

Lopez Market, located at 855 West Second Street (extant), was owned by Jesús P. López in 1940. He had previously worked as a manager of La Esperanza Market for three years before he decided to go off on his own. Newspaper article announcing López Market said the store carried a complete line of fresh and smoked meats cut to order.²¹⁷ In 1942, an organization of Mexican regimen of the California state militia was formed in Pomona with J.P. López as the leader. The militia was open to Mexican residents of Pomona and neighboring communities.²¹⁸ López applied and was accepted into the Pomona Chamber of Commerce in 1942 and in 1943, he was named president of the Mexican Chamber of Commerce.²¹⁹ He was known as an active member of the community involving himself with the “Red Cross, War Chest and War Loan drives among the Mexican people of the community.”²²⁰ López and his wife Antonia are listed in city directories as living behind the market at 857 West Second Street. They are last listed as residents and owners of Lopez Market in 1956.²²¹

Juanita’s Mexican Food, located at 1735 Indian Hill Boulevard (extant), has been in business since 1976. The restaurant was owned by Maria Tucker who named the restaurant after her adopted daughter who died at age 5. The following year, Tucker sold the business to her niece, Theresa Cerna. Theresa, her husband Jess, and daughter Mariana worked at the restaurant. Theresa’s son, Ray, currently manages the Pomona location. There is a second Juanita’s location in Ontario and a third in Rancho Cucamonga, both operated by different family members. The restaurant is still family run and also has had a booth at the Los Angeles County Fair since 2002.²²²

4.4 Theme #4: Making a Democracy

4.4.1 Subtheme: History of Segregation and Discrimination

The Latina/o community has a history of being subject to racism, discrimination, segregation, and violence from the earliest settlements in the United States. Beginning in the mid-19th century when California was granted statehood, assimilation and Americanization became important components of the agricultural system in California as a way to control field workers. In the early days of Pomona specifically, discrimination and segregation were most commonly seen in the agricultural sectors where farm workers and field laborers were treated as dispensable. Workers were underpaid and given minimal, if any, opportunities to rise out of their current positions as laborers. Hours were limited to 20-30 hours per week and pay was often based on quotas that worked to the benefit of the growers and not the workers, which further limited their opportunities for financial independence and growth. Most growers hired White field bosses and did not allow Latinos to manage other workers. The citrus

²¹⁷ “Former Manager of Market Opens Own Storer on W. 2nd,” *Progress Bulletin* (Pomona), November 8, 1940, <https://www.newspapers.com/image/623297388/>

²¹⁸ “Mexicans to Sign UP for Militia Unit,” *Progress Bulletin* (Pomona), July 7, 1942, <https://www.newspapers.com/image/623404246/>

²¹⁹ “C-C Directors Given Report From Center,” *Progress Bulletin* (Pomona), August 8, 1944, <https://www.newspapers.com/image/623276250/>; “Spanish Group Hears Geddes,” *Progress Bulletin*, May 27, 1943, <https://www.newspapers.com/image/623278533/>

²²⁰ “Cinco de Mayo Observed Here,” *Progress Bulletin* (Pomona), May 5, 1944, <https://www.newspapers.com/image/623228768/>

²²¹ City directories 1956

²²² David Allen, “Not to spill the refried beans, but J is for Juanita’s,” *Inland Valley Daily Bulletin*, September 9, 2019, <https://content.ci.pomona.ca.us/digital/collection/BlackstockAllen/id/402/>

industry also provided limited opportunities for families, as the role of women was largely limited to packinghouses and domestic work, which was predominately controlled by White women in the early days of the City.²²³ Agricultural enterprises also utilized isolation tactics such as establishing worker housing and camps on the property to ensure that workers were unable to intermingle with workers from other farms, thus limiting the flow of ideas and information. This isolation was also specific to Pomona as the terrain of the area did not allow for the formation of the large *colonias* that were seen in other cities (see Section 4.2.2.1. Early Residential Housing Forms).²²⁴

In addition to the clear acts of discrimination and segregation in the agricultural areas, those living closer to the City's core were also subject to these harsh realities. Latina/os, as well as other minority groups, were forced to reside on the outskirts of town and given limited economic opportunities. Being on the outskirts of the City also prevented them from receiving City services like paved roads and sewer systems, so their living conditions became deplorable. Their lives were also threatened by organizations like the Klu Klux Klan (KKK). Pomona had an active chapter of the KKK with many of its members in the 1920s being ranchers and prominent city members. The group frequently held parades, led cross-burnings, and other violent demonstrations and attacks against the City's minority groups.²²⁵

In addition to safety concerns, discrimination was also a major issue for Mexican workers and their families. The role of Mexican workers created a dichotomy in the City in many ways. While Whites in the City generally treated Mexicans as second-class citizens, they profited greatly from their work in industries like agriculture and the construction of the railroads. This dichotomy was particularly evident in 1929, when City business leaders organized a meeting to campaign against a bill in Congress that would place the same immigration quotas on Mexico as other countries, which would ultimately forbid Mexican laborers from crossing the border to fill jobs in U.S. fields and factories. The City's business leaders were largely concerned because of the notion that a decline in the Mexican labor force would plummet economic output. During this time, companies like the Santa Fe and Pacific Electric Railroad openly made statements like the following: "Mexican labor was almost indispensable, especially in the desert where other workmen could not endure the heat."²²⁶ This quote perfectly encapsulated the complexity and contradiction of Mexican labor in the City. While business owners and leaders understood the value of Mexican labor, they continued to provide unsafe working conditions and unfair wages for the workers even though they were a vital component to the City's economic success. While rife with discrimination tactics, railroads did provide steady employment for Latino workers, however, these jobs were generally low-paying and hazardous. For example, workers could easily be

²²³ OHP 98-99; González, 6-12. García, 51.

²²⁴ González, 6-12. García, 68-70.

²²⁵ García 75-82.

²²⁶ Blackstock, Joe, "Mexican Immigration Encouraged.", *Inland Valley Daily Bulletin*, 2005. Pomona Public Library Archives.

struck and killed by trains while working. While Mexican laborers faced harsh conditions in the workplace many laborers continued to dedicate their lives to the industry.²²⁷

Pomona's Latina/o community also experienced discrimination and segregation in other ways in their daily lives. For instance, social venues like the Fox Theater had segregated seating for its performances. The Rainbow Gardens dance hall also had strict dress codes designed to keep out Mexicans. Another example was the Ganesha Park Plunge, where in 1940, Mexicans and Mexican Americans were only allowed to swim on Fridays (Exhibit 28).²²⁸



Exhibit 28. Notice in Pomona's *Progress-Bulletin* from 1940²²⁹

Additional forms of segregation and racism continued through the mid-century and became critical issues for the Chicano civil rights movement in the 1960s and 1970s.

4.4.2 Subtheme: Building the Latino Civil Rights Movement

4.4.2.1 Local Organizations

Two key, community-based, politically oriented groups further illustrate the diversity of these efforts: the Unity Leagues and the Community Service Organization (CSO). The Unity Leagues emerged as a significant organization in Southern California, proliferating across the San Gabriel Valley and San Bernardino citrus belt. The first Unity League formed in 1946 in Pomona. While the Leagues spoke out

²²⁷ Mexican Laborer Hit by Southern Pacific Limited and Killed," *Pomona Morning Times*, September 9, 1911 <https://www.newspapers.com/image/749504616/>; "Dionicio Ortiz," *Progress Bulletin* (Pomona), November 18, 1974. <https://www.newspapers.com/image/71957216/>.

²²⁸ "Ganesa Pool Open to Mexican People Friday Each Week," *Progress-Bulletin* (Pomona), June 4, 1940, 9; Lothrop, 79.

²²⁹ "Ganesa Pool Open to Mexican People Friday Each Week," *Progress-Bulletin* (Pomona), June 4, 1940, 9; Lothrop, 79.

on issues like police brutality and segregation, their main focus was voter registration and campaigning for minority candidates.⁶⁴⁸ The CSO established in Los Angeles in 1947 and was a similar grassroots group that focused on mobilizing Mexican American voters at the neighborhood level. The CSO was fairly moderate in orientation, generally embracing assimilation while advocating for a broad array of civil rights issues. Together, both groups achieved a series of electoral breakthroughs in which Mexicans Americans were elected to various offices for the first time.

The Chicano civil rights movement in the 1960s was a reaction to decades of unfair treatment, segregation, and exclusion. Although the United Farm Workers is synonymous with the Chicano civil rights movement, it was not the only organization fighting for Latina/o rights. The movement was based on three areas of inequality: housing, education, and politics. The goal of the movement was to combat systemic racism against the Latina/o people and create a political, educational, and economic system that would allow for Chicano people to be treated equally and afforded the same rights as everyone else. Organizations that formed during this time included the Mexican American Legal Defense Fund (MALDEF), a legal advocacy group dedicated to fair employment, education, and immigration; the National Council of La Raza (NCLR), an alliance of community-based organizations with an objective to support those groups and voice a national Latina/o agenda. NCLR began with seven organizations and “became one of the most visible lobbying groups in Washington D.C., targeting the executive and legislative branches.”²³⁰ Specifically in Pomona, *La Raza Unida de Pomona* was a conglomeration of Chicano organizations in the City focused on educational equity.

The 1970 Pomona Walkouts were followed by a protest organized by one of the City’s Chicano organizations known as *La Raza Unida de Pomona*, who reiterated the concerns of the students and continued to protest for Latina/o representation in school district administration.²³¹ Continuing in the tradition of peaceful protesting, a Chicano civil rights group gathered in Sharkey Park (now Tony Cerda Park), located at 450 E. Grand Avenue, on May 31, 1970 for a peaceful assembly in support of Latina/o community funding and to protest police brutality. The protest was met by an overzealous police presence that resulted in multi-day riots and additional protests, injuries to 13 people, and the arrest of 51 people.²³²

4.4.2.2 Newspapers and Publications

The immigration of Mexicans in the early 20th century sparked an increase in Spanish language publications. These publications presented in two forms: generalist papers and activist papers. While generalist papers would include news from Mexico and local areas, the activist papers were more political in nature and reflected the particular beliefs of the writers/organizations publishing the

²³⁰ OHP, 103-104

²³¹ HRG, 196; Lothrop, 118.

²³² Lothrop, 118; HRG 196. “Chicano Leaders Demand Probe of Pomona Melee,” *Progress Bulletin* (Pomona), June 2, 1970, Page 13. <https://www.newspapers.com/image/32954878/>

papers. Two popular generalist newspapers published in Los Angeles were *La Prensa* (The Press, 1913-1963) and *El Herald de Mexico* (The Mexican Herald, 1916-1920).²³³

Latina/o newspapers continued to emerge as the Latina/o population increased in Southern California in the 1920s. By 1926, *La Prensa* started by Ignacio Lozano was produced in Los Angeles under the name *La Opinión*. While it served as more of a generalist paper than *La Prensa*, it was an important voice for the Latina/o community during important events in the 20th century such as the 1930s Mexican reparation, 1940s Zoot Suit Riots, and the 1960s-1970s Chicano Movement.²³⁴

There were many short-lived newspapers in Pomona. In 1927, the first issue of *El Eco del Valle* (The Valley Echo, 1927-1929) was printed in Pomona. This weekly paper was completely in Spanish and published by Jack Proctor and edited by María Arteaga, and provided both local and nationwide news, focusing on Latin American countries. *El Pan Americano*, edited by Dr. Emilio A. Abitia, was printed in 1950, but it is unknown how long it lasted or if archival copies of the newspaper exist.²³⁵

In Pomona specifically, local community leader Ignacio L. López, began producing a Latina/o publication in 1933 that circulated throughout the Valley. His publication was known as *El Espectador* (The Spectator, 1933-1960). His publication was described as an "eight-page broadsheet published out of López's home."²³⁶ The publication was both generalist and activist in that it covered both local news, while also advocating for important issues impacting the Latina/o community.²³⁷

La Voz (The Voice, 1981-2009) was created by Cande Mendoza and Pomona real estate agent, Albert Castro. As of 1993, the newspaper had a circulation of 20,000 in Pomona and west San Bernardino County. It began as a bilingual newspaper with two employees and eventually became Spanish language-only with a small "Sección en Inglés" (Section in English) with ten employees. The newspaper was supported by big name advertisers such as Anheuser-Busch, Chrysler Corp., and RJ Reynolds. For the newspaper's 12th anniversary, Pomona mayor Eddie Cortez and Cristina N. Carrizosa paid for large ads to congratulate them on their anniversary. Mendoza says he had been retired for about a year when he got bored and decided the Spanish speaking population needed an outlet. "I felt that we needed an organ that portrayed the positive side of the Latino community."²³⁸ *La Voz* featured prominent Latina/o businesses and educators that contributed to the community. The newspaper operated out of the second floor of a former residence located at 685 West Mission Boulevard.²³⁹ The

²³³ Rafael Chabran and Richard Chabran, "The Spanish-Language and Latino Press of the United States: Newspapers and Periodicals," in *Handbook of Hispanic Cultures in the United States: Literature and Art*, ed. Francisco Lomeli (Houston, TX: Arte Público Press, 1994), 366-368. OHP, 18.

²³⁴ OHP, 18-19.

²³⁵ *Pomona Centennial History*, 5-6

²³⁶ OHP, 19.

²³⁷ OHP, 19.

²³⁸ Romney, J1.

²³⁹ Romney, J1.

newspaper ceased publication after Cande's death in 2008, but after a brief hiatus, it picked up again as *La Nueva Voz* in August 2009.²⁴⁰

4.4.3 Subtheme: Education

The first educational classes in the City were held in a large room in the adobe home of the Alvarado family. As the pupils outgrew the room, Don Pancho Palomares donated two acres of land for a school site and the first school was constructed in the fall of 1871.²⁴¹ The land was located north of Orange Grove Avenue between North Park Avenue and North Gordon Street. Patrick Curran Tonner, an Irishman trained for priesthood, was hired as a teacher. He was well educated in Latin, Greek, and Spanish. He soon realized that many of his Spanish-speaking adult friends wanted to learn to speak English, so he created a night class for them. This is the first documented night class in Pomona.²⁴² By the 1870s, Tonner left the school and Charles T. Coleman Jr. was hired. Coleman decided that Spanish could not be spoken in the classroom, which enraged two-thirds of the attending families.²⁴³

At the turn of the 20th century, several more schools were established, demonstrating the notable population growth. There were 500 students in 1888, and over 1,500 by the 1900s.²⁴⁴ Between 1910 and 1914, four new schools were built: Hamilton Elementary School (rebuilt 1957, renamed Candelario J. Mendoza Center in 1982, 851 South Hamilton Boulevard),²⁴⁵ Garey High School (rebuilt 1962, 321 West Lexington Avenue)²⁴⁶, Washington Elementary School (rebuilt 2017, 975 East Ninth Street)²⁴⁷, and the original Alcott Elementary School (rebuilt 1950s, 1600 South Towne Avenue).²⁴⁸ In the 1920s, new schools were often designed in Period Revival styles, particularly in the Spanish Colonial Revival Style. Schools constructed during this time include Pomona High School (1924, 475 Bangor Street), John C. Fremont Junior High School now the Pomona Unified School District offices (1929, 800 South Garey Avenue), and Abraham Lincoln Elementary School (1936, 1200 North Gordon Street). A few support buildings, such as the gymnasium and aviation shop at Pomona High School were built up until the late 1930s. After the 1933 Long Beach earthquake and the subsequent Field Act, a survey of the City's schools was conducted to assess the structural competency. As a result, San Antonio and Hamilton Elementary School, both of masonry construction, were found to be structurally unsound in the event

²⁴⁰ "Letter to the Editor," *La Nueva Voz*, February 27, 2014,

<https://content.ci.pomona.ca.us/digital/api/collection/lnvoz/id/1516/download>

²⁴¹ Robert J. Mello, "A Historical Study of the Pomona Unified School District," Master's Thesis, University of Southern California, May 1966.

²⁴² Seth I. Colver, *The Historical Volume and Reference Works*, 1964.

²⁴³ Seth I. Colver, *The Historical Volume and Reference Works*, 1964.

²⁴⁴ HRG, 84

²⁴⁵ David Fondler, "Pomona schools veteran looks back," *Daily Bulletin* (Pomona), November 5, 1991, pg. B1.

²⁴⁶ HRG, 111.

²⁴⁷ HRG, 111; Monica Rodriguez. "Pomona Unified School Board OKs Washington Elementary expansion," *Daily Bulletin* (Pomona), February 14, 2016. <https://www.dailybulletin.com/2016/02/14/pomona-unified-school-board-oks-washington-elementary-expansion/>

²⁴⁸ HRG, 111; Mello, 1966.



Exhibit 49. Location of Chicano civil rights movement event, Tony Cerda Park, 450 East Grand Avenue



Exhibit 50. Garey High School, 321 West Lexington Avenue

APN	Address/Location	Year Built	Name/Property Type	Potential Theme	Potential Subtheme	Status Code
unknown	2401 North Towne Avenue	unknown	Palomares Cemetery	Theme #1: Making a Nation Theme #2: Making a Life	Multiple subthemes	3CS: Appears eligible for CR individually through survey evaluation. 5S3: Appears to be individually eligible for local listing or designation through survey evaluation.
8341-020-021	1091 South Garey Avenue	1925	El Exito #2 Market	Theme #3: Making a Living	Business and Commerce in Latino Communities	3CS: Appears eligible for CR individually through survey evaluation. 5S3: Appears to be individually eligible for local listing or designation through survey evaluation.
8342-027-024	1095 West Grand Avenue	1935	Original Sacred Heart of Jesus church, parish hall, and school	Theme #2: Making a Life	Religion and Spirituality in Latino Culture	3CS: Appears eligible for CR individually through survey evaluation. 5S3: Appears to be individually eligible for local listing or designation through survey evaluation.
8349-027-014	1215 South Hamilton Boulevard	1946-1967	New Sacred Heart Church, School and Parish School	Theme #2: Making a Life	Religion and Spirituality in Latino Culture	3CS: Appears eligible for CR individually through survey evaluation. 5S3: Appears to be individually eligible for local listing or designation through survey evaluation.
unknown	810 South White Avenue	circa 1928	Former Mexican Congregational Church and handball court	Theme #2: Making a Life	Religion and Spirituality in Latino Culture	3CS: Appears eligible for CR individually through survey evaluation. 5S3: Appears to be individually eligible for local listing or designation through survey evaluation.
8349-017-900	1000 Buena Vista Street	1967	Ralph Welch Park	Theme #2: Making a Life	Latinos in Sports	3CS: Appears eligible for CR individually through survey evaluation. 5S3: Appears to be individually eligible for local listing or designation through survey evaluation.
8343-004-902	450 West Grand Avenue	1970	Tony Cerda Park	Theme #4: Making a Democracy	Building the Latino Civil Rights Movement	3CS: Appears eligible for CR individually through survey evaluation.
unknown	348 South Towne Avenue	unknown	Nancy's Tortilleria	Theme #3: Making a Living	Business and Commerce in Latino Communities	5S3: Appears to be individually eligible for local listing or designation through survey evaluation.
unknown	242 South Garey Avenue	unknown	El Merendero	Theme #3: Making a Living	Business and Commerce in Latino Communities	5S3: Appears to be individually eligible for local listing or designation through survey evaluation.
unknown	1735 Indian Hill Boulevard	unknown	Juanita's Mexican Food	Theme #3: Making a Living	Business and Commerce in Latino Communities	5S3: Appears to be individually eligible for local listing or designation through survey evaluation.
8344-022-902	321 West Lexington Avenue	1959	Garey High School	Theme #4: Making a Democracy	Building the Latino Civil Rights Movement	3CS: Appears eligible for CR individually through survey evaluation. 5S3: Appears to be individually eligible for local listing or designation through survey evaluation.
8323-025-024	1489 East Holt Avenue	1955	Casa Ramirez (formerly)	Theme #3: Making a Living	Business and Commerce in Latino Communities	5S3: Appears to be individually eligible for local listing or designation through survey evaluation.
8342-001-025	855 West Second Street	1928	Lopez Market	Theme #3: Making a Living	Business and Commerce in Latino Communities	5S3: Appears to be individually eligible for local listing or designation through survey evaluation.
8348-015-009	1138 West 3rd Street	1908		Theme #2: Making a Life	Residential Development	7R - Identified in Reconnaissance-Level Survey. Not Evaluated
8348-014-009	1141-1143 West 2nd Street	1948		HCS indicated no significant associations with Latina/o Community	n/a	7R - Identified in Reconnaissance-Level Survey. Not Evaluated
8349-027-030	1144 Buena Vista Avenue	1964	Post War residential property	Theme #2: Making a Life	Residential Development	7R - Identified in Reconnaissance-Level Survey. Not Evaluated
unknown	1145 West 10th Street	unknown	Currently part of Potimonaram Temple	Theme #2: Making a Life	Residential Development	7R - Identified in Reconnaissance-Level Survey. Not Evaluated
8348-017-002	115 South Myrtle Avenue	1895		Theme #2: Making a Life	Residential Development	7R - Identified in Reconnaissance-Level Survey. Not Evaluated
8349-027-029	1150 Buena Vista Avenue	1912		Theme #2: Making a Life	Residential Development	7R - Identified in Reconnaissance-Level Survey. Not Evaluated
8348-014-029	1185 West 3rd Street	1895		Theme #2: Making a Life	Residential Development	7R - Identified in Reconnaissance-Level Survey. Not Evaluated
8349-017-054	1192 West 10th Street	1938		Theme #2: Making a Life	Residential Development	7R - Identified in Reconnaissance-Level Survey. Not Evaluated
8348-014-028	1195 West 3rd Street	1921		Theme #2: Making a Life	Residential Development	7R - Identified in Reconnaissance-Level Survey. Not Evaluated
8348-017-020	1201 West 2nd Street	1925		Theme #2: Making a Life	Agricultural Development	7R - Identified in Reconnaissance-Level Survey. Not Evaluated