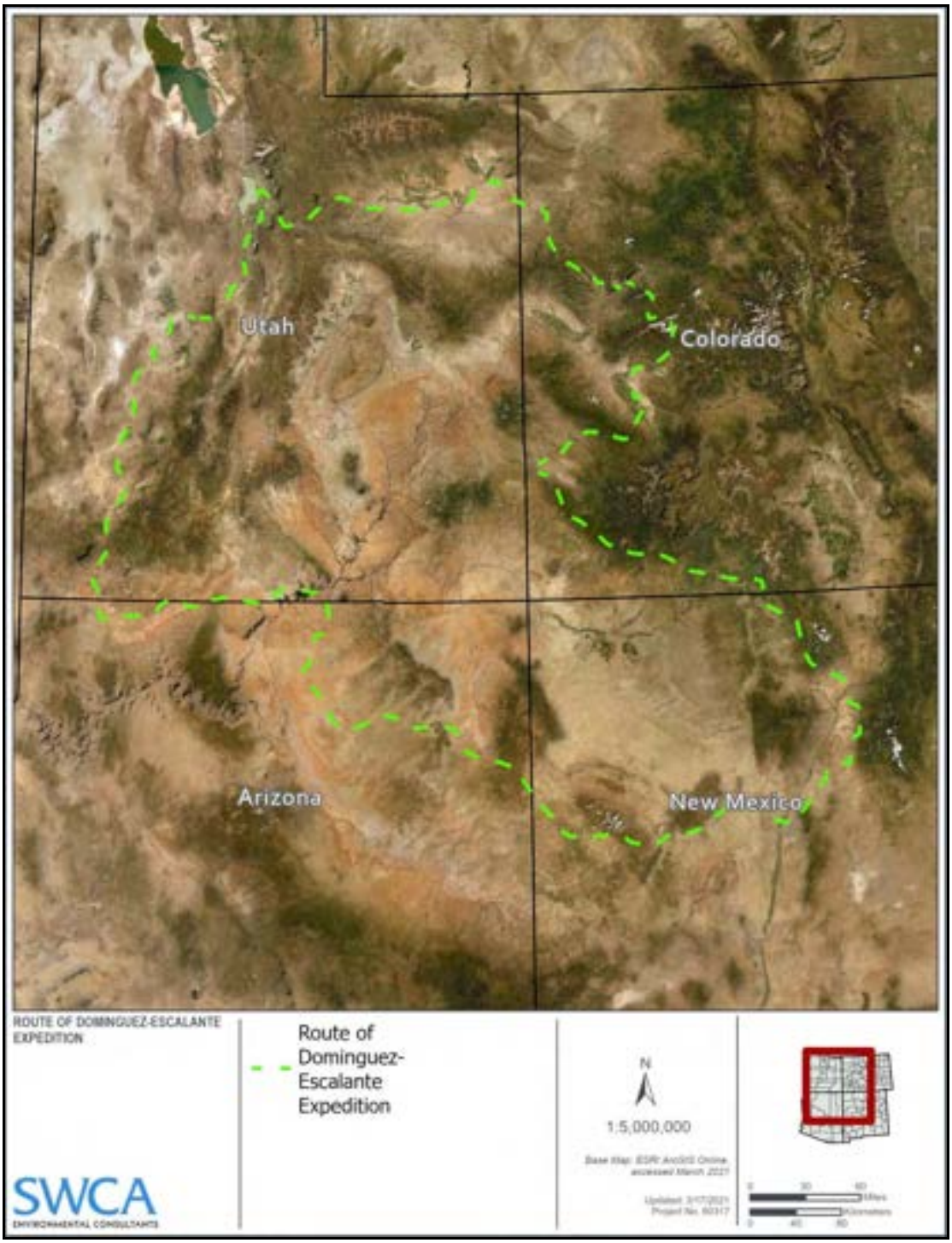

Figure 1. Route of Domínguez-Escalante Expedition.

United States Department of the Interior
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Name of Property Statewide, Utah
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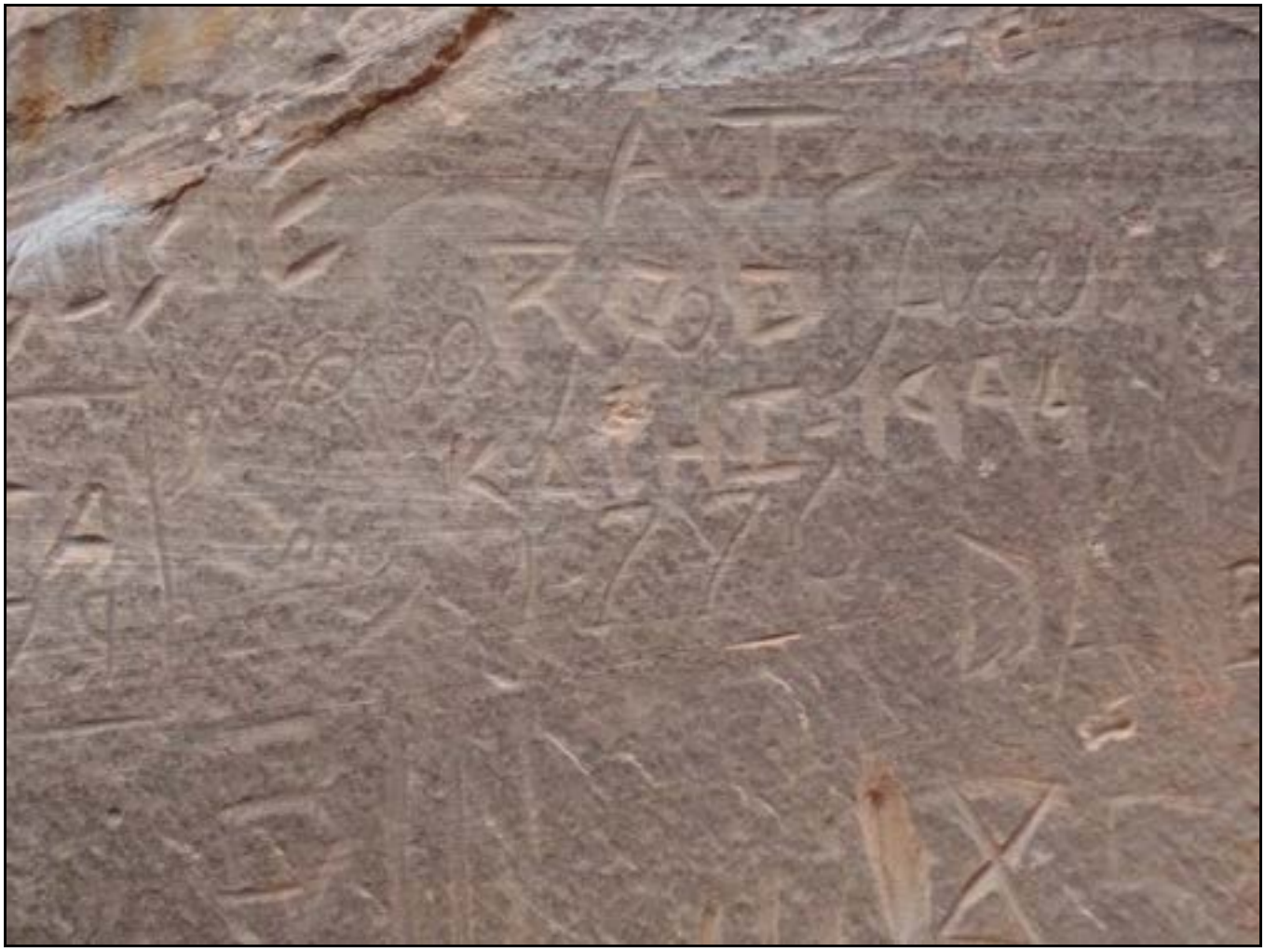

Figure 2. Inscription from the Domínguez-Escalante Expedition, which reads "Paso Por Aqui Ano 1776." Courtesy of National Park Service.

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National Park Service

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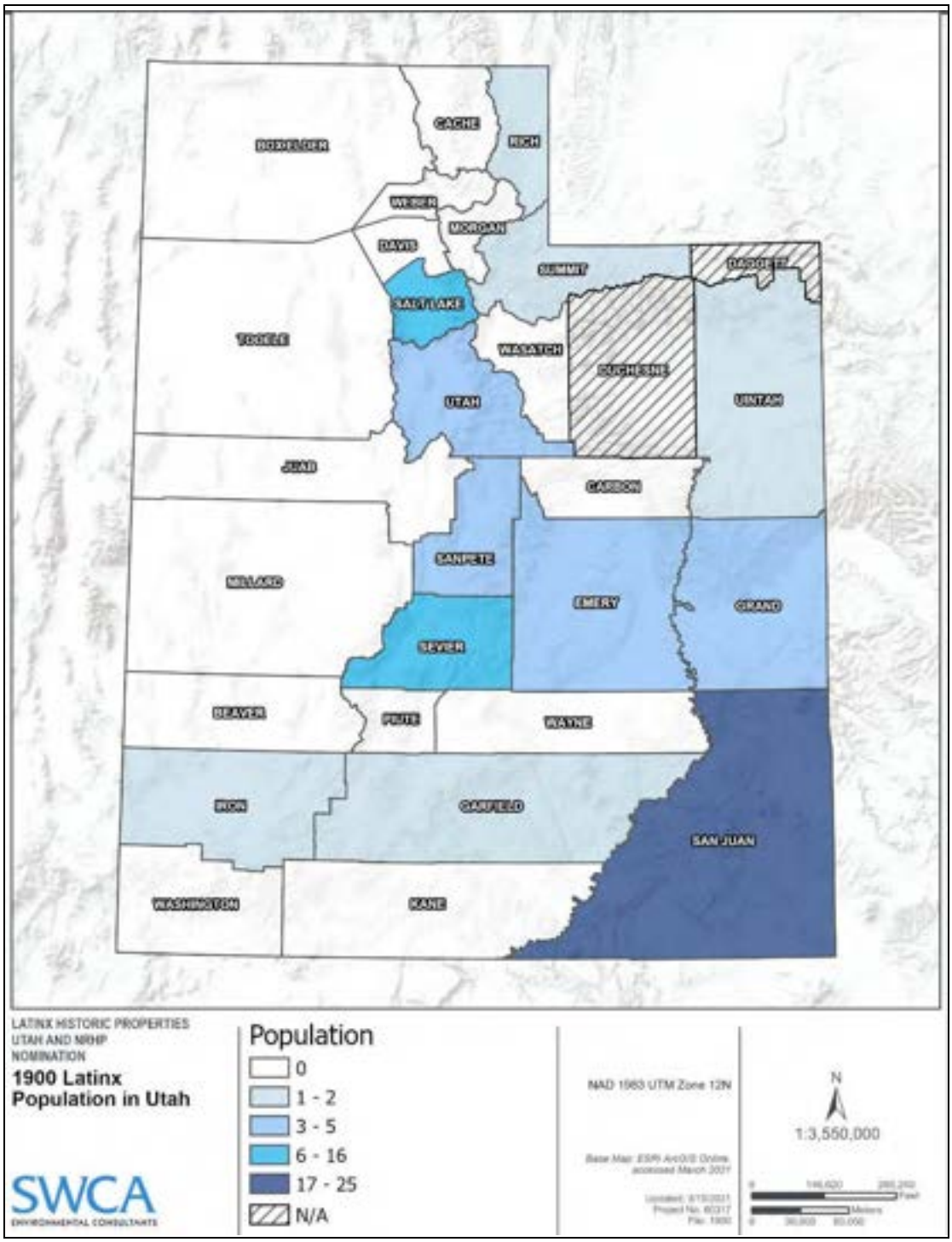

Figure 3. Latinx population in Utah, 1900.

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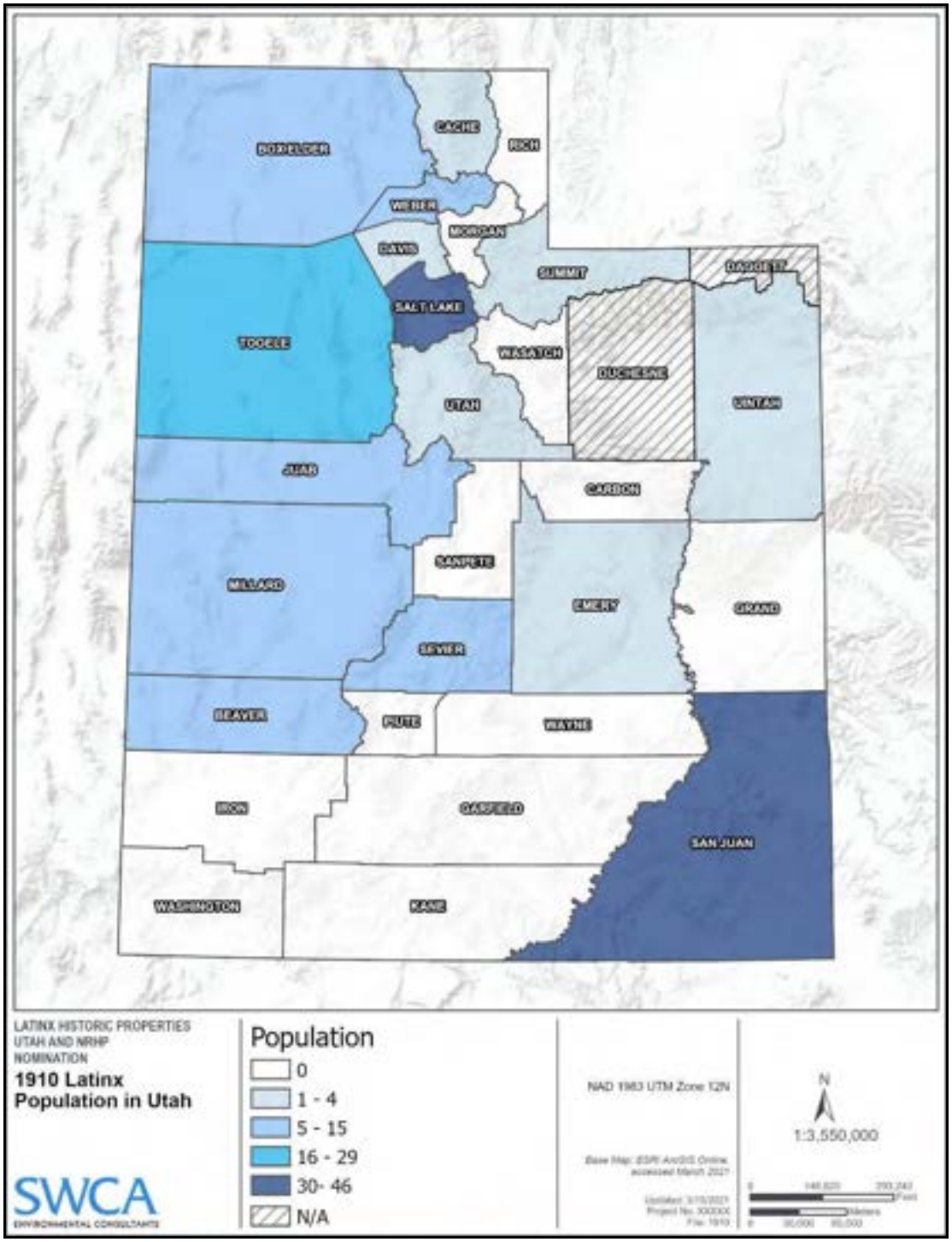

Figure 4. Latinx population in Utah, 1910.

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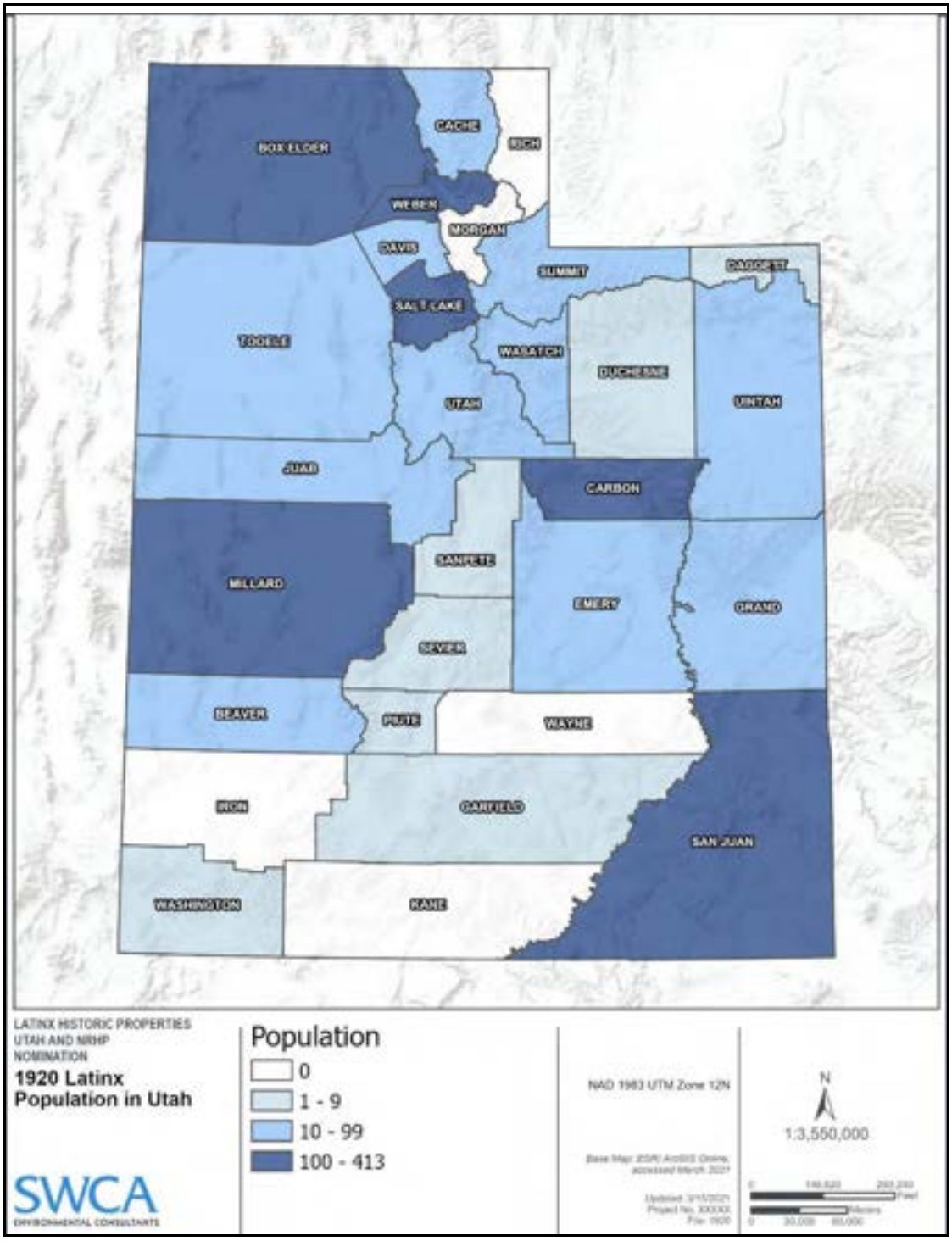

Figure 5. Latinx population in Utah, 1920.

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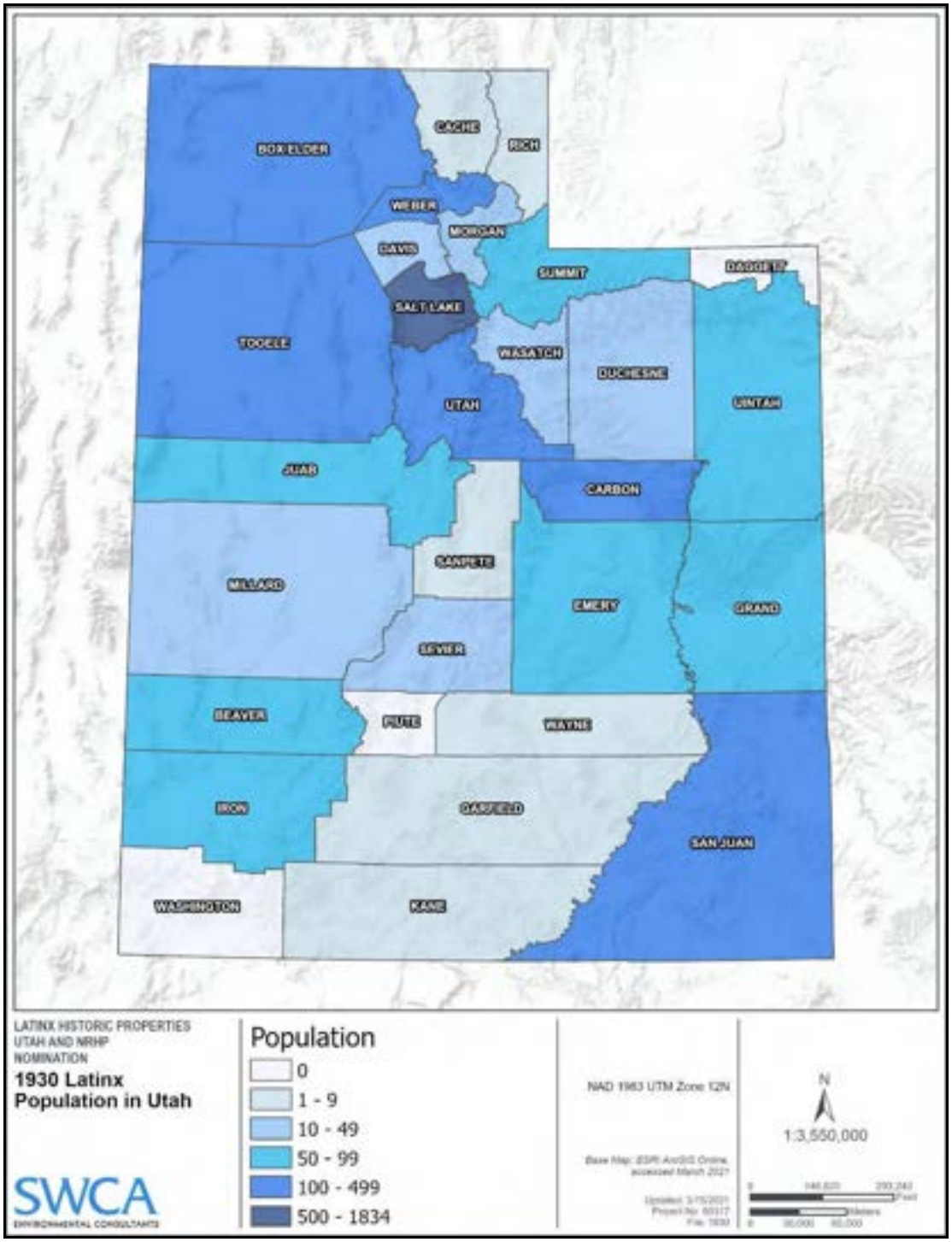

Figure 6. Latinx population in Utah, 1930.

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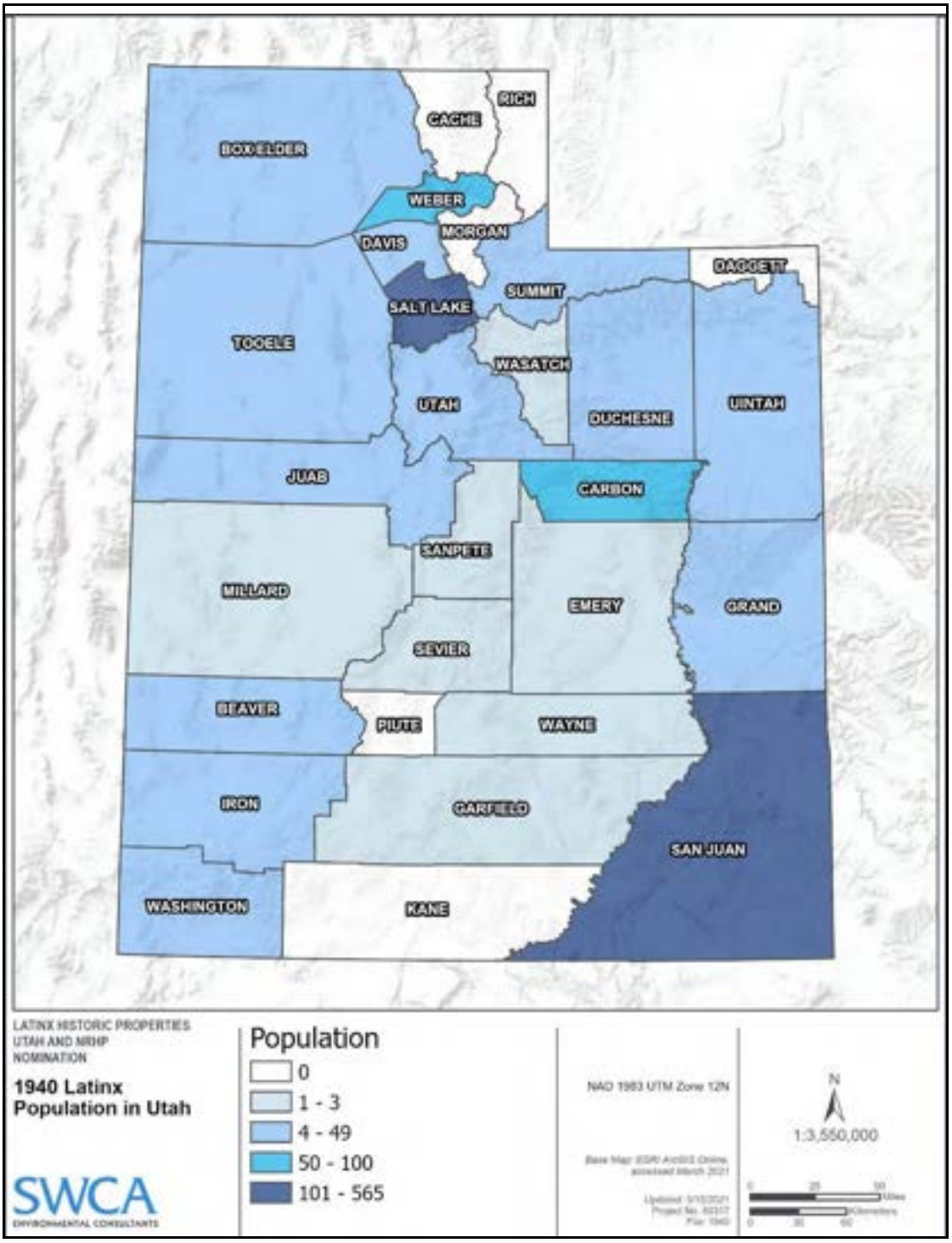

Figure 7. Latinx population in Utah, 1940.

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Figure 8. "Pancho" Villa. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 39, Box 6, courtesy of Utah State Historical Society).

Figure 9. "Stockton (vicinity), California. Mexican agricultural laborers arriving by train to help in the harvesting of beets." 1943. (Call Number LC-USW3-026254-D, Lot 906, courtesy of Library of Congress).

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Figure 10. Aerial image of Salt Lake City's west side area. 1937. (Image AAL_1-51, courtesy of Utah Department of Natural Resources).

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Figure 11. "Mexican children, Salt Lake City West Side, n.d." Ca. 1930. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 4, Box 6, courtesy of Utah State Historical Society).

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Figure 12. Aerial image of Ogden's Wall Avenue area. 1937. (Image 10_AAJ_2-22, courtesy of Utah Department of Natural Resources).

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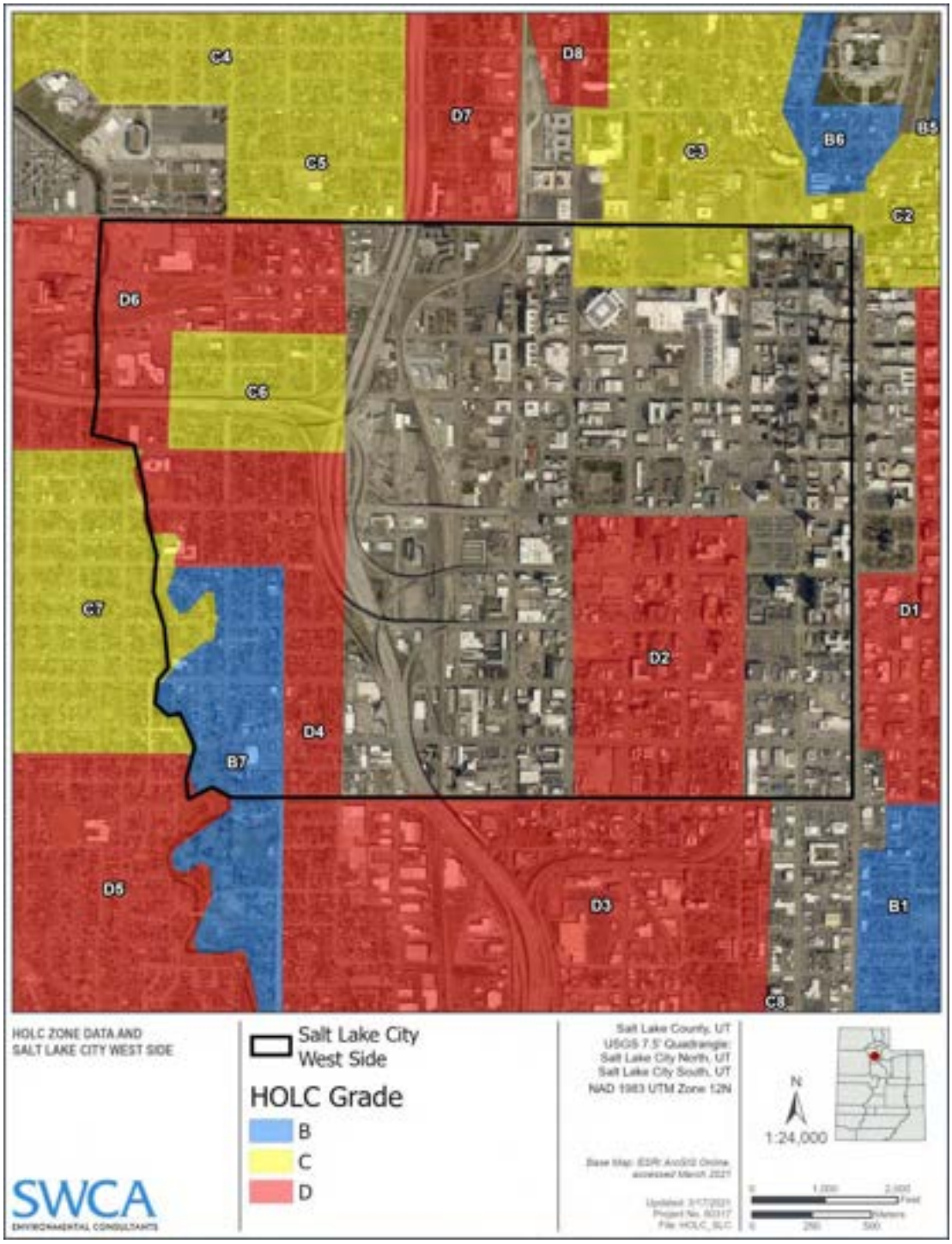

Figure 13. Home Owners' Loan Corporation map grades with Salt Lake City west side boundaries overlaid.

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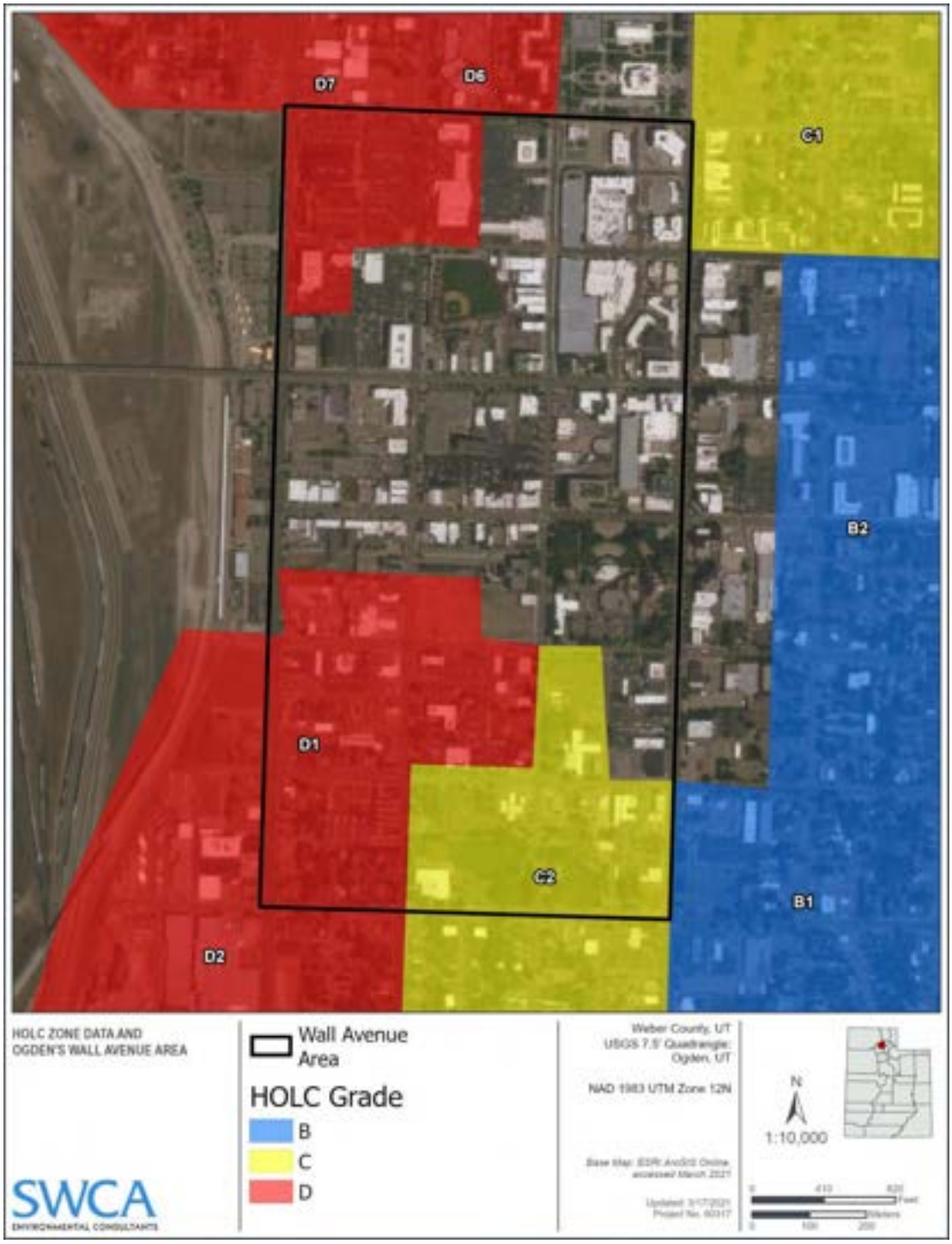

Figure 14. Home Owners' Loan Corporation map grades with Ogden Wall Avenue area boundaries overlaid.

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Figure 15. Latinx agricultural workers, location unknown. No date (ca. 1920). (Peoples of Utah Photograph Collection, Photograph No. C-239, No.30, Box 6, courtesy of Utah State Historical Society).

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Figure 16. Latinx residents of Monticello. No date (ca. 1900). (Peoples of Utah Photograph Collection, Photograph No. C-239, No.97, Box 7, courtesy of Utah State Historical Society).

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Figure 17. Latinx musicians in Monticello. Monticello's Latinx residents brought a distinct culture from New Mexico. No date (ca. 1920). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 90, Box 6, courtesy of Utah State Historical Society).

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Figure 18. "Prudencio Gonzalez, ca. 1943, kept a personal hymn and prayer booklet containing many alabadoa. The boys on horseback are two of his sons." Monticello. Ca. 1943. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 96, Box 7, courtesy of Utah State Historical Society).

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Figure 19. Latinx residents (including two individuals likely engaged in ranching work) in Monticello. No date (ca. 1920). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 106, Box 7, courtesy of Utah State Historical Society).

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Figure 20. "Rogue Garcia." Note corrals in background. Monticello. No date (ca. 1920). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 99, Box 7, courtesy of Utah State Historical Society).

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Figure 21. Latinx residents of Monticello. No date (ca. 1920). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 100, Box 7, courtesy of Utah State Historical Society).

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Figure 22. "Trujable Encarnocian Galleyos and Eliza." Monticello. No date (ca. 1920). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 104, Box 7, courtesy of Utah State Historical Society).

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Figure 23. "Abelardo Vigel and Bill Manzanacos. Monticello, Utah." No date (ca. 1920). Note log construction of building in background. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 101, Box 7, courtesy of Utah State Historical Society).

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Figure 24. Latinx agricultural worker, location unspecified. No date (ca. 1940). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 48, Box 6, courtesy of Utah State Historical Society).

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Figure 25. Latinx agricultural workers on the range. No date (ca. 1940). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 46, Box 6, courtesy of Utah State Historical Society).

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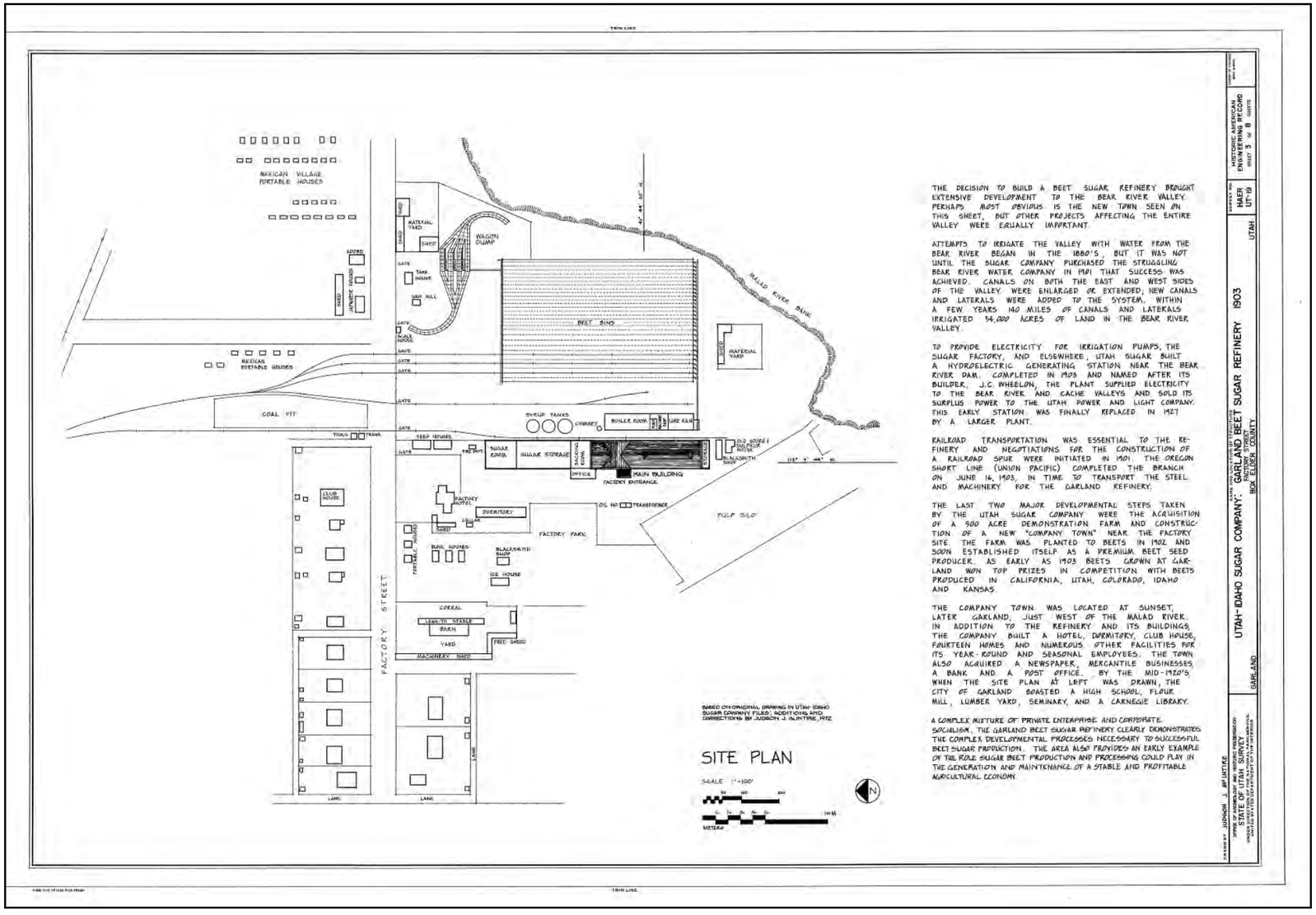

Figure 26. "Utah Sugar Company, Garland Beet Sugar Refinery, Factory Street, Garland, Box Elder County, UT." 1968. Layout of Utah-Idaho Sugar Company's Garland Beet Sugar Refinery Complex. Survey HAER UT-19. Photograph by Jack E. Boucher. Available at: https://www.loc.gov/item/ut0010/. Courtesy of Library of Congress.

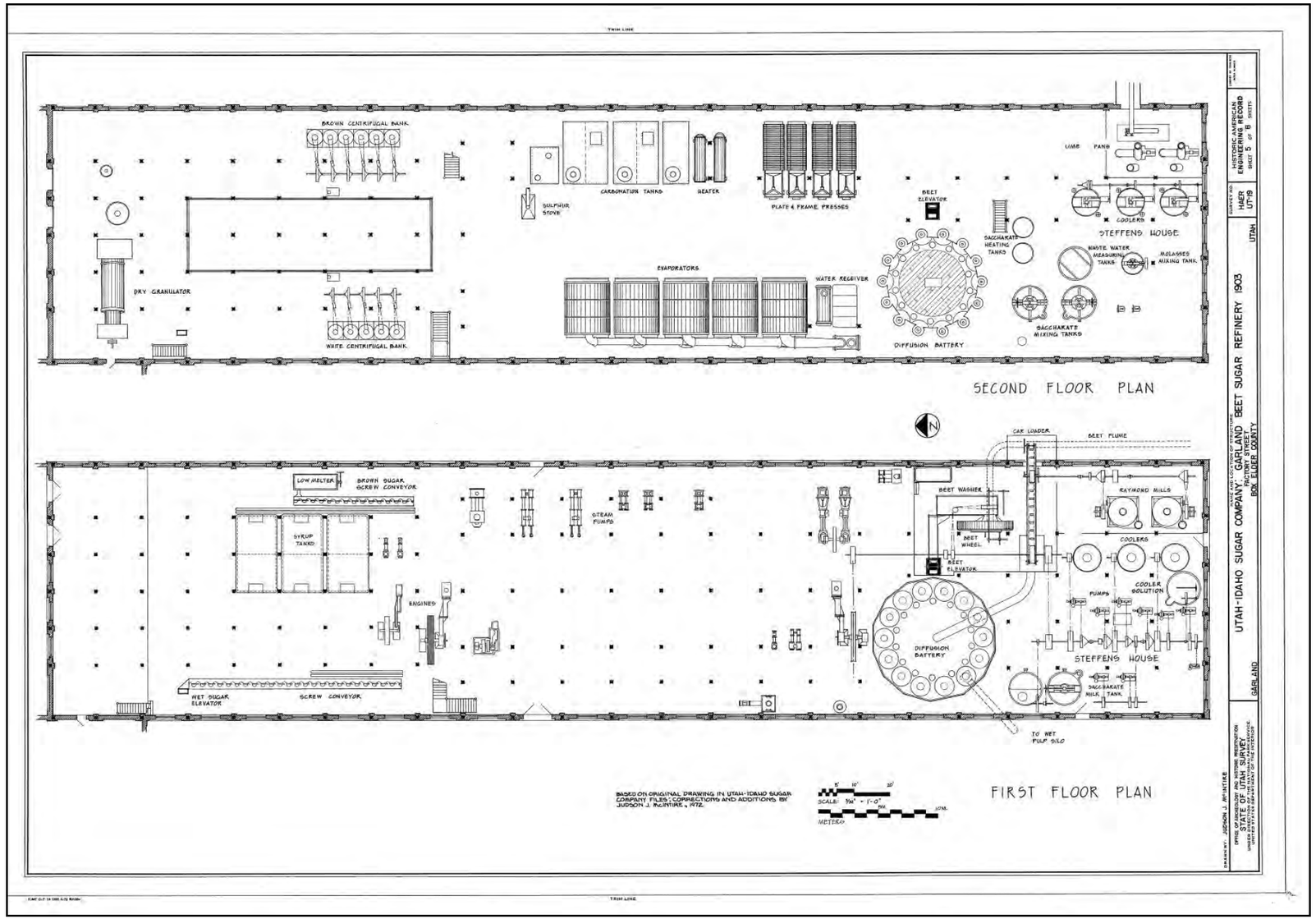

Figure 27. "Utah Sugar Company, Garland Beet Sugar Refinery, Factory Street, Garland, Box Elder County, UT." 1968. Floor plan of Utah-Idaho Sugar Company's Garland Beet Sugar Refinery. Survey HAER UT-19. Photograph by Jack E. Boucher. Available at: https://www.loc.gov/item/ut0010/. Courtesy of Library of Congress.

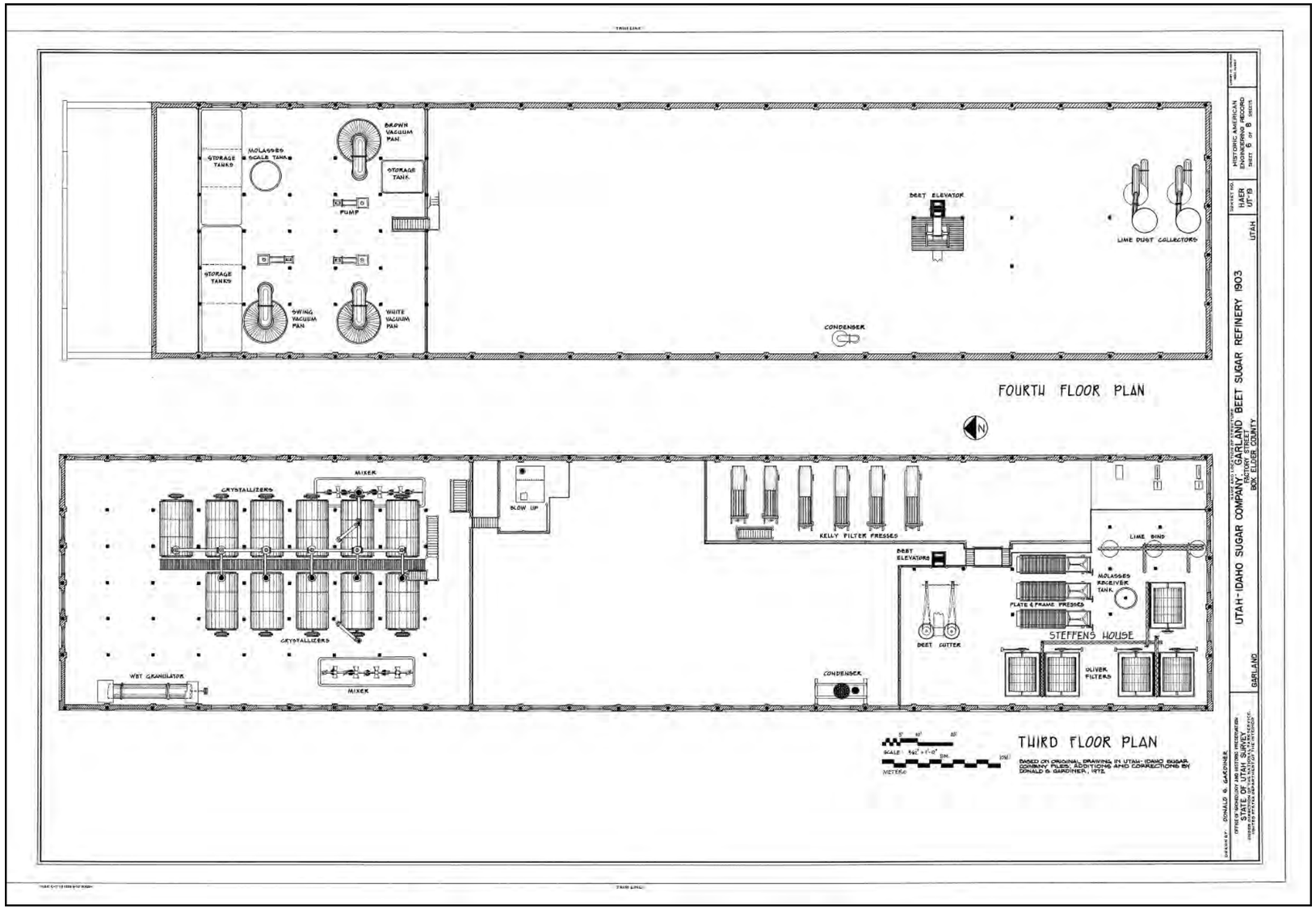

Figure 28. "Utah Sugar Company, Garland Beet Sugar Refinery, Factory Street, Garland, Box Elder County, UT." 1968. Floor plan of Utah-Idaho Sugar Company's Garland Beet Sugar Refinery. Survey HAER UT-19. Photograph by Jack E. Boucher. Available at: https://www.loc.gov/item/ut0010/. Courtesy of Library of Congress.

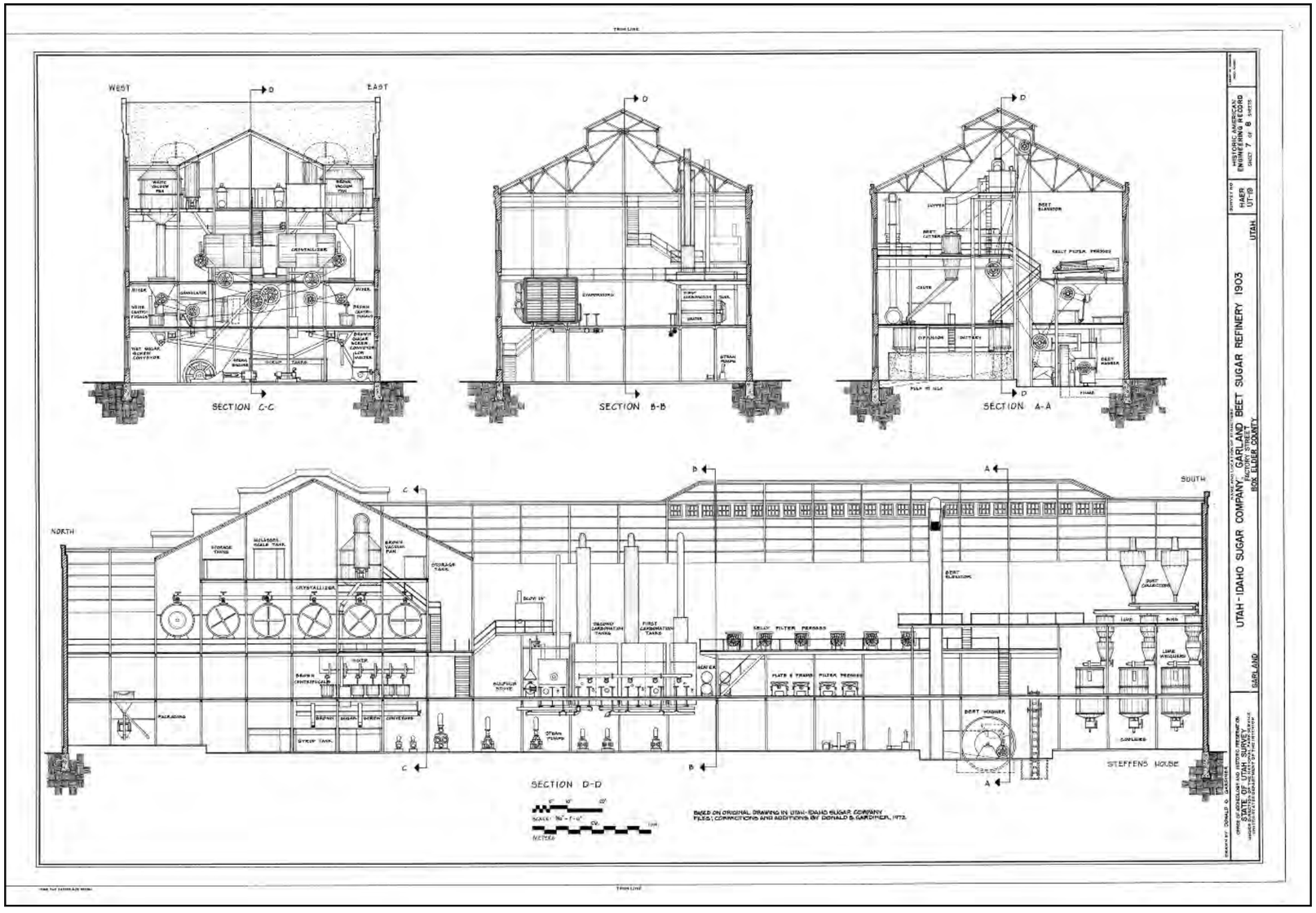

Figure 29. "Utah Sugar Company, Garland Beet Sugar Refinery, Factory Street, Garland, Box Elder County, UT." 1968. Elevation drawings of Utah-Idaho Sugar Company's Garland Beet Sugar Refinery. Survey HAAER UT-19. Photograph by Jack E. Boucher. Available at: https://www.loc.gov/item/ut0010/. Courtesy of Library of Congress.

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Figure 30. "Utah Sugar Company, Garland Beet Sugar Refinery, Factory Street, Garland, Box Elder County, UT." 1968. Survey HAER UT-19. The refinery building pictured here has since been demolished. Photograph by Jack E. Boucher. Available at: https://www.loc.gov/item/ut0010/. Courtesy of Library of Congress.

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Figure 31. "A Mexican extra gang. Mexicans replaced Japanese, Greeks, and Italians on railroad crews." No date (ca. 1920). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 28, Box 6, courtesy of Utah State Historical Society).

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Figure 32. Gang of Latinx *traqueros* (railroad track workers), unspecified location. Note station in background. No date (ca. 1920). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 68, Box 6, courtesy of Utah State Historical Society).

Figure 33. "Mexican railroad track workers." No date (ca. 1920). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 50, Box 6, courtesy of Utah State Historical Society).

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Figure 34. Latinx Utahns by railroad tracks, unspecified location. No date (ca. 1930). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 43, Box 6, courtesy of Utah State Historical Society).

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Figure 35. Employees at United States Smelting, Refining, and Mining. Copperfield, Utah. 1935. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 71, Box 6, courtesy of Utah State Historical Society).

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Figure 36. "A large influx of Spanish-speaking workers came to the Bingham Canyon mines during World War II." Bingham Canyon Mine. Ca. 1940. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 32, Box 6, courtesy of Utah State Historical Society).

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Figure 37. "Workers in Bingham Canyon mines during World War II." Ca. 1940. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 31, Box 6, courtesy of Utah State Historical Society).

Figure 38. "Workers in Bingham Canyon mines during World War II." Ca. 1940. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 51, Box 6, courtesy of Utah State Historical Society).

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Figure 39. Children participating in cultural celebration, unspecified location. No date (ca. 1940). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 94, Box 6, courtesy of Utah State Historical Society).

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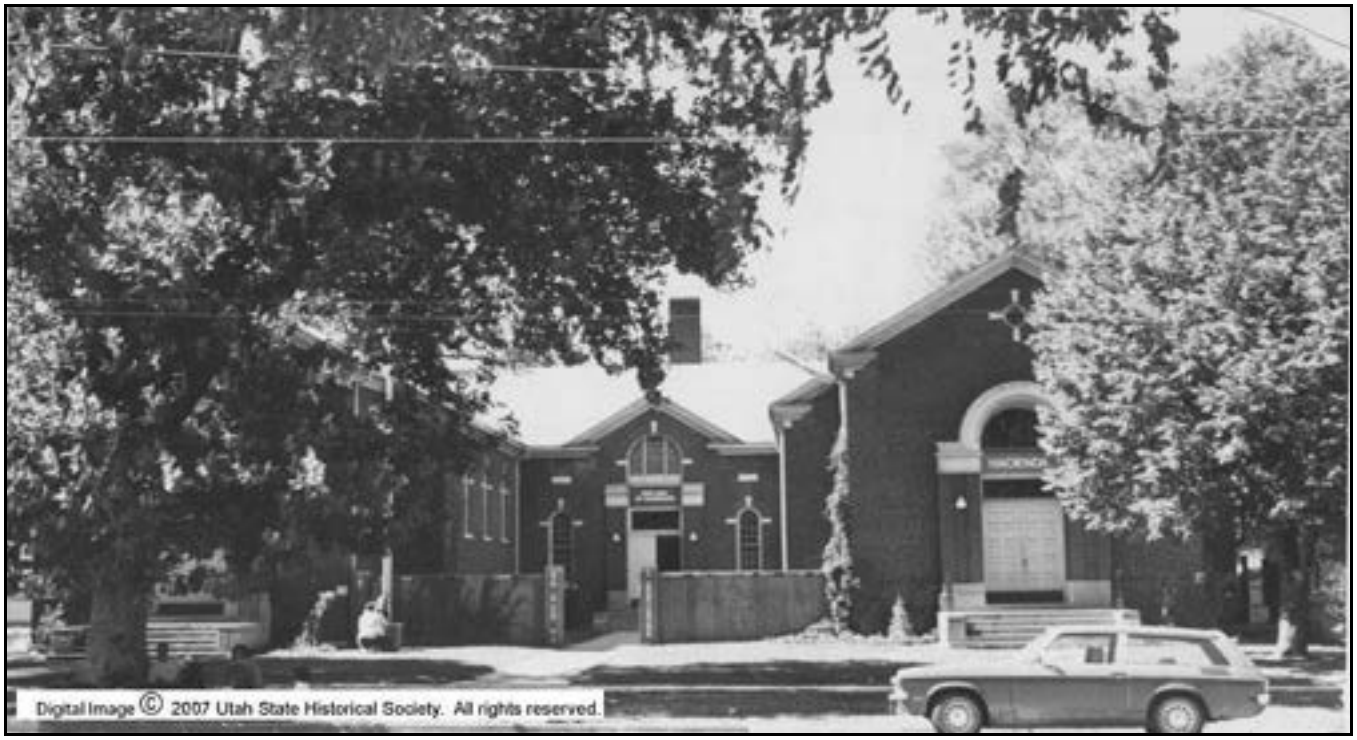

Figure 40. "Catholic Church, Our Lady of Guadalupe. The Hacienda (right) served as a place for community services for Spanish speaking people of Salt Lake City." 1976. The building, formerly at 129 North 600 West, has since been demolished. (Utah State Historical Society Classified Photograph Collection, Photograph No. 08169, courtesy of Utah State Historical Society).

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Figure 41. "First communion. Guadalupe Church. Bishop Hunt, Father Collins." No date (ca. 1940). Interior of Our Lady of Guadalupe Church. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 23, Box 6, courtesy of Utah State Historical Society).

Figure 42. Religious ceremony at Our Lady of Guadalupe Church. No date (ca. 1930). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 75, Box 6, courtesy of Utah State Historical Society).

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Figure 43. Our Lady of Guadalupe Mission staff and community members. No date (ca. 1930). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 77, Box 6, courtesy of Utah State Historical Society).

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Figure 44. St. Joseph Parish, Monticello. 1943. Note log building behind church. Courtesy of Catholic Diocese of Salt Lake City. Both buildings have since been demolished. (Parish Photograph Collection, St. Joseph, Monticello, courtesy of Diocese of Salt Lake City Archives).

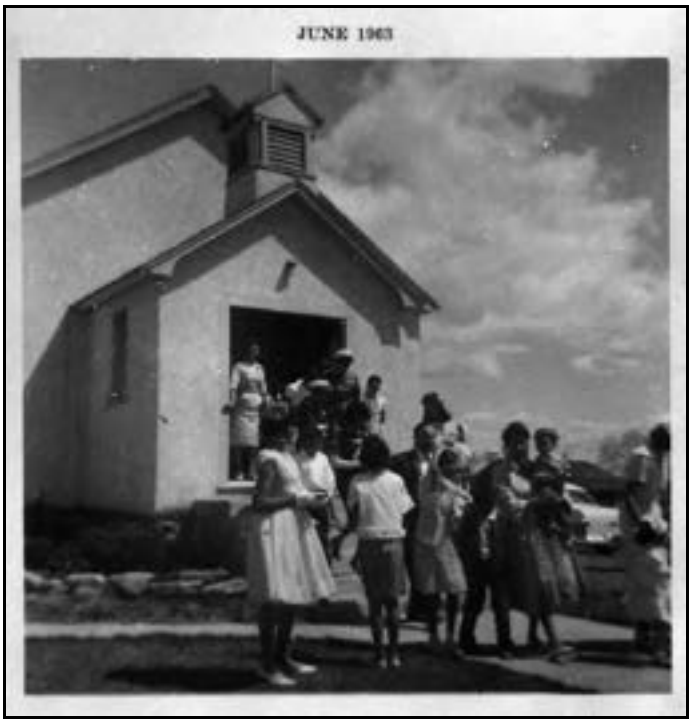

Figure 45. St. Joseph Parish, Monticello. Ca. 1950. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 93, Box 6, courtesy of Utah State Historical Society).

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Figure 46. St. Joseph Parish, Monticello. Ca. 1963. Courtesy of Catholic Diocese of Salt Lake City (Parish Photograph Collection, St. Joseph, Monticello, courtesy of Diocese of Salt Lake City Archives).

Figure 47. St. Joseph Parish, Monticello. 1973. Courtesy of Catholic Diocese of Salt Lake City (Parish Photograph Collection, St. Joseph, Monticello, courtesy of Diocese of Salt Lake City Archives).

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Figure 48. Clergy in front of log building behind St. Joseph Parish, Monticello. Ca. 1940. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 45, Box 6, courtesy of Utah State Historical Society).

Figure 49. Our Lady of Guadalupe Mission summer school. No date (ca. 1930). The building, formerly at 524 West 400 South, has since been demolished. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 25, Box 6, courtesy of Utah State Historical Society).

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Figure 50. "Lucero Ward [sic] Relief Society members, ca. 1938." (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 27, Box 6, courtesy of Utah State Historical Society). At the time of the photograph, the congregation was the Mexican Branch; it became the Lucero Ward in 1960.

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Figure 51. "Members of the LDS Mexican Branch when it was located at 448 South Third West in Salt Lake City, ca. 1929." The Sixth Ward meetinghouse, formerly at 448 South 300 West, has since been demolished. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 26, Box 6, courtesy of Utah State Historical Society).

Figure 52. "Lucero Ward, 232 West 800 South." Ca. 1951. The former Lucero Ward meetinghouse is extant. (Utah State Historical Society Classified Photograph Collection, Photograph No. 08097, courtesy of Utah State Historical Society).

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Figure 53. Unidentified agricultural property noted in Historical Society files as being associated with Latinx history, location unknown. No date (ca. 1960). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 9, Box 6, courtesy of Utah State Historical Society).

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Figure 54. Latinx agricultural workers haying, unspecified location. No date (ca. 1920). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 67, Box 6, courtesy of Utah State Historical Society).

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Figure 55. Latinx agricultural worker in cornfield, unspecified location. No date (ca. 1940). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 53, Box 6, courtesy of Utah State Historical Society).

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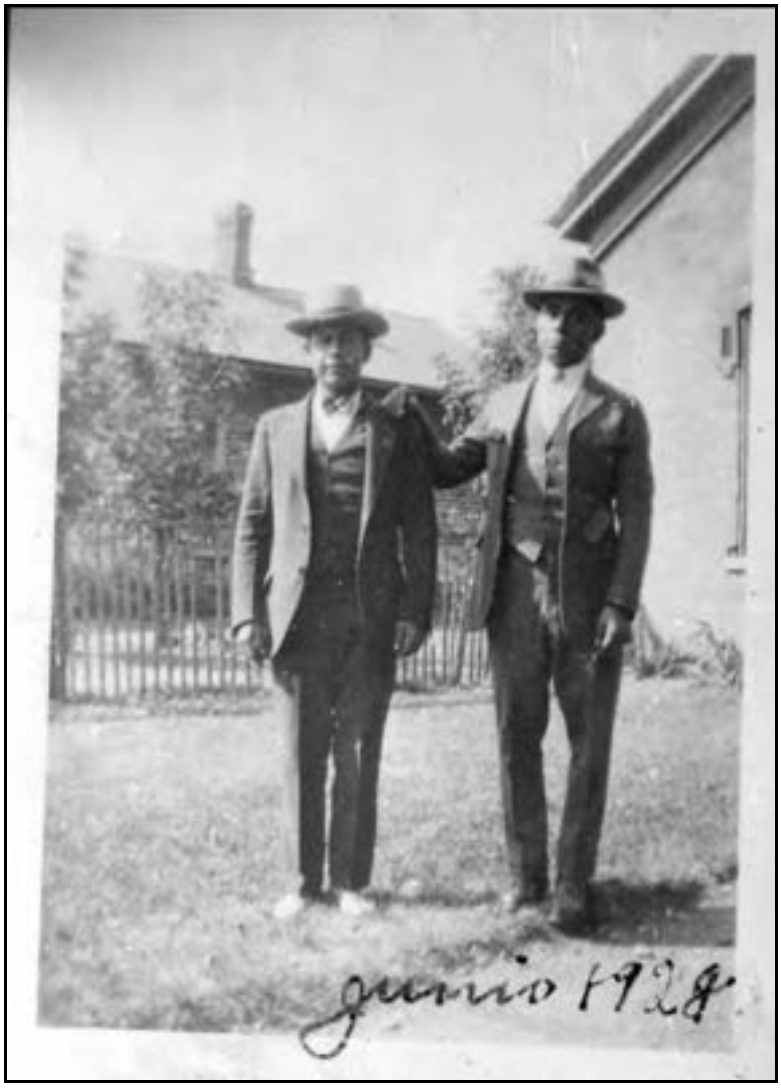

Figure 56. Unidentified individuals in front of residence. 1928. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 62, Box 6, courtesy of Utah State Historical Society).

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Figure 57. "Garcia and Madrid families." Construction of structures, likely *hornos* (outdoor ovens). Monticello. No date (ca. 1920). (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 102, Box 7, courtesy of Utah State Historical Society).

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Figure 58. "Hispanic cooking oven, Jaramillo family, 1970s." Unspecified location. Note location of oven in yard, in proximity to residences, as well as construction. (Utah State Historical Society Classified Photograph Collection, Photograph No. 23444, courtesy of Utah State Historical Society).

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Figure 59. Unidentified Latinx family in front of residence. No date (ca. 1920). Note use of rough wood boards for cladding. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 44, Box 6, courtesy of Utah State Historical Society).

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Figure 60. Unidentified individual in front of residence. No date (ca. 1920). Note use of brick as a building material, as well as decorative details such as the column behind the individual pictured and the brick details at the corner of the walls. (Peoples of Utah Photograph Collection, Photograph No. C-239, No. 85, Box 6, courtesy of Utah State Historical Society).

Table 1. Chronological Summary of Latinx History in Utah and the United States, 1492 to 1942

Date	Event	Citation
1492	Christopher Columbus leads first Spanish expedition to North America	–
1494	Treaty of Tordesillas divides non-European world between kingdoms of Spain and Portugal	–
1680	Pueblo Revolt by Indigenous groups throughout what is now New Mexico against Spanish colonial administration	–
1776–1777	Domínguez-Escalante Expedition searches for a route to California through present-day states of Colorado, Utah, and Arizona	–
1819	Spanish cede Florida to United States in the Adams-Onís Treaty	–
1829–1848	Old Spanish Trail leading from New Mexico to California in frequent use	–
1821	Mexico gains independence from Spain	–
1846–1848	Mexican-American War occurs between United States and Mexico, primarily in what is now the American Southwest and Mexico	–
1847	Mormons arrive in Salt Lake Valley	–
1848	Treaty of Guadalupe Hidalgo signed, ending Mexican-American War and ceding significant areas of land from Mexico to the United States, with residents becoming American citizens	–
Ca. 1880	Latinx sheepherders begin to work and settle near Monticello, Utah	–
1896	Utah granted statehood	–
Ca. 1900	Chicano laborers begin to work in sugar beet production in Utah	Iber 2008:791
1910–1920	Mexican Revolution	–
1912	Strike in Bingham Canyon results in recruitment of thousands of Mexican strike breakers	Iber 2008:791
1914–1918	World War I	–
1917	Immigration Act of 1917 passed, restricting immigration from Mexico to the United States; many industries object	–
1917	United States enters World War I on the side of the Triple Entente	–
1920	First public Cinco de Mayo and Diez y Seis de Septiembre celebrations held in Salt Lake City	Iber 2008:792
1921	Immigration Act of 1921 imposes numerical limits on immigration; lobbying from agricultural interests nationally results in an exemption for many Mexican agricultural laborers	GPA Consulting and Nicolaides 2015:27
1923	Rama Mexicana established by Church of Jesus Christ of Latter-day Saints to serve Spanish-speaking members in Salt Lake City	Iber 2008:792
1924	Immigration Act of 1924 imposed a quota system on immigration and authorized the creation of the Border Patrol	GPA Consulting and Nicolaides 2015:27
1925	Border Patrol created by Congress	GPA Consulting and Nicolaides 2015:27
1927	Our Lady of Guadalupe Mission established on west side of Salt Lake City	Iber 2008:792
1932	U.S. government begins to deport Mexican immigrants and Mexican Americans	GPA Consulting and Nicolaides 2015:27

Date	Event	Citation
December 7, 1941	Japanese attack on Pearl Harbor	–
December 8, 1941	United States enters World War II	–
August 4, 1942	Mexican Farm Labor Agreement (Bracero Program) established	–

Table 2. Latinx Population of Utah by County, 1860

County	Municipality or Enumeration District	Latinx Population
Davis	Farmington	1
Salt Lake	Salt Lake City (Ward 2)	1
Sanpete	Fort Ephraim	1
TOTAL		**3**

Source: Ancestry (2009a)

Note: Only counties with Latinx residents are included in this table; only data from counties falling within the modern boundaries of Utah were considered.

Table 3. Latinx Population of Utah by County, 1870

County	Municipality or Enumeration District	Latinx Population
Juab	Levan	5
Tooele	Mount Vernon	1
Utah	Cedar Fort	1
TOTAL		**7**

Source: Ancestry (2009b)

Note: Only counties with Latinx residents are included in this table.

Table 4. Latinx Population of Utah by County, 1880

County	Municipality or Enumeration District	Latinx Population
Kane	Virgin City	1
Millard	Kanosh	3
Salt Lake	Salt Lake City	3
	Union	1
	Bingham	1
	Subtotal	*5*
Tooele	Stockton	1
Uintah	Ashley	1
Utah	Salem	3

County	Municipality or Enumeration District	Latinx Population
Washington	Silver Creek	4
	Leeds	1
	North Creek	1
	Subtotal	*6*
Weber	Ogden	1
TOTAL		**21**

Source: Ancestry (2010a)

Note: Only counties with Latinx residents are included in this table.

Table 5. Latinx Population of Utah by County, 1900

County	Municipality or Enumeration District	Number of Latinx Residents
Emery	Emery	3
	Castle Dale	1
	Subtotal	*4*
Garfield	Escalante	1
Grand	Cisco	4
	Richardson	1
	Subtotal	*5*
Iron	Cedar City	1
Rich	Randolph	1
Salt Lake	Salt Lake City	9
	Mill Creek	6
	Sugar House	1
	Subtotal	*16*
San Juan	Monticello	11
	Indian Creek	8
	Bluff	6
	Subtotal	*25*
Sanpete	Mt. Pleasant	15
	Manti	1
	Subtotal	*16*
Sevier	Monroe	*7*
	Subtotal	*7*
Summit	Park City	2

County	Municipality or Enumeration District		Number of Latinx Residents
Uintah	South Ashley		2
Utah	Provo		2
	Clinton		1
		Subtotal	*3*
TOTAL			**83**

Source: Ancestry 2004

Note: Only counties with Latinx residents are included in this table.

Table 6. Latinx Population of Utah by County, 1910

County	Municipality or Enumeration District		Number of Latinx Residents
Beaver	Star		7
	Beaver		1
		Subtotal	*8*
Box Elder	Terrace		7
	Fielding		5
		Subtotal	*12*
Cache	Logan		1
Davis	Farmington		1
Emery	Emery		4
Juab	Mammoth		8
	Silver City		1
		Subtotal	*9*
Millard	Black Rock		9
	Oasis		1
		Subtotal	*10*
Salt Lake	Salt Lake City Ward 1		7
	Salt Lake City Ward 2		20
	Salt Lake City Ward 3		1
	Salt Lake City Ward 4		1
	Salt Lake City Ward 5		4
	Mountain Dell		9
	Big Cottonwood		2
	Hunter		1
	Upper Bingham		1
		Subtotal	*46*

County	Municipality or Enumeration District		Number of Latinx Residents
San Juan	Bluff		10
	Grayson		5
	Monticello		29
		Subtotal	*44*
Sevier	Monroe		6
	Richfield		4
		Subtotal	*10*
Summit	Echo		1
Tooele	Stockton		12
	Batesville		6
	Vernon		4
	Grantsville		1
		Subtotal	*23*
Uintah	Randlett		3
	White Rocks		1
		Subtotal	*4*
Utah	Pleasant View		3
	Colton		2
	Provo Ward 4		1
		Subtotal	*6*
Weber	Ogden Ward 1		12
	Ogden Ward 4		2
	Ogden Ward 5		1
		Subtotal	*15*
TOTAL			**194**

Source: Ancestry 2006

Note: Only counties with Latinx residents are included in this table.

Table 7. Latinx Population of Utah by County, 1920

County	Municipality or Enumeration District		Number of Latinx Residents
Beaver	Star		17
	Grampion		16
	Newhouse		1
		Subtotal	*34*

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County	Municipality or Enumeration District	Number of Latinx Residents
Box Elder	Bear River	4
	Beaver Dam	6
	Booth Valley	10
	Calls Fort	2
	Corinne	5
	Deweyville	6
	Fielding	8
	Garland	5
	Kelton	6
	Lucin	111
	Malad	5
	Promontory	3
	Sunset	142
	Willard	5
	Subtotal	*318*
Cache	Benson	11
	Petersboro	8
	Millville	5
	Logan	2
	Subtotal	*26*
Carbon	Cameron	2
	Castle Gate	2
	Clear Creek	7
	Helper	30
	Hiawatha	1
	Kenilworth	12
	Price	29
	Rains	7
	Standardville	1
	Sunnyside	52
	Wattis	4
	Winter Quarters	26
	Subtotal	*173*
Daggett	Linwood	2
Davis	Clearfield	12

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County	Municipality or Enumeration District		Number of Latinx Residents
Duchesne	Duchesne		1
	Hanna		4
		Subtotal	*5*
Emery	Desert Lake		8
	Green River		4
	Huntington		6
	Woodside		7
		Subtotal	*25*
Garfield	Escalante		1
Grand	Cisco		7
	Sego		6
	Westwoler		14
		Subtotal	*27*
Juab	Eureka		35
	Mammoth		10
		Subtotal	*45*
Millard	Black Rock		3
	Clear Lake		2
	Delta		62
	Hinckley		1
	Leamington		1
	Lynndy		37
	Southerland		1
		Subtotal	*107*
Piute	Alunite		6

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County	Municipality or Enumeration District	Number of Latinx Residents
Salt Lake	Bingham	4
	Brighton	2
	Midvale	9
	Murray	11
	Salt Lake City Ward 1	15
	Salt Lake City Ward 2	239
	Salt Lake City Ward 3	40
	Salt Lake City Ward 4	29
	Salt Lake City Ward 5	31
	Salt Lake City Ward 10	33
	Subtotal	*413*
San Juan	Indian Creek	3
	La Sal	22
	Monticello	96
	Subtotal	*121*
Sanpete	Fairview	1
Sevier	Glenwood	1
	Salina	3
	Subtotal	*4*
Summit	Castle Rock	1
	Park City	23
	Parley's Park	2
	Subtotal	*26*
Tooele	Batesville	1
	Burmester	3
	Deep Creek	2
	Grantsville	5
	Mill	14
	Ophir	3
	St. John	1
	Salduro	4
	Stockton	6
	Vernon	1
	Wendover	7
	Subtotal	*47*

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County	Municipality or Enumeration District		Number of Latinx Residents
Uintah	Dragon		4
	North Vernal		9
	Randlett		2
		Subtotal	*15*
Utah	Clinton		2
	Elberta		23
	Payson Ward 1		1
	Payson Ward 2		1
	Payson Ward 3		1
	Provo Ward 7		2
	Santaquin		1
	Thistle		5
		Subtotal	*36*
Wasatch	Gilluly		1
	Soldier Summit		12
		Subtotal	*13*
Washington	Hurricane		1
	St. George		5
		Subtotal	*6*
Weber	Ogden Ward 1		37
	Ogden Ward 2		21
	Ogden Ward 3		17
	Ogden Ward 4		39
	Ogden Ward 5		10
	Uintah		11
	West Warren		4
	West Weber		1
		Subtotal	*140*
TOTAL			**1,603**

Source: Ancestry (2010b)

Note: Only counties with Latinx residents are included in this table.

Table 8. Mexican Population of Utah by County as Summarized by the U.S. Census Bureau, 1930

County	Population Listed as "Mexican" in Census Data
Beaver	52
Box Elder	226
Cache	1
Carbon	472
Daggett	0
Davis	27
Duchesne	32
Emery	51
Garfield	1
Grand	98
Iron	55
Juab	87
Kane	1
Millard	49
Morgan	17
Piute	0
Rich	8
Salt Lake	1,834
San Juan	117
Sanpete	3
Sevier	14
Summit	64
Tooele	183
Uintah	52
Utah	160
Wasatch	14
Washington	0
Wayne	6
Weber	388
Total	**4,012**

Source: Bureau of the Census (1932:1104)

Note: The population totals presented in this table represent the overall totals of Latinx residents by county provided by the Bureau of the Census in the report for the Fifteenth Census of the United States. Only counties with Latinx residents are included in this table.

Table 9. Latinx Population of Utah by County, 1930

County	Municipality or Enumeration District		Number of Latinx Residents
Beaver	Grampion		5
	Star		47
		Subtotal	*52*
Box Elder	Booth Valley		55
	Brigham		10
	Corinne		11
	Curlew		11
	Garland		17
	Lucin		98
	Malad		16
	Willard		7
		Subtotal	*225*
Cache	Lewiston		1
Carbon	Castle Gate		29
	Clear Creek		3
	Coal		3
	Columbia		119
	Consumers		19
	Helper		76
	Kenilworth		1
	Peerless		16
	Price		51
	Rolapp		1
	Spring Canyon		84
	Standardville		32
	Sunnyside		16
	Sweet Mine		3
	Wattis		1
	Wellington		16
		Subtotal	*470*
Davis	Clearfield		10
	Farmington		7
	Layton		10
		Subtotal	*27*

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County	Municipality or Enumeration District		Number of Latinx Residents
Duchesne	Antelope		2
	Duchesne		8
	Ioka		1
	Midview		1
	Myton		14
		Subtotal	*26*
Emery	Desert Lake		22
	Green River		6
	Woodside		23
		Subtotal	*51*
Garfield	Escalante		1
Grand	Cisco		42
	Elgin		5
	Moab		32
	Sego		7
	West Moab		13
		Subtotal	*99*
Iron	Cedar		4
	Lund		38
	Modena		14
		Subtotal	*56*
Juab	Eureka		49
	Levan		6
	Mammoth		4
	Mills		8
	Mona		4
	Nephi		11
	Silver City		5
		Subtotal	*87*
Kane	Kanab		1

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County	Municipality or Enumeration District		Number of Latinx Residents
Millard	Black Rock		10
	Clear Lake		14
	Delta		5
	Lynndyl		9
	Malone		7
	McCormick		3
	Oasis		1
		Subtotal	*49*
Morgan	Croyden		3
	Peterson		14
		Subtotal	*17*
Rich	Garden City		1
	Laketown		5
	Woodruff		2
		Subtotal	*8*
Salt Lake	Bingham Canyon		115
	Garfield		28
	Herriman		12
	Magna		1
	Midvale		24
	Murray		2
	Salt Lake City Precinct 2		2
	Salt Lake City Precinct 3		27
	Salt Lake City Precinct 4		10
	Salt Lake City Precinct 10		834
	Salt Lake City (no specified precinct)		773
	South Jordan		1
	St Ann Kearns Orphanage		3
		Subtotal	*1832*
San Juan	Blanding		13
	La Sal		7
	Monticello		94
		Subtotal	*114*

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County	Municipality or Enumeration District		Number of Latinx Residents
Sanpete	Fairview		1
	Mount Pleasant		1
		Subtotal	*2*
Sevier	Annabella		1
	Glenwood		7
	Monroe		6
		Subtotal	*14*
Summit	Castle Rock		29
	Park City		36
		Subtotal	*65*
Tooele	Burmester		67
	Grantsville		59
	Lake Point		12
	Lincoln		5
	St John		3
	Stockton		5
	Topliff		4
	Vernon		15
	Wendover		13
		Subtotal	*183*
Uintah	Dragon		21
	Ouray Valley		3
	Uintah Indian Reservation		9
	Vernal		14
	Willows		4
		Subtotal	*51*
Utah	Dividend		123
	Provo		5
	Santaquin		15
	Soldier Summit		12
	Spanish Fork		1
	Thistle		2
		Subtotal	*158*

County	Municipality or Enumeration District		Number of Latinx Residents
Wasatch	Keetley		11
	Soldier Summit*		3
		Subtotal	*14*
Wayne	Canineville [*sic*]		6
Weber	Ogden (no specified ward)		3
	Ogden Ward 1		118
	Ogden Ward 2		222
	Ogden Ward 4		1
	Ogden Ward 5		2
	Uintah		5
	West Warren		37
		Subtotal	*388*
TOTAL			**3,997**

Source: Ancestry (2002)

Note: The population totals in this table reflect the numbers generated through a close review of census data; discrepancies between the two data sets are discussed in Footnote 12. Only counties with Latinx residents are included in this table.

* Soldier Summit is located at the extreme southwest corner of Wasatch County on the border with Utah County. Although most residents would presumably have been living in Utah, some appear to have been living in Wasatch County.

Table 10. Latinx Population of Utah by County, 1940

County	Municipality or Enumeration District		Number of Latinx Residents
Beaver	Milford		3
	Minersville		1
		Subtotal	*4*
Box Elder	Bear River		5
	Brigham City		1
	Corinne		10
	Elwood		1
	Garland		2
	Honeyville		4
	Lakeside		2
	Lucin		4
	Malad		1
		Subtotal	*30*

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County	Municipality or Enumeration District	Number of Latinx Residents
Carbon	Castle Gate	5
	Clear Creek	2
	Columbia	3
	Helper	21
	Miller Creek	6
	Price	12
	Spring Canyon	7
	Standardville	14
	Sunnyside	1
	Wellington	3
	Subtotal	*74*
Davis	Centerville	1
	Clearfield	13
	Clinton	1
	Farmington	5
	Layton	8
	Syracuse	2
	Woods Cross	1
	Subtotal	*31*
Duchesne	Duchesne	2
	Roosevelt	6
	Subtotal	*8*
Emery	Green River	1
Garfield	Escalante	1
Grand	Cisco	30
	East Moab	1
	Elgin	3
	Moab	1
	Richardson	1
	Sego	4
	Thompson	7
	Subtotal	*47*
Iron	Cedar City	1
	Lund	5
	Subtotal	*6*

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County	Municipality or Enumeration District		Number of Latinx Residents
Juab	Eureka		20
	Levan		1
	Mammoth		1
		Subtotal	*22*
Millard	Black Rock		2
Salt Lake	Bingham Canyon		76
	Midvale		7
	Murray		17
	Sandy		1
	Salt Lake City		462
	South Salt Lake City		2
		Subtotal	*565*
San Juan	Blanding		20
	Bluff		1
	Cedar Point		1
	La Sal		54
	Monticello		54
		Subtotal	*130*
Sanpete	Manti		2
Sevier	Richfield		1
Summit	Park City		49
Tooele	Burmester		5
	Grantsville		10
	Mercur		2
	Tooele		2
	Wendover		10
		Subtotal	*29*
Uintah	Ballard		3
	Randlett		1
	White Rocks		1
		Subtotal	*5*

County	Municipality or Enumeration District		Number of Latinx Residents
Utah	Colton		1
	Dividend		9
	Provo		10
	Soldier Summit		3
	Spanish Fork		1
		Subtotal	*24*
Wasatch	Heber		1
Washington	St. George		7
Wayne	Caineville		3
Weber	Harrisville		1
	Ogden		96
	Riverdale		1
	South Ogden		2
		Subtotal	*100*
TOTAL			**1,143**

Source: Ancestry (2012)

Note: Only counties with Latinx residents are included in this table.

Table 11. Latinx Utahns Engaged in Private Business or Enterprise by Decade, 1900–1940

Census Year	Number of Latinx Utahns Engaged in Private Business or Enterprise	Total Number of Latinx Utahns
1900	4	85
1910	15	163
1920	53	1,465
1930	99	3,997
1940	61	1,143

Source: Ancestry (2002, 2004, 2006, 2010b, 2012)

Table 12. Potential National Register of Historic Places–Eligible Properties

Historic Period	Resource Name	Location	Areas of Significance*	Condition	NRHP Status
1776-1848	Fort Robidoux	Uintah County	Exploration/Settlement	Unknown	Not evaluated
	Old Spanish Trail	Multiple counties	Exploration/Settlement Commerce Transportation	Varying	Listed (NRIS# 88001181)
	“Paso Por Aqui Ano 1776” Inscription	Kane County	Exploration/Settlement	Poor	Listed (NRIS# 10002785)

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Historic Period	Resource Name	Location	Areas of Significance*	Condition	NRHP Status
1848–1896	Newspaper Rock	Monticello, San Juan County	Archaeology	Good	Listed (NRIS# 76000185)
	Gonzalez family homestead	Indian Creek Vicinity, San Juan County	Agriculture Community Planning/Development	Unknown	Not evaluated
	Sheepherding-related cultural landscapes and/or rural historic districts	San Juan County	Agriculture	Unknown	Not evaluated
	Sheep camps	San Juan County	Agriculture	Unknown	Not evaluated
1897–1942	Monticello Cemetery	Monticello, San Juan County	Community Planning/Development	Good	Not evaluated
	Latinx neighborhoods or districts (Spring Creek, Carlisle, La Vega)	Monticello, San Juan County			
	La Sal Livestock Company Ranch	La Sal vicinity, San Juan County	Agriculture	Unknown	Not evaluated
	Sheepherders' inscriptions	Monticello and La Sal vicinity, San Juan County	Agriculture	Unknown	Not evaluated
	St. Joseph Catholic Church	Monticello, San Juan County	Religion Social History	Demolished	Not evaluated
	Monticello Schoolhouse	La Sal vicinity, San Juan County	Education Social History	Unknown	Not evaluated
	Our Lady of Guadalupe Mission	524 W 400 South, Salt Lake City	Religion Social History	Demolished	Not evaluated
	El Rancho Cordova (restaurant)	543 W 400 North	Commerce	Unknown, likely demolished	Not evaluated
	Bingham Copper Mine/ Kennecott Copper Mine	State Route 48 Bingham Canyon, Salt Lake County	Industry	Unknown	Not evaluated
	Bingham Canyon residential neighborhoods (such as Dinkeyville or Highland Boy)	Bingham Canyon, Salt Lake County	Industry	Demolished	Not evaluated
	West Side area	Salt Lake City, Salt Lake County	Community Planning/Development	Fair	Not evaluated
	Wall Avenue area	Ogden, Weber County	Community Planning/Development	Fair	Not evaluated
	Utah Sugar Company, Garland Beet Sugar Refinery (and surrounding development)	Garland, Box Elder County	Industry Agriculture Community Planning/Development	Poor (partially demolished)	Not evaluated
	Creston Hotel	25th Street and Wall Avenue, Ogden, Weber County	Architecture Commerce Social History	Good	Listed (NRIS# 83003200)
	Coal mining communities	Carbon County	Industry	Unknown	Not evaluated

Historic Period	Resource Name	Location	Areas of Significance*	Condition	NRHP Status
	Bingham High School	Salt Lake County	Education	Demolished	Not evaluated
	Sixth Ward of the Church of Jesus Christ of Latter-day Saints	448 S 300 West, Salt Lake City, Salt Lake County	Religion Social History	Demolished	Not evaluated
	Juan Ramon Martínez's restaurant	503 W 200 South, Salt Lake City, Salt Lake County	Commerce Religion	Demolished	Not evaluated
	"Little Rock Church" (St. Therese of the Child Jesus Church)	624 West Lennox Street, Salt Lake City, Salt Lake County	Religion Social History	Good	Not evaluated
	Mexican Branch/Lucero Ward meetinghouse	232 W 800 South, Salt Lake City, Salt Lake County	Religion Social History	Good	Not evaluated
	Manuel's Mexican Fine Foods	800 South West Temple, Salt Lake City (vicinity), Salt Lake County	Commerce	Unknown	Not evaluated
	Residence of Manuel Torres	350 W 700 South, Salt Lake City, Salt Lake County	Commerce Social History	Unknown, possibly extant	Not evaluated

* Due to the subject matter of the MPDF, Ethnic Heritage should be assumed as an area of significance for all resources listed here.

Table 13. Selected Search Terms

Selected Search Terms	
Bingham/Bingham Canyon/Bingham Canyon Mine	Latina/Latino/Latinx
Bracero	Mexican
Catholic	Migrant/Migrant laborer(s)
Copper	Miner/Miner camp/Mining camp
Copperton (Bingham Canyon)	Minero/Mineros
Dinkeyville (Bingham Canyon)	Railroad camp (in relation to Union Pacific, Central Pacific, Denver & Rio Grande only)
Highland Boy (Bingham Canyon)	Section labor/Section laborer (in relation to those same railroads)
Hispanic	Sheep camp/Sheep/Sheep herd/Sheepherding (in San Juan and Grand Counties only)
Kennecott/Kennecott Copper Mine	Spanish
Latin America/Latin American	–

Table 14. UDAM File Search Results

Site Number	Site Name	NRHP Eligibility	Site Type
42BE1357	Indian Creek Ore Crusher	Unevaluated	Mining/ore processing site
42BO1668	Not applicable (N/A)	Ineligible (Non-contributing)	Artifact scatter
42BO2003	Utah Stock Driveway No. 8	Eligible (Significant)	Stock drive trail
42CB1463	N/A	Eligible (Significant)	Habitation
42CB1623	N/A	Ineligible (Non-contributing)	Arborglyph
42CB3253	N/A	Ineligible (Non-contributing)	Arborglyph
42CB3254	N/A	Ineligible (Non-contributing)	Arborglyph
42CB538	N/A	Eligible (Significant)	Cemetery
42DA1930	Vernal-Manila Wagon and Automobile Road	Eligible (Significant)	Historic road
42DV50	N/A	Ineligible (Non-contributing)	Labor camp site
42EM4583	N/A	Ineligible (Non-contributing)	Arborglyph
42GR1057	N/A	Ineligible (Non-contributing)	Railroad camp
42GR208	Sterns Wash Boulder	Eligible (Significant)	Petroglyphs/Inscription
42GR3016	N/A	Ineligible (Non-contributing)	Historic rock art
42GR3925	N/A	Ineligible (Non-contributing)	Railroad camp
42GR401	N/A	Eligible (Significant)	Rock art/Historic corral
42GR4015	N/A	Ineligible (Non-contributing)	Historic camp
42GR4243	N/A	Eligible (Significant)	Rock shelter/Historic inscriptions
42GR4346	N/A	Eligible (Significant)	Historic Inscription
42GR4385	N/A	Eligible (Significant)	Open lithic scatter/Historic fence
42GR4474	Historic Glyph	Eligible (Significant)	Historic inscription
42GR4714	Old Spanish Trial (Main Route)/Route of the Elk Mountain Mission	Eligible (Significant)	Historic trail
42GR4715	Old Spanish Trial (Main Route)/Route of the Elk Mountain Mission	Eligible (Significant)	Historic trail

Site Number	Site Name	NRHP Eligibility	Site Type
42GR4716	Spanish Trail	Eligible (Significant)	Historic road
42GR4717	Northern Branch of the Spanish Trail/The Salt Lake Wagon Road	Eligible (Significant)	Historic road
42GR4718	Old Spanish Trial (Main Route)/Route of the Elk Mountain Mission	Eligible (Significant)	Historic trail
42GR694	N/A	Eligible (Significant)	Rock art/Artifact scatter
42GR935	Denver & Rio Grande Western Railroad	Eligible (Significant)	Railroad
42IN1213	N/A	Eligible (Significant)	Artifact scatter
42IN1214	N/A	Ineligible (Non-contributing)	Historic locale
42IN1698	N/A	Eligible (Significant)	Historic road
42IN2871	“Hebron – Enterprise and Holts Farm to Castle and Cedar City” Road	Eligible (Significant)	Historic road
42IN2956	N/A	Eligible (Significant)	Historic road
42IN2957	Old Spanish Trail	Eligible (Significant)	Historic road
42JB1448	Historic US Highway 91	Eligible (Significant)	Highway segment
42MD1677	Delta City Cemetery	Ineligible (Non-contributing)	Cemetery
42SA10676	N/A	Ineligible (Non-contributing)	Sheep camp
42SA11566	Old State Highway 160	Eligible (Significant)	Historic road
42SA15499	N/A	Eligible (Significant)	Lithic scatter and historic arborglyph
42SA20738	N/A	Eligible (Significant)	Historic trail
42SA20961	N/A	Eligible (Significant)	Prehistoric lithic scatter and historic brush corral
42SA21502	N/A	Eligible (Significant)	Lithic scatter and historic arborglyphs
42SA22730	Duck View	Eligible (Significant)	Artifact scatter and historic arborglyphs
42SA22736	N/A	Ineligible (Non-contributing)	Lithic scatter and historic arborglyphs
42SA23800	Stock Driveway	Eligible (Significant)	Right-of-way for stock drives
42SA24749	Blanding Tunnel Ditch	Eligible (Significant)	Historic ditch and tunnel complex
42SA25956	N/A	Eligible (Significant)	Historic arborglyphs and historic camp

Site Number	Site Name	NRHP Eligibility	Site Type
42SA27072	N/A	Eligible (Significant)	Concentration, lithic scatter, artifact scatter, and historic inscription
42SA27078	N/A	Eligible (Significant)	Lithic scatter and sweat lodge or camp
42SA27081	N/A	Ineligible (Non-contributing)	Historic inscription
42SA27083	N/A	Ineligible (Non-contributing)	Historic inscription
42SA27321	N/A	Ineligible (Non-contributing)	Historic camp
42SA27439	Turner Cabin	Eligible (Significant)	Lithic-ceramic scatter and cabin with corral
42SA27689	N/A	Eligible (Significant)	Open lithic scatter, historic corral and trough, and trash scatter
42SA27716	N/A	Ineligible (Non-contributing)	Historic camp
42SA27724	N/A	Eligible (Significant)	Lithic scatter and historic building/structure
42SA27735	N/A	Ineligible (Non-contributing)	Mine building
42SA28149	N/A	Eligible (Significant)	Historic rock art and inscriptions
42SA28163	N/A	Eligible (Significant)	Lithic scatter and historic camp
42SA28947	N/A	Ineligible (Non-contributing)	Historic arborglyphs
42SA28948	N/A	Ineligible (Non-contributing)	Historic arborglyphs
42SA28949	N/A	Eligible (Significant)	Lithic scatter, historic arborglyphs, and fence
42SA28950	Centerfold Corral	Ineligible (Non-contributing)	Historic corral and historic arborglyphs
42SA29883	N/A	Ineligible (Non-contributing)	Historic arborglyphs
42SA29884	N/A	Ineligible (Non-contributing)	Historic arborglyphs
42SA29885	N/A	Ineligible (Non-contributing)	Historic fence
42SA29907	N/A	Eligible (Significant)	Historic pasture complex
42SA29942	Main Route of Spanish Trail	NRHP Listed	Historic trail
42SA29943	Main Route of Spanish Trail/Route of the Macomb Expedition	Eligible (Significant)	Historic trail
42SA30321	N/A	Ineligible (Non-contributing)	Historic arborglyphs

Site Number	Site Name	NRHP Eligibility	Site Type
42SA30755	N/A	Ineligible (Non-contributing)	Historic inscription and petroglyphs
42SA30768	Hispanic Inscriptions	Eligible (Significant)	Historic rock art
42SA31851	Shumway Cabin Site	Eligible (Significant)	Historic cabin on historic ranch
42SA31926	N/A	Ineligible (Non-contributing)	Historic inscription
42SA33271	N/A	Ineligible (Non-contributing)	Historic arborglyphs
42SM313	Daly-West Mine Site	Eligible (Significant)	Historic mine
42SV2621	N/A	Eligible (Significant)	Lithic scatter and historic trail
42SV2828	Fishlake Cutoff of the Old Spanish Trail	Eligible (Significant)	Historic trail
42UN2546	N/A	Eligible (Significant)	Historic inscription
42UN2553	N/A	Ineligible (Non-contributing)	Historic inscription
42UN3074	N/A	Ineligible (Non-contributing)	Historic trash scatter
42UN3654	Chacon Inscription	Eligible (Significant)	Historic inscription
42UN4811	N/A	Ineligible (Non-contributing)	Historic inscription
42UN5000	N/A	Ineligible (Non-contributing)	Historic inscription and trash scatter
42UN5047	N/A	Ineligible (Non-contributing)	Historic inscription
42UN6819	N/A	Eligible (Significant)	Historic inscription
42UT1866	N/A	Ineligible (Non-contributing)	Historic road
42WN2122	N/A	Eligible (Significant)	Cliff shelter with rock art, cist, and historic inscription
42WS2528	Old Spanish Trail/Mormon Road	Eligible (Significant)	Historic road
42WS3427	N/A	Ineligible (Non-contributing)	Trash dump
42WS4409	Old Spanish Trail/Old California Road	Eligible (Significant)	Historic road

Table 15. Areas Identified as Potentially Related to Latinx History

Areas Identified as Potentially Related to Latinx History	
700 South 300 West in Salt Lake City	Dinkeyville (Bingham Canyon)
800 South 600 West in Salt Lake City	Garland, Utah
Bingham (Bingham Canyon)	Highland Boy (Bingham Canyon)
Copperton (Bingham Canyon)	Monticello

Table 16. HUB search results

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
2292	Not applicable (N/A)	San Juan	Ineligible (Non-contributing)	Building
2459	N/A	San Juan	Eligible (Contributing)	Building
3917	The Big 4 Tractor	San Juan	Eligible (Significant)	Building
4898	N/A	San Juan	Ineligible (Non-contributing)	Building
9554	St. Michael' Catholic Church	Emery	Eligible (Contributing)	Building
13693	Old Spanish Trail	Emery, Grand, Sevier, Uintah	Eligible (Significant) / Eligible (Contributing)	Trail
13784	N/A	San Juan	Ineligible (Non-contributing)	Building
19258	St. Vincent De Paul's Catholic Church	Salt Lake	No evaluation listed	Building
19813	Malad River Bridge (003048A)	Box Elder	Eligible (Contributing)	Bridge
19936	N/A	Box Elder	Eligible (Contributing)	Building
22374	Salt Storage Structure (Garfield Basin)	Duchesne	Undetermined	Structure
22389	Silver Reef Catholic Cemetery	Washington	Eligible (Contributing)	Building
23732	N/A	San Juan	Eligible (Contributing)	Building
26098	N/A	San Juan	Eligible (Contributing)	Building
26445	N/A	Box Elder	Undetermined	Building
32382	Wikiup	Millard	Ineligible (Non-contributing)	Building
35828	St. Anthony's Catholic Parish Church	Carbon	Eligible (Contributing)	Building
38444	Fernley House/Catholic Rectory	Davis	Demolished	Building
38630	N/A	San Juan	Ineligible (Non-contributing)	Building
38723	San Juan School District Office	San Juan	Ineligible (Non-contributing)	Building
38726	N/A	San Juan	Ineligible (Non-contributing)	Building
38727	N/A	San Juan	Ineligible (Non-contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
38732	N/A	San Juan	Ineligible (Non-contributing)	Building
38734	Main Street Drug & Boutique	San Juan	Eligible (Contributing)	Building
38738	N/A	San Juan	Eligible (Contributing)	Building
38739	N/A	San Juan	Ineligible (Non-contributing)	Building
38745	San Juan County Hospital	San Juan	Undetermined	Building
38749	N/A	San Juan	Ineligible (Non-contributing)	Building
39370	N/A	Box Elder	Undetermined	Building
39371	Evans, Mosiah & Essie, House	Box Elder	Eligible (Significant)	Building
40978	Southeast Utah Welcome Center/Historic Barn	San Juan	Ineligible (Non-contributing)	Building
40982	N/A	San Juan	Ineligible (Non-contributing)	Building
40988	Gristmill/Flour Mill	San Juan	Eligible (Contributing)	Building
40979	Baker Ranger Station (42-SA-20965)	San Juan	Eligible (Significant)	Building
40989	N/A	San Juan	Ineligible (Non-contributing)	Building
41057	San Juan County Courthouse	San Juan	Eligible (Significant)	Building
41060	N/A	San Juan	Out-of-period	Building
41066	N/A	San Juan	Ineligible (Non-contributing)	Building
41068	N/A	San Juan	Ineligible (Non-contributing)	Building
41070	N/A	San Juan	Undetermined	Building
41072	N/A	San Juan	Ineligible (Non-contributing)	Building
41073	N/A	San Juan	Ineligible (Non-contributing)	Building
41074	N/A	San Juan	Eligible (Significant)	Building
41076	N/A	San Juan	Ineligible (Non-contributing)	Building
41079	N/A	San Juan	Ineligible (Non-contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
41081	N/A	San Juan	Ineligible (Non-contributing)	Building
41082	N/A	San Juan	Ineligible (Non-contributing)	Building
41083	N/A	San Juan	Ineligible (Non-contributing)	Building
41084	N/A	San Juan	Eligible (Contributing)	Building
41298	N/A	San Juan	Ineligible (Non-contributing)	Building
41299	N/A	San Juan	Ineligible (Non-contributing)	Building
41303	N/A	San Juan	Eligible (Contributing)	Building
41306	N/A	San Juan	Ineligible (Non-contributing)	Building
41308	N/A	San Juan	Out-of-period	Building
41309	N/A	San Juan	Ineligible (Non-contributing)	Building
41313	N/A	San Juan	Ineligible (Non-contributing)	Building
41316	N/A	San Juan	Eligible (Contributing)	Building
41317	N/A	San Juan	Ineligible (Non-contributing)	Building
41319	N/A	San Juan	Eligible (Contributing)	Building
41324	N/A	San Juan	Ineligible (Non-contributing)	Building
41332	N/A	San Juan	Eligible (Contributing)	Building
41333	N/A	San Juan	No evaluation listed	Building
41336	Barton, Joseph F., Granary	San Juan	No evaluation listed	Building
41337	Shay Canyon Petroglyph Site	San Juan	No evaluation listed	Petroglyph
41368	Young's Theater/Opera House	San Juan	Eligible (Contributing)	Building
41369	N/A	San Juan	Ineligible (Non-contributing)	Building
41370	CCC Building	San Juan	Ineligible (Non-contributing)	Building
41372	N/A	San Juan	Ineligible (Non-contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
41373	N/A	San Juan	Ineligible (Non-contributing)	Building
41376	San Juan Credit Union	San Juan	Eligible (Contributing)	Building
41378	N/A	San Juan	Ineligible (Non-contributing)	Building
41380	N/A	San Juan	Eligible (Contributing)	Building
41382	N/A	San Juan	Ineligible (Non-contributing)	Building
41383	N/A	San Juan	Ineligible (Non-contributing)	Building
41388	Monticello Mill/Old BLM Compound	San Juan	Undetermined	Building
41617	Fire Truck – 1922	Box Elder	Undetermined	Building
41618	N/A	Box Elder	Undetermined	Building
41730	N/A	San Juan	Eligible (Contributing)	Building
41741	N/A	San Juan	Ineligible (Non-contributing)	Building
41742	Wood/Summers Hotel	San Juan	No evaluation listed	Building
41782	Bear River High School SE	Box Elder	Demolished	Building
42220	Indian Creek CCC Camp (F-41)	San Juan	Ineligible (Non-contributing)	CCC camp
42222	N/A	San Juan	Ineligible (Non-contributing)	Building
42227	N/A	San Juan	Ineligible (Non-contributing)	Building
42229	N/A	San Juan	Out-of-period	Building
42240	N/A	San Juan	Ineligible (Non-contributing)	Building
42245	CCC Building	San Juan	Ineligible (Non-contributing)	Building
42247	N/A	San Juan	Eligible (Contributing)	Building
42248	N/A	San Juan	Eligible (Contributing)	Building
42252	N/A	San Juan	Ineligible (Non-contributing)	Building
42254	N/A	San Juan	Ineligible (Non-contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
42255	N/A	San Juan	Eligible (Significant)	Building
42257	N/A	San Juan	Eligible (Significant)	Building
42359	N/A	San Juan	Eligible (Significant)	Building
42360	N/A	San Juan	Eligible (Significant)	Building
42365	N/A	San Juan	Eligible (Significant)	Building
42366	N/A	San Juan	Ineligible (Non-contributing)	Building
42370	N/A	San Juan	Ineligible (Non-contributing)	Building
42373	N/A	San Juan	Ineligible (Non-contributing)	Building
42378	N/A	San Juan	Eligible (Contributing)	Building
42383	N/A	San Juan	Eligible (Contributing)	Building
43394	N/A	San Juan	No evaluation listed	Building
43395	N/A	San Juan	Ineligible (Non-contributing)	Building
43397	N/A	San Juan	Eligible (Contributing)	Building
43398	N/A	San Juan	Ineligible (Non-contributing)	Building
43405	N/A	San Juan	Ineligible (Non-contributing)	Building
43409	N/A	San Juan	Ineligible (Non-contributing)	Building
43411	N/A	San Juan	Ineligible (Non-contributing)	Building
43412	N/A	San Juan	Ineligible (Non-contributing)	Building
43415	N/A	San Juan	Eligible (Contributing)	Building
43417	N/A	San Juan	Ineligible (Non-contributing)	Building
43419	N/A	San Juan	Eligible (Significant)	Building
43421	N/A	San Juan	Eligible (Significant)	Building
43422	N/A	San Juan	Ineligible (Non-contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
43457	Garland Sugar Factory	Box Elder	Ineligible (Non-contributing)	Building
43458	Jensen, Hyrum, Furniture & Hardware Bldg	Box Elder	Eligible (Significant)	Building
43470	Rytting, Ross Ranch – Log Cabin	Box Elder	Eligible (Significant)	Log cabin
43473	Rytting, Ross – Log Shed	Box Elder	Eligible (Contributing)	Log shed
43826	St. Patrick's Catholic Church	Juab	Eligible (Significant)	Building
44501	William Albert Adams, Barn	Box Elder	Undetermined	Building
44502	West Canal Bridge (003011F)	Box Elder	Demolished	Bridge
45435	Garland Tithing Office/Bishop's Storehouse	Box Elder	Demolished	Building
46147	N/A	San Juan	Eligible (Contributing)	Building
46151	N/A	San Juan	Ineligible (Non-contributing)	Building
46156	N/A	San Juan	Ineligible (Non-contributing)	Building
46157	House & Outbuilding Group	San Juan	Eligible (Contributing)	Building complex
46161	Fullmer, Frantz House	San Juan	No evaluation listed	Building
48666	N/A	Davis	Ineligible (Non-contributing)	Not listed
48769	Sheepherder Inscription	Grand	No evaluation listed	Inscription
51409	Garland Carnegie Library	Box Elder	Eligible (Significant)	Building
52363	Bear River High School Science Building	Box Elder	Demolished	Building
55238	Notre Dame de Lourdes Catholic Church	Carbon	Eligible (Significant)	Building
58018	N/A	San Juan	Ineligible (Non-contributing)	Building
58019	N/A	San Juan	Ineligible (Non-contributing)	Building
58024	N/A	San Juan	Ineligible (Non-contributing)	Building
58029	N/A	San Juan	Ineligible (Non-contributing)	Building
58035	Adams, Joseph, House	San Juan	Eligible (Contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
58423	St. Thomas Catholic Church & Rectory	Cache	Undetermined	Building
61789	Kennecott Building	Salt Lake	Ineligible (Non-contributing)	Building
62585	Highland Boy Smelter Assay House	Salt Lake	Eligible (Contributing)	Building
63322	Sheepherder Rock Shelter	San Juan	No evaluation listed	Rock shelter
68315	Hyland Hotel	San Juan	Eligible (Significant)	Building
68803	N/A	Salt Lake	Eligible (Significant)	Building
68804	N/A	Salt Lake	Eligible (Significant)	Building
68805	N/A	Salt Lake	Eligible (Significant)	Building
68806	N/A	Salt Lake	Eligible (Significant)	Building
68807	N/A	Salt Lake	Eligible (Significant)	Building
68808	N/A	Salt Lake	Eligible (Significant)	Building
68809	N/A	Salt Lake	Eligible (Significant)	Building
68810	Mine Vice Superintendent's House	Salt Lake	Eligible (Significant)	Building
68811	N/A	Salt Lake	Eligible (Significant)	Building
69582	N/A	Salt Lake	Eligible (Significant)	Building
69583	N/A	Salt Lake	Eligible (Significant)	Building
69584	N/A	Salt Lake	Eligible (Significant)	Building
69585	N/A	Salt Lake	Eligible (Significant)	Building
69586	N/A	Salt Lake	Eligible (Significant)	Building
69587	N/A	Salt Lake	Eligible (Significant)	Building
69588	N/A	Salt Lake	Ineligible (Non-contributing)	Building
69589	N/A	Salt Lake	Ineligible (Non-contributing)	Building
69590	N/A	Salt Lake	Ineligible (Non-contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
69591	N/A	Salt Lake	Eligible (Significant)	Building
69592	N/A	Salt Lake	Eligible (Significant)	Building
69593	N/A	Salt Lake	Eligible (Significant)	Building
69594	N/A	Salt Lake	Eligible (Significant)	Building
69595	N/A	Salt Lake	Eligible (Significant)	Building
69596	N/A	Salt Lake	Eligible (Significant)	Building
69597	N/A	Salt Lake	Eligible (Significant)	Building
69598	N/A	Salt Lake	Eligible (Significant)	Building
69600	N/A	Salt Lake	Eligible (Significant)	Building
69601	N/A	Salt Lake	Eligible (Significant)	Building
69602	N/A	Salt Lake	Eligible (Significant)	Building
69603	N/A	Salt Lake	Eligible (Significant)	Building
69604	N/A	Salt Lake	Eligible (Significant)	Building
69605	N/A	Salt Lake	Eligible (Significant)	Building
69606	N/A	Salt Lake	Eligible (Significant)	Building
69934	Copperton Reservoir	Salt Lake	Ineligible (Non-contributing)	Building
69935	Copperton Community Methodist Church	Salt Lake	Eligible (Significant)	Building
70138	N/A	Salt Lake	Eligible (Significant)	Building
70139	N/A	Salt Lake	Eligible (Significant)	Building
70140	N/A	Salt Lake	Eligible (Significant)	Building
70141	N/A	Salt Lake	Eligible (Significant)	Building
70142	N/A	Salt Lake	Eligible (Significant)	Building
70143	N/A	Salt Lake	Eligible (Significant)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
70144	N/A	Salt Lake	Eligible (Significant)	Building
70145	N/A	Salt Lake	Eligible (Significant)	Building
70146	N/A	Salt Lake	Eligible (Significant)	Building
70147	N/A	Salt Lake	Eligible (Significant)	Building
70148	N/A	Salt Lake	Ineligible (Non-contributing)	Building
70149	N/A	Salt Lake	Eligible (Significant)	Building
70150	N/A	Salt Lake	Eligible (Significant)	Building
70151	N/A	Salt Lake	Eligible (Significant)	Building
70345	Bingham Fire Station	Salt Lake	Demolished	Building
70366	N/A	Salt Lake	Ineligible (Non-contributing)	Building
70964	N/A	Salt Lake	Eligible (Significant)	Building
70965	N/A	Salt Lake	Eligible (Significant)	Building
70966	N/A	Salt Lake	Eligible (Significant)	Building
70967	N/A	Salt Lake	Eligible (Significant)	Building
70968	N/A	Salt Lake	Eligible (Significant)	Building
70969	N/A	Salt Lake	Eligible (Significant)	Building
70971	N/A	Salt Lake	Eligible (Significant)	Building
70972	N/A	Salt Lake	Eligible (Significant)	Building
70970	N/A	Salt Lake	Eligible (Significant)	Building
71215	St. Vincent De Paul's Catholic Church	Salt Lake	Eligible (Significant)	Building
71492	N/A	Salt Lake	Eligible (Significant)	Building
71493	N/A	Salt Lake	Ineligible (Non-contributing)	Building
71494	N/A	Salt Lake	Eligible (Significant)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
71495	N/A	Salt Lake	Eligible (Significant)	Building
71496	N/A	Salt Lake	Eligible (Significant)	Building
71497	N/A	Salt Lake	Eligible (Significant)	Building
71498	N/A	Salt Lake	Eligible (Significant)	Building
71499	N/A	Salt Lake	Eligible (Significant)	Building
71500	N/A	Salt Lake	Eligible (Significant)	Building
71501	N/A	Salt Lake	Eligible (Significant)	Building
71502	N/A	Salt Lake	Eligible (Significant)	Building
71503	N/A	Salt Lake	Eligible (Significant)	Building
71504	N/A	Salt Lake	Eligible (Significant)	Building
71505	N/A	Salt Lake	Eligible (Significant)	Building
71506	N/A	Salt Lake	Eligible (Significant)	Building
71507	N/A	Salt Lake	Eligible (Significant)	Building
71508	N/A	Salt Lake	Eligible (Significant)	Building
71509	N/A	Salt Lake	Eligible (Significant)	Building
71510	N/A	Salt Lake	Eligible (Significant)	Building
71511	N/A	Salt Lake	Eligible (Significant)	Building
71512	N/A	Salt Lake	Eligible (Significant)	Building
71513	N/A	Salt Lake	Eligible (Significant)	Building
71514	N/A	Salt Lake	Ineligible (Non-contributing)	Building
71966	Credit Union	Salt Lake	Ineligible (Non-contributing)	Building
72049	N/A	Salt Lake	Eligible (Significant)	Building
72771	Copperton Historic District	Salt Lake	Eligible (Significant)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
72772	N/A	Salt Lake	Eligible (Significant)	Building
72773	N/A	Salt Lake	Eligible (Significant)	Building
72774	N/A	Salt Lake	Eligible (Significant)	Building
72775	N/A	Salt Lake	Eligible (Significant)	Building
72776	N/A	Salt Lake	Eligible (Significant)	Building
72777	N/A	Salt Lake	Eligible (Significant)	Building
72778	N/A	Salt Lake	Eligible (Significant)	Building
72779	N/A	Salt Lake	Eligible (Significant)	Building
72780	N/A	Salt Lake	Eligible (Significant)	Building
72781	N/A	Salt Lake	Eligible (Significant)	Building
72782	N/A	Salt Lake	Eligible (Significant)	Building
72784	N/A	Salt Lake	Eligible (Significant)	Building
72787	N/A	Salt Lake	Eligible (Significant)	Building
72788	N/A	Salt Lake	Eligible (Significant)	Building
72789	N/A	Salt Lake	Eligible (Significant)	Building
73864	N/A	Salt Lake	Eligible (Significant)	Building
73865	N/A	Salt Lake	Eligible (Significant)	Building
73866	N/A	Salt Lake	Eligible (Significant)	Building
73867	N/A	Salt Lake	Eligible (Significant)	Building
73868	N/A	Salt Lake	Eligible (Significant)	Building
73869	N/A	Salt Lake	Eligible (Significant)	Building
73870	N/A	Salt Lake	Eligible (Significant)	Building
73871	N/A	Salt Lake	Eligible (Significant)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
73872	N/A	Salt Lake	Eligible (Significant)	Building
73873	N/A	Salt Lake	Eligible (Significant)	Building
73874	N/A	Salt Lake	Eligible (Significant)	Building
73875	N/A	Salt Lake	Eligible (Significant)	Building
73876	N/A	Salt Lake	Eligible (Significant)	Building
73877	N/A	Salt Lake	Eligible (Significant)	Building
74469	N/A	Salt Lake	Eligible (Significant)	Building
82134	Utah Copper Company Mine Supt.'s House	Salt Lake	Eligible (Significant)	Building
93393	N/A	Salt Lake	Eligible (Significant)	Building
93394	N/A	Salt Lake	Eligible (Significant)	Building
93395	N/A	Salt Lake	Eligible (Significant)	Building
93396	N/A	Salt Lake	Eligible (Significant)	Building
93397	N/A	Salt Lake	Eligible (Significant)	Building
93398	N/A	Salt Lake	Eligible (Significant)	Building
93399	N/A	Salt Lake	Eligible (Significant)	Building
93400	N/A	Salt Lake	Eligible (Significant)	Building
93401	N/A	Salt Lake	Eligible (Significant)	Building
93402	N/A	Salt Lake	Eligible (Significant)	Building
93403	N/A	Salt Lake	Eligible (Significant)	Building
93404	N/A	Salt Lake	Eligible (Significant)	Building
93405	N/A	Salt Lake	Eligible (Significant)	Building
93406*	Bingham High School/Middle School	Salt Lake	Demolished	Building
93406*	Copperton LDS Ward Chapel	Salt Lake	Demolished	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
93407	N/A	Salt Lake	Eligible (Significant)	Building
93408	N/A	Salt Lake	Eligible (Significant)	Building
93409	N/A	Salt Lake	Eligible (Significant)	Building
93410	N/A	Salt Lake	Eligible (Significant)	Building
93411	N/A	Salt Lake	Eligible (Significant)	Building
93412	N/A	Salt Lake	Eligible (Significant)	Building
93413	N/A	Salt Lake	Eligible (Significant)	Building
93414	N/A	Salt Lake	Eligible (Significant)	Building
93415	N/A	Salt Lake	Eligible (Significant)	Building
93416	N/A	Salt Lake	Eligible (Significant)	Building
93417	N/A	Salt Lake	Eligible (Significant)	Building
93418	N/A	Salt Lake	Eligible (Significant)	Building
93419	N/A	Salt Lake	Eligible (Significant)	Building
93420	N/A	Salt Lake	Eligible (Significant)	Building
99812	N/A	Salt Lake	Eligible (Significant)	Building
99813	N/A	Salt Lake	Eligible (Significant)	Building
99814	N/A	Salt Lake	Eligible (Significant)	Building
99815	N/A	Salt Lake	Eligible (Significant)	Building
99816	N/A	Salt Lake	Eligible (Significant)	Building
99817	N/A	Salt Lake	Eligible (Significant)	Building
99818	N/A	Salt Lake	Eligible (Significant)	Building
99819	N/A	Salt Lake	Eligible (Significant)	Building
99820	N/A	Salt Lake	Ineligible (Non-contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
99821	N/A	Salt Lake	Eligible (Significant)	Building
99822	N/A	Salt Lake	Eligible (Significant)	Building
99865	Jones, Frederick Isaac & Mary M., House	San Juan	Eligible (Significant)	Building
103475	St. Olaph's (?) School	Weber	Eligible (Significant)	Building
130798	N/A	Salt Lake	Undetermined	Building
106122	N/A	Salt Lake	Eligible (Significant)	Building
106123	N/A	Salt Lake	Eligible (Significant)	Building
106124	N/A	Salt Lake	Ineligible (Non-contributing)	Building
106125	N/A	Salt Lake	Eligible (Significant)	Building
106126	N/A	Salt Lake	Eligible (Significant)	Building
106127	N/A	Salt Lake	Eligible (Significant)	Building
106128	N/A	Salt Lake	Eligible (Significant)	Building
106129	N/A	Salt Lake	Eligible (Significant)	Building
106130	N/A	Salt Lake	Eligible (Significant)	Building
106131	N/A	Salt Lake	Eligible (Significant)	Building
106132	N/A	Salt Lake	Eligible (Significant)	Building
106133	N/A	Salt Lake	Eligible (Significant)	Building
106134	N/A	Salt Lake	Eligible (Significant)	Building
106135	N/A	Salt Lake	Eligible (Significant)	Building
106136	N/A	Salt Lake	Eligible (Significant)	Building
106137	N/A	Salt Lake	Eligible (Significant)	Building
107610	N/A	Salt Lake	Eligible (Significant)	Building
107612	N/A	Salt Lake	Eligible (Significant)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
107613	N/A	Salt Lake	Eligible (Significant)	Building
107614	N/A	Salt Lake	Eligible (Significant)	Building
107615	N/A	Salt Lake	Eligible (Significant)	Building
107611	N/A	Salt Lake	Eligible (Significant)	Building
107616	N/A	Salt Lake	Eligible (Significant)	Building
107617	N/A	Salt Lake	Eligible (Significant)	Building
107618	N/A	Salt Lake	Eligible (Significant)	Building
107619	N/A	Salt Lake	Eligible (Significant)	Building
107620	N/A	Salt Lake	Eligible (Significant)	Building
107621	N/A	Salt Lake	Eligible (Significant)	Building
107622	N/A	Salt Lake	Eligible (Significant)	Building
107623	N/A	Salt Lake	Eligible (Significant)	Building
107624	N/A	Salt Lake	Eligible (Significant)	Building
108934	St. Joseph's Catholic Church	Weber	Eligible (Significant)	Building
111075	Sheep Corrals	Sanpete	Eligible (Contributing)	Corral
113049	N/A	Salt Lake	Eligible (Significant)	Building
113050	N/A	Salt Lake	Eligible (Significant)	Building
113051	N/A	Salt Lake	Eligible (Significant)	Building
113052	N/A	Salt Lake	Eligible (Significant)	Building
114255	St. Francis Catholic Church	Utah	Demolished	Building
114478	N/A	Salt Lake	Eligible (Significant)	Building
115590	Bingham Canyon Open Pit Copper Mine	Salt Lake	Eligible (Significant)	Mine
115955	N/A	Salt Lake	Eligible (Significant)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
115956	N/A	Salt Lake	Eligible (Significant)	Building
115957	N/A	Salt Lake	Eligible (Significant)	Building
115958	N/A	Salt Lake	Eligible (Significant)	Building
115959	N/A	Salt Lake	Eligible (Significant)	Building
115960	N/A	Salt Lake	Eligible (Significant)	Building
115961	N/A	Salt Lake	Eligible (Significant)	Building
115962	N/A	Salt Lake	Eligible (Significant)	Building
115963	N/A	Salt Lake	Eligible (Significant)	Building
111722	N/A	Salt Lake	Eligible (Significant)	Building
111723	N/A	Salt Lake	Eligible (Significant)	Building
111724	N/A	Salt Lake	Eligible (Significant)	Building
111725	N/A	Salt Lake	Ineligible (Non-contributing)	Building
111726	N/A	Salt Lake	Eligible (Significant)	Building
111727	N/A	Salt Lake	Eligible (Significant)	Building
111728	N/A	Salt Lake	Eligible (Significant)	Building
111729	N/A	Salt Lake	Eligible (Significant)	Building
111730	N/A	Salt Lake	Eligible (Significant)	Building
111731	N/A	Salt Lake	Eligible (Significant)	Building
111732	N/A	Salt Lake	Eligible (Significant)	Building
111733	N/A	Salt Lake	Eligible (Significant)	Building
111734	N/A	Salt Lake	Eligible (Significant)	Building
118876	N/A	Box Elder	Eligible (Contributing)	Building
121351	LDS Fourth Seveneth [*sic*] Ward	Utah	Eligible (Significant)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
127341	N/A	Box Elder	Eligible (Contributing)	Building
127829	Bear River LDS Seminary	Box Elder	Eligible (Significant)	Building
131367	Kennecott Building	Salt Lake	Eligible (Contributing)	Building
131853	N/A	Box Elder	Eligible (Significant)	Building
131854	N/A	Box Elder	Ineligible (Non-contributing)	Building
131855	N/A	Box Elder	Ineligible (Non-contributing)	Building
131856	N/A	Box Elder	Ineligible (Non-contributing)	Building
131857	N/A	Box Elder	Demolished	Building
131858	N/A	Box Elder	Eligible (Significant)	Building
131859	N/A	Box Elder	Eligible (Contributing)	Building
131860	N/A	Box Elder	Eligible (Contributing)	Building
134127	St. Andrews Catholic Church	Utah	Eligible (Contributing)	Building
137400	N/A	San Juan	Ineligible (Non-contributing)	Building
137413	N/A	San Juan	Ineligible (Non-contributing)	Building
137435	N/A	San Juan	Ineligible (Non-contributing)	Building
137505	N/A	San Juan	Ineligible (Non-contributing)	Building
137507	N/A	San Juan	Ineligible (Non-contributing)	Building
137516	N/A	San Juan	Ineligible (Non-contributing)	Building
137520	N/A	San Juan	Ineligible (Non-contributing)	Building
137522	N/A	San Juan	Ineligible (Non-contributing)	Building
137523	N/A	San Juan	Ineligible (Non-contributing)	Building
137710	N/A	San Juan	Ineligible (Non-contributing)	Building
137711	N/A	San Juan	Eligible (Significant)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
137714	N/A	San Juan	Eligible (Contributing)	Building
137717	N/A	San Juan	Ineligible (Non-contributing)	Building
137719	N/A	San Juan	Ineligible (Non-contributing)	Building
137720	N/A	San Juan	Ineligible (Non-contributing)	Building
137723	N/A	San Juan	Eligible (Contributing)	Building
137725	N/A	San Juan	Ineligible (Non-contributing)	Building
137748	N/A	San Juan	Eligible (Contributing)	Building
137751	N/A	San Juan	Eligible (Contributing)	Building
137755	N/A	San Juan	Ineligible (Non-contributing)	Building
137761	LDS Meetinghouse	San Juan	Eligible (Contributing)	Building
137765	N/A	San Juan	Ineligible (Non-contributing)	Building
137775	Twisted Tree Art Gallery	San Juan	Ineligible (Non-contributing)	Building
137776	N/A	San Juan	Ineligible (Non-contributing)	Building
137778	N/A	San Juan	Eligible (Contributing)	Building
137779	N/A	San Juan	Ineligible (Non-contributing)	Building
137848	N/A	San Juan	Eligible (Contributing)	Building
137864	N/A	San Juan	Eligible (Contributing)	Building
137887	N/A	San Juan	Ineligible (Non-contributing)	Building
137888	Wagon Wheel Pizza	San Juan	Ineligible (Non-contributing)	Building
137890	Old School House/Building Collection	San Juan	Ineligible (Non-contributing)	Building
137892	N/A	San Juan	Ineligible (Non-contributing)	Building
137895	N/A	San Juan	Eligible (Contributing)	Building
137898	N/A	San Juan	Eligible (Contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
137904	N/A	San Juan	Eligible (Contributing)	Building
137907	N/A	San Juan	Eligible (Contributing)	Building
137914	N/A	San Juan	Ineligible (Non-contributing)	Building
137915	N/A	San Juan	Eligible (Contributing)	Building
137916	N/A	San Juan	Ineligible (Non-contributing)	Building
137917	N/A	San Juan	Ineligible (Non-contributing)	Building
137919	Southeast Utah Title Co	San Juan	Eligible (Contributing)	Building
137921	N/A	San Juan	Eligible (Contributing)	Building
137923	N/A	San Juan	Eligible (Contributing)	Building
137924	N/A	San Juan	Eligible (Contributing)	Building
137927	N/A	San Juan	Ineligible (Non-contributing)	Building
137928	N/A	San Juan	Eligible (Contributing)	Building
137933	N/A	San Juan	Ineligible (Non-contributing)	Building
137939	N/A	San Juan	Ineligible (Non-contributing)	Building
137947	N/A	San Juan	Ineligible (Non-contributing)	Building
137949	N/A	San Juan	Ineligible (Non-contributing)	Building
137951	N/A	San Juan	Eligible (Contributing)	Building
137953	N/A	San Juan	Eligible (Contributing)	Building
137954	N/A	San Juan	Eligible (Contributing)	Building
137958	N/A	San Juan	Ineligible (Non-contributing)	Building
137959	N/A	San Juan	Eligible (Contributing)	Building
137965	N/A	San Juan	Ineligible (Non-contributing)	Building
137966	N/A	San Juan	Ineligible (Non-contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
137967	Grist Mill B&B	San Juan	Ineligible (Non-contributing)	Building
137996	N/A	San Juan	Ineligible (Non-contributing)	Building
137997	N/A	San Juan	Eligible (Contributing)	Building
138006	N/A	San Juan	Ineligible (Non-contributing)	Building
157483	Bear River High School Farm Mechanics Building	Box Elder	Demolished	Building
157508	Highland Boy Elementary School	Salt Lake	Demolished	Building
157515	Monticello High School (old)	San Juan	Demolished	Building
166722	N/A	Box Elder	Eligible (Significant)	Building
175042	N/A	Box Elder	Ineligible (Non-contributing)	Building
175041	N/A	Box Elder	Ineligible (Non-contributing)	Building
175043	N/A	Box Elder	Ineligible (Non-contributing)	Building
175044	N/A	Box Elder	Eligible (Contributing)	Building
175045	N/A	Box Elder	Ineligible (Non-contributing)	Building
175046	N/A	Box Elder	Eligible (Contributing)	Building
175048	N/A	Box Elder	Ineligible (Non-contributing)	Building
175051	N/A	Box Elder	Ineligible (Non-contributing)	Building
175052	N/A	Box Elder	Eligible (Contributing)	Building
175053	N/A	Box Elder	Eligible (Contributing)	Building
175054	N/A	Box Elder	Ineligible (Non-contributing)	Building
175055	N/A	Box Elder	Ineligible (Non-contributing)	Building
175056	N/A	Box Elder	Ineligible (Non-contributing)	Building
175057	N/A	Box Elder	Eligible (Contributing)	Building
175058	N/A	Box Elder	Eligible (Significant)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
175059	N/A	Box Elder	Ineligible (Non-contributing)	Building
175061	N/A	Box Elder	Eligible (Contributing)	Building
175062	N/A	Box Elder	Eligible (Contributing)	Building
175063	N/A	Box Elder	Eligible (Contributing)	Building
175064	N/A	Box Elder	Ineligible (Non-contributing)	Building
175067	N/A	Box Elder	Eligible (Significant)	Building
175068	N/A	Box Elder	Eligible (Contributing)	Building
175069	N/A	Box Elder	Eligible (Contributing)	Building
175071	N/A	Box Elder	Eligible (Contributing)	Building
175072	N/A	Box Elder	Eligible (Contributing)	Building
175073	N/A	Box Elder	Eligible (Contributing)	Building
175074	N/A	Box Elder	Eligible (Contributing)	Building
175076	N/A	Box Elder	Ineligible (Non-contributing)	Building
175078	N/A	Box Elder	Eligible (Significant)	Building
175079	N/A	Box Elder	Ineligible (Non-contributing)	Building
175080	N/A	Box Elder	Ineligible (Non-contributing)	Building
175082	N/A	Box Elder	Eligible (Contributing)	Building
175083	N/A	Box Elder	Eligible (Contributing)	Building
175085	N/A	Box Elder	Eligible (Contributing)	Building
175086	N/A	Box Elder	Ineligible (Non-contributing)	Building
175087	N/A	Box Elder	Ineligible (Non-contributing)	Building
175091	Garland Cemetery	Box Elder	Eligible (Contributing)	Cemetery
175092	N/A	Box Elder	Ineligible (Non-contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
175096	N/A	Box Elder	Demolished	Building
175099	N/A	Box Elder	Ineligible (Non-contributing)	Building
175102	N/A	Box Elder	Eligible (Contributing)	Building
175104	N/A	Box Elder	Ineligible (Non-contributing)	Building
175106	N/A	Box Elder	Eligible (Contributing)	Building
175107	N/A	Box Elder	Eligible (Contributing)	Building
175109	N/A	Box Elder	Ineligible (Non-contributing)	Building
175110	N/A	Box Elder	Eligible (Contributing)	Building
175111	N/A	Box Elder	Ineligible (Non-contributing)	Building
175112	N/A	Box Elder	Eligible (Contributing)	Building
175113	N/A	Box Elder	Eligible (Contributing)	Building
175114	N/A	Box Elder	Eligible (Contributing)	Building
175115	N/A	Box Elder	Eligible (Significant)	Building
175117	N/A	Box Elder	Eligible (Contributing)	Building
175118	N/A	Box Elder	Ineligible (Non-contributing)	Building
175122	N/A	Box Elder	Ineligible (Non-contributing)	Building
175124	N/A	Box Elder	Ineligible (Non-contributing)	Building
175125	N/A	Box Elder	Eligible (Contributing)	Building
175126	N/A	Box Elder	Ineligible (Non-contributing)	Building
175127	N/A	Box Elder	Ineligible (Non-contributing)	Building
175128	N/A	Box Elder	Eligible (Contributing)	Building
175129	N/A	Box Elder	Eligible (Contributing)	Building
175130	N/A	Box Elder	Ineligible (Non-contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
175131	N/A	Box Elder	Eligible (Contributing)	Building
175132	N/A	Box Elder	Eligible (Contributing)	Building
175134	N/A	Box Elder	Eligible (Contributing)	Building
175135	N/A	Box Elder	Eligible (Significant)	Building
175136	N/A	Box Elder	Eligible (Contributing)	Building
175137	N/A	Box Elder	Eligible (Contributing)	Building
175140	N/A	Box Elder	Ineligible (Non-contributing)	Building
175141	N/A	Box Elder	Eligible (Contributing)	Building
175142	N/A	Box Elder	Ineligible (Non-contributing)	Building
175143	N/A	Box Elder	Ineligible (Non-contributing)	Building
175145	N/A	Box Elder	Eligible (Contributing)	Building
175147	N/A	Box Elder	Eligible (Contributing)	Building
175149	N/A	Box Elder	Eligible (Contributing)	Building
175150	N/A	Box Elder	Ineligible (Non-contributing)	Building
175151	N/A	Box Elder	Eligible (Contributing)	Building
175159	N/A	Box Elder	Ineligible (Non-contributing)	Building
175160	N/A	Box Elder	Eligible (Contributing)	Building
175169	N/A	Box Elder	Eligible (Contributing)	Building
175172	N/A	Box Elder	Eligible (Contributing)	Building
175174	N/A	Box Elder	Eligible (Contributing)	Building
175176	N/A	Box Elder	Eligible (Contributing)	Building
175183	N/A	Box Elder	Eligible (Contributing)	Building
175184	N/A	Box Elder	Eligible (Contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
175185	N/A	Box Elder	Ineligible (Non-contributing)	Building
175188	N/A	Box Elder	Eligible (Contributing)	Building
175190	N/A	Box Elder	Ineligible (Non-contributing)	Building
175191	N/A	Box Elder	Eligible (Contributing)	Building
175193	Garland City Park	Box Elder	Eligible (Contributing)	Park
175197	N/A	Box Elder	Ineligible (Non-contributing)	Building
175198	N/A	Box Elder	Eligible (Contributing)	Building
175199	N/A	Box Elder	Eligible (Contributing)	Building
175200	Francis Confectionery	Box Elder	Eligible (Contributing)	Building
175202	N/A	Box Elder	Eligible (Contributing)	Building
175203	N/A	Box Elder	Eligible (Significant)	Building
175205	Hotel Manausa	Box Elder	Eligible (Contributing)	Building
175206	N/A	Box Elder	Ineligible (Non-contributing)	Building
175207	N/A	Box Elder	Eligible (Contributing)	Building
175208	N/A	Box Elder	Eligible (Contributing)	Building
175209	N/A	Box Elder	Ineligible (Non-contributing)	Building
175210	N/A	Box Elder	Eligible (Contributing)	Building
175211	N/A	Box Elder	Eligible (Contributing)	Building
175212	N/A	Box Elder	Eligible (Contributing)	Building
175213	N/A	Box Elder	Eligible (Contributing)	Building
175215	N/A	Box Elder	Eligible (Contributing)	Building
175216	N/A	Box Elder	Ineligible (Non-contributing)	Building
175217	N/A	Box Elder	Eligible (Contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
175218	N/A	Box Elder	Eligible (Contributing)	Building
175219	N/A	Box Elder	Eligible (Contributing)	Building
175220	N/A	Box Elder	Eligible (Contributing)	Building
175222	N/A	Box Elder	Ineligible (Non-contributing)	Building
175223	N/A	Box Elder	Eligible (Contributing)	Building
175224	N/A	Box Elder	Eligible (Contributing)	Building
175225	N/A	Box Elder	Eligible (Significant)	Building
175227	N/A	Box Elder	Eligible (Significant)	Building
175229	N/A	Box Elder	Eligible (Significant)	Building
175230	N/A	Box Elder	Ineligible (Non-contributing)	Building
175231	N/A	Box Elder	Eligible (Significant)	Building
175232	N/A	Box Elder	Eligible (Contributing)	Building
175234	N/A	Box Elder	Eligible (Contributing)	Building
175235	N/A	Box Elder	Ineligible (Non-contributing)	Building
175236	N/A	Box Elder	Eligible (Contributing)	Building
175237	N/A	Box Elder	Eligible (Significant)	Building
175238	N/A	Box Elder	Eligible (Contributing)	Building
175239	N/A	Box Elder	Eligible (Significant)	Building
175240	N/A	Box Elder	Eligible (Contributing)	Building
175241	N/A	Box Elder	Eligible (Contributing)	Building
175243	N/A	Box Elder	Ineligible (Non-contributing)	Building
175244	N/A	Box Elder	Ineligible (Non-contributing)	Building
175245	N/A	Box Elder	Eligible (Contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
175246	N/A	Box Elder	Eligible (Contributing)	Building
175247	N/A	Box Elder	Ineligible (Non-contributing)	Building
175248	N/A	Box Elder	Ineligible (Non-contributing)	Building
175249	N/A	Box Elder	Eligible (Contributing)	Building
175250	N/A	Box Elder	Eligible (Contributing)	Building
175251	N/A	Box Elder	Eligible (Contributing)	Building
175252	N/A	Box Elder	Eligible (Contributing)	Building
175253	N/A	Box Elder	Eligible (Significant)	Building
175254	N/A	Box Elder	Ineligible (Non-contributing)	Building
175255	N/A	Box Elder	Eligible (Contributing)	Building
175256	N/A	Box Elder	Ineligible (Non-contributing)	Building
175257	N/A	Box Elder	Ineligible (Non-contributing)	Building
175260	N/A	Box Elder	Eligible (Contributing)	Building
175264	N/A	Box Elder	Ineligible (Non-contributing)	Building
175266	N/A	Box Elder	Eligible (Contributing)	Building
175267	N/A	Box Elder	Ineligible (Non-contributing)	Building
175271	Garland Tabernacle	Box Elder	Eligible (Significant)	Building
175272	N/A	Box Elder	Eligible (Contributing)	Building
175273	N/A	Box Elder	Eligible (Contributing)	Building
175274	N/A	Box Elder	Eligible (Significant)	Building
175275	N/A	Box Elder	Ineligible (Non-contributing)	Building
175276	N/A	Box Elder	Eligible (Significant)	Building
175280	N/A	Box Elder	Eligible (Contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
175285	N/A	Box Elder	Ineligible (Non-contributing)	Building
175286	Union Pacific Rail Line	Box Elder	Eligible (Contributing)	Railroad
175287	N/A	Box Elder	Ineligible (Non-contributing)	Building
175288	N/A	Box Elder	Ineligible (Non-contributing)	Building
175289	N/A	Box Elder	Eligible (Contributing)	Building
175290	N/A	Box Elder	Ineligible (Non-contributing)	Building
175291	N/A	Box Elder	Eligible (Contributing)	Building
175292	N/A	Box Elder	Eligible (Contributing)	Building
175293	N/A	Box Elder	Eligible (Significant)	Building
175295	N/A	Box Elder	Eligible (Contributing)	Building
175307	Darrel Udy Dairy	Box Elder	Eligible (Contributing)	Building
175308	N/A	Box Elder	Eligible (Contributing)	Building
175310	N/A	Box Elder	Eligible (Contributing)	Building
175312	N/A	Box Elder	Eligible (Contributing)	Building
175315	N/A	Box Elder	Eligible (Contributing)	Building
175320	N/A	Box Elder	Eligible (Contributing)	Building
175323	West Canal	Box Elder	Eligible (Contributing)	Canal
175325	N/A	Box Elder	Eligible (Contributing)	Building
175328	Riter Bros Drug Building	Box Elder	Eligible (Significant)	Building
175329	Bank of Garland	Box Elder	Eligible (Significant)	Building
175305	N/A	Box Elder	Eligible (Contributing)	Building
175332	N/A	Box Elder	Eligible (Contributing)	Building
175333	N/A	Box Elder	Eligible (Contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
175334	N/A	Box Elder	Ineligible (Non-contributing)	Building
175335	N/A	Box Elder	Eligible (Contributing)	Building
175336	N/A	Box Elder	Eligible (Contributing)	Building
175337	N/A	Box Elder	Eligible (Contributing)	Building
175338	N/A	Box Elder	Eligible (Contributing)	Building
175342	N/A	Box Elder	Eligible (Contributing)	Building
175344	Shell Oil Company Depot	Box Elder	Eligible (Contributing)	Building
175345	Sugar Factory Spur	Box Elder	Eligible (Contributing)	Railroad
175347	N/A	Box Elder	Eligible (Contributing)	Building
175348	N/A	Box Elder	Eligible (Contributing)	Building
175349	N/A	Box Elder	Eligible (Contributing)	Building
175350	N/A	Box Elder	Eligible (Contributing)	Building
175352	N/A	Box Elder	Eligible (Significant)	Building
175353	N/A	Box Elder	Eligible (Contributing)	Building
175354	N/A	Box Elder	Eligible (Contributing)	Building
175358	N/A	Box Elder	Eligible (Contributing)	Building
175359	N/A	Box Elder	Ineligible (Non-contributing)	Building
175360	Boothe's Store/Schneider Confectionery	Box Elder	Eligible (Contributing)	Building
175363	Garland Post Office	Box Elder	Eligible (Significant)	Building
175364	N/A	Box Elder	Eligible (Contributing)	Building
175365	N/A	Box Elder	Ineligible (Non-contributing)	Building
175366	N/A	Box Elder	Ineligible (Non-contributing)	Building
175367	N/A	Box Elder	Ineligible (Non-contributing)	Building

Site Number	Site Name	County	NRHP Eligibility	Property Type Description
175368	N/A	Box Elder	Eligible (Contributing)	Building
175369	N/A	Box Elder	Eligible (Contributing)	Building
175371	Consolidated Wagon & Machine Company Building	Box Elder	Eligible (Contributing)	Building
175372	N/A	Box Elder	Eligible (Contributing)	Building
175377	N/A	Box Elder	Eligible (Contributing)	Building
175384	N/A	Box Elder	Eligible (Contributing)	Building
175387	N/A	Box Elder	Eligible (Contributing)	Building
175390	N/A	Box Elder	Eligible (Contributing)	Building
175392	N/A	Box Elder	Eligible (Significant)	Building
175393	N/A	Box Elder	Eligible (Significant)	Building
175407	N/A	Box Elder	Ineligible (Non-contributing)	Building
175409	N/A	Box Elder	Eligible (Contributing)	Building
175435	N/A	Box Elder	Eligible (Contributing)	Building
175436	N/A	Box Elder	Eligible (Contributing)	Building

Note: After initial queries, data was further refined to eliminate properties dating to outside the temporal period of this MPDF; those dating to after 1942 were eliminated. Properties with no listed date were included.

* Two properties with the same number came up during the HUB search; these numbers represent a database error.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Name of Property
Statewide, Utah

County and State
Historic Latinx Resources in Utah, 1776 to 1942

Name of multiple listing (if applicable)

Table 17. Historic Map and Imagery Sources

Historic Source Name	Source Location
BLM GLO maps	http://www.ut.blm.gov/LandRecords/search_plats.cfm
USGS topoView	http://ngmdb.usgs.gov/maps/Topoview/viewer/
Historic aerial imagery	http://gis.utah.gov/data/aerial-photography/
Sanborn Map Company fire insurance maps	http://utah-primoprod.hosted.exlibrisgroup.com/primo_library/libweb/action/search.do?&vid=UTAH
Utah Geological Survey aerial imagery collection	https://geodata.geology.utah.gov/imagery/

ATTACHMENT D: EVALUATION FORM

NATIONAL REGISTER NOMINATION EVALUATION SHEET
Certified Local Governments / Historic Landmark Commissions

The following property is being nominated to the National Register of Historic Places and will be reviewed by the Utah State Historic Preservation Review Board at its next meeting

PROPERTY NAME: Mexican Branch LDS Meetinghouse

ADDRESS: 232 West 800 South, Salt Lake

MPDF: Historic Latinx Resources in Utah, 1776 to 1942

_____ OK _____ Concerns **INTEGRITY:** Major alterations or additions? New materials? Altered setting? Moved? etc.

_____ OK _____ Concerns **DESCRIPTION:** Is the property adequately described? Have contributing and non-contributing features been clearly identified?

_____ OK _____ Concerns **SIGNIFICANCE and CONTEXT:** Has the appropriate criterion been used? Has it been justified? Is the context sufficient in breadth and depth to support the claims of significance?

_____ OK _____ Concerns **FACTS AND SOURCES:** Are the appropriate and best sources used? Are key dates and facts accurate?

_____ OK _____ Concerns **SUPPORTING MATERIALS:** Adequate photos, maps, drawings, etc.?

_____ The Commission recommends that the property or properties appear to meet the National Register criteria and should be listed in the National Register.

_____ The Commission recommends that the property or properties do not appear to meet the National Register criteria and should not be listed in the National Register.

_____

Signature of Commission Chair (or Designee) Date

_____

Name of Local Historic Preservation Commission

Return to: Utah Historic Preservation Office
ATTN: National Register Coordinator
300 S. Rio Grande Street
Salt Lake City, UT 84101