

Dallas Landmark Commission Landmark Nomination Form

1. Name

Historic: St. Ann's School/St. Ann's Com. H.S./Guadalupe Social Center

and/or common: St. Ann's School/Escuela de Santa Ana

Date: 1927/1946

2. Location

Address: 2514 Harry Hines Boulevard

Location/neighborhood: El Barrio/Little Mexico

Blocks: 3/364, Lots 1-12

Survey: John H. Cole's Ad'n.

Tract size: 1.37 ac.

3. Current Zoning PD 298

4. Classification

Category

district
 building(s)
 structure
 site
 object

Ownership

public
 private
 both

Public

Acquisition
 in progress
 being considered

Status

occupied
 unoccupied
 work in progress

Accessibility

yes: restricted
 yes: unrestricted
 no

Present Use

agricultural
 commercial
 educational
 entertainment
 government
 industrial
 military

museum
 park
 residence
 religious
 scientific
 transportation
 other, specify _____

5. Ownership

Current Owner: Catholic Diocese of Dallas

Contact: Charles V. Grahmann, D.D., Bishop of Dallas

Phone: 214.528.2240

Address: 3725 Blackburn Street, Dallas, TX 75219

6. Form Preparation

Date: 09.08.98

Name & Title: Stan Solamillo, Preservation Planner

Organization: Guadalupe Social Center Community Development Corporation

Contact: Stan Solamillo

Phone: 214.688.1596

7. Representation on Existing Surveys

Alexander Survey (citywide) local state national

H.P.L. Survey (CBD) A B C D

Oak Cliff

Victorian Survey

Dallas Historic Resources Survey, Phase high medium low

National Register

Recorded TX Historic Ldmk

TX Archaeological Ldmk

For Office Use Only

Date Rec'd: _____ Survey Verified: Y N by: _____ Field Check by: _____ Petitions Needed: Y N

Nomination: *Archaeological* Site *Structure(s)* *Structure & Site* District

8. Historic Ownership

Original owner: Catholic Diocese of Dallas

Significant later owner(s): N/A

9. Construction Dates

Original: 1927

Alterations/additions: 1946

i0. Architect

Original construction: Unknown

Alterations/additions: M.C. Kleuser

11. Site Features

Natural: N/A

Urban design: Retaining walls, foundations, grotto.

12. Physical Description

Condition, check one:

excellent

deteriorated

unaltered

Check one:

original site

good

ruins

altered

moved

(date _____)

fair

unexposed

Describe present and original (if known) physical appearance. Include style(s) of architecture, current condition and relationship to surrounding fabric (structures, objects, etc.) elaborate on pertinent materials used and style(s) of architectural detailing, embellishments and site details.

St. Ann's School was erected in 1927 and is an example of a simple vernacular style that was typically used for institutional buildings of the period. It actually consists of three, attached, two-story masonry buildings which housed St. Ann's Elementary School, as well as St. Ann's Commercial High School (for girls), and the Guadalupe Social Center, that were built in 1927 and 1946, respectively. Constructed in masonry and covered with composition shingle, hipped and gabled roofs, they are located on a site that during the second quarter of the twentieth century, also included Our Lady of Guadalupe Church and five wood frame dwellings. These were renovated for use as Our Lady of Guadalupe School, a rectory, convent, and buildings for Kindergarten and English classes.

These buildings were demolished at various times but the foundations of Our Lady of Guadalupe Church still remains intact on the site. The site is elevated above Harry Hines Boulevard by a concrete retaining wall. There is a paved approach from Harry Hines on the west side of the site and one from Harwood Street on the east. There is an esplanade as well as a small grotto with a courtyard and reflecting pool on the east side of the site. Ornamental trees have been planted on the east and south sides of the site and there is a large unpaved parking area on the south side of St. Ann's School.

St. Ann's Elementary and Commercial High Schools are oriented east-west and the front facade faces west, fronting Harry Hines Boulevard. Two stories in height and faced with red, rusticated brick, laid in eight course common bond, the front facade also features a soldier course at the base over a concrete grade beam and a parapet with a corbelled string course. Originally fenestrated with asymmetrically placed nine over nine wood windows, they have been installed as single units, or have been grouped in configurations of two, three or six units, each. All have been replaced with two over two light aluminum sash except for the

Continuation Sheet

Item #12

(Page 2 of 3)

single window units. Decorative brick niches, 1 with in depth and trimmed with rowlock courses, are located beneath individual windows at the first and second stories. The windows have been replaced with fixed aluminum sash. Rowlock brick sills and soldier lintel courses complete the detailing on the windows at the front facade.

The primary entry into the school is made through a recess in the facade that has been fitted with a pair of aluminum doors and sidelights. They replaced four original wood doors that were glazed with eight lights each. An original four light wood transom has also been replaced by a three light aluminum transom. There is a horizontal wood canopy above the entry, whose soffit is finished with beaded wall board. It appears to have been added shortly after the school was constructed. The front entry also features a cast stone surround with a cast stone signage band that is embellished with the school's name and date of construction in the following manner:

19 ST. ANN'S SCHOOL 27

Also located on the northwest corner of the front facade is a cast stone cornerstone for the elementary school. It features the following inscription:

SAINT ANN'S SCHOOL
A.D. MCMXXVII

The north (side) facade is parallel to Harry Hines Boulevard and broken by an expansion joint that separates the elementary school from the high school addition. The elementary school is fenestrated with windows that have been grouped with six units each. The high school addition has four windows for each classroom, each installed with pairs of operable metal casements, with six lights each. The windows in both the elementary school and high school addition are detailed with rowlock sills and soldier lintel courses.

The east (front) facade of the Guadalupe Social Center is oriented north-south and is parallel to Harwood Street. Its roof is gabled, covered in composition shingle, and broken by triangular metal roof vents. The facade, constructed in seven course common bond, is asymmetrically fenestrated with twelve over nine and eight light operable metal casements. A hand-painted polychrome glass tile mosaic by an unknown artist in Mexico of Our Lady of Guadalupe is located in the middle of the facade and measures 72" x 40 1/2". Beneath the image of the Virgin have been rendered the coat of arms of Bishop Lynch and the seals of the United States and Mexico. Hand-painted lettering on the bottom tiles inside a patterned border read:

GUADALUPE SOCIAL CENTER
DALLAS, TEX. 1946

Another cast stone cornerstone is located at the northeast corner of the building at eye level with the following sentences that have been written in Latin:

+
ANNO DOMINI MCMXLVII

Continuation Sheet

Item #12

(Page 3 of 3)

HUNC LAPIDEM ANGULAREM CENTRI SOCIALIS
PAROECIAE B.V.M. DE GUADALUPE
EM.MUS AC ILL. MUS SAMUELIS CARDINALIS STRITCH
SOLEMNITER BENEDIXIT

There is a gabled entry adjacent to the northwest corner of the building that was originally surmounted by a wooden cross and decorated with a corbelled string course. Projecting from the east elevation, it features a three-course rowlock, segmented arch that frames the doorway. There is a raised cross in decorative brickwork that is located in a blind frieze above the doorway. The entry retains a pair of original paneled and glazed wood doors, whose six lights have been boarded up. The entry's roof is trimmed with a wood cornice and has a roof that is covered with composition shingles. The east elevation has been fenestrated with twenty-one light metal casements at the auditorium and eight light metal casements that provide illumination for a stairwell to the high school. There is a second entry to the auditorium of the Guadalupe Social Center. It is entered through a pair of metal doors that replaced paneled and glazed wood doors with six lights each. A twelve light metal casement serves as a transom.

A one-story ancillary storage area is also located on the east side of the addition and is entered through another door that has six lights that have been boarded over. A flush rowlock course serves as a lintel. The storage area has a shed roof that is covered with standing seam metal and is fenestrated with a single eight light metal casement. Running bond lintel courses and rowlock brick sills complete the detailing on the windows at the east facade.

The south (side) facade is comprised of St. Ann's Elementary School, St. Ann's Commercial High School, as well as a lunchroom and the Guadalupe Social Center additions. The elementary and high schools are oriented east-west, while the social center is aligned north-south. The lunchroom is a single-story addition that is covered with a shed roof in standing seam metal. The high school and social center additions are covered with composition shingles on hipped and gabled roofs, respectively. They feature triangular louvered metal roof vents. The social center has a gable end that is fenestrated with a round metal louvered vent and two six light metal casements.

The high school features ten and twelve light metal casements at the first and second floors. The south facades of the elementary and high school are asymmetrically fenestrated and include entries to the elementary school (which has been infilled with concrete block) as well as the lunchroom and auditorium. The lunchroom entry has a cast stone surround and has been altered with the addition of glazed aluminum doors and aluminum transom. The entry to the elementary school features a cast stone surround that is similar to the one that embellishes the front entry, however, it does not include a signage band.

The windows on the south side of the elementary school have been replaced with two over two light aluminum sash throughout. Like the north facade of the building, the original window groupings of five units for the elementary school remain intact. In contrast, the windows of the high school addition are clearly differentiated by being grouped as six units for every classroom. The windows are also similarly detailed as on the north side with rowlock brick sills and soldier lintel courses.

13. Historical Significance

Statement of historical and cultural significance. Include: cultural influences, special events and important personages, influences on neighborhood, on the city, etc.

St. Ann's School is the last remaining early twentieth century Mexican Catholic institution in Dallas, Texas. It is located on a site that included at its height in the late 1940s, Our Lady of Guadalupe Church, a rectory, convent, kindergarten, St. Ann's Elementary and Commercial High Schools, and the Guadalupe Social Center in a neighborhood that was known as Little Mexico. This site served as the neighborhood's principle institutional space and the religious, social, and cultural center for an area that was for over fifty years, the largest and most densely populated Mexican enclave in the City. The area was referred to by its inhabitants as "El Barrio," and the name of the neighborhood became known as "Little Mexico" only after a local English teacher—Flora Lowery—coined the name in 1930 (Lowery 1930: 1). Throughout the decade, researchers from the Sociology Department at Southern Methodist University and the Dallas press popularized the moniker (Davis 1935:20).

The date that Mexicans first began to settle in Dallas, Texas is unknown, however, the City Directories indicate that as early as 1875, a merchant, F. Gonzalez, and a physician, T.C. Rivera, were living in the City (Schermerhorn 1973:10). By 1886, there were also several "tamale peddlers" who were living and working in Dallas. They included Jesus Garza, two brothers, Frank and Manuel Garcia, and Manuel Diaz. Jesus was deceased by 1894, but his wife, Laura, continued to operate the business and was listed as a "tamale maker" (Dallas City Directories, 1875-1900: n.p.). The presence of a merchant, physician, and a number of ethnic food vendors suggests that there was a Mexican population present in the City at least thirty years before 1910—when El Barrio is generally reputed in the vernacular, to have been established.

Beginning in 1910, a massive movement of Mexican citizens to the United States was precipitated by the Mexican revolt against the thirty-year regime of Porfirio Diaz. The violent events in Mexico, which at the end of the decade caused the deaths of more than one million people—the majority of whom were civilians—forced thousands of refugees to emigrate to the United States looking for places that could offer them personal safety. From the outbreak of the revolution, there was a large influx of Mexican refugees to Dallas. They settled in an area that was a legalized red light district until 1914, and populated primarily by German and newly-emigrated European Jews who had escaped the pogroms of Eastern Europe as well as native born Anglos and African Americans. One reason for Mexican refugee settlement in this part of Dallas may be that there had been Mexican residents living there since at least 1900. These had included workers such as Angelo Sala, Francisco Lopez, C. Arroyo, and C. Patillo, as well as two brothers, Luis and Manuel Nogueira (Dallas City Directories 1900-1910: n.p.).

The influx of the refugee population, some of whom were women who arrived only with their children and without their husbands (Luna 1997: personal communication), prompted a response from the Daughters of Charity of St. Vincent de Paul (from St. Paul's Sanitarium) in the first year of the revolution. The Daughters of Charity had arrived in Dallas in 1896 at the request of City officials to establish and manage a hospital for the poor—St. Paul's (Valdez 1978:5). They became the first members of a local Catholic organization to assist with the settlement and provision of refugee families, making daily trips to the area with food, clothing, and medical supplies (Marillac 1927: n.p.).

By 1914, with the assistance of the local prelate, Bishop J.P. Lynch, a mission church was established for the Mexican refugee community and named after the miraculous apparitions on the outskirts of Mexico City to the Indian, Juan Diego, in 1531—Our Lady of Guadalupe. The significance of the choice of the

Continuation Sheet

Item #13

(Page 2 of 19)

mission church's name was in its implicit ties to the history of Mexico and its conversion to Catholicism.

Diego's visions of the Virgin occurred ten years after the brutal subjugation of the Aztec nation by Spain under the leadership of Hernando Cortez. The destruction of Indian society, its institutions, and religion was by then complete and the apparitions were responsible for the rebirth of the Mexican people. Proof of the authenticity of Diego's visions was in the mysterious appearance of a portrait of the Virgin on the interior of his "tilma" or cloak—where she was portrayed as brown in color, pregnant, and attired in traditional Aztec costume. A statement attributed to have been spoken by her in Diego's native tongue of Nahuatl, that she wished to "communicate all her love, compassion, help, and defense to all the inhabitants of [Mexico]. . .to hear their lamentations and remedy their miseries, pain, and suffering" was aimed specifically at the Aztec population (Elizondo 1984:11). The response of the Indians to this miracle in sixteenth century Mexico was described by one author as having been "an explosion of pilgrimages, festivals, and conversions to the religion of the Virgin" (Ibid.). During the violence of the Revolution of the twentieth century, the importance of Our Lady of Guadalupe as a protector of Catholic civilians and clergy alike was borne out by events of the period.

Bishop Lynch asked a group of Spanish priests—the Vincentians—to operate the mission. The Vincentians had been recruited in 1905 to serve in Dallas at Holy Trinity Church and to operate Dallas College by then Bishop Dunne. Other members of the order were in Mexico at the outbreak of the revolution and like all foreign nationals, had been ordered expelled from the country. One priest in particular, Reverend Manuel de Francisco, was part of a group of Vincentian priests, brothers, and other refugees who fled from Mexico to Dallas (Marillac 1963: 1). He related to Bishop Lynch upon his arrival in the city in September 1914 that he and his fellow religious had left Chihuahua on the Feast of Our Lady of Guadalupe, after having begged for and paid a ransom of three thousand dollars (\$3,000) to members of Pancho Villa's army. They had left under threat of a decree issued by Villa himself, which ordered the shooting of any Spaniard found remaining in Mexico after December 15 of that year (Valdez 1978: 9).

Whether the Bishop's establishment of the Catholic mission was also prompted by the opening of a "Mexican Methodist Church" and "Methodist Mexican Mission" in the neighborhood as early as 1903 can only be conjectured. However, a statement issued by the prelate thirteen years later alluded to the fact that he had been aware of the efforts of local Protestants to proselytize in the Mexican refugee community. He stated that: "The Catholics are to blame for the falling away from the faith of [African Americans] in the United States. [We] did not pay much attention to them, and they, consequently, fell an easy prey to the Protestants. . .This mistake will not happen with regards to the Mexicans. . .[I] will be on the alert and never rest until all the Mexicans in [my] Diocese are well attended." (Marillac n.d.: n.p.).

Mary Carter, a lay worker at Marillac Clinic, established in the neighborhood four years later, echoed the Bishop's concern when she recollected in her diary that:

The greatest problem that we have to contend with in this district is the influence that is being used to proselytize the Mexicans who are naturally Catholics. They are inheritors of [the] true Christian Faith. It is the duty of all instructors to strengthen that Faith, and not to destroy it. We marvel at the misguided zeal of the proselytizers who intrude themselves into the homes of the Mexicans, enticing them [with] material gifts to change their religion (Carter 1924: n.p.).

Continuation Sheet

Item #13

(Page 3 of 19)

Despite the efforts of local Protestants, which included Methodists, Baptists, and Seventh Day Adventists, Our Lady of Guadalupe Church was finally opened by Reverend Manuel de Francisco in a storefront at the intersection of Griffin and McKinney Streets in 1914 (Valdez 1978: 10). The first baptism was on November 30th of that year. Two years later, the church was moved to another address on Caruth Street where a small chapel was erected (Guadalupe Social Center 1947: n.p.; Benson 1997: personal communication). Between 1916 and 1919 the church congregation quadrupled in size and Rev. de Francisco was baptizing an average of 23 children a month. The phenomenal growth of Our Lady of Guadalupe Church prompted the pastor to look for a site to erect an even larger church and the chapel was razed by fire at an indeterminate date (Carmelites n.d.: n.p.).

In 1918, the Daughters of Charity, under the leadership of Sister Brendan O'Brian, established a free medical clinic in a house at 2520 N. Harwood called "Marillac" in honor of the French saint, St. Louise de Marillac. Within two years, the Daughters of Charity were also providing preschool, elementary, English, and citizenship education for immigrant children and their parents in the nearby Huey Philp Building at 1200 Caruth Street. In the early 1920s, the participants of a citizenship class were recorded by local photographer, J. Fernandez Vela. It showed fifty-four individuals, seated on wooden chairs and benches in front of long wooden tables, with the flags of their adopted country draped from a balcony in the background. Later in the decade, another photograph was taken in front of the Marillac Clinic. It showed twenty-one children with their mothers and some of the volunteer staff. The small number of people in the photograph belied the fact that at minimum, two thousand Mexican patients were treated at the clinic each year during this period (Dallas Times Herald 1925: n.p.).

At the onset of the decade, the Mexican population of El Barrio had increased to include some 6,000 residents. The growing importance of this community was underscored when the President-elect of Mexico, Alvaro Obregon, visited the neighborhood with City officials, attending festivities at a small "Mexican Park" at the intersection of Griffin and Caruth Streets. The American press covered his parade from downtown Dallas to El Barrio, which began at the Adolphus Hotel. One reporter for the New York Times wrote that after arriving at the park, Obregon "delivered an address to [the] local Mexican colony, telling [them] what [had] occurred in Mexico since their departure. . .and explaining to them their duties to their adopted country" (Baillon 1981: 9).

Coincident with the growth of El Barrio during this period, Rev. Manuel de Francisco was asked by Bishop Lynch in 1924, to complete a Canonical Report for Our Lady of Guadalupe Church to be sent from the Dallas Diocese to the Vatican in Rome. Completed on the due date of November 14, and presumably hand-delivered to the prelate on the same day, the document indicated the condition of the parish.

[Our Lady of Guadalupe Parish has a membership of] 4,300. [The parish] has no boundaries, all Mexicans in town and all others around it belong to it. . .There are three masses for them every Sunday and days of obligation with sermons at each one. A school has been applied for them, there is also a night school, a Social Center and clinic. . .[The total number of families is] about 400. . .[The total number of baptisms during the past year was] 300 infants. [There were] 45 marriages [during the past year. . .and] 54 [deaths] . . . I instruct [the] children and when I [have] considered [them] sufficiently [sic] instructed, I let them make [their] first Communion. . .The most grave [concern is that] most of [the Mexicans] are sending

Continuation Sheet

Item #13

(Page 4 of 19)

[their] children to public schools, some are careful and teach catechism at home and sen[d] them also to Sunday school but their religious education is generally [sic] deficient. . . [There] has not been [a] school for Mexican children, and they have had difficulties [sic] on going to American Catholic Schools. They have to go to public schools (de Francisco 1924: n.p.).

In 1925 the Congregation of the Missions, known in the vernacular as the Discalced Carmelites—another Spanish order that had been expelled from Mexico—was invited by Bishop Lynch to address the expanding needs of Our Lady of Guadalupe Church and take over the operations from the Vincentians (Marillac 1963: 2). The Vincentians, unable to continue serving the parish because of their other growing commitments in Dallas, were replaced by the Carmelites in that year even though a contract was not signed between the Diocese and that order until May 1, 1926.

As early as 1922, agents of Bishop Lynch began purchasing land in Block 3/364 of John H. Cole's Addition from several different property owners (Bracey 1949: 47). It was customary during this period for the deed and title to the land for a parish to be in the name of the local prelate, although this practice was changed later in the century. Block 3/364 was bounded by North Harwood Street, Turney Boulevard (Harry Hines), Moody and Wichita Streets. Lots 7 and 8 were purchased on October 3, 1922, followed by the acquisition on October 12 of lot 6 for \$1,575.00; and lots 9 and 10 for \$3,500.00. Subsequent purchases included lots 1, 2, and 12 on October 20, 1924 for \$7,650.00 and September 27, 1926 when lot 3 and lot 11 were acquired for an indeterminate amount and \$2,000.00, respectively. This consolidated the majority of the block. The exception was lot 4, which was purchased by the Carmelite Fathers of Dallas, a registered Texas Corporation, and lot 5, which was leased from the property owner. Several improvements which included dwellings from the late nineteenth century were converted into Our Lady of Guadalupe School (lot 12), a convent (lot 3), and the classroom buildings for Kindergarten (lot 5) and English lessons (lot 6) (de Francisco 1924: n.p.; Sanchez and Suniga 1998: personal communications).

One hundred and twelve of the 176 students who enrolled on the first day of class in September 1925 were recorded by an unknown photographer in front of Our Lady of Guadalupe School with the new Carmelite pastor of Our Lady of Guadalupe Church—Reverend Cirilio Corbato. Ranging in age from six to ten years, they were grouped in ten rows on the building's stairs. However, the teachers—Sisters Teresa Guifoyle, Beatrice Troxler, and four other young women—were not included in the photograph. The local Dallas Catholic Ladies Guild provided hot noon meals for the students and teachers at Our Lady of Guadalupe School (Marillac 1927: n.p.). Grades five through eight were added successively, at a rate of one grade per year (Ibid.; Marillac 1963: 2).

Presumably, a building permit was issued by the Dallas Building Official in the Spring of 1925 for a wooden church and Our Lady of Guadalupe was erected on lots 1 and 2 at the southeast corner of block 3/364 and addressed as 2501 North Harwood. The local Mexican Catholic lay organization responsible for raising the funds for the new church, "El Comité Guadalupano," distributed printed invitations in Spanish throughout El Barrio announcing the dedication of the church in the Fall of that year. The invitations stated that: "El Imo. Y Rmo. S.D. Patricio Lynch Obispo de Dallas bendecira la Iglesia de Ntra. Sra. De

Continuation Sheet

Item #13

(Page 5 of 19)

Guadalupe el dia 22 de Noviembre a las 10:30 A.M. a cuya bendicion el COMITE GUADALUPANO tiene el honor de invitar a Ud. Y a su honorable familia" (El Comitè Guadalupeño 1925: n.p.).

The Dallas press carried a story on the event on November 26, 1925, noting that:

Dedication ceremonies for the Church of Nuestra Señora de Guadalupe in the North Dallas Mexican District. . .and the second Mexican Catholic church to be built in Dallas, were held at 10:30 o'clock Sunday morning with the Rt. Rev. Joseph P. Lynch, D.D., officiating. . .The church auditorium, seating 600, was filled and more than 400 other persons stood outside for the ceremonies, during which two uniformed Mexican bands played in the church yard. . .The church, which costs \$10,000, is part of a \$40,000 church plant, including a parish school [Our Lady of Guadalupe School], also dedicated Sunday with enrollment of 176 children, a kindergarten with an enrollment of sixty, both conducted by the [Daughters] of Charity of St. Vincent de Paul, and a free clinic at which 2,600 Mexicans were treated last year by doctors and nurses from St. Paul's Sanitarium (Dallas Times Herald, November 26, 1925: n.p.).

One man recalled that at the end of the dedication ceremonies, everyone received "a piece of string. . .tri-colored [in] red, white, and green. . .with a little Virgin of Guadalupe medal" (Luna 1997: personal communication). A photograph was taken of Our Lady of Guadalupe Church shortly after its opening by an unknown photographer. A hand-painted sign above the canopy at the main entry to the church, which was through a two-story bell tower into a one-and-one-half-story wood Carpenter Gothic building, stated the church's name in Spanish:

IGLESIA DE NTRA. SRA. DE GUADALUPE
PARROQUIA CATOLICA PARA MEXICANOS

This was followed by another line, written in English, which read:

OUR LADY OF GUADALUPE MEXICAN CATHOLIC CHURCH

A second photograph of the church by the same photographer was labeled in English at the bottom of the image: "Our Lady of Guadalupe Church for the Mexicans" (Santuario de Nuestra Señora de Guadalupe: n.d.).

In 1926 an Apostolic Delegate from the Vatican in Rome—Reverend Pietro Fumasoni-Biondi—visited Dallas and the Catholic facilities of Our Lady of Guadalupe, prompted by the Papal concern about the conditions of thousands of Mexican Catholics who had entered Texas during the Revolution. At the end of his tour, he recommended to Bishop Lynch that the prelate erect a permanent school for the Mexican students of El Barrio by reputedly stating, "Do nothing else in your diocese until you build a school here" (Marillac Provincial House Archives, n.d.: n.p.; Valdez 1978: 7). Five thousand dollars (\$5,000) were raised from local donors for the school, which had an estimated construction cost of thirty thousand dollars (\$30,000) (Marillac 1927: n.p.).

Continuation Sheet

Item #13

(Page 6 of 19)

The Extension Society, a Catholic assistance fund operated by a friend of Bishop Lynch in Chicago—Reverend and later Bishop W.D. O'Brien—was contacted by the prelate for assistance in raising funds for the school. Reverend O'Brien and the society's efforts resulted in a fifteen thousand (\$15,000) donation from a Mrs. Ann Kilgallen of Chicago, who at the time, wished to remain anonymous (Ibid.).

Building Permit Number 3199 was issued by the Dallas Building Official on June 16, 1927 for "a two-story, eight room brick school building," however, the construction costs recorded in the City official's record were for \$25,000 (Building Official's Record 1927: n.p.). Constructed by local contractor, Le Roy Armstrong, the school was named "St. Ann's," in honor of the Chicago benefactor. It consisted of eight classrooms, a cafeteria, office, and an auditorium.

Constructed of red rusticated brick with cast concrete surrounds at the entries and brick parapets decorated with string courses, the school took three months to build. A concrete signage band above the main entry was adorned with the school's name and date of construction. A cast concrete cornerstone that had been laid at the northwest corner of the building duplicated the information with a second inscription.

Only one image is known to have survived which showed the school shortly after its construction had been completed. Recorded by another unidentified photographer and printed as a postcard by A. Zeese Engraving Company of Dallas, St. Ann's School was shown to be the only masonry building in a neighborhood of wood frame dwellings. It sat on a slight promontory that was not landscaped and was partially obscured in the photograph by a telephone pole and a period streetlight.

At the dedication of St. Ann's School, attended by some 4,000 people, Bishop Lynch indicated his satisfaction at witnessing the completion of "such a beautiful school where all the Mexican children of Dallas [can] be educated" (Marillac 1927: n.p.). Following the dedication, the school was described in literature on the event as having "two stories, a principal room, kitchen, and cafeteria, [and] there is ample room for 500 children. The entire building is of [cast] stone and brick with a very attractive entrance" (Ibid.). A local benefactor, Mrs. Sanar, was noted as having pay[ed] for the "heating system of the school and [having] offered to pay all the bills for that item" (Ibid.). The first class of children received their uniforms for the school year of 1927. The girls claimed white blouses called "middies" and blue skirts and the boys, khaki shirts, slacks, and a black tie (Ibid.).

In 1927 the two-story house that had been Our Lady of Guadalupe School was converted into a convent for the Daughters of Charity who taught at St. Ann's School. This allowed the number of teaching sisters to be increased from two to seven. The new teachers included Sisters Genevieve Tyson, Servant, Zoe Bosle, Gabriela Millerick, and Raphael Beglinger. The number of sisters was increased to ten by 1928, when the school's enrollment reached five hundred pupils (Marillac 1963: 3). In the years following the school's opening, the remaining ten thousand dollar (\$10,000) building debt was reputedly paid off by members of the Carmelite Order (Guadalupe Social Center 1947: n.p.).

Two images of St. Ann's School students, standing in the schoolyard between afternoon classes, were recorded by another unknown photographer before 1930. The first photograph was taken from the porch of the convent, looking northwest at grades 1 - 4. It clearly showed the south façade of the school building

Continuation Sheet

Item #13

(Page 7 of 19)

with its side entry to the schoolyard on the right side of the photograph and a row of shotgun houses on the west side of Harwood Street.

The second photograph was taken from a second floor classroom, looking south at grades 5 - 8. The rear facade of the Carmelite rectory was located on the left of the photograph. Its lower story was fenestrated with three arched openings that provided entry into a garage. The two-story house that had served as Our Lady of Guadalupe School, and had been remodeled in 1927 as a convent for the Daughters of Charity extended east-west, across the background of the photograph.

By 1930 the Mexican population of El Barrio had risen to 10,000 residents. St. Ann's School attendance fluctuated between 400 and 500 students and it has been suggested that there would have had more "if space for new classrooms would have been available (Baillon 1981: 21). The tuition of \$1.00 per child per week was low enough that many of the working class families [in El Barrio] could afford to send their children to Catholic school" (Baillon Ibid.; Villareal 1998: personal communication; St. Ann's School Tuition Card n.d.: n.p.). Still, many neighborhood children continued to attend public school at nearby Cumberland Hill Elementary (Caballero-Benson 1997: personal communication).

Agents of the Sanborn Insurance Company recorded St. Ann's School and Our Lady of Guadalupe Church, along with five other buildings and four sheds on the site in 1930. The school was addressed as 2514 Turney and the church was at 2501 Harwood. The Sanborn agents also included the following note about the church: "heat[:] gas stoves; lights[:] elec[tric]" (Sanborn Map and Publishing Company: 1922, amended 1930). The rectory at 2503 Harwood, convent at 2513 Harwood, and another dwelling at 2517 Harwood were unlabeled, but a fourth dwelling at 2519 Harwood was labeled "St. Ann's Neighborhood H[ou]se" (Ibid.). The Marillac Clinic was also shown, labeled "Clinic," and addressed as 2520 Harwood (Ibid.).

Fiercely proud of their cultural and national heritage, the residents of El Barrio had begun to organize the celebration of "Fiestas Patrias" since 1920 and these events were recorded by local photographers at various times during the period. The first two occasions were in 1923 and 1925, when noted Dallas photographer, Frank M. Rogers recorded the celebration of "Quince y Diez y Seis de Septiembre" or the 15th and 16th of September—Mexican Independence Day.

Summit Park (later renamed Pike Park)—a City of Dallas-owned facility on the west side of the neighborhood which had been historically closed to Mexicans—was opened to El Barrio children and their families after an affirmative vote by the Park Board in 1931. Finally allowed for the use of "Mexicans and Americans," the first permitted "Fiestas Patrias" to be celebrated there occurred in 1937, although the festivities had been held there occasionally since 1926, accompanied by various incidents of local Anglo antagonism ("Dallas Life Magazine," Dallas Times Herald, May 5, 1985: 3). When Texas celebrated its Centennial with the Texas Exposition at Dallas' Fair Park in 1936, the site of the "Fiestas Patrias" for that year was on the "Explanada de la Escuela de Santa Anna" or the St. Ann's school grounds. A souvenir program commemorating the events of that year was made possible with the paid advertisements of local Mexican and those Jewish-owned businesses that had remained in the neighborhood.

Continuation Sheet

Item #13

(Page 8 of 19)

On the inside cover was written the following:

The . . . Comision Patriotica Mexicana of 1936 welcomes the Mexican community and dedicates this humble program to them and wishes them the happiest success in their progress—social, civic, and patriotic—while holding on to the same ideals and memories that were given to us by our immortal heroes.

In all fairness and kindness we ask our Mexican people to patronize and support the businesses advertised in our publicity section for the protection of our brothers "de Raza" because our barrio has shops and Mexican stores that are well stocked with the particular necessities that are needed and we are treated with true courtesy. By patronizing them, we contribute to the progress and growth of our Colonia (Comision Patriotica 1936: n.p.).

The following year, the festivities returned to Summit Park. There was, despite the growth of Mexican businesses and a relatively stable local neighborhood economy, some out-migration of El Barrio residents to Mexico—either by choice because of the government's new programs for employment and land reform or through deportation by local Dallas authorities. It was also during this decade that the residents of El Barrio became the unwitting subjects of study by researchers from the Sociology Department at Southern Methodist University. Whether the large numbers of patients being treated at Marillac Clinic generated the concern of public health and housing officials, and subsequently, a group of S.M.U. sociologists, can only be conjectured. However, the end result of such intense scrutiny was the pejorative naming of El Barrio as "Little Mexico" and its characterization as one of the most "blighted areas of the city" (Steinicke and Bowman 1937: 4).

Dallas, like the rest of Texas and the country was in the throws of the Great Depression, and there was growing concern about local housing conditions and their effects on public health. Surveyed by inspectors from the Dallas County Relief Board at mid-decade, El Barrio was described as "an area in which [only] cold water [was] available, and in which three fourths of the population [were] forced to live without gas, indoor toilets, or private baths (Steinicke and Bowman 1937: 4). The local press contributed to the growing public concern in 1935, when one reporter wrote that Little Mexico was a place of:

Irregular, narrow, twisted, unpaved streets, flanked by ancient wooden houses and by wooden shacks grouped closely, as if the inhabitants would have only to thrust a hand out the side window to shake their neighbor's hand in greeting a 'buenos dias'. . . [Where] nearby stand sky-reaching smoke-stacks and comparatively enormous buildings. . . to none of which Little Mexico lays even a remote claim. . . [and] mock an eloquent spectacle of opulence in the heart of the colony, the majority of whose residents have neither a cupboard wherein to keep their bread nor bread to put in their cupboard (Davis 1936: 20).

Within seven years, the northwestern section of El Barrio—bounded by the Missouri, Kansas, & Texas Railroad, Turney Street, and Summit Park—had been chosen as the site of a federally-funded "slum clearance" project. By 1942 a new public housing development of 102 units had been built at that location for Mexican families and christened "Little Mexico Village" (Reagan 1971: 55). Among those present at

Continuation Sheet

Item #13

(Page 9 of 19)

the project's dedication were Louis Quintanilla, Minister-Plenipotentiary of the Mexican Embassy, Washington, D.C.; Congressman Hatton W. Sumners; Mayor J. Woodall Rogers; Louis Perez Abrea, Mexican Consul, Dallas; and Reverend Bartholome Soler, Pastor of Our Lady of Guadalupe Church (Housing Authority of the City of Dallas 1946: n.p.).

The press tended to refer to El Barrio with either disdain for its conditions and poverty or to its residents as objects of exotic interest. In 1943 under the headlines of "Our Lady of Guadalupe, Patron of the Poor, Receives Homage of Dallas Latins," another local writer described the very important Mexican celebration of the Feast of the Virgin or "Fiestas Guadalupanas" as it occurred at Our Lady of Guadalupe Church. The event had remained much the same as when it had first taken place in the neighborhood, following the establishment of the first church at Griffin and McKinney Streets, some twenty-nine years earlier. He stated:

The Lady of Guadalupe, as a symbol of the Virgin Mary, receives homage and adoration of Mexican children and elders in an annual nine day celebration culminating in a pontifical high mass Sunday morning at Our Lady of Guadalupe Church on North Harwood. . . The street procession each night and the ceremonies that follow, preserve a colorful fragment of an earlier world in a custom [that is] over 400 years old (Dallas Times Herald, December 10, 1943: n.p.).

The writer continued with his description:

Men, women and children in colorful native costumes, all stepping to the strains of [a] little orchestra. . . There is the laughter, gaiety and light heartedness that is always present at Latin folk festivities. [But,] as the parade forms and approaches the block of the church, the gay spirit subsides with the more serious contemplation of the ceremony's significance. Inside the wide doors of the small church they press quietly and all eyes pass the severity of the interior to rest on the altar, which literally overflows into the main floor area. . . The young ones who crowd respectfully at [Our Lady of Guadalupe's] feet lay down gifts of flowers, food and whatever else. . . [that] might [be considered] worthy or beautiful. . . (ibid.).

On the nine days of the Fiestas Guadalupanas leading up to the Feast of the Virgin, evening processions of parishioners to the entrance of Our Lady of Guadalupe Church occurred along McKinney (Akard and Caroline), North Harwood, Bookout, Pearl, and McKinnon Streets. However, on the eve of the Feast of the Virgin, the procession route was changed to include the streets bounding the entire block on which the church and school buildings were sited —along North Harwood Street, Turney Boulevard (Harry Hines), Moody, and Wichita Streets (Villareal 1998: personal communication). At the end of the procession, parishioners filled the interior of Our Lady of Guadalupe Church, overflowing out onto Harwood Street. During one of the evenings of the Fiestas Guadalupanas in 1944, the event was recorded by an El Barrio photographer named Vicente Montes.

It may be argued that the local press' occasional and often sensational stories about the neighborhood that it called "Little Mexico" during this and the ensuing decades, inadvertently prejudiced the perceptions of a

Continuation Sheet

Item #13

(Page 10 of 19)

majority of Dallasites. Continuing unabated for years, such attitudes may have prompted yet another local writer to describe El Barrio Catholics some fifty years later, as "destitute Mexicans" (Texas Catholic, August 21, 1998: 8). Yet, despite the views of the larger society during the period, Our Lady of Guadalupe's congregation and the two orders that served its parishioners were more concerned about continued growth, expansion, and education for their children.

By the early 1940s, the elementary classrooms were filled beyond capacity, there was need for a "Social and Cultural Center for [the] Latin Americans of Dallas," and a need for secondary education for young women. After completing eight grades at St. Ann's School, the boys went on to Jesuit High School or Dallas Technical High School (later renamed Crozier Technical High School). However, that opportunity was not available for the girls who, because of high tuition costs, could not attend the only local Catholic high school for young women—Ursuline Academy.

Consequently, at a meeting that was held in Dallas on November 29, 1945 by members of the Carmelite community, an expansion of the St. Ann's facility was proposed and approved. A loan in excess of \$77,236 was requested and secured from the Provincial House of the Carmelite Fathers in Oklahoma City, Oklahoma and \$17,500 was granted from Bishop Lynch (Valles 1955: n.p.). An additional \$5,264 is reputed to have been raised from local donors (Collora 1998: personal communication).

Local architect, M.C. Kleuser, was hired to produce the drawings for the expansion. A rendering of the building's south facade was printed along with a description of the project in the summer of 1946 by the Marillac press. Accompanied by the title: "St. Ann's School Addition is Among Dallas' First Post War Projects," the drawing was captioned by the writer as "an architect's sketch of St. Ann's School now under construction" (Marillac 1946: n.p.). The article stated that: "Work is progressing on the \$80,000 addition to St. Ann's School and recreational center for Latin Americans under construction here. One of the first post war projects to get under way, the new building is only one of several Catholic Schools now under construction in Dallas" (Ibid.).

Presumably, a building permit was issued earlier in the Winter of 1946 by the Dallas Building Official because a ground-breaking ceremony was held in January of that year. Invitations for the ceremonies were sent to parishioners in Spanish and English. The English version stated the following:

You and Your Family are cordially invited
To attend
The Breaking of Ground Ceremony of
The New School and Social Hall for
Our Lady of Guadalupe Church
2503 North Harwood
Sunday, January 27, 1946 4:00 p.m.
His Excellency The Most Reverend Joseph
Patrick Lynch, D. D., Bishop of Dallas Presiding

Continuation Sheet

Item #13

(Page 11 of 19)

The event was recorded in two frames that were taken by an unidentified photographer (Figures 11 and 12). One photograph was a group picture of elementary and high school age children, clad in coats and assembled in cramped lines in front of a wooden stage. The second frame was of a priest, Rev. Alejandro Leon, standing on the stage and giving an oration to a crowd which included parents, children, and members of the Daughters of Charity. The prelate, Bishop Lynch, was seated behind him, along with two altar boys and an honor guard holding the flags of the Vatican, the United States, and Texas.

In 1947, St. Ann's Commercial High School (for girls) and the Guadalupe Social Center additions were completed at St. Ann's School. The eighty-three thousand dollar (\$83,980) addition to the elementary school consisted of five classrooms, two club rooms, an auditorium/gymnasium, and a new cafeteria. Constructed by contractor, E.J. Rife, the building was dedicated by Cardinal Samuel A. Stritch, who stated to a crowd of 3,000 that "the principal reason I came to Dallas was to dedicate your social center. . . Make this a . . . moral center of your social activities. . . Be steadfast in a faith in which you have an outstanding older tradition than most citizens of the United States" (Guadalupe Social Center 1947: n.p.).

The dedication was recorded in several frames by another unidentified photographer. One of the most interesting of these images showed hundreds of neighborhood children dressed in traditional Mexican festival attire—the boys in "Charros" and the girls in "China Poblanas." They were being coaxed into lines along the 2500 block of Harwood Street by the Daughters of Charity in preparation for the Cardinal's arrival (Villareal 1998: personal communication).

A hand-painted polychrome glass tile mosaic of Our Lady of Guadalupe that had been made in Mexico by an anonymous artist was also dedicated on the east (front) wall of the social center. Below the image of the virgin was featured the coat of arms of Bishop Lynch in the center, flanked on either side by the crests of the United States and Mexico. Beneath the emblems of the church prelate and the two countries were written the social center's name and date of construction. Another cornerstone was laid at the northeast corner of the gymnasium and was written in Latin.

The two new additions were described in a souvenir pamphlet as including:

A two-story school section and a combination Auditorium-Gymnasium extending from the east end of the old school to the Harwood property line. This school will serve as a high school specially [sic] for girls. The first floor of the new school section will have two standard classrooms, a Science room and another Toilet above the one below. The Auditorium-Gymnasium is designed for community recreation with a seating capacity of 400. Movable seats will be used, which can be stored away when the Gymnasium is being used. The north end of the Auditorium is arranged with a two-story section, having an office room with Men and Women's Toilet rooms on the first floor and a social hall on the second floor. A large stage with dressing rooms attached is arranged at the south end of the Auditorium. The new addition is of masonry and steel construction, with a composition shingle roof over both the new and old section[s]. The outside is faced with brick to match that of the present building. All interior walls and ceilings of the new section are of plaster and all the floors

Continuation Sheet

Item #13

(Page 12 of 19)

are of asphalt tile. Ample provision is made for artificial and natural light by the use of steel windows, and artificial light according to the latest school standards. Ample steel lockers are provided in the corridors of the new remodeled section to accommodate the students. The entire building is heated with gas steam radiation. Each floor is provided with electric drinking fountains. The ceiling of the Auditorium is acoustically sound treated. Provisions have been made for a picture machine [sic] to be placed in the combination balcony and social hall in the rear of the Auditorium with a microphone outlet on the stage. The stage is equipped with disappearing flood lights. All heating, lighting and plumbing conforms to the latest school standards (Guadalupe Social Center 1947: n.p.).

The community's pride in the St. Ann's expansion and in its children's achievements were memorialized numerous times in photographs that were taken by various photographers and printed for families and friends. A class portrait of 7 and 8-year-old children who had just received their First Holy Communion was taken by an anonymous photographer in 1948. Standing on the front steps of St. Ann's Elementary School, they were accompanied by Sisters Mary Agnes, Mary, Margaret, and Reverends Bartholomew Soler and Gabriel Henrich (Villareal 1998: personal communication). Even the most banal of lessons—such as a Pepsodent salesman's instruction on dental hygiene which he presented before a group of first and second graders—was recorded from the stage of the new auditorium in the same year (Villareal 1998: personal communication). Another group portrait was taken of the sixth grade class, later in 1952, with their instructor, Sister Regis. It showed the typical classroom interior and furnishings of the period (Villareal 1998: personal communication).

By the mid-1950s, the need to pay off the St. Ann's Commercial High School and Guadalupe Social Center debt and further expand the church facility was recognized by the Carmelites and by members of the parish council of Our Lady of Guadalupe. On September 1, 1955, then pastor Rev. Sebastian Valles prepared a statement that indicated that the parishioners had paid in excess of \$19,736 and that the balance at that time was \$57,500. One year later, a Debt Retirement and Building Fund Campaign was launched by the parish council with a letter from the pastor which stated that:

Today the Mexican population has grown to such an extent as to require two more large parishes but Guadalupe remains the Mother parish. The economic condition of the majority has improved but our church and school lack the facilities. . . We need a larger church, modern and in a better location. Before we can realize this plan however, we must this year of 1956, amortize the Parroquial [sic] School Debt (Our Lady of Guadalupe Church 1956: n.p.).

A fundraising brochure was circulated throughout the parish. It contained not only the aspirations of the congregation, but of the entire Mexican community:

The Parish of Our Lady of Guadalupe was established expressly to attend to the spiritual necessities of all the Mexican people of Dallas. It is considered a National Parish; thus it is your Parish, no matter in what part of the City you reside. . . At the present time, there are in Dallas close to 15 thousand Mexican people who rightfully belong to Our Lady of Guadalupe. . . It is time [that] we

Continuation Sheet

Item #13

(Page 13 of 19)

have a larger, more modern church. . .With a minimum of effort we can work to have one of the most beautiful churches in the City (Ibid.).

Under the leadership of Campaign Chairman, Roberto Bautista, assisted by Vice Chairman Reuben Porras, and Committee Chairmen Frank Cuellar, Sr. Noberto Navarro, Donaciano Hernandez, Epigmenio Quintanilla and Fidencio Luna, the fundraising effort was extremely successful. Within one year, a new pastor of Our Lady of Guadalupe, Rev. Simon Stock sent a check to the Carmelite provincial house in Oklahoma City for the balance on the debt. This was accompanied by a letter that he wrote, stating that "The enclosed check represents final payment of O.L. of Guadalupe Church on its School loan." In addition, he requested that the provincial house send "a statement [that] we may present to the Bishop, showing [that the] total amount of [the] loan granted us, \$83,980.00 [is paid] and [the] date of liquidation" (Stock 1957: n.p.).

A local Mexican American artist, Joaquin Medrano prepared the design for the new church, modeling it after "Tepeyac," the Basilica of the Virgin of Guadalupe in Mexico City. One man remembered that as an altar boy, he had placed Medrano's ink wash renderings on an easel at the front of the church to help raise funds (Gonzalez 1998: personal communication). Potential building sites for the new edifice ranged from 1501 N. Harwood to an unidentified address on Knight Street which diocesan representatives had tacitly indicated to the community might be available (Ibid.).

In 1956, under the headline "Catholics Start Drive for \$250,000 Church," the Dallas press publicized the congregation's plans to build a new facility, stating that:

Parishioners at Our Lady of Guadalupe Roman Catholic Church are conducting a \$250,000 campaign to erect a new building. . .Volunteer workers, who pledged a total of \$24,542 at the launching dinner last week, will continue canvassing [sic]. . .members of the parish this week for their pledges. . .The proposed building will be styled after its namesake in Mexico City, with three altars and a seating capacity of 600. The site will be chosen by the Dallas-Fort Worth Roman Catholic Diocese to suit present parishioners (Dallas Times Herald 1956: n.p.).

Diocesan documents that might have detailed the final outcome of the fundraising efforts conducted on behalf of the parish's Building Campaign Fund during this period are unavailable. However, many former parishioners indicated that a sum of at least one hundred and ninety thousand dollars (\$190,000) in donations was collected, if not exceeded (Diaz, Gonzalez, and Luna 1998: personal communications). Unfortunately, the proposed Our Lady of Guadalupe Church, if built, might have rivaled the aging seat of the diocese and the church of then Bishop Thomas K. Gorman—the Cathedral of the Sacred Heart.

Built in 1896, the cathedral at 2215 Ross Avenue had been historically, a place where Mexicans were not welcome. From the first through the fourth decades of the twentieth century, they were not allowed to enter the church, let alone, worship there. At mid-century, they were relegated to pews at the rear of the church. One woman stated: "I went to the cathedral one day because I was [too] late for services at Our Lady of Guadalupe. . .I was told by an usher to leave and go to my church" (Mongaras 1998: personal

Continuation Sheet

Item #13

(Page 14 of 19)

communication). Another woman said: "Even my husband, who came to Dallas in 1956, [was instructed by an usher] to sit in the back" (Anonymous 1998: personal communication). Given the experiences of El Barrio Catholics at the cathedral, it is understandable that the Diocese's action later in 1965—to merge the two churches—simultaneously injured and angered the members of the Guadalupe community.

One other parishioner also said years later that, "We raised money for the basilica, not for the cathedral, [but] the church was never built" (Diaz 1998: personal communication). Money became a recurrent concern during this period because of a decision that had been made by Gorman twelve years earlier. In a letter to the pastors of all the Dallas parishes, dated March 16, 1953, then Coadjutor to Bishop Lynch, Gorman requested a complete accounting of parish assets including, "Cash balance[s] in checking account[s], Cash balance[s] in saving[s] accounts, Deposits in Savings & Loan Associations, [Values of] Stocks, [Values of] Bonds, and Various [other assets]" (Diocese of Dallas 1953: n.p.). He stated that:

It would be very much to the advantage of common diocesan interests to have these funds deposited in the Chancery investment fund for use by other parishes and the diocese until such time as they are needed by your parish.

You are hereby directed to transmit such funds not immediately required for your parochial operations to the Chancery. You will receive three percent interest. You will be given a demand note signed by the Bishop. Such funds will be available to you as needed (Ibid.).

Although no records were found documenting exactly how much money the Dallas Diocese came to control as a result of the Coadjutor's order of that year, presumably with sixteen churches, the amount was in the millions. As to the availability of funds as "needed by [a] parish," however, the Guadalupe community found that it was often difficult, if not impossible to access funds—even to make building repairs.

In September of 1965, the parishes of Our Lady of Guadalupe and the Cathedral of the Sacred Heart were merged by the diocesan decree of a new prelate—Bishop Thomas Tschoepe. This meant that Our Lady of Guadalupe Church was to be eventually closed. It was the opinion of some of the parishioners that the diocese had preferred to quietly shut down Our Lady of Guadalupe Church but El Barrio Catholics continued going there. Two years earlier, Bishop Gorman is reputed to have said to an assistant priest, Reverend Evaristo Foix, that although he "was pleased with [the] improvements made to [the] parish," he was "planning a move to [the] Cathedral Parish for [the] Mexicans" (Foix 1998: personal communication). Reverend Foix later recalled that he responded to the bishop that "As long as I am at Guadalupe, [the parish] will not be changed" (Ibid.).

Despite the stated resolve of Rev. Foix and the quiet, but equally resolute actions of local parishioners, the bishop's decree was enforced when the doors were finally locked by caretaker, Arturo Arista, in 1976 (Anonymous 1998: personal communication). Closed for three years, Bishop Tschoepe finally allowed the church doors to be reopened in 1979, but the building was no longer a place of worship. It had been converted into a gym for a neighborhood tenant—Clemente Bera's "Azteca Boys' Boxing Club".

Continuation Sheet

Item #13

(Page 15 of 19)

A year before the opening, the membership of the Cirilo Council of the Knights of Columbus—a local chapter that had been started at Guadalupe in 1963—had requested the use of Our Lady of Guadalupe Church as a meeting hall. Bera had also been asking Bishop Tschoepe for the use of the building to house his boxing club and the bishop finally gave his permission to him (Bera 1998: personal communication). To many parishioners, however, the prelate's decision to arbitrarily change the building's function from "sacred" to "secular" was an egregious, if not sacrilegious act. There had been no liturgical ceremony to close Our Lady of Guadalupe Church presumably, because the issue was so sensitive to the Mexican Community (Anonymous 1998: personal communication).

At the beginning of the 1970s, despite the fact that enrollments remained at about three hundred students per year, there were not enough Daughters of Charity teaching at St. Ann's Elementary School. The high school had closed in 1965 and the order had been gradually reducing the number of teaching sisters at St. Ann's for almost a decade to staff the provincial house in St. Louis, Missouri. A decrease in the numbers of sisters at that location was blamed on the sweeping changes that resulted from Vatican II (O'Neill 1998: personal communication). The lack of sufficient teaching staff at St. Ann's prompted the diocese to ask the congregations of Our Lady of Guadalupe and Sacred Heart Cathedral to contribute \$1,000 a month for lay teachers' salaries (Villareal 1998: personal communication). Although it is unclear how the congregations responded to the requirement of a twelve thousand (\$12,000) annual subsidy, the diocese announced in the spring of 1974 that St. Ann's would be closed. As a consequence of that decision, 300 elementary students had to be transferred to other schools in time for Fall classes in the following year (Villareal 1998: personal communication).

Two years earlier, then diocesan business manager, John A. Hurston, had quietly contacted the Carmelite Provincial House in Oklahoma City with a request that the order sell lot number 4. Citing that "the property [had been] vacant since the former rectory was demolished a few years [earlier]," Hurston indicated that "Bishop Tschoepe [felt] it [was] in his best interest to acquire [the] lot [and] have control of the entire block." In addition, the manager indicated that the diocese "would be happy to have several real estate appraisers place a current value on the property" (Diocese of Dallas, May 15, 1972: n.p.).

In 1973 the Cathedral of the Sacred Heart was included in an architectural survey of historic buildings in the Dallas Central Business District. In a description about the church's significance, even the researcher noted some of the problems that appeared to stem from the merger of the two parishes:

The money [that Our Lady of Guadalupe] parish had raised to build a new church was used to renovate the cathedral. There reportedly has been some discussion of [re]dividing the two parishes, giving back the money to Our Lady of Guadalupe, selling the Cathedral of the Sacred Heart and moving the bishop's throne to another church. . . It does appear that the cathedral is in a rather precarious position and a dwindling congregation, upkeep, and tempting rising land values may in the future endanger the structure (Cornell 1973. n.p.).

The diocese' intent to transfer the property to the Cathedral and raze Guadalupe was finally formally announced in writing to pastor Rev. Jenaro de la Cruz on June 5, 1975 because he sent a response to Bishop Tshoepe on September 5 of that year referencing a letter of that date, where he stated the following:

Continuation Sheet

Item #13

(Page 16 of 19)

I believe the time has come where a definite decision should be made about Guadalupe Church. . .A strong campaign has recently been started, by the parishioners, whereby they are obtaining signatures for a decisive answer to their wishes, those being that something be done about Guadalupe. Rene Castilla of the television program "Que Pasa" has been contacted to help them: do whatever is necessary to [pre]serve Guadalupe. Others are threatening to start some marches protesting the transferring of Guadalupe to the Cathedral Church, as well as protesting its razing.

The Carmelite Fathers have always worked very hard for the good of the parishioners of Guadalupe Church but it is not up to us to make a decision as to the future of Guadalupe. This matter is in your hands.

We have recently received the letter concerning the C[atholic C[ommunity] A[ppeal]. Campaign, and frankly Bishop Tschoepe, due to the afore[-]mentioned problems I, as well as the other priests here at the Cathedral, do not believe that we can approach the people at this critical time and feel that by doing so the campaign would be a failure (Cathedral-Guadalupe Parish 1975: n.p.).

Rev. Jenaro closed the letter with a request that the prelate "find the time to celebrate a Mass at Guadalupe and explain to the parishioners [his] intentions" (Ibid.). The letter was signed by Carmelite priests Jenaro de la Cruz, Augustine Healy, and Joseph Pena as well as by the officers of the Cathedral-Guadalupe Parish Council.

Despite the community's opposition to the move, on December 12, 1975, on the Feast of Our Lady of Guadalupe, the following letter from Bishop Tschoepe was read from the pulpit of the Cathedral:

At the end of this Novena in honor of Our Lady of Guadalupe, I would like to make the following statement to you the parishioners which I hope will be pleasing to God and to [the Virgin].

After much prayer. . .and consultation with many, [including] the parish council, the priests of this parish and my consultants, and taking into account the fact that efforts to build a new shrine were not successful, and with no extra cost to you the parishioners, I make the following announcement.

In effect this confirms the decision made ten years ago when the two parishes of Our Lady of Guadalupe and Sacred Heart Cathedral were united and it goes a step further.

1. We will designate this Cathedral as THE SHRINE OF OUR LADY OF GUADALUPE, and phase out the present Our Lady of Guadalupe Church and [St. Ann's] School.
2. To make this building a fitting memorial to [the Virgin], we shall make the necessary renovation, repair and decoration.

Continuation Sheet

Item #13

(Page 17 of 19)

3. To accomodate the C[onfraternity of] C[hristian] D[octrine] classes and the parish functions which will be held here, the [Cathedral] school has to be extensively renewed and the rectory will be updated.
4. The liturgy (Mass, Sacraments, etc.) here will meet the needs of the language and culture of the parishioners.
5. This plan will be put into effect immediately (Diocese of Dallas 1975: n.p.).

Perhaps as a consequence of the letter of June of that year, members of the Carmelite order who had served the El Barrio community and the Guadalupe congregation for more than sixty years were quietly informed that they were no longer needed and relieved of their duties at the Cathedral (Texas Catholic n.d.: n.p.). One woman remarked years later that: "We didn't have a choice. . . The Cathedral was forced on us" (Villareal 1998: personal communication).

The diocese again attempted to raze Our Lady of Guadalupe Church and sell St. Ann's School in the following year. In minutes from a meeting of the combined parish councils of the Sacred Heart-Guadalupe Churches on February 5 of that year, Bishop Tschoepe was noted as in attendance, along with some diocesan staff. He presumably breached the subject because "It was decided that [Our Lady of Guadalupe] would not be tom down before a definite plan [was] presented to the parishioners" (Sacred Heart-Guadalupe Churches, Parish Council Minutes, February 5, 1976: n.p.). The bishop was also recorded as asking "if the parish had any plans for the St. Ann's Building" and the council responded that 'once a cathedral school building [was] in operation, there [would] be no need for the St. Ann's building' (Ibid.). In addition, it was also agreed by the Council at that February meeting that "once the parish [was] not using St. Ann's, the responsibility for the building would be [with] the Diocese" (Ibid.). One researcher later wrote that when word of the meeting reached the Mexican Community, "the proposal was challenged and the diocese persuaded instead, to lease the building to Operation SER" (Baillon 1991: 33). Later known as SER Jobs for Progress, Inc., the non-profit Hispanic job training program moved into and leased St. Ann's School for an nominal fee of one dollar (\$1.00) per year (Anonymous 1998: personal communication). The organization remained at the facility for over a decade but the cathedral school was never reopened.

Of the \$190,000 that had been raised during the late 1950s, there was still wide speculation about what had happened to the funds. Rumors abounded—some even going so far as to suggest that the money had been spent on the construction of a new church and two new schools in the North Dallas suburbs—St. Monica's, Bishop Lynch, and Bishop Dunne High Schools. Finally, in an effort to assuage the Mexican Community, Bishop Tschoepe stated that the diocese still had control of the funds that had been raised for Our Lady of Guadalupe Church. He also indicated that the money would be used for the renovation of the Cathedral and the continued maintenance of St. Ann's School (Ibid.). In an interview with the local press in 1977, then pastor Rev. Jenaro de la Cruz substantiated the prelate's statement, saying that the cathedral renovations would total one hundred and fifty thousand dollars (\$150,000) (Dallas Morning News, April 9, 1977: n.p.). Presumably, the balance was to be used at St. Ann's, although this was never substantiated.

Continuation Sheet

Item #13

(Page 18 of 19)

Surprisingly, El Barrio's catholic community aspirations to build a new church still remained. Fifteen thousand dollars (\$15,000) was paid to local architect, Pedro Aguirre, to design another Our Lady of Guadalupe Church. Former and then current parishioners were asked to contribute funds to the project, but this time, the fundraising activities only succeeded in netting pledges totaling seventeen thousand dollars (\$17,000) and the project was finally scrapped (Anonymous 1998: personal communication).

In the early 1980s El Barrio land values were escalating because of speculative development interests and it appears that the Diocese again hoped to liquidate the property. It attempted to resolve what may have remained a potentially contestable ownership issue. In a one-page statement designed to be legally binding, addressed "To Whom It May Concern," and dated November 9, 1983, Bishop Tschoepe and Reverend Jenaro de la Cruz attested in writing before then chancellor and witness, Reverend Raphael Kamel that:

On September 1, 1965, by decree of The Most Reverend Thomas A. Gorman, then Bishop of Dallas-Fort Worth, the parishes of the Sacred Heart Cathedral and Our Lady of Guadalupe were merged.

On or about January 1, 1976, [the] Reverend Jenaro de la Cruz, then the pastor of the Cathedral Santuario de Guadalupe . . . requested The Most Thomas Tschoepe, then Bishop of Dallas, that the parish be no longer responsible in any manner for the control, upkeep and administration of the buildings and property of the former parish of Our Lady of Guadalupe. This request was duly granted by Bishop Tschoepe; and from that time onward the Diocese of Dallas assumed all control, care, and administrative responsibilities with respect to the afore-mentioned property.

It is evident, therefore, that these actions by Father de la Cruz and Bishop Tschoepe constituted a transfer of the property of the former Our Lady of Guadalupe Parish from the Cathedral Santuario de Guadalupe Parish to the Diocese of Dallas (Diocese of Dallas, November 9, 1983: n.p.).

The statement closed with a sentence that established that "[the] approximate value of the buildings and properties at the time of the transfer was \$980,000.00" (Ibid.). However, within two years, the real estate market in El Barrio and well as the entire state had collapsed because of widespread failure in the savings and loan industry.

In 1987, twelve years and three days after Bishop Tschoepe's closure of the church, Our Lady of Guadalupe mysteriously caught fire and was razed in a three-alarm blaze. The local press recorded the building's demise. "Dallas firefighters battle[d] a blaze Tuesday that heavily damaged the building that once housed Our Lady of Guadalupe Catholic Church. . . The fire, possibly set by vagrants, started around 5 p.m. in a crawl space beneath the structure" (Dallas Times Herald, December 16, 1987: 1B). Another reporter focused on the loss of the neighborhood tenant with the headline "Boxing group's gym burns" (Dallas Morning News, December 16, 1978: n.p.). He wrote that "the young men in Clemente Bera's boxing club planned to inaugurate their Olympic-size boxing ring Tuesday night. Instead, they watched it go up in flames. . . For twenty years, Bera. . . scrimped and saved to buy equipment for his Azteca Boys' Boxing Club. Almost everything was lost in the fire" (Ibid.). The diocesan press released news of the church's destruction

Continuation Sheet

Item #13

(Page 19 of 19)

in time for the Christmas issue with a picture of the gutted building and a brief statement under the headline "Guadalupe burns" (Texas Catholic, December 25, 1987: n.p.).

In 1989, along with a new pastor, Reverend Larry Pichard, members of the Cathedral congregation started asking the Diocese about the use of St. Ann's School (Ibid.). The Cathedral parish was growing and needed space for its social services. The need became so dire at one point that the parish council even investigated purchasing and renovating a commercial building that was being offered for sale (Ibid.). Finally, in the Spring of 1992, Cathedral's social services were offered at St. Ann's School.

On May 17, 1995 in a "Summary Report of [a] Parish Visit" by a new prelate, Bishop Charles Grahmann to the cathedral, the secretary indicated that a local Carmelite sister, Mary Elena Rivera recommended to him "that the diocese 'hang on to' the St. Ann's building because it contain[ed] such strong memories for the Hispanic Community and it st[ood] as a symbol for them." In response to the sister's request, the bishop agreed and "suggested that the Cathedral staff begin to formulate plans for the use of the St. Ann building in [an] overall program design" (Cathedral Santuario de Guadalupe, May 17, 1995: 2-3).

On February 15, 1998, an announcement was read from the pulpit of the Cathedral Santuario de Guadalupe that the St. Ann's property was once more to be sold, this time, to satisfy a civil judgment against the Dallas Diocese. In response, members of the St. Ann's Alumni Association, the Friends of St. Ann's, and former El Barrio residents held several community meetings and on February 28, voted unanimously to establish the Guadalupe Social Center Development Corporation. The organization's mission is to preserve St. Ann's School and Block 3/364 in its entirety because of its historical and social significance to the Mexican-American Community and strong religious associations with Our Lady of Guadalupe. In addition, as a consequence of the community's long-held belief of the site's relationship to the Virgin, the participants also voted that the organization continue the church's original and school's later mission of providing religious, social, educational, and job training services to the poor.

Former students and significant individuals associated with St. Ann's School and Our Lady of Guadalupe Church underscored their desire to preserve this important and last remaining Mexican-American institution by applying for Dallas Landmark Designation of the school and Block 3/364. They include singer Trini Lopez; former Dallas City Councilwoman Anita Martinez; Councilman John Loza; Architect Pedro Aguirre; State Representative Domingo Garcia (CCD); Attorneys Danny Perez, George Solares, and Joseph Garza; Funeral Home Director Alberto Gonzalez; Advertising Executive Frank Morales; restaurateur Albert Luna; as well as the members of numerous Mexican-American families in the Dallas-Fort Worth Metroplex.

Bibliography

Item #14

(Page 1 of 3)

Early Views:

"St. Ann's School, Dallas, Texas." Postcard printed by A. Zeese Engraving Company, Dallas, Texas (ca. 1927). Various other early views of this site and building complex have survived, but most are snapshots or group portraits of children with St. Ann's School and the other buildings in the background.

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Continuation Sheet

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Continuation Sheet

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15. Attachments

- District or Site Map
- Site Plan
- Photos (historic & current)

- Additional descriptive material
- Footnotes
- Other: _____

Designation Merit

- | | |
|---|--|
| A. Character, interest or value as part of the development, heritage or cultural characteristics of the City of Dallas, State of Texas or the United States. <u> X </u> | H. Embodiment of elements of architectural design, detail, material or craftsmanship which represent a significant architectural innovation. <u> </u> |
| B. Location as the site of a significant historical event. <u> X </u> | I. Relationship to other distinctive buildings, sites or areas which are eligible for preservation according to a plan based on historic, cultural or architectural motif. <u> </u> |
| C. Identification with a person or persons who significantly contributed to the cultural and development of the city. <u> X </u> | J. Unique location of singular physical characteristics representing an established and familiar feature of a neighborhood, community or the city. <u> X </u> |
| D. Exemplification of the cultural, economic, social or historical heritage of the city. <u> X </u> | K. Archaeological value in that it has produced or can be expected to produce data affecting theories or historic or prehistoric value. <u> X </u> |
| E. Portrayal of the environment of a group of people in an era of history characterized by a distinctive architectural style. <u> </u> | L. Value as an aspect of community sentiment of public pride. <u> X </u> |
| F. Embodiment of distinguishing characteristics of an architectural style or specimen. <u> </u> | |
| G. Identification as the work of an architect or master builder whose individual work has influenced the development of the city. <u> </u> | |

Recommendation

The Designation Task Force requests the Landmark Commission to deem this nominated landmark meritorious of designation as outlined in Chapter 51 and Chapter 51A, Dallas Development Code.

Further, the Designation Task Force endorses the Preservation Criteria, policy recommendations and landmark boundary as presented by the Department of Planning and Development.

Date:

Ambrosio Villareal, Chair
Neighborhood Designation Task Force

Jim Anderson, Urban Planner
Historic Preservation